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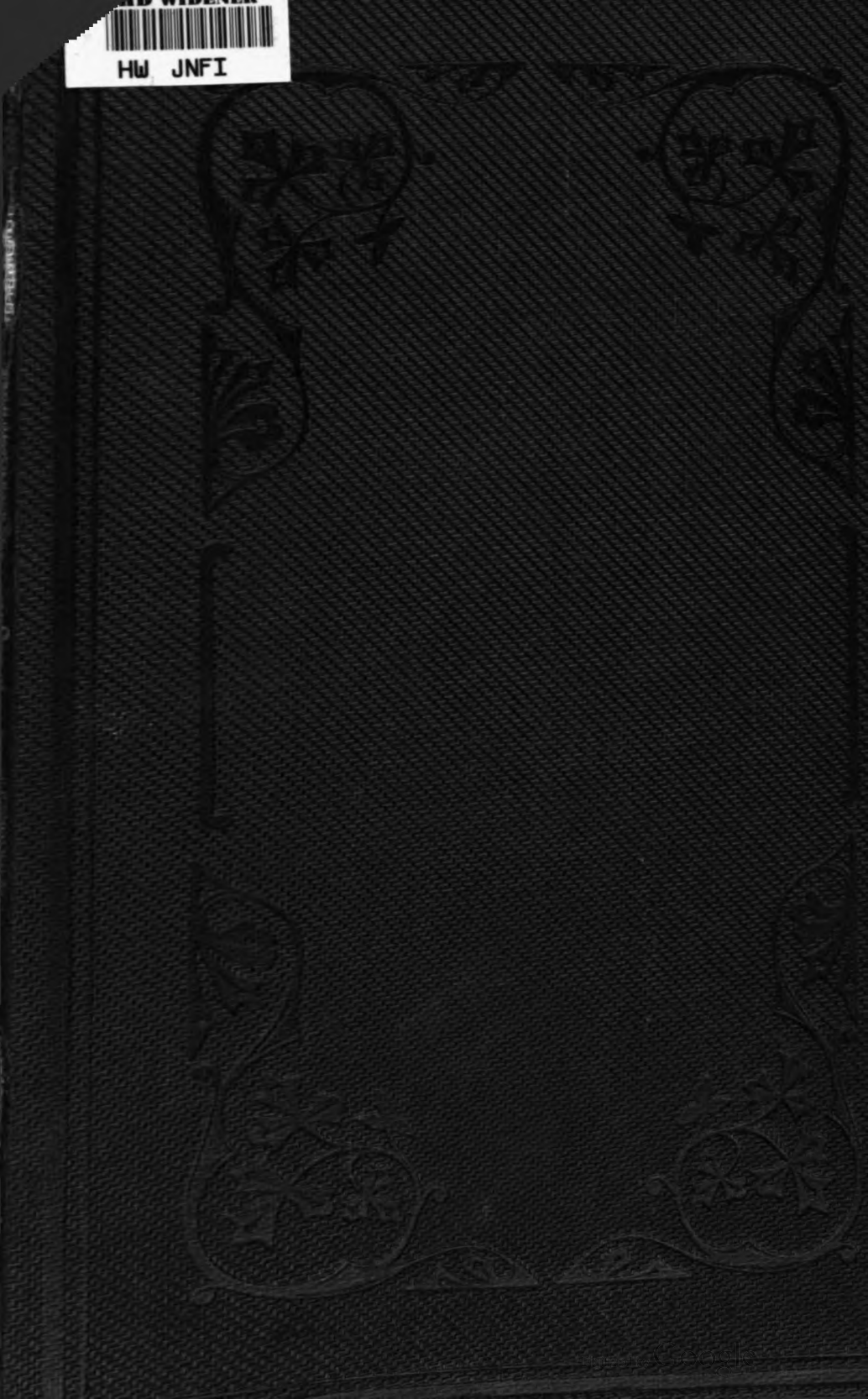
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ON

T H E P S A L M S.

BY

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PROFESSOR OF OLD AND NEW TESTAMENT EXEGESIS, LEIPSIG.

Translated from the German

(FROM THE SECOND EDITION, REVISED THROUGHOUT)

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PREFACE.

SEVEN whole years have passed since the publication of my *Commentar über den Psalter* (2 vols. 1859–60), and during this period large and important contributions have been made towards the exposition of the Psalms. Of Hupfeld's Commentary the last two volumes (vol. iii., 1860; vol. iv., 1862) have appeared since the completion of my own. Hitzig's (1835–36) has appeared in a new form (2 vols., 1863–65), enriched by the fruit of nearly thirty years' progressive study. And the Commentary of Ewald has taken the field for the third time (1866), with proud words scorning down all fellow-workers, in order that all honour may be given to itself alone. In addition to these, Böttcher's *Neue Kritische Aehrenlese*, issued by Mühlau after the author's death, has furnished valuable contributions towards the exposition of the Psalms (Abth. 2, 1864); Von Ortenberg in the department of textual criticism (*Zur Textkritik der Psalmen*, 1861), and Kurtz in that of theology (*Zur Theologie der Psalmen*, in the *Dorpater Zeitschrift*, 1864–65), have promoted the interpretation of the Psalms; and side by side with these, Böhl's *Zwölf Messianische Psalmen* ("Twelve Messianic Psalms," 1862) and Kamphausen's exposition of the Psalms in Bunsen's *Bibelwerk* (1863) also claim attention.

I had therefore no lack of external inducements for the revision of my own Commentary; but I was also not unconscious of its defects. Despite all this, Hupfeld's inconsiderate and condemnatory judgment caused me pain. In an essay

on the faithful representation of the text of the Old Testament according to the Masora (*Lutherische Zeitschrift*, 1863) I incidentally gave expression to this feeling. On the 20th of October 1863 Hupfeld wrote to me, "I have only just seen your complaint of my judgment at the close of my work on the Psalms. The complaint is so gentle in its tone, it partakes so little of the bitterness of my verdict, and at the same time strikes chords that are not yet deadened within me, and which have not yet forgotten how to bring back the echo of happier times of common research and to revive the feeling of gratitude for faithful companionship, that it has touched my heart and conscience." He closes his letter with the hope that he may one day have an opportunity of expressing publicly how that harsh and untempered judgment is now repugnant to his own feelings. Up to the present time I have made no use whatever of this letter. I regarded it as a private matter between ourselves. Since, however, Riehm has transferred that judgment unaltered to the second edition of the first volume of the Commentary of Hupfeld, I owe it not to myself alone, but also to him who is since deceased, to explain that this has not been done in accordance with his wish.

Hitzig's new Commentary has been of the greatest service to me in the revision and re-working of my own. In it I found mine uniformly taken into account from beginning to end, either with or without direct mention, and subjected to severe but kindly-disposed criticism; and here and there not without a ready recognition of the scientific advance which could not but be observed in it. In comparison with such an unmerciful judgment as that which Hupfeld pronounced upon me, and which Ewald a few years later with very similar language pronounced upon him, I here met with reasonable criticism of the matter, and, notwithstanding the full consciousness of the thoroughly original inquirer, an appreciation of the toil bestowed by others upon their work.

I am the more encouraged to hope that all those who do not

hold scientific love of truth and progress to be the exclusive privilege of their own tendencies, will find in this new thoroughly revised edition of my Commentary much that is instructive, and much that is more correctly apprehended. The fact that I have still further pressed the Oriental learning of Fleischer and Wetzstein into the service of Biblical science will not be unwelcome to my readers. But that I have also laid Jewish investigators under contribution is due to my desire to see the partition wall between Synagogue and Church broken down. The exposition of Scripture has not only to serve the Church of the present, but also to help in building up the Church of the future. In this spirit I commend the present work to the grace and blessing of the God of the history of redemption.

DELITZSCH

ERLANGEN, 7th July 1867.

NOTE ON יהוה.

Jahve is (1) the traditional pronunciation, and (2) the pronunciation to be presupposed in accordance with the laws of formation and of vowel sounds. It is the traditional, for Theodoret and Epiphanius transcribe 'Iaβé. The mode of pronunciation 'Aía (not 'Iaβá), on the contrary, is the reproduction of the form of the name יה, and the mode of pronunciation 'Iaô of the form of the name יהו, which although occurring only in the Old Testament in composition, had once, according to traces that can be relied on, an independent existence. Also the testimonies of the Talmud and post-talmudical writings require the final sound to be יה־וּ, and the corresponding name by which God calls Himself, אֲהִיָּהּ, is authentic security for this ending. When it is further con-

sidered that יהו (whence יהו) according to analogous contractions has grown out of יהוה, and not out of יהוה, and that the Hebrew language exhibits no proof of any transition from יהוה to יהוה which would not at the same time be a transition from the masculine to the feminine, it must be conceded that the pronunciation *Jahve* is to be regarded as the original pronunciation. The mode of pronunciation *Jehova* has only come up within the last three hundred years; our own "*Jahavā*" [in the first edition] was an innovation. We now acknowledge the patristic *'Iaβé*, and hope to have another opportunity of substantiating in detail what is maintained in this prefatory note.

NOTE BY THE TRANSLATOR.

ANY justification of the retention of the exact orthography of the author, explained above, ought to be needless. The *J* has been retained, inasmuch as this representative of the Hebrew *Jod* or *Yod* is become thoroughly naturalized in our Scripture names although wrongly pronounced (compare as an exception to this the *y* sound of the *j* in the word "Hallelujah," which may perhaps be accounted for by the Greek form of the word adopted in our version of the New Testament). Although the quiescent final *h* (*He*) has been, with Dr. Delitzsch, omitted here, it is still retained in other Scripture names in accordance with the customary orthography.

The Hebrew numbering of the verses is followed in the text of each Psalm, and in the references generally. In a few instances only, where the difference between the Hebrew and the English divisions might prove perplexing to the English reader, both are given; e.g. Lev. vi. 5 [12], Joel iv. [iii.] 3. To the student Baer's critical text of the Psalter (*Liber Psalmorum Hebraicus. Textum masorethicum accuratius quam adhuc factum est expressit, brevem de accentibus metricis institutionem præmisit, notas criticas adjecit S. Baer. Præfatus est Fr. Delitzsch.* 1861. Lipsiæ, Dörffling et Franke. Cr. 8vo, pp. xiv. 134), often referred to by Dr. Delitzsch, will be found to be a useful companion to this Commentary, and more particularly as illustrating the pointings and accentuation adopted or mentioned in the notes.

It is almost superfluous to say that it has been altogether impracticable to follow Dr. Delitzsch in his acrostic reproduction of the Alphabetical Psalms.

F. B.

ELLAND, 31st January 1871

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EXPOSITION OF THE PSALTER.

FIRST BOOK OF THE PSALTER, PS. I.-XLI.

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INTRODUCTION
TO THE PSALTER.

Ἄντα ὡς περ ἐν μεγάλῳ τινὶ καὶ κοινῷ ταμίῳ τῆ βίβλῳ τῶν
ψαλμῶν τεθησαύρισται.

Basil.

I. POSITION OF THE PSALTER AMONG THE HAGIOGRAPHA, AND MORE ESPECIALLY AMONG THE POETICAL BOOKS.

The Psalter is everywhere regarded as an essential part of the *Kethubim* or *Hagiographa*; but its position among these varies. It seems to follow from Luke xxiv. 44 that it opened the Kethubim in the earliest period of the Christian era.* The order of the books in the Hebrew MSS. of the German class, upon which our printed editions in general use are based, is actually this: Psalms, Proverbs, Job, and the five Megilloth. But the Masora and the MSS. of the Spanish class begin the Kethubim with the Chronicles which they awkwardly separate from Ezra and Nehemiah, and then range the Psalms, Job, Proverbs and the five Megilloth next.** And according to the Talmud (*Baba Bathra* 14*b*)

* Also from 2 Macc. ii. 13, where τὰ τοῦ Δαυὶδ appears to be the designation of the כְּתוּבִים according to their beginning; and from Philo, *De vita contempl.* (*Opp.* II. 475 *ed. Mangey*), where he makes the following distinction νόμους καὶ λόγια θεοπνεύθηντα διὰ προφητῶν καὶ ὕμνους καὶ τὰ ἄλλα οἷς ἐπιστήμη καὶ εὐσέβεια συναύξονται καὶ τελειοῦνται.

** In all the Masoretic lists the twenty four books are arranged in the following order: 1) בְּרֵאשִׁית; 2) וְאֵלֶּה שְׁמוֹת; 3) וַיִּקְרָא; 4) וַיְדַבֵּר (also כַּמְדַּבֵּר); 5) מַלְכִּים; 6) וַיְהוֹשֶׁעַ; 7) שׁוֹפְטִים; 8) שְׁמוּאֵל; 9) מְלָכִים; 10) וַיְשֻׁעָה; 11) וַיְרַמְיָה; 12) וַיְחֻקְאֵל; 13) חֲרֵי עֶשֶׂר; 14) דְּבָרֵי הַיָּמִים; 15) קְהֵלָה; 16) אִיוב; 17) מִשְׁלֵי; 18) רֵוֹחַ; 19) שִׁיר הַשִּׁירִים; 20) קְהֵלָה; 21) קִינּוּן; 22) אֲחַשְׁרוּשׁ; 23) דְּנִיָּאֵל; 24) עוֹרָא. The Masoretic abbreviation for the three pre-eminently poetical books is accordingly, not א"מ"כ but (in agreement with their Talmudic order) ז"א"ם (as also in Chajug'), *vid. Elia Levita, Masoreth ha-Masoreth* p. 19. 73 (*ed. Vcn.* 1538) [*ed. Ginsburg*, 1867, p. 120, 248].

the following is the right order: Ruth, Psalms, Job, Proverbs; the Book of Ruth precedes the Psalter as its prologue, for Ruth is the ancestor of him to whom the sacred lyric owes its richest and most flourishing era. It is undoubtedly the most natural order that the Psalter should open the division of the Kethubim, and for this reason: that, according to the stock which forms the basis of it, it represents the time of David, and then afterwards in like manner the Proverbs and Job represent the Chokma-literature of the age of Solomon. But it is at once evident that it could have no other place but among the Kethubim.

The codex of the giving of the Law, which is the foundation of the old covenant and of the nationality of Israel, as also of all its subsequent literature, occupies the first place in the canon. Under the collective title of נביאים, a series of historical writings of a prophetic character, which trace the history of Israel from the occupation of Canaan to the first gleam of light in the gloomy retributive condition of the Babylonish Exile (*Prophetæ priores*) is first attached to these five books of the Thôra; and then a series of strictly prophetic writings by the prophets themselves which extend to the time of Darius Nothus, and indeed to the time of Nehemiah's second sojourn in Jerusalem under this Persian king (*Prophetæ posteriores*). Regarded chronologically, the first series would better correspond to the second if the historical books of the Persian period (Chronicles with Ezra, Nehemiah, and Esther) were joined to it; but for a very good reason this has not been done. The Israelitish literature has marked out two sharply defined and distinct methods of writing history, viz. the annalistic and the prophetic. The so-called Elohist and so-called Jehovistic form of historical writing in the Pentateuch might serve as general types of these. The historical books of the Persian period are, however, of the annalistic, not of the prophetic character (although the Chronicles have taken up and incorporated many remnants of the prophetic form of historical writing, and the Books of the Kings, *vice versa*, many remnants of the annalistic): they could not therefore stand among the *Prophetæ priores*. But with the Book of Ruth it is different. This short book is so like the end of the Book of the Judges (ch. xvii—xxi), that it might

very well stand between Judges and Samuel; and it did originally stand after the Book of the Judges, just as the Lamentations of Jeremiah stood after his prophecies. It is only on liturgical grounds that they have both been placed with the so-called Megilloth (Canticles, Ruth, Lamentations, Ecclesiastes, and Esther, as they are arranged in our ordinary copies according to the calendar of the festivals). All the remaining books could manifestly only be classed under the third division of the canon, which (as could hardly have been otherwise in connection with תורה and נביאים) has been entitled, in the most general way, בתוכים, — a title which, as the grandson of Ben-Sira renders it in his prologue [to Ecclesiasticus], means simply τὰ ἄλλα πάτρια βιβλία, or τὰ λοιπὰ τῶν βιβλίων, and nothing more. For if it were intended to mean writings, written ברוח הקדש, — as the third degree of inspiration which is combined with the greatest spontaneity of spirit, is styled according to the synagogue notion of inspiration, — then the words ברוח הקדש would and ought to stand with it.

II. NAMES OF THE PSALTER.

At the close of the seventy-second Psalm (ver. 20) we find the subscription: "*Are ended the prayers of David, the Son of Jesse.*" The whole of the preceding Psalms are here comprehended under the name תְּפִלוֹת. This strikes one as strange, because with the exception of Ps. xvii (and further on Ps. lxxxvi, xc, cii, cxlii) they are all inscribed otherwise; and because in part, as *e. g.* Ps. i and ii, they contain no supplicatory address to God and have therefore not the form of prayers. Nevertheless the collective name *Tephilloth* is suitable to all Psalms. The essence of prayer is a direct and undiverted looking towards God, and the absorption of the mind in the thought of Him. Of this nature of prayer all Psalms partake; even the didactic and laudatory, though containing no supplicatory address, — like Hannah's song of praise which is introduced with וְחַתְּפֵלֶל (1 Sam. ii. 1). The title inscribed on the Psalter is תְּהִלִּים (תְּהִלָּה) for which תְּהִלִּים (apocopated תְּהִלִּי) is also commonly used, as Hippolytus (*ed.*

de Lagarde p. 188) testifies: 'Εβραῖοι περιέγραψαν τὴν βίβλον Σέφρα θελείμ.* This name may also seem strange, for the Psalms for the most part are hardly hymns in the proper sense: the majority are elegiac or didactic; and only a solitary one, Ps. cxlv, is directly inscribed הללה. But even this collective name of the Psalms is admissible, for they all partake of the nature of the hymn, to wit the purpose of the hymn, the glorifying of God. The narrative Psalms praise the *magnalia Dei*, the plaintive likewise praise Him, since they are directed to Him as the only helper, and close with grateful confidence that He will hear and answer. The verb הלל includes both the *Magnificat* and the *De profundis*.

The language of the Masora gives the preference to the feminine form of the name, instead of הללה, and throughout calls the Psalter ספר תהלה (e. g. on 2 Sam. xxii. 5).** In the Syriac it is styled *k'tobo d'mazmûre*, in the Koran *zabûr* (not as Golius and Freytag point it, *zubbûr*), which in the usage of the Arabic language signifies nothing more than "writing" (synon. *kitâb*: *vid.* on iii. 1), but is perhaps a corruption of *mizmor* from which a plural *mezâmîr* is formed, by a change of vowels, in Jewish-Oriental MSS. In the Old Testament writings a plural of *mizamor* does not occur. Also in the post-biblical usage *mizmorîm* or *mizmoroth* is found only in solitary instances as the name for the Psalms. In Hellenistic Greek the corresponding word ψαλμοί (from ψάλλειν = נָחַן) is the more common; the Psalm collection is called βίβλος ψαλμῶν (Lk. xx. 42, Acts i. 20) or ψαλτήριον, the name of the instrument (*psantērîn* in the Book of Daniel)*** being

* In Eusebius, vi. 25: Σέφρη Θιλλήν; Jerome (in the Preface to his translation of the Psalms *juxta Hebraicam veritatem*) points it still differently: *SEPHAR THALLIM quod interpretatur volumen hymnorum*. Accordingly at the end of the *Psalterium ex Hebræo*, Cod. 19 in the Convent Library of St. Gall we find the subscription: *Sephar Tallim Quod interpretatur volumen Ymnorum expliciit*.

** It is an erroneous opinion of Buxtorf in his *Tiberias* and also of Jewish Masorettes, that the Masora calls the Psalter הללה (hallêla). It is only the so-called *Hallel*, Ps. cxiii—cxix, that bears this name, for in the Masora on 2 Sam. xxii. 5, Ps. cxvi. 3 a is called הללה וברוהו (the similar passage in the Hallel) in relation to xviii. 5 a.

*** Νάβλα — say Eusebius and others of the Greek Fathers — παρ' Ἑβραίοις λέγεται τὸ ψαλτήριον, ὃ δὴ μόνον τῶν μουσικῶν ὀργάνων ὀρθότατον

transferred metaphorically to the songs that are sung with its accompaniment. Psalms are songs for the lyre, and therefore lyric poems in the strictest sense.

III. THE HISTORY OF PSALM COMPOSITION.

Before we can seek to obtain a clear idea of the origin of the Psalm-collection we must take a general survey of the course of the development of psalm writing. The lyric is the earliest kind of poetry in general, and the Hebrew poetry, the oldest example of the poetry of antiquity that has come down to us, is therefore essentially lyric. Neither the Epos nor the Drama, but only the *Mashal*, has branched off from it and attained an independent form. Even prophecy, which is distinguished from psalmody by a higher impulse which the mind of the writer receives from the power of the divine mind, shares with the latter the common designation of נְבִיא (1 Chron. xxv. 1 — 3), and the psalm-singer, מְשֻׁרֵר, is also as such called חֲזָן (1 Chron. xxv. 5; 2 Chron. xxix. 30, xxxv. 15, cf. 1 Chron. xv. 19 and freq.); for just as the sacred lyric often rises to the height of prophetic vision, so the prophetic epic of the future, because it is not entirely freed from the sub-

καὶ μὴ συνεργούμενον εἰς ἤχον ἐκ τῶν κατωτάτω μερῶν, ἀλλ' ἀνωθεν ἔχων τὸν ὀπηγούοντα χαλκόν. Augustine describes this instrument still more clearly in *Ps. xlii* and elsewhere: *Psalterium istud organum dicitur quod de superiore parte habet testudinem, illud scilicet tympanum et concavum lignum cui chordæ innitentes resonant, cithara vero id ipsum lignum cavum et sonorum ex inferiore parte habet.* In the cithern the strings pass over the sound-board, in the harp and lyre the vibrating body runs round the strings which are left free (without a bridge) and is either curved or angular as in the case of the harp, or encompasses the strings as in the lyre. Harps with an upper sounding body (whether of metal or wood, viz. *lignum concavum* i. e. with a hollow and hence sonorous wood, which protects the strings like a *testudo* and serves as a *tympanum*) are found both on Egyptian and on Assyrian monuments. By the *psalterium* described by Augustine, Cassiodorus and Isidorus understand the *trigonum*, which is in the form of an inverted sharp-cornered triangle; but it cannot be this that is intended because the horizontal strings of this instrument are surrounded by a three-sided sounding body, so that it must be a triangular lyre. Moreover there is also a trigon belonging to the Macedonian era which is formed like a harp (*vid.* Weiss' *Kostümkunde*, Fig. 347) and this further tends to support our view.

jectivity of the prophet, frequently passes into the strain of the psalm.

The time of Moses was the period of Israel's birth as a nation and also of its national lyric. The Israelites brought instruments with them out of Egypt and these were the accompaniments of their first song (Ex. xv.) — the oldest hymn, which re-echoes through all hymns of the following ages and also through the Psalter (comp. ver. 2 with Ps. cxviii. 14; ver. 3 with Ps. xxiv. 8; ver. 4, xiv. 27 with Ps. cxxxvi. 15; ver. 8 with Ps. lxxviii. 13; ver. 11 with Ps. lxxvii. 14, lxxxvi. 8, lxxxix. 7 sq.; ver. 13, 17 with Ps. lxxviii. 54, and other parallels of a similar kind). If we add to these, Ps. xc and Deut. xxxii, we then have the prototypes of all Psalms, the hymnic, elegiac, and prophetic-didactic. All three classes of songs are still wanting in the strophic symmetry which characterises the later art. But even Deborah's song of victory, arranged in hexastichs, — a song of triumph composed eight centuries before Pindar and far outstripping him, — exhibits to us the strophic art approximating to its perfect development. It has been thought strange that the very beginnings of the poesy of Israel are so perfect, but the history of Israel, and also the history of its literature, comes under a different law from that of a constant development from a lower to a higher grade. The redemptive period of Moses, unique in its way, influences as a creative beginning, every future development. There is a constant progression, but of such a kind as only to develop that which had begun in the Mosaic age with all the primal force and fulness of a divine creation. We see, however, how closely the stages of this progress are linked together, from the fact that Hannah the singer of the Old Testament *Magnificat*, was the mother of him who anointed, as King, the sweet singer of Israel, on whose tongue was the word of the Lord.

In David the sacred lyric attained its full maturity. Many things combined to make the time of David its golden age. Samuel had laid the foundation of this both by his energetic reforms in general, and by founding the schools of the prophets in particular, in which under his guidance (1 Sam. xix. 19 sq.), in conjunction with the awakening and fostering of the prophetic gift, music and song were taught. Through these *cænobia*, whence sprang a spiritual awakening hitherto

unknown in Israel, David also passed. Here his poetic talent, if not awakened, was however cultivated. He was a musician and poet born. Even as a Bethlehemite shepherd he played upon the harp, and with his natural gift he combined a heart deeply imbued with religious feeling. But the Psalter contains as few traces of David's Psalms before his anointing (*vid.* on Ps. viii, cxliv.) as the New Testament does of the writings of the Apostles before the time of Pentecost. It was only from the time when the Spirit of Jahve came upon him at his anointing as king of Israel, and raised him to the dignity of his calling in connection with the covenant of redemption, that he sang Psalms, which have become an integral part of the canon. They are the fruit not only of his high gifts and the inspiration of the Spirit of God (2 Sam. xxiii. 2), but also of his own experience and of the experience of his people interwoven with his own. David's path from his anointing onwards, lay through affliction to glory. Song however, as a Hindu proverb says, is the offspring of suffering, the *çloka* springs from the *çoka*. His life was marked by vicissitudes which at one time prompted him to elegiac strains, at another to praise and thanksgiving; at the same time he was the founder of the kingship of promise, a prophecy of the future Christ, and his life, thus typically moulded, could not express itself otherwise than in typical or even consciously prophetic language. Raised to the throne, he did not forget the harp which had been his companion and solace when he fled before Saul, but rewarded it with all honour. He appointed 4000 Levites, the fourth division of the whole Levitical order, as singers and musicians in connection with the service in the tabernacle on Zion and partly in Gibeon, the place of the Mosaic tabernacle. These he divided into 24 classes under the Precentors, Asaph, Heman, and Ethan—Jeduthun (1 Chron. xxv. comp. xv. 17 sqq.), and multiplied the instruments, particularly the stringed instruments, by his own invention (1 Chron. xxiii. 5, Neh. xii. 36*). In David's time there were three places of sacrifice:

* I tended, says David in the Greek Psalter, at the close of Ps. cl., my father's sheep, my hands made pipes (ὄργανον = עוגב) and my fingers put together (or: tuned) harps (ψαλτήριον = נבל) cf. *Numeri Rabba* c. xiv (f. 264a) and the Targum on Am. vi. 5.

on Zion beside the ark (2 Sam. vi. 17 sq.), in Gibeon beside the Mosaic tabernacle (1 Chron. xvi. 39 sq.) and later, on the threshing-floor of Ornan, afterwards the Temple-hill (1 Chron. xxi. 28—30). Thus others also were stimulated in many ways to consecrate their offerings to the God of Israel. Beside the 73 Psalms bearing the inscription לְדָוִד, — Psalms the direct Davidic authorship of which is attested, at least in the case of some fifty, by their creative originality, their impassioned and predominantly plaintive strain, their graceful flow and movement, their ancient but clear language, which becomes harsh and obscure only when describing the dissolute conduct of the ungodly, — the collection contains the following which are named after cotemporary singers appointed by David: 12 לְאַתָּה (Ps. l. lxxiii — lxxxiii) of which the contents and spirit are chiefly prophetic, and 12 by the Levite family of singers, the בְּנֵי־קֵרֶה (Ps. xlii — xlix, lxxxiv, lxxxv, lxxxvii, lxxxviii, including Ps. xliii), bearing a predominantly regal and priestly impress. Both the Psalms of the Ezrahites, Ps. lxxxviii by Heman and lxxxix by Ethan, belong to the time of Solomon whose name, with the exception of Ps. lxxii, is borne only by Ps. cxxvii. Under Solomon psalm-poesy began to decline; all the existing productions of the mind of that age bear the mark of thoughtful contemplation rather than of direct conception, for restless eagerness had yielded to enjoyable contentment, national concentration to cosmopolitan expansion. It was the age of the Chokma, which brought the apophthegm to its artistic perfection, and also produced a species of drama. Solomon himself is the perfecter of the *Mashal*, that form of poetic composition belonging strictly to the Chokma. Certainly according to 1 Kings v. 12 [Hebr.; iv. 32, Engl.] he was also the author of 1005 songs, but in the canon we only find two Psalms by him and the dramatic Song of Songs. This may perhaps be explained by the fact that he spake of trees from the cedar to the hyssop, that his poems, mostly of a worldly character, pertained rather to the realm of nature than to the kingdom of grace.

Only twice after this did psalm-poesy rise to any height and then only for a short period: viz. under Jehoshaphat and under Hezekiah. Under both these kings the glorious services of the Temple rose from the desecration and decay into

which they had fallen to the full splendour of their ancient glory. Moreover there were two great and marvellous deliverances which aroused the spirit of poesy during the reigns of these kings: under Jehoshaphat, the overthrow of the neighbouring nations when they had banded together for the extirpation of Judah, predicted by Jahaziel, the Asaphite; under Hezekiah the overthrow of Sennacherib's host foretold by Isaiah. These kings also rendered great service to the cause of social progress. Jehoshaphat by an institution designed to raise the educational status of the people, which reminds one of the Carovingian *missi* (2 Chron. xvii. 7—9); Hezekiah, whom one may regard as the Pisistratus of Israelitish literature, by the establishment of a commission charged with collecting the relics of the early literature (Prov. xxv. 1); he also revived the ancient sacred music and restored the Psalms of David and Asaph to their liturgical use (2 Chron. xxix. 25 sqq). And he was himself a poet, as his מכתב (מכתם?) (Isa. xxxviii) shews, though certainly a reproductive rather than a creative poet. Both from the time of Jehoshaphat and from the time of Hezekiah we possess in the Psalter not a few Psalms, chiefly Asaphic and Korahitic, which, although bearing no historical heading, unmistakably confront us with the peculiar circumstances of those times.* With the exception of these two periods of revival the latter part of the regal period produced scarcely any psalm writers, but is all the more rich in prophets. When the lyric became mute, prophecy raised its trumpet voice in order to revive the religious life of the nation, which previously had expressed itself in psalms. In the writings of the prophets, which represent the *λείμμα χάριτος* in Israel, we do indeed find even psalms, as Jon. ch. ii, Isa. xii, Hab. iii, but these are more imitations of the ancient congregational hymns than original compositions. It was not until after the Exile that a time of new creations set in.

As the Reformation gave birth to the German church-hymn, and the Thirty years' war, without which perhaps there might have been no Paul Gerhardt, called it into life afresh, so the Davidic age gave birth to psalm-poesy and the

* With regard to the time of Jehoshaphat even Nic. Nonne has acknowledged this in his *Diss. de Tzipor et Deror* (Bremen 1741, 4to.) which has reference to Ps. lxxiv. 4.

Exile brought back to life again that which had become dead. The divine chastisement did not fail to produce the effect designed. Even though it should not admit of proof, that many of the Psalms have had portions added to them, from which it would be manifest how constantly they were then used as forms of supplication, still it is placed beyond all doubt, that the Psalter contains many psalms belonging to the time of the Exile, as *e. g.* Ps. cii. Still far more new psalms were composed after the Return. When those who returned from exile, among whom were many Asaphites,* again felt themselves to be a nation, and after the restoration of the Temple to be also a church, the harps which in Babylon hung upon the willows, were tuned afresh and a rich new flow of song was the fruit of this re-awakened first love. But this did not continue long. A sanctity founded on good works and the service of the letter took the place of that outward, coarse idolatry from which the people, now returned to their fatherland, had been weaned while undergoing punishment in the land of the stranger. Nevertheless in the era of the Seleucidæ the oppressed and injured national feeling revived under the Maccabees in its old life and vigour. Prophecy had then long been dumb, a fact lamented in many passages in the 1st Book of the Maccabees. It cannot be maintained that psalm-poesy flourished again at that time. Hitzig has recently endeavoured to bring forward positive proof, that it is Maccabean psalms, which form the proper groundwork of the Psalter. He regards the Maccabean prince Alexander Jannæus as the writer of Ps. i and ii, refers Ps. xlv. to 1 Macc. v. 56—62, and maintains both in his *Commentary* of 1835—36 and in the later edition of 1863—65 that from Ps. lxxiii onwards there is not a single pre-Maccabean psalm in the collection and that, from that point, the Psalter mirrors the prominent events of the time of the Maccabees in chronological order. Hitzig has been followed by von Lengerke and Olshausen. They both mark the reign of John Hyrcanus (B. C. 135—107) as the time when the latest psalms were composed and when the collec-

* In Barhebræus on Job and in his *Chronikon* several traditions are referred to "Asaph the Hebrew priest, the brother of Ezra the writer of the Scriptures."

tion as we now have it was made: whereas Hitzig going somewhat deeper ascribes Ps. i. ii. cl. with others, and the arrangement of the whole, to Hyrcanus' son, Alexander Jannæus.

On the other hand both the existence and possibility of Maccabean psalms is disputed not only by Hengstenberg, Hävernick, and Keil but also by Gesenius, Hassler, Ewald, Theinius, Böttcher, and Dillmann. For our own part we admit the possibility. It has been said that the ardent enthusiasm of the Maccabean period was more human than divine, more nationally patriotic than theocratically national in its character, but the Book of Daniel exhibits to us, in a prophetic representation of that period, a holy people of the Most High contending with the god-opposing power in the world, and claims for this contest the highest significance in relation to the history of redemption. The history of the canon, also, does not exclude the possibility of there being Maccabean psalms. For although the chronicler by 1 Chron. xvi. 36 brings us to the safe conclusion that in his day the Psalter (comp. τὰ τοῦ Δαυὶδ, 2 Macc. ii. 13*) was already a whole divided into five books (*vid.* on Ps. xcvi. cv. cvi): it might nevertheless, after having been completely arranged still remain open for later insertions (just as the *ספר הישר* cited in the Book of Joshua and 2 Sam. i., was an anthology which had grown together in the course of time). When Judas Maccabæus, by gathering together the national literature, followed in the footsteps of Nehemiah (2 Macc. ii. 14: ὡσαύτως δὲ καὶ Ἰούδας τὰ διεσκορπισμένα διὰ τὸν πόλεμον τὸν γεγονότα ἡμῖν ἐπισυνήγαγε πάντα, καὶ ἔστι παρ' ἡμῖν), we might perhaps suppose that the Psalter was at that time enriched by some additions. And when Jewish tradition assigns to the so-called Great Synagogue (כנסת הגדולה) a share in the compilation of the canon, this is not unfavourable to the supposition of Maccabean psalms, since this συναγωγή μεγάλη was still in existence under the domination of the Seleucidæ (1 Macc. xiv. 28).

It is utterly at variance with historical fact to maintain that the Maccabean period was altogether incapable of producing psalms worthy of incorporation in the canon. Al-

* In the early phraseology of the Eastern and Western churches the Psalter is simply called *David*, e. g. in Chrysostom: ἐκμαθόντες δλον τὸν Δαβὶδ, and at the close of the Æthiopic Psalter: "David is ended".

though the Maccabean period had no prophets, it is nevertheless to be supposed that many possessed the gift of poesy, and that the Spirit of faith, which is essentially one and the same with the Spirit of prophecy, might sanctify this gift and cause it to bear fruit. An actual proof of this is furnished by the so-called Psalter of Solomon (Ψαλτήριον Σαλομώντος in distinction from the canonical Psalter of David)* consisting of 18 psalms, which certainly come far behind the originality and artistic beauty of the canonical Psalms; but they shew at the same time, that the feelings of believers, even throughout the whole time of the Maccabees, found utterance in expressive spiritual songs. Maccabean psalms are therefore not an absolute impossibility — no doubt they were many; and that some of them were incorporated in the Psalter, cannot be denied *à priori*. But still the history of the canon does not favour this supposition. And the circumstance of the LXX version of the Psalms (according to which citations are made even in the first Book of the Maccabees), inscribing several Psalms Ἀγγαίου καὶ Ζαχαρίου, while however it does not assign the date of the later period to any, is against it. And if Maccabean psalms be supposed to exist in the Psalter they can at any rate only be few, because they must have been inserted in a collection which was already arranged. And since the Maccabean movement, though beginning with lofty aspirations, gravitated, in its onward course, towards things carnal, we can no longer expect to find psalms relating to it, or at least none belonging to the period after Judas Maccabæus; and from all that we know of the character and disposition of Alexander Jannæus it is morally impossible that this despot should be the author of the first and second Psalms and should have closed the collection.

IV. ORIGIN OF THE COLLECTION.

The Psalter, as we now have it, consists of five books.** Τοῦτό σε μὴ παρέλθοι, ᾧ φιλόλογε — says Hippolytus, whose

* First made known by De la Cerda in his *Adversaria sacra* (1626) and afterwards incorporated by Fabricius in his *Codex Pseudepigraphus V. T.* pp. 914 sqq. (1713).

** The Karaite Jerocham (about 950 A. D.) says קהלים (rolls) instead of ספרים.

words are afterwards quoted by Epiphanius—*ὅτι καὶ τὸ ψαλτήριον εἰς πέντε διεῖλον βιβλία οἱ Ἑβραῖοι, ὥστε εἶναι καὶ αὐτὸ ἄλλον πεντάτευχον.* This accords with the Midrash on Ps. i. 1: Moses gave the Israelites the five books of the Thôra and corresponding to these (כְּנָגֵם) David gave them the book of Psalms which consists of five books (סֵפֶר תְּהִלִּים שֶׁשׁ כּוּ חֲמֵשֶׁה סְפָרִים). The division of the Psalter into five parts makes it the copy and echo of the Thôra, which it also resembles in this particular: that as in the Thôra Elohist and Jehovistic sections alternate, so here a group of Elohist Psalms (xlii—lxxxiv) is surrounded on both sides by groups of Jehovistic (i—xli, lxxxv—cl). The five books are as follow:—i—xli, xlii—lxxii, lxxiii—lxxxix, xc—cvi, cvii—cl.* Each of the first four books closes with a doxology, which one might erroneously regard as a part of the preceding Psalm (xli. 14, lxxii. 18sq., lxxxix. 53, cvi. 48), and the place of the fifth doxology is occupied by Ps. cl. as a full toned finale to the whole (like the relation of Ps. cxxxiv to the so-called Songs of degrees). These doxologies very much resemble the language of the liturgical *Beracha* of the second Temple. The *וְאָמֵן וְאָמֵן* coupled with *י* (cf. on the contrary Num. v. 22 and also Neh. viii. 6) is exclusively peculiar to them in Old Testament writings. Even in the time of the writer of the Chronicles the Psalter was a whole divided into five parts, which were indicated by these landmarks. We infer this from 1 Chron. xvi. 36. The chronicler in the free manner which characterises Thucydides or Livy in reporting a speech, there reproduces David's festal hymn that resounded in Israel after the bringing home of the ark; and he does it in such a way that after he has once fallen into the track of Ps. cvi., he also puts into the mouth of David the *beracha* which follows that Ps. From this we see that the Psalter was already divided into books at that period; the closing doxologies had already become thoroughly grafted upon the body of the Psalms after which they stand. The chronicler however wrote under the pontificate of Johanan, the son of Eliashib, the predecessor of Jaddua, towards the end of the Persian supremacy, but a considerable time before the commencement of the Grecian.

* The Karaite Jefeth ben Eli calls them סֵפֶר אֲשֶׁרִי, סֵפֶר כְּנָאִיל, &c.

Next to this application of the *beracha* of the Fourth book by the chronicler, Ps. lxxii. 20 is a significant mark for determining the history of the origin of the Psalter. The words: "*are ended the prayers of David the son of Jesse*", are without doubt the subscription to the oldest psalm-collection, which preceded the present psalm-pentateuch. The collector certainly has removed this subscription from its original place close after lxxii. 17, by the interpolation of the *beracha* lxxii. 18sq., but left it, at the same time, untouched. The collectors and those who worked up the older documents within the range of the Biblical literature appear to have been extremely conscientious in this respect and they thereby make it easier for us to gain an insight into the origin of their works, — as, *e. g.* the composer of the Books of Samuel gives intact the list of officers from a later document 2Sam. viii. 16—18 (which closed with that, so far as we at present have it in its incorporated state), as well as the list from an older document (2 Sam. xx. 23—26); or, as not merely the author of the Book of Kings in the middle of the Exile, but also the chronicler towards the end of the Persian period, have transferred unaltered, to their pages, the statement that the staves of the ark are to be found in the rings of the ark "to this day", which has its origin in some annalistic document (1 Kings viii. 8, 2 Chron. v. 9). But unfortunately that subscription, which has been so faithfully preserved, furnishes us less help than we could wish. We only gather from it that the present collection was preceded by a primary collection of very much more limited compass which formed its basis and that this closed with the Salomonic Ps. lxxii; for the collector would surely not have placed the subscription, referring only to the prayers of David, after this Psalm if he had not found it there already. And from this point it becomes natural to suppose that Solomon himself, prompted perhaps by the liturgical requirements of the new Temple, compiled this primary collection, and by the addition of Ps. lxxii may have caused it to be understood that he was the originator of the collection.

But to the question whether the primary collection also contained only Davidic songs properly so called or whether the subscribed designation *הַלְלוּת דָּוִד* is only intended *à priori*, the answer is entirely wanting. If we adopt the latter supposition, one is at a loss to understand for what reason

only Ps. l. of the Psalms of Asaph was inserted in it. For this psalm is really one of the old Asaphic psalms and might therefore have been an integral part of the primary collection. On the other hand it is altogether impossible for all the Korahitic psalms xlii—xlix to have belonged to it, for some of them, and most undoubtedly xlvii and xlviii were composed in the time of Jehoshaphat, the most remarkable event of which, as the chronicler narrates, was foretold by an Asaphite and celebrated by Korahitic singers. It is therefore, apart from other psalms which bring us down to the Assyrian period (as lxvi, lxvii) and the time of Jeremiah (as lxxi) and bear in themselves traces of the time of the Exile (as lxix, 35 sqq.), absolutely impossible that the primary collection should have consisted of Ps. ii—lxxii, or rather (since Ps. ii appears as though it ought to be assigned to the later time of the kings, perhaps the time of Isaiah) of Ps. iii—lxxii. And if we leave the later insertions out of consideration, there is no arrangement left for the Psalms of David and his cotemporaries, which should in any way bear the impress of the Davidic and Salomonic mind. Even the old Jewish teachers were struck by this, and in the Midrash on Ps. iii we are told, that when Joshua ben Levi was endeavouring to put the Ps. in order, a voice from heaven cried out to him: arouse not the slumberer (אַתָּה פִּיִּדִי אֶת־דָּוִד) *i. e.* do not disturb David in his grave! Why Ps. iii follows directly upon Ps. ii, or as it is expressed in the Midrash אַתָּה פִּיִּדִי אֶת־דָּוִד follows פִּיִּדִי אֶת־דָּוִד, may certainly be more satisfactorily explained than is done there: but to speak generally the mode of the arrangement of the first two books of the Psalms is of a similar nature to that of the last three, viz., that which in my *Symbolæ ad Psalmos illustrandos isagogicæ* (1846) is shewn to run through the entire Psalter, more according to external than internal points of contact.*

* The right view has been long since perceived by Eusebius, who in his exposition of Ps. lxiii (LXX. lxii), among other things expresses himself thus: ἐγὼ δὲ ἡγοῦμαι τῆς τῶν ἐγγεγραμμένων διανοίας ἕνεκεν ἐφεξῆς ἀλλήλων τοὺς ψαλμοὺς κεῖσθαι κατὰ τὸ πλεῖστον, οὕτως ἐν πολλοῖς ἐπιτηρήσεις καὶ εὐρών, διὸ καὶ συνῆφθαι αὐτοὺς ὡς αὐτὸς ἐπιτηρῆσας καὶ ἀκολουθίαν πρὸς ἀλλήλους· ἔνθεν μὴ κατὰ τοὺς χρόνους ἐμφέρεσθαι, ἀλλὰ κατὰ τὴν τῆς διανοίας ἀκολουθίαν (in Montfaucon's *Collectio Nova*, t. i. p. 300). This ἀκολουθία διανοίας is however not always central and deep. The attempts of Luther (Walch, iv. col. 646 sqq.) and especially of So-

On the other side it cannot be denied that the groundwork of the collection that formed the basis of the present Psalter must lie within the limits of Ps. iii—lxxii, for nowhere else do old Davidic psalms stand so closely and numerously together as here. The Third book (Ps. lxxiii—lxxxix) exhibits a marked difference in this respect. We may therefore suppose that the chief bulk of the oldest hymn book of the Israelitish church is contained in Ps. iii—lxxii. But we must at the same time admit, that its contents have been dispersed and newly arranged in later redactions and more especially in the last of all; and yet, amidst these changes the connection of the subscription, lxxii. 20, with the psalm of Solomon was preserved. The two groups iii—lxxii, lxxiii—lxxxix, although not preserved in the original arrangement, and augmented by several kinds of interpolations, at least represent the first two stages of the growth of the Psalter. The primary collection may be Salomonic. The after portion of the second group was, at the earliest, added in the time of Jehoshaphat, at which time probably the book of the Proverbs of Solomon was also compiled. But with a greater probability of being in the right we incline to assign them to the time of Hezekiah, not merely because some of the psalms among them seem as though they ought to be referred to the overthrow of Assyria under Hezekiah rather than to the overthrow of the allied neighbouring nations under Jehoshaphat, but chiefly because just in the same manner "the men of Hezekiah" appended an after gleanings to the older Salomonic book of Proverbs (Prov. xxv. 1), and because of Hezekiah it is recorded, that he brought the Psalms of David and of Asaph (the bulk of which are contained in the Third book of the Psalms) into use again (2 Chron. xxix. 30). In the time of Ezra and Nehemiah the collection was next extended by the songs composed during and (which are still more numerous) after the Exile. But a gleanings of old songs also had been reserved for this time. A psalm of Moses was placed first, in order to give a pleasing relief to the beginning of the new psalter by this glance back into the earliest time. And to the 56 Davidic psalms of the first three books, there are

Salomon Gesner, to prove a link of internal progress in the Psalter are not convincing.

seventeen more added here in the last two. They are certainly not all directly Davidic, but partly the result of the writer throwing himself into David's temper of mind and circumstances. One chief store of such older psalms were perhaps the historical works of an annalistic or even prophetic character, rescued from the age before the Exile. It is from such sources that the historical notes prefixed to the Davidic hymns (and also to one in the Fifth book: Ps. cxlii) come. On the whole there is unmistakably an advance from the earliest to the latest; and we may say, with Ewald, that in Ps. i—xli the real bulk of the Davidic and, in general, of the older songs is contained, in Ps. xlii—lxxxix predominantly songs of the middle period, in Ps. xc—cl the large mass of later and very late songs. But moreover it is with the Psalm-collection as with the collection of the prophecies of Isaiah, Jeremiah, and Ezekiel: the chronological order and the arrangement according to the matter are at variance; and in many places the former is intentionally and significantly disregarded in favour of the latter. We have often already referred to one chief point of view of this arrangement according to matter, viz., the imitation of the Thôra; it was perhaps this which led to the opening of the Fourth book, which corresponds to the Book of Numbers, with a psalm of Moses of this character.

V. ARRANGEMENT AND INSCRIPTIONS.

Among the Fathers, Gregory of Nyssa has attempted to shew that the Psalter in its five books leads upward as by five steps to moral perfection, ἀσὶ πρὸς τὸ ὑψηλότερον τὴν ψυχὴν ὑπερτιθεῖς, ὡς ἂν ἐπὶ τὸ ἀκρότατον ἐφίκηται τῶν ἀγαθῶν;* and down to the most recent times attempts have been made to trace in the five books a gradation of principal thoughts, which influence and run through the whole collection.** We fear that in this direction, investigation has set before itself an unattainable end. Nevertheless, as we shall see, the collection bears the impress of one ordering mind. For its opening is

* *Opp. ed. Paris*, (1636) t. i. p. 288.

** Thus especially Stähelin, *Zur Einleitung in die Psalmen*, 1859, 4to.

formed by a didactic-prophetic couplet of psalms (Ps. i. ii), introductory to the whole Psalter and therefore in the earliest times regarded as one psalm, which opens and closes with אָזְרִי; and its close is formed by four psalms (Ps. cxlvi — cxlix) which begin and end with הַלְלוּ־יְהוָה. We do not include Ps. cl. for this psalm takes the place of the *beracha* of the Fifth book, exactly as the recurring verse Isa. xlvi. 22 is repeated in lvii. 21 with fuller emphasis, but is omitted at the close of the third part of this address of Isaiah to the exiles, its place being occupied by a terrifying description of the hopeless end of the wicked. The opening of the Psalter celebrates the blessedness of those who walk according to the will of God in redemption, which has been revealed in the law and in history; the close of the Psalter calls upon all creatures to praise this God of redemption, as it were on the ground of the completion of this great work. Bede has already called attention to the fact that the Psalter from Ps. cxlvi ends in a complete strain of praise; the end of the Psalter soars upward to a happy climax. The assumption that there was an evident predilection for attempting to make the number 150 complete, as Ewald supposes, cannot be established; the reckoning 147 (according to a Haggadah book mentioned in *Jer. Sabbath* xvi, parallel with the years of Jacob's life), and the reckoning 149, which frequently occurs both in Karaitic and Rabbinic MSS., have also been adopted; the numbering of the whole and of particular psalms varies.*

There are in the Psalter 73 psalms bearing the inscription לְרָדָה, viz. (reckoning exactly) 37 in book i; 18 in book ii; 1 in book iii; 2 in book iv; 15 in book v. The redaction has designed the pleasing effect of closing the collection with an imposing group of Davidic psalms, just as it begins with the bulk of the Davidic psalms. And the Hallelujahs which begin with Ps. cxlvi (after the 15 Davidic psalms) are the preludes of the closing doxology.

* The LXX, like our Hebrew text, reckons 150 psalms, but with variations in separate instances, by making ix and x, and cxiv and cxv into one, and in place of these, dividing cxvi and cxlvii each into two. The combination of ix and x, of cxiv and cxv into one has also been adopted by others; cxxxiv and cxxxv, but especially i and ii, appear here and there as one psalm. Kimchi reckons 149 by making Ps. cxiv and cxv into one. The ancient Syriac version combines Ps. cxiv and cxv as one, but reckons 150 by dividing Ps. cxlvii.

The Korahitic and Asaphic psalms are found exclusively in the Second and Third books. There are 12 Asaphic psalms: l. lxxiii—lxxxiii, and also 12 Korahitic: xlii. xliii. xliv—xlix. lxxxiv. lxxxv. lxxxvii. lxxxviii, assuming that Ps. xliii is to be regarded as an independent twin psalm to xlii and that Ps. lxxxviii is to be reckoned among the Korahitic psalms. In both of these divisions we find psalms belonging to the time of the Exile and to the time after the Exile (lxxiv. lxxix. lxxxv). The fact of their being found exclusively in the Second and Third books cannot therefore be explained on purely chronological grounds. Korahitic psalms, followed by an Asaphic, open the Second book; Asaphic psalms, followed by four Korahitic, open the Third book.

The way in which Davidic psalms are interspersed clearly sets before us the principle by which the arrangement according to the matter, which the collector has chosen, is governed. It is the principle of homogeneousness, which is the old Semitic mode of arranging things: for in the alphabet, the hand and the hollow of the hand, water and fish, the eye and the mouth, the back and front of the head have been placed together. In like manner also the psalms follow one another according to their relationship as manifested by prominent external and internal marks. The Asaphic psalm, Ps. 1, is followed by the Davidic psalm, li., because they both similarly disparage the material animal sacrifice, as compared with that which is personal and spiritual. And the Davidic psalm lxxxvi is inserted between the Korahitic psalms lxxxv and lxxxvii, because it is related both to Ps. lxxxv. 8 by the prayer: *"Shew me Thy way, O Jahve"* and *"give Thy conquering strength unto Thy servant"*, and to Ps. lxxxvii by the prospect of the conversion of the heathen to the God of Israel. This phenomenon, that psalms with similar prominent thoughts, or even with only markedly similar passages, especially at the beginning and the end, are thus strung together, may be observed throughout the whole collection. Thus e.g. Ps. lvi with the inscription, *"after (the melody): the mute dove among strangers"*, is placed after Ps. lv on account of the occurrence of the words: *"Oh that I had wings like a dove!"* &c., in that psalm; thus Ps. xxxiv and xxxv stand together as being the only psalms in which "the Angel of Jahve" oc-

curs; and just so Ps. ix and x which coincide in the expression עתה בצרה.

Closely connected with this principle of arrangement is the circumstance that the Elohimic psalms (*i. e.*, those which, according to a peculiar style of composition as I have shewn in my *Symbolæ*, not from the caprice of an editor, * almost exclusively call God אלהים, and beside this make use of such compound names of God as יהוה צבאות, יהוה צבאות, and the like) are placed together without any intermixture of Jehovic psalms. In Ps. i—xli the divine name יהוה predominates; it occurs 272 times and אלהים only 15 times, and for the most part under circumstances where יהוה was not admissible. With Ps. xlii the Elohimic style begins; the last psalm of this kind is the Korahitic psalm lxxxiv, which for this very reason is placed after the Elohimic psalms of Asaph. In the Ps. lxxxv — cl יהוה again becomes prominent, with such exclusiveness, that in the psalms of the Fourth and Fifth books יהוה occurs 339 times (not 239 as in *Symbolæ* p. 5), and אלהים of the true God only once (cxliv. 9). Among the psalms of David 18 are Elohimic, among the Korahitic 9, and the Asaphic are all Elohimic. Including one psalm of Solomon and four anonymous psalms, there are 44 in all (reckoning Ps. xlii and xliii as two). They form the middle portion of the Psalter, and have on their right 41 and on their left 65 Jahve-psalms.

Community in species of composition also belongs to the manifold grounds on which the order according to the subject-matter is determined. Thus the מִשְׁבִּיל (xlii—xliii. xliv. xlv. lii—lv) and מִתְהַלֵּךְ (lvi—lx) stand together among the Elohim-psalms. In like manner we have in the last two books the שִׁיר הַמַּצְלוֹת (cxx—cxxxiv) and, divided into groups, those beginning with הוֹדוּ (cv—cvii) and those beginning and ending with הַלְלוּיָהּ (cxi—cxvii, cxlvi—cl) — whence it follows that these titles to the psalms are older than the final redaction of the collection.

It could not possibly be otherwise than that the inscriptions of the psalms, after the harmless position which the mono-

* This is Ewald's view (which is also supported by Riehm in *Stud. u. Krit.* 1857 S. 165). A closer insight into the characteristic peculiarity of the Elohim-psalms, which is manifest in other respects also, proves it to be superficial and erroneous.

graphs of Sonntag (1687), Celsius (1718), Irhof (1728) take with regard to them, should at length become a subject for criticism; but the custom which has gained ground since the last decade of the past century of rejecting what has been historically handed down, has at present grown into a despicable habit of forming a decision too hastily, which in any other department of literature where the judgment is not so prejudiced by the drift of the enquiry, would be regarded as folly. Instances like Hab. iii. 1 and 2 Sam. i. 18, comp. Ps. lx. 1, shew that David and other psalm-writers might have appended their names to their psalms and the definition of their purport. And the great antiquity of these and similar inscriptions also follows from the fact that the LXX found them already in existence and did not understand them; that they also cannot be explained from the Books of the Chronicles (including the Book of Ezra, which belongs to these) in which much is said about music, and appear in these books, like much besides, as an old treasure of the language revived, so that the key to the understanding of them must have been lost very early, as also appears from the fact that in the last two books of the Psalter they are of more rare, and in the first three of more frequent occurrence.

VI. THE STROPHE-SYSTEM OF THE PSALMS.

The early Hebrew poetry has neither rhyme nor metre, both of which (first rhyme and then afterwards metre) were first adopted by Jewish poesy in the seventh century after Christ. True, attempts at rhyme are not wanting in the poetry and prophecy of the Old Testament, especially in the *tephilla* style, Ps. cvi. 4—7 cf. Jer. iii. 21—25, where the earnestness of the prayer naturally causes the heaping up of similar flexional endings; but this assonance, in the transition state towards rhyme proper, had not yet assumed such an established form as is found in Syriac.* It is also just as difficult to point out verses of four lines only, which have a uniform or mixed metre running through them. Notwithstanding, Augustine, *Ep. cxiii ad Memorium*, is perfectly warranted in saying of the Psalms: *certis eos constare numeris*

* *Vid.* Zingerle in the *Deutsch. Morgenländ. Zeitschrift*. X. 110 ff.

credo illis qui eam linguam probe callent, and it is not a mere fancy when Philo, Josephus, Eusebius, Jerome and others have detected in the Old Testament songs, and especially in the Psalms, something resembling the Greek and Latin metres. For the Hebrew poetry indeed had a certain syllabic measure, since, — apart from the audible *Shebâ* and the *Chateph*, both of which represent the primitive shortenings, — all syllables with a full vowel are intermediate, and in ascending become long, in descending short, or in other words, in one position are strongly accented, in another more or less slurred over. Hence the most manifold rhythms arise, *e. g.* the anapæstic *venashlichâ miménnu abothêmo* (ii. 3) or the dactylic *âz jedabbêr elêmo beappô* (ii. 5). The poetic discourse is freer in its movement than the Syriac poetry with its constant ascending (_ ´) or descending spondees (´ _); it represents all kinds of syllabic movements and thus obtains the appearance of a lively mixture of the Greek and Latin metres. But it is only an appearance — for the forms of verse, which conform to the laws of quantity, are altogether foreign to early Hebrew poetry, as also to the oldest poetry; and these rhythms which vary according to the emotions are not metres, for, as Augustine says in his work *De Musica*, "*Omne metrum rhythmus, non omnis rhythmus etiam metrum est.*" Yet there is not a single instance of a definite rhythm running through the whole in a shorter or longer poem, but the rhythms always vary according to the thoughts and feelings; as *e. g.* the evening song Ps. iv towards the end rises to the anapæstic measure: *ki-attâ Jahavé lebadâd*, in order then quietly to subside in the iambic: *lavêtach tôshibêni*.* With this alternation of rise and

* Bellermann's *Versuch über die Metrik der Hebräer* (1813) is comparatively the best on this subject even down to the present time; for Saalschütz (*Von der Form der hebr. Poesie*, 1825, and elsewhere) proceeds on the erroneous assumption that the present system of accentuation does not indicate the actual strong toned syllable of the words — by following the pronunciation of the German and Polish Jews he perceives, almost throughout, a spondee-dactylic rhythm (*e. g.* Judg. xiv. 18 *lûc charâshlem beeglâthi*). But the traditional accentuation is proved to be a faithful continuation of the ancient proper pronunciation of the Hebrew; the trochaic pronunciation is more Syrian, and the tendency to draw the accent from the final syllable to the penult, regardless of the conditions originally governing it, is a phenomenon which belongs only

fall, long and short syllables, harmonizing in lively passages with the subject, there is combined, in Hebrew poetry, an expressiveness of accent which is hardly to be found anywhere else to such an extent. Thus *e. g.* Ps. ii. 5*a* sounds like pealing thunder, and 5*b* corresponds to it as the flashing lightning. And there are a number of dull toned Psalms as xvii. xlix. lviii. lix. lxxiii, in which the description drags heavily on and is hard to be understood, and in which more particularly the suffixes in *mo* are heaped up, because the indignant mood of the writer impresses itself upon the style and makes itself heard in the very sound of the words. The *non plus ultra* of such poetry, whose very tones heighten the expression, is the cycle of the prophecies of Jeremiah chap. xxiv—xxvii.

Under the point of view of rhythm the so-called *parallelismus membrorum* has also been rightly placed: that fundamental law of the higher, especially poetic, style for which this appropriate name has been coined, not very long since.* The relation of the two parallel members does not really differ from that of the two halves on either side of the principal cæsura of the hexameter and pentameter; and this is particularly manifest in the double long line of the cæsural schema (more correctly: the diæretic schema) *e. g.* Ps. xlvi. 6, 7: *They beheld, straightway they marvelled, | bewildered they took to flight. Trembling took hold upon them there | anguish, as a woman in travail.* Here the one thought is expanded in the same verse in two parallel members. But from the fact of the rhythmical organization being carried out without reference to the logical requirements of the sentence, as in the same psalm vers. 4, 8: *Elohim in her palaces | was known as a refuge. With an east wind Thou breakest | the ships of Tarshish, we*
to the later period of the language (*vid.* Hupfeld in the *Deutsch. Morgenl. Zeitschr.* vi. 187).

* Abenezra calls it כפיל בְּמִלִּים שֶׁנֶּחֱמָה דְּבָרֵי אֶחָד בְּשְׁנֵי מִלִּים, *duplicatum*, and Kimchi כְּפִלּוּת הַשְּׂבָחִים, *duplicatio sententiæ verbis variatis*; both regard it as an elegant form of expression (כְּפִלּוּת הַשְּׂבָחִים). Even the punctuation does not proceed from a real understanding of the rhythmical relation of the members of the verse to one another, and when it divides every verse that is marked off by *Silluk* wherever it is possible into two parts, it must not be inferred that this rhythmical relation is actually always one consisting of two members merely, although (as Hupfeld has shewn in his admirable treatise on the two-fold law of the rhythm and accent, in the *D. M. Z.* 1852), wherever it exists it always consists of at least two members.

see that the rhythm is not called into existence as a necessity of such expansion of the thought, but *vice versâ* this mode of expanding the thought results from the requirements of the rhythm. Here is neither synonymous or identical (tautological), nor antithetical, nor synthetical parallelism, but merely that which De Wette calls rhythmical, merely the rhythmical rise and fall, the diastole and systole, which poetry is otherwise (without binding itself) wont to accomplish by two different kinds of ascending and descending logical organization. The ascending and descending rhythm does not usually exist within the compass of one line, but it is distributed over two lines which bear the relation to one another of rhythmical antecedent and consequent, of προφῶδός and ἐπιφῶδός. This distich is the simplest ground-form of the strophe, which is visible in the earliest song, handed down to us, Gen. iv. 23 sq. The whole Ps. cxix is composed in such distichs, which is the usual form of the apophthegm; the acrostic letter stands there at the head of each distich, just as at the head of each line in the likewise distichic pair, Ps. cxi, cxii. The tristich is an outgrowth from the distich, the ascending rhythm being prolonged through two lines and the fall commencing only in the third, *e. g.* xxv. 7 (the π of this alphabetical Psalm):

Have not the sins of my youth and my transgressions in remembrance,
According to Thy mercy remember Thou me
For Thy goodness' sake, O Jahve!

This at least is the natural origin of the tristich, which moreover in connection with a most varied logical organization still has the inalienable peculiarity, that the full fall is reserved until the third line, *e. g.* in the first two strophes of the Lamentations of Jeremiah, where each line is a long line in two parts consisting of rise and fall, the principal fall, however, after the cæsura of the third long line, closes the strophe:

Ah! how doth the city sit solitary,	otherwise full of people!
She is become as a widow,	the great one among nations,
The princess among provinces,	she is become tributary.
By night she weepeth sore	and her tears are upon her cheeks;
There is not one to comfort her	of all her lovers,
All her friends have betrayed her,	they are become her enemies.

If we now further enquire, whether Hebrew poesy goes beyond these simplest beginnings of the strophe-formation and even

extends the network of the **rhythmical period**, by combining the **two and three line strophe** with ascending and descending rhythm into greater strophic wholes rounded off into themselves, the alphabetical Psalm xxxvii furnishes us with a safe answer to the question, for this is almost entirely tetra-stichic, *e. g.*

About evil-doers fret not thyself,
 About the workers of iniquity be thou not envious.
 For as grass they shall soon be cut down,
 And as the green herb they shall wither,

but it admits of the compass of the strophe increasing even to the pentastich, (ver. 25, 26) since the unmistakable landmarks of the order, the letters, allow a freer movement:

Now I, who once was young, am become old,
 Yet have I not seen the righteous forsaken
 And his seed begging bread.
 He ever giveth and lendeth
 And his seed is blessed.

From this point the sure guidance of the alphabetical Psalms* fails us in investigating the Hebrew strophe-system. But in our further confirmatory investigations we will take with us from these Psalms, the important conclusion that the verse bounded by *Sôph pasûk*, the placing of which harmonizes with the accentuation first mentioned in the post-Talmudic tractate *Sofrim*,** is by no means (as, since Köster, 1831, it has been almost universally supposed) the original form of the strophe but that strophes are a whole consisting of an equal or symmetrical number of stichs.*** Hupfeld (*Ps.* iv.

* Even the older critics now and then supposed that we were to make these Ps. the starting point of our enquiries. For instance, Serpilius says: "It may perhaps strike some one whether an opinion as to some of the modes of the Davidic species of verse and poetry might not be formed from his, so-to-speak, alphabetical psalms."

** Even if, and this is what Hupfeld and Riehm (*Luth. Zeitschr.* 1866, S. 300) advance, the Old Testament books were divided into verses, פסוקים, even before the time of the Masorettes, still the division into verses, as we now have it and especially that of the three poetical books, is Masoretic.

*** It was these stichs, of which the Talmud (*B. Kiddushin* 30 a) counts eight more in the Psalter than in the Thôra, viz. 5996, which were originally called פסוקים. Also in Augustine we find *versus* thus used like στίχος. With him the words *Populus ejus et oves pascuæ ejus* are one *versus*. There is no Hebrew MS. which could have formed the basis of

450) has objected against this, that "this is diametrically opposed to the nature of rhythm = parallelism, which cannot stand on one leg, but needs two, that the distich is therefore the rhythmical unit."

But does it therefore follow, that a strophe is to be measured according to the number of distichs? The distich is itself only the smallest strophe, viz. one consisting of two lines. And it is even forbidden to measure a greater strophe by the number of distichs, because the rhythmical unit, of which the distich is the ground-form, can just as well be tristichic, and consequently these so-called rhythmical units form neither according to time nor space parts of equal value. But this applies still less to the Masoretic verses. True, we have shewn in our larger Commentary on the Psalms, ii. 522sq., in agreement with Hupfeld, and in opposition to Ewald, that the accentuation proceeds upon the law of dichotomy. But the Masoretic division of the verses is not only obliged sometimes to give up the law of dichotomy, because the verse (as *e. g.* xviii. 2, xxv. 1, xcii. 9,) does not admit of being properly divided into two parts; and it subjects not only verses of three members (as *e. g.* i. 1, ii. 2) in which the third member is embellishingly or synthetically related to the other two — both are phenomena which in themselves furnish proof in favour of the relative independence of the lines of the verse — but also verses of four members where the sense requires it (as i. 3, xviii. 16) and where it does not require it (as xxii. 15, xl. 6), to the law of dichotomy. And these Masoretic verses of such various compass

the arrangement of the Psalms in stichs; those which we possess only break the Masoretic verse, (if the space of the line admits of it) for ease of writing into the two halves, without even regarding the general injunction in c. xiv of the tractate *Sofrim* and that of Ben-Bileam in his *Horajoth ha-Kore*, that the breaks are to be regulated by the beginnings of the verses and the two great pausal accents. Nowhere in the MSS., which divide and break up the words most capriciously, is there to be seen any trace of the recognition of those old דִּקְדֻקָּה being preserved. These were not merely lines determined by the space, as were chiefly also the στίχοι or ἐπη according to the number of which, the compass of Greek works was recorded, but lines determined by the sense, κόλα (Suidas: $\text{κόλον ὁ ἀπὸ τῆς ἐννοίας ἔχων στίχος}$), as Jerome wrote his Latin translation of the Old Testament after the model of the Greek and Roman orators (*e. g.* the MSS. of Demosthenes), *per cola et commata* i. e. in lines breaking off according to the sense.

are to be the constituent parts according to which strophes of a like cipher shall be measured! A strophe only becomes a strophe by virtue of its symmetrical relation to others, to the ear it must have the same time, to the eye the same form and it must consequently represent the same number of lines (clauses). The fact of these clauses, according to the special characteristic of Hebrew poetry, moving on with that rising and falling movement which we call parallelism until they come to the close of the strophe where it gently falls to rest, is a thing *sui generis*, and, within the province of the strophe, somewhat of a substitute for metre; but the strophe itself is a section which comes to thorough repose by this species of rhythmical movement. So far, then, from placing the rhythm on one leg only, we give it its two: but measure the strophe not by the two feet of the Masoretic verses or even couplets of verses, but by the equal, or symmetrically alternating number of the members present, which consist mostly of two feet, often enough however of three, and sometimes even of four feet.

Whether and how a psalm is laid out in strophes, is shewn by seeing first of all what its pauses are, where the flow of thoughts and feelings falls in order to rise anew, and then by trying whether these pauses have a like or symmetrically correspondent number of stichs (*e. g.* 6. 6. 6. 6 or 6. 7. 6. 7) or, if their compass is too great for them to be at once regarded as one strophe, whether they cannot be divided into smaller wholes of an equal or symmetrical number of stichs. For the peculiarity of the Hebrew strophe does not consist in a run of definite metres closely united to form one harmonious whole (for instance, like the Sapphic strophe, which the four membered verses, Isa. xvi. 9, 10, with their short closing lines corresponding to the Adonic verse, strikingly resemble), but in a closed train of thought which is unrolled after the distichic and tristichic ground-form of the rhythmical period. The strophe-schemata, which are thus evolved, are very diverse. We find not only that all the strophes of a poem are of the same compass (*e. g.* 4. 4. 4. 4), but also that the poem is made up of symmetrical relations formed of strophes of different compass. The condition laid down by some,* that only a poem that consists of strophes of equal

* For instance Meier in his *Geschichte der poetischen Nationallitera-*

length can be regarded as strophic, is refuted not only by the Syriac* but also by the post-biblical Jewish poetry.** We find the following variations: strophes of the same compass followed by those of different compass (*e. g.* 4. 4. 6. 6); as in the chiasmus, the outer and inner strophes of the same compass (*e. g.* 4. 6. 6. 4); the first and third, the second and fourth corresponding to one another (*e. g.* 4. 6. 4. 6); the mingling of the strophes repeated antistrophically, *i. e.* in the inverted order (*e. g.* 4. 6. 7. 7. 6. 4); strophes of equal compass surrounding one of much greater compass (*e. g.* 4. 4. 10. 4. 4.), what Köster calls the pyramidal schema; strophes of equal compass followed by a short closing stanza (*e. g.* 3. 3. 2); a longer strophe forming the base of the whole (*e. g.* 5. 3. 3. 7), and these are far from being all the different figures, which the Old Testament songs and more especially the Psalms present to us, when we arrange their contents in stichs.

With regard to the compass of the strophe, we may expect to find it consisting of as many as twelve lines according to the Syrian and the synagogue poetry. The line usually consists of three words, or at least only of three larger words; in this respect the Hebrew exhibits a capacity for short but emphatic expressions, which are inadmissible in German [or English]. This measure is often most uniformly preserved throughout a considerable length, not only in the Psalms but also in the Book of Job. For there is far more reason for saying that the strophe lies at the basis of the arrangement of the Book of Job, than for G. Hermann's observation of strophic arrangement in the Bucolic writers and Köchly's in the older portions of Homer.

VII. TEMPLE MUSIC AND PSALMODY.

The Thôra contains no directions respecting the use of song and music in divine worship except the commands con-

tur der Hebräer, S. 67, who maintains that strophes of unequal length are opposed to the simplest laws of the lyric song and melody. But the demands which melody imposes on the formation of the verse and the strophe were not so stringent among the ancients as now, and moreover — is not the sonnet a lyric poem?

* *vid.* Zingerle in the *D. M. Z.* x. 123, 124.

** *vid.* Zunz, *Synagogale Poesie des Mittelalters*, S. 92—94.

cerning the ritualistic use of silver trumpets to be blown by the priests (Numb. ch. x). David is really the creator of liturgical music, and to his arrangements, as we see from the Chronicles, every thing was afterwards referred, and in times when it had fallen into disuse, restored. So long as David lived, the superintendence of the liturgical music was in his hands (1 Chron. xxv. 2). The instrument by means of which the three choir-masters (Heman, Asaph, and Ethan-Jeduthun) directed the choir was the cymbals (מְצֻלְתִּים or צִלְצְלִים*) which served instead of wands for beating time; the harps (כְּבִיִּים) represented the soprano, and the bass (the male voice in opposition to the female) was represented by the citherns an octave lower (1 Chron. xv. 17—21), which, to infer from the word לְנִצְחָה used there, were used at the practice of the pieces by the נְצִיחִים appointed. In a Psalm where סֶלָה is appended (*vid.* on Ps. iii), the stringed instruments (which צִלְצְלִים סֶלָה 17 definitely expresses), and the instruments generally, are to join in** in such a way as to give intensity to that which is being sung. To these instruments, besides those mentioned in Ps. cl, 2 Sam. vi. 5, belonged also the flute, the liturgical use of which (*vid.* on v. 1) in the time of the first as of the second Temple is undoubted: it formed the peculiar musical accompaniment of the *hallel* (*vid.* Ps. cxiii) and of the nightly torch-light festival on the semi-festival days of the Feast of Tabernacles (*Succa* 15 a). The trumpets (רַעְצָרוֹת) were blown exclusively by the priests to whom no part was assigned in the singing (as probably also the horn שֹׁפָר lxxx. 4, xcvi. 6, cl. 3), and according to 2 Chron. v. 12 sq. (where the number of the two Mosaic trumpets appears to be raised to 120) took their turn *unisono* with the singing and the music of the Levites. At the dedication of Solomon's Temple the Levites sing and play and the priests sound trumpets נְגִדִים, 2 Chron. vii. 6, and at

* Talmudic צִלְצְלִים. The usual Levitic orchestra of the temple of Herod consisted of 2 Naba players, 9 Cithern players and one who struck the *Zelazal*, viz. Ben-Arza (*Erachin* 10 a, &c.; *Tamid* vii. 3), who also had the oversight of the *duchan* (*Tosiphla* to *Shekalim* ii).

** Comp. Mattheson's "*Erläutertes Selah*" 1745: *Selah* is a word marking a prelude, interlude, or after-piece with instruments, a sign indicating the places where the instruments play alone, in short a so-called *ritornello*.

the inauguration of the purified Temple under Hezekiah the music of the Levites and priests sound in concert until all the burnt offerings are laid upon the altar fire, and then (probably as the wine is being poured on) began (without any further thought of the priests) the song of the Levites, 2 Chron. xxix. 26—30. In the second Temple it was otherwise: the sounding of the trumpets by the priests and the Levitical song with its accompanying music alternated, they were not simultaneous. The congregation did not usually sing with the choir, but only uttered their Amen; nevertheless they joined in the *Hallel* and in some psalms after the first clause with its repetition, after the second with hallelujah (Maimonides, *Hilchoth Megilla*, 3). 1 Chron. xvi. 36 points to a similar arrangement in the time of the first Temple. Just so does Jer. xxxiii. 11 in reference to the "*Give thanks unto the Lord, for He is good*". Antiphonal singing on the part of the congregation is also to be inferred from Ezra iii. 10 sq. The Psalter itself is moreover acquainted with an allotment of the *עלמות*, comp. *משררות* Ezra ii. 65 (whose treble was represented by the Levite boys in the second Temple, *vid.* on xlvii 1) in choral worship and speaks of a praising of God "in full choirs", xxvi. 12, lxviii. 27. And responsive singing is of ancient date in Israel: even Miriam with the women answered the men (*להם* Ex. xv. 21) in alternating song, and Nehemiah (ch. xii. 27 sqq.) at the dedication of the city walls placed the Levites in two great companies which are there called *הזוירה*, in the midst of the procession moving towards the Temple. In the time of the second Temple each day of the week had its psalm. The psalm for Sunday was xxiv, for Monday xlvi, Tuesday lxxxii, Wednesday xciv, Thursday lxxxvi, Friday xciii, the Sabbath xcii. This arrangement is at least as old as the time of the Ptolemies and the Seleucidæ, for the statements of the Talmud are supported by the inscriptions of Ps. xxiv, xlvi, xciv, xciii in the LXX, and as respects the connection of the daily psalms with the drink-offering, by Sir. i. 14—16. The psalms for the days of the week were sung, to wit, at the time of the drink-offering (*נסך*) which was joined with the morning *Tamid**: two priests, who stood on

* According to the maxim *אין אימר שיררה אלא על היין* "no one singeth except over the wine."

the right and left of the player upon the cymbal (*Zelazal*) by whom the signal was given, sounded the trumpets at the nine pauses (פְּרָקִים), into which it was divided when sung by the Levites, and the people bowed down and worshipped.* The Levites standing upon the *suggestus* (רִיבֵן), — *i. e.* upon a broad staircase consisting of a few steps, which led up from the court of the laity to that of the priests, — who were both singers and musicians, and consequently played only on stringed instruments and instruments of percussion, not wind-instruments, were at least twelve in number, with 9 citherns, 2 harps, and one cymbal: on certain days the flute was added to this number.** The usual *suggestus* on the steps at the side of the altar was changed for another only in a few cases; for it is noticed as something special that the singers had a different position at the festival of water-drawing during the Feast of Tabernacles (*vid.* introduction to Ps. cxx — cxxxiv), and that the flute-players who accompanied the *Hallel* stood before the altar, לפני המזבח (*Erachin* 10 a). The treble was taken

* *B. Rosh ha-Shana*, 31 a. *Tamid* vii. 3, comp. the introduction to Ps. xxiv. xcii and xciv.

** According to *B. Erachin* 10 a the following were the customary accompaniments of the daily service: 1) 21 trumpet blasts, to as many as 48; 2) 2 nablas, to 6 at most; 2 flutes (חלילין), to 12 at most. Blowing the flute is called striking the flute, הִבֵּהוּ רִחַלִּיל. On 12 days of the year the flute was played before the altar: on the 14th of Nisan at the slaying of the Passover (at which the *Hallel* was sung), on the 14th of Ijar at the slaying of the little Passover, on the 1st and 7th days of the Passover and on the eight days of the Feast of Tabernacles. The mouth-piece (מַצִּיחַ according to the explanation of Maimonides) was not of metal but a reed (comp. Arab. *anbub*, the blade of the reed), because it sounds more melodious. And it was never more than one flute (מִכּוּחַ יחיד), playing a solo, which continued at the end of a strain and closed it, because this produces the finest close (חֲלִיקָה). On the 12 days mentioned, the *Hallel* was sung with flute accompaniment. On other days, the Psalm appointed for the day was accompanied by nablas, cymbals and citherns. This passage of the treatise *Erachin* also tells who were the flute-players. On the flute-playing at the festival of water-drawing, *vid.* my *Geschichte der jüdischen Poesie* S. 195. In the Temple of Herod, according to *Erachin* 10 b, there was also an organ. This was however not a water-organ (הִדְרוֹלִים, *hydraulis*), but a wind-organ (מְגִלְתָּה) with a hundred different tones (מֵינֵי אֹמֶר), whose thunder-like sound, according to Jerome (*Opp. ed. Mart.* v. 191), was heard *ab Jerusalem usque ad montem Oliveti et amplius*, *vid.* Saalschütz, *Archäol.* i. 281—284

by the Levite youths, who stood below the *suggestus* at the feet of the Levites (*vid.* on Ps. xlv). The daily שיר הקרבן (*i. e.* the week-day psalm which concluded the morning sacrifice) was sung in nine (or perhaps more correctly 3*) pauses, and the pauses were indicated by the trumpet-blasts of the priests (*vid.* on Ps. xxxviii. lxxxi. 4). Beside the seven Psalms which were sung week by week, there were others appointed for the services of the festivals and intervening days (*vid.* on Ps. lxxxi), and in *Biccurim* 3, 4 we read that when a procession bearing the firstfruits accompanied by flute playing had reached the hill on which the Temple stood and the firstfruits had been brought up in baskets, at the entrance of the offerers into the *Azara*, Ps. xxx was struck up by the Levites. This singing was distinct from the mode of delivering the *Tefilla* (*vid.* on Ps. xlv *ad fin.*) and the benediction of the priests (*vid.* on Ps. lxvii), both of which were unaccompanied by music. Distinct also, as it seems, from the mode of delivering the *Hallel*, which was more as a recitative, than sung (*Pesachim* 64a, קָרְאוּ אֶת הַהֶלֶל). It was probably similar to the Arabic, which delights in shrieking, long-winded, trilling, and especially also nasal tones. For it is related of one of the chief singers that in order to multiply the tones, he placed his thumb in his mouth and his fore finger כִּי הַנִּמְיָן (between the hairs, *i. e.* according to Rashi: on the furrow of the upper lip against the partition of the nostrils), and thus (by forming mouth and nose into a trumpet) produced sounds, before the volume of which the priests started back in astonishment.** This mode of psalm-singing in the Temple of Herod was no longer the original mode, and if the present accentuation of the Psalms represents the fixed form of the Temple song, it nevertheless does not convey to us any im-

* This is the view of Maimonides, who distributes the 9 trumpet-blasts by which the morning sacrifice, according to *Succa* 53b, was accompanied, over the 3 pauses of the song. The hymn *Haazinu*, Deut. xxxii, which is called שִׁירַת הַלְיִים *par excellence*, was sung at the Sabbath *Musaph*-sacrifice — each Sabbath a division of the hymn, which was divided into six parts — so that it began anew on every seventh Sabbath, *vid.* *J. Megilla*, sect. iii, *ad fin.*

** *vid.* *B. Joma* 38b and *J. Shekalim* v. 3, comp. *Canticum Rabba* on Canticles iii. 8.

pression of that before the Exile. It does, however, neither the one nor the other.

The accents are only musical, and indirectly interpunctual, signs for the chanting pronunciation of the synagogue. And moreover we no longer possess the key to the accents of the three metrical (*i. e.* consisting of symmetrical stichs and strophes) books as musical signs. For the so-called Sarkatables (which give the value of the accents as notes, beginning with *Zarka*, זָרְקָא), *e. g.* at the end of the second edition of Nägelsbach's *Gramm.*, relate only to the reading of the pentateuchal and prophetic pericope, — consequently to the system of prose accents. In the German synagogue there is no tradition concerning the value of the so-called metrical accents as notes, for the Psalms were not recited according to the accents; but for all the Psalms, there are only two different modes, at least in the German ritual, *viz.* 1) the customary one according to which verse after verse is recited by the leader and the congregation, as *e. g.* Ps. xciv — xcix. xxix. every Friday evening; and 2) that peculiar to Ps. cxix in which the first seven verses of the eight are recited alternately by the leader and the congregation, but the eighth as a concluding verse is always closed by the congregation with a cadence. This psalmody does not always follow the accents. We can only by supposition approximately determine how the Psalms were to be recited according to them. For we still possess at least a few statements of Ben-Asher, Shemtob and Moses Provenzalo (in his grammatical didactic poem בְּשֵׁם קְרָמוֹן) concerning the intonation of single metrical accents. *Pazer* and *Shalshéleth* have a like intonation, which rises with a trill; though *Shalshéleth* is more prolonged, about a third longer than that of the prose books. *Legarme* (in form *Mahpach* or *Azla* followed by *Psik*) has a clear high pitch, before *Zinnor*, however, a deeper and more broken tone; *Rebia magnum* a soft tone tending to repose. By *Silluk* the tone first rises and then diminishes. The tone of *Mercha* is according to its name *andante* and sinking into the depths; the tone of *Tarcha* corresponds to *adagio*. Further hints cannot be traced: though we may infer with respect to *Ole we-jored* (*Mercha mahpachatum*) and *Athnach*, that their intonation ought to form a cadence, as that *Rebia parvum* and *Zinnor* (*Zarka*) had an

intonation hurrying on to the following distinctive accent. Further, if we place *Dechi* (*Tiphcha initiale*) and *Rebia gereshatum* beside the remaining six *servi* among the notes, we may indeed produce a sarka-table of the metrical accentuation, although we cannot guarantee its exact agreement with the original manner of singing.

Following Gerbert (*De musica sacra*) and Martini (*Storia della musica*), the view is at present very general that in the eight Gregorian tones together with the extra tone (*tonus peregrinus*),* used only for Ps. cxiii (= cxiv—cxv in the Hebrew numeration), we have a remnant of the ancient Temple song; and this in itself is by no means improbable in connection with the Jewish nationality of the primitive church and its gradual severance at the first from the Temple and synagogue. In the convents of Bethlehem, which St. Paula founded, psalms were sung at six hours of prayer from early morn till midnight, and she herself was so well versed in Hebrew, *ut Psalmos hebraice caneret et sermonem absque ulla Latinæ linguæ proprietate personaret* (*Ep.* 108 *ad Eustoch.* c. 26). This points to a connection between the church and synagogue psalm-melodies in the *mos orientalium partium*, the oriental psalmody, which was introduced by Ambrose into the Milanese church. Nevertheless, at the same time the Jewish element has undergone scarcely any change; it has been developed under the influence of the Greek style, but is, notwithstanding, still recognizable.** Pethachja of Ratisbon, the Jewish traveller in the 12th century, when in Bagdad, the ancient seat of the Geonim (גאונים), heard the Psalms sung in a manner altogether peculiar;*** and Benjamin of Tudela, in the same century, became acquainted in Bagdad with a skilful singer of the Psalms used in divine worship. Saadia on Ps. vi. 1,

* *vid.* Friedr. Hommel's *Psalter nach der deutschen Uebersetzung D. M. Luthers für den Gesang eingerichtet*, 1859. The Psalms are there arranged in stichs, rightly assuming it to be the original mode and the most appropriate, that antiphonal song ought to alternate not according to the verses, as at the present day in the Romish and English church, but according to the two members of the verse.

** *vid.* Saalschütz, *Geschichte und Würdigung der Musik bei den Hebräern*, 1829, S. 121, and Otto Strauss, *Geschichtliche Betrachtung über den Psalter als Gesang- und Gebetbuch*, 1859.

*** *vid.* *Literaturblatt des Orients*, 4th year, col. 541.

infers from על־השמיניָה that there were eight different melodies (الحنان). And eight גנינות are also mentioned elsewhere;* perhaps not without reference to those eight church-tones, which are also found among the Armenians.** Moreover the two modes of using the accents in chanting, which are attested in the ancient service-books,*** may perhaps be not altogether unconnected with the distinction between the festival and the simpler ferial manner in the Gregorian style of church-music.

VIII. TRANSLATIONS OF THE PSALMS.

The earliest translation of the Psalms is the Greek Alexandrine version. When the grandson of the son of Sirach came to Egypt in the year 132 B. C., not only the Law and the Prophets, but also the Hagiographa were already translated into the Greek; of course therefore also the Psalms, by which the Hagiographa are directly named in Luke xxiv. 44. The story of the LXX (LXXII) translators, in its original form, refers only to the Thôra; the translations of the other books are later and by different authors. All these translators used a text consisting only of consonants, and these moreover were here and there more or less indistinct; this text had numerous glosses, and was certainly not yet, as later, settled on the Masoretic basis. This they translated literally, in ignorance of the higher exegetical and artistic functions of the translator, and frequently the translation itself is obscure. From Philo, Josephus and the New Testament we see that we possess the text of this translation substantially in its original form, so that criticism, which since the middle of the last century has acquired many hitherto unknown helps,† more especially also in the province of the Psalms, will not need to reverse its judgment of the character of the

* Steinschneider, *Jewish Literature* p. 336 sq.

** Petermann, *Ueber die Musik der Armenier in the Deutsche Morgenl. Zeitschrift* v. 368 f.

*** Zanz, *Synagogale Poesie*, S. 115.

† To this period belong 1) the *Psalterium Veronense* published by Blanchini 1740, the Greek text in Roman characters with the Italic at the side belonging to the 5th or 6th century (*vid. Tischendorf's* edition of the LXX, 1856, *Prolegg.* p. lviii sq.); 2) the *Psalterium Turicense pur-*

work. Nevertheless, this translation, as being the oldest key to the understanding of the language of the Old Testament writings, as being the oldest mirror of the Old Testament text, which is not to be exempted from modest critical investigation, and as an important check upon the interpretation of Scripture handed down in the Talmud, in the Midrash, and in that portion of the national literature in general, not originating in Egypt, — is invaluable.

In one other respect this version claims a still greater significance. Next to the Book of Isaiah, no book is so frequently cited in the New Testament as the Psalter. The Epistle to the Hebrews has grown up entirely from the roots of the language of the Old Testament psalms. The Apocalypse, the only book which does not admit of being referred back to any earlier formula as its basis, is nevertheless not without references to the Psalter: Ps. ii in particular has a significant part in the moulding of the apocalyptic conceptions and language. These New Testament citations, with few exceptions (as John xiii. 18), are based upon the LXX, even where this translation (as. *e. g.*, Ps. xix. 5, li. 6, cxvi. 10), only in a general way, correctly reproduces the original text. The explanation of this New Testament use of the LXX is to be found in the high esteem in which this translation was held among the Jewish people: it was accounted, not only by the Hellenistic, but also by the Palestinian Jews, as a providential and almost miraculous production; and this esteem was justified by the fact, that, although altogether of unequal birth with the canonical writ-

pureum described by Breitingner 1748, Greek Text likewise of the 5th or 6th century (*vid. ibid.* p. lix sq.); 3) *Palmorum Fragmenta papyracea Londinensia* (in the British Museum), Ps. x. 2—xviii. 6, xx. 14—xxiv. 6, of the 4th century, given in Tischendorf's *Monumenta Sacra Inedita. Nova Collectio* t. 1; 4) *Fragmenta Psalmorum Tischendorfiana* Ps. cxli (ii). 7—8, cxlii (iii). 1—3, cxliv (v). 7—13, of the 5th or 4th century in the *Monumenta* t. ii. There still remain unused to the present time 1) the *Psalterium Græco-Latinum* of the library at St. Gall, *Cod.* 17 in 4to, Greek text in uncial characters with the Latin at the side; 2) *Psalterium Gallico-Romano-Hebraico-Græcum* of the year 909, *Cod.* 230 in the public library at Bamberg (*vid.* a description of this MS. by Schönfelder in the *Serapeum*, 1865, No. 21) written by Solomon, abbot of St. Gall and bishop of Constance (d. 920), and brought to Bamberg by the emperor Henry II (d. 1024), who had received it as a gift when in St. Gall; as regards the criticism of the text of the LXX it is of like importance with the *Veronense* which it resembles.

ings, it nevertheless occupies a position in the history of divine revelation which forms a distinct epoch. For it was the first opportunity afforded to the gentile world of becoming acquainted with the Old Testament revelation, and thus the first introduction of Japheth into the tents of Shem. At the same time therewith, a distinct breaking down of the barriers of the Old Testament particularism was effected. The Alexandrine translation was, therefore, an event which prepared the way for that Christianity, in which the appointment of the religion of Israel to be the religion of the world is perfected. This version, at the outset, created for Christianity the language which it was to use; for the New Testament Scriptures are written in the popular Greek dialect (*κοινή*) with an Alexandrine colouring. And in a general way we may say that Alexandrinism moulded the forms beforehand, which Christianity was afterwards to fill up with the substance of the gospel. As the way of Jesus Christ lay by Egypt (Matth. ii. 15), so the way of Christianity also lay by Egypt, and Alexandria in particular.

Equally worthy of respect on account of its antiquity and independence, though not of the same importance as the LXX from a religio-historical point of view, is the Targum or Chaldee version of the Psalms: a version which only in a few passages assumes the form of a paraphrase with reference to Midrash interpretations. The date of its composition is uncertain. But as there was a written Targum to the Book of Job* even during the time of the Temple, there was also a Targum of the Psalms, though bearing in itself traces of manifold revisions, which probably had its origin during the duration of the Temple. In distinction from the Targums of Onkelos to the Pentateuch and of Jonathan to the minor Prophets the Targum of the Psalms belongs to the so-called Jerusalem group,** for the Aramaic idiom in which it is written, — while, as the Jerusalem Talmud shews, it is always distinguished in no small degree from the Palestinian popular dialect as being the language of the literature — abounds in the same manner as the former in Greek words

* *vid. Tosefta to Sabb. xvi, Jer. Sabb. xiv, §. 1, Bab. Sabb. 115 a, Sofrim v, 15.*

** *vid. Geiger, Urschrift und Uebersetzungen der Bibel, S. 166 L.*

(as אַנג'לִין ἄγγελοι, אַרְבַּסְרִין ἀράβηται, קִרְיִים κύριος), and like it also closely approximates, in sound and formation, to the Syriac. From this translation which excels the LXX in grammatical accuracy and has at its basis a more settled and stricter text, we learn the meaning of the Psalms as understood in the synagogue, as the interpretation became fixed, under the influence of early tradition, in the first centuries of the Christian era. The text of the Targum itself is at the present day in a very neglected condition. The most correct texts are to be found in Buxtorf and Norzi's Bibles. Critical observations on the Targums of the Hagiographa are given in the treatise עֵשָׂה אֹרַח by Benzion Berkowitz (Wilna, 1843).

The third most important translation of the Psalms is the *Peshito*, the old version of the Syrian church, which was made not later than in the second century. Its author translated from the original text, which he had without the vowel points, and perhaps also in a rather incorrect form: as is seen from such errors as xvii. 15 (חַמוֹנֶהֶךָ instead of אַמּוֹנֶהֶךָ), lxxxi. 12 (שִׁיהֶמוּ נִרְיָבֶמוּ *dele eos et perde eos* instead of שִׁרְמוּ וְאַבְרָמִי), cxxxix. 16 (גַּלְמֵי *retributionem meam* instead of גַּלְמֵי). In other errors he is influenced by the LXX, as lvi. 9 (LXX כִּנְוֶהֶךָ instead of בְּנֹאֲדֶךָ), he follows this version in such departures from the better text sometimes not without additional reason, as xc. 5 (*generationes eorum annus erunt*, i. e. וְרַעְוֵיהֶן שְׁנֵה יְהוּי, LXX τὰ ἐξουθενώματα αὐτῶν ἔτη ἔσονται), cx. 3 (*populus tuus gloriosus*, i. e. עַמְּךָ נִרְיָבֶה, Job xxx. 15, nobility, rank, LXX μετὰ σοῦ ἡ ἀρχή). The fact that he had the LXX before him beside the original text is manifest, and cannot be done away by the supposition that the text of the *Peshito* has been greatly distorted out of the later Hexaplarian translation; although even this is probable, for the LXX won such universal respect in the church that the Syrians were almost ashamed of their ancient version, which disagreed with it in many points, and it was this very circumstance which gave rise in the year 617 A. D. to the preparation of a new Syriac translation from the Hexaplarian LXX-text. It is not however merely between the *Peshito* and the LXX, but also between the *Peshito* and the Targum, that a not accidental mutual relation exists, which becomes at once apparent in Ps. i (*e. g.* in the translation of לְצִיִּים by

מִיִּקְוִי and of לִוְרָה by (נִמְצָא) and hardly admits of explanation by the use of the Christian Peshito on the part of the Jewish Targumist.* It may be more readily supposed that the old Syriac translator of the Psalms, of whom we are now speaking, was a Jewish Christian and did not despise the welcome assistance of the Targum, which was already at hand, in whatever form it might be. It is evident that he was a Christian from passages like xix. 5, cx. 3, also from lxxviii. 19 comp. with Ephes. iv. 8, Jer. xxxi. 31 comp. with Hebr. viii. 8; and his knowledge of the Hebrew language, with which, as was then generally the case, the knowledge of Greek was united, shews that he was a Jewish Christian. Moreover the translation has its peculiar Targum characteristics: tropical expressions are rendered literally, and by a remarkable process of reasoning interrogative clauses are turned into express declarations: lxxxviii. 11—13 is an instance of this with a bold inversion of the true meaning to its opposite. In general the author shuns no violence in order to give a pleasing sense to a difficult passage *e. g.* xii. 6*b*, lx. 6. The musical and historical inscriptions, and consequently also the סִלְהָ (including רִנְיִן סִלְהָ ix. 17) he leaves untranslated, and the division of verses he adopts is not the later Masoretic. All these peculiarities make the *Peshito* all the more interesting as a memorial in exegetico-historical and critical enquiry: and yet, since Dathe's edition, 1768, who took the text of Erpenius as his ground-work and added valuable notes,** scarcely anything has been done in this direction.

In the second century new Greek translations were also made. The high veneration which the LXX had hitherto enjoyed was completely reversed when the rupture between the synagogue and the church took place, so that the day when this translation was completed was no longer compared to the day of the giving of the Law, but to the day of

* Although more recently we are told, Hai Gaon (in Babylonia) when he came upon a difficult passage in his Academical lectures on the Psalms enquired of the patriarch of the Eastern church how he interpreted it, *vid.* Steinschneider, *Jewish Literature*, p. 125 sq.

** The fragments of the translation of the Ps., which are cited under the name δ Σόπος, Dathe has also there collected in his preface.

the golden calf. Nor was it possible that it should be otherwise than that its defects should become more and more perceptible. Even the New Testament writers found it requiring correction here and there, or altogether unfit for use, for the Palestinian text of the Old Testament which had been handed down, was not merely as regards the consonants but also as to pronunciation substantially the same as that which has been fixed by the Masoretes since the sixth century. Consequently Aquila of Pontus (a proselyte from heathenism to Judaism) in the first half of the 2nd century, made a Greek translation of the Old Testament, which imitated the original text word for word even at the risk of un-Greek expressions, and in the choice of the Greek words used is determined by the etymology of the Hebrew words. Not to lose any of the weighty words he translates the first sentence of the Thôra thus: '὘ν κεφαλαίῳ ἔκτισεν ὁ Θεὸς σὺν (תא) τὸν οὐρανὸν καὶ σὺν (תא) τῆν γῆν. In the fragments of the translation of the Psalms, one of which has been preserved in the Talmudic literature (*vid.* on Ps. xlvi. 15), we do not meet with such instances of violence in favour of literalness, although also even there he forces the Greek into the form of the Hebrew, and always renders the words according to their primary meaning (*e. g.* רביר *χρηματιστήριον*, מגלה *εἰλημα*, פתח *ἀνοιγμα*, ררה *δρμημα*, אמן *πεπιστευμένως*), sometimes unhappily and misled by the usage the language had acquired in his time. In some passages he reads the text differently from our present pointing (*e. g.* x. 4 *ὄταν ὄψωθῆ*), but he moreover follows the tradition (*e. g.* מלה *ἀεί*, שרי *ἰκανός*, מרחם *τοῦ ταπεινόφρονος καὶ ἀπλοῦ* = *מרחם*) and also does not despise whatever the LXX may offer that is of any worth (*e. g.* כמנים *ἐν χορδαῖς*), as his translation throughout, although an independent one, relies more or less upon the pioneering work of its predecessor, the LXX. His talent as a translator is un mistakeable. He has perfect command of the Hebrew, and handles the treasures of the Greek with a master-hand. For instance, in the causative forms he is never in difficulty for a corresponding Greek word (*הפיל* *πτωματίξειν*, *הריר* *δρομοῦν*, *השכיל* *ἐπιστημοῦν* and the like). The fact that he translated for the synagogue in opposition to the church is betrayed by passages like ii. 12, xxii. 17, cx. 3 and perhaps also lxxxiv. 10, comp. Dan. ix. 26, where he pre-

fers ἡλασμένον τοῦ Χριστοῦ: nevertheless one must not in this respect charge him with evil intentions throughout. Even Jerome, on calmer reflection, moderated his indignation against Aquila's translation to a less harsh judgment: *ut amicæ menti fatear, quæ ad nostram fidem pertinent roborem plura reperio*, and praised it even at the expense of the translations of Theodotion and Symmachus: *Isti Semichristiani Judaice transtulerunt, et Judæus Aquila interpretatus est ut Christianus.*

The translation of Theodotion is not an original work. It is based upon the LXX and brings this version, which was still the most widely used, into closer relation to the original text, by making use of Aquila's translation. The fragments that are preserved to us of passages independently translated contain nothing pre-eminently characteristic. Symmachus also takes the LXX as his basis, but in re-moulding it according to the original text he acts far more decidedly and independently than Theodotion, and distinguishes himself from Aquila by endeavouring to unite literalness with clearness and verbal accuracy: his translation of the Psalms has even a poetic inspiration about it. Both Aquila and Symmachus issued their translations twice, so that some passages are extant translated in a twofold form (*vid. cx. 3*).

Beside the LXX. Aq. Symm. and Theod. there are also a fifth, sixth and seventh Greek translation of the Psalms. The fifth is said to have been found in Jericho under the emperor Caracalla, the sixth in Nicopolis under the emperor Alexander Severus. The former, in its remains, shews a knowledge of the language and tradition, the latter is sometimes (*xxxvii. 35, Hab. iii. 13*) paraphrastic. A seventh is also mentioned besides, it is most like Theodotion. In the Hexapla of Origen, which properly contains only six columns (the Hebrew text, the Hebr. text in Greek characters, Aq., Symm., LXX, Theod.), in the Ps. and elsewhere a *Quinta* (E), *Sexta* (c), and *Septima* (Z) are added to these six columns: thus the Hexapla (apart from the Seventh) became an Octapla. Of the remains of these old versions as compiled by Origen, after the labours of his predecessors Nobilius and Drusius, the most complete collection is that of Bernard de Montfaucon in his *Hexaplorum Origenis quæ supersunt* (2 vols. folio, Paris 1713); the rich gleanings since handed down from many

different quarters* are unfortunately still scattered and uncollated.

Euthymius Zigadenus mentions beside the LXX, Aq., Symm., Theod., V., and VI., as a Seventh version that of Lucian which attempts to restore the original Septuagint-text by a comparison with the original text. Lucian died as a martyr 311 A. D. in Nicomedia, whither he had been dragged from Antioch. The autograph of this translation was found in Nicomedia, hidden in a small rough-plastered tower.** We are as little able to form a conception of this Septuagint-recension of Lucian as of that of the cotemporary Egyptian bishop Hesy-chius, since not a single specimen of either is extant. It would be interesting to know the difference of treatment of the two critics from that of Origen, who corrected the text of the *κοινή* after the Hebrew original by means of Theodotion's, *obelis jugulans quæ abundare videbantur, et quæ deerant sub asteriscis interserens*, which produced a confusion that might easily have been foreseen.

From the old Latin translation, the so-called *Itala*, made from the LXX, we possess the Psalter complete: Blanchini has published this translation of the Psalms (1740) from the Veronese Psalter, and Sabbatier in the second volume of his *Latinæ Versiones Antiquæ* (1751) from the Psalter of the monastery of St. Germain. The text in Faber Stapulensis' *Quincuplex Psalterium* (1509) is compiled from Augustine; for Augustine, like Hilary, Ambrose, Prosper, and Cassiodorus, expounds the Psalms according to the old Latin text. Jerome first of all carefully revised this in Rome, and thus originated the *Psalterium Romanum*, which has been the longest retained

* Thus e. g. Montfaucon was only able to make use of the Psalter-MS. *Cod. Vat.* 754 for 16 Psalms; Adler has compared it to the end and found in it valuable Hexapla fragments (*vid. Repert. für Bibl. u. Morgenl. Lit.* xiv. S. 183 f.). The Psalm-commentary of Barhebræus and the *Psalterium Mediolanense* have also been begun to be worked with this object; but as yet, not the Syriac Psalter of the Medici library mentioned by Montfaucon, *Bibliotheca Bibliothecarum* i. 240 and supposed to be based upon the *Quinta*.

** Comp. the Athanasian synopsis in Montfaucon, *Hexapla* t. 1 p. 59 and the contribution from a Syriac MS in the *Repertorium für Bibl. u. Morgenl. Lit. ib.* (1784) S. 48 f

by the church of Milan and the Basilica of the Vatican. He then in Bethlehem prepared a second more carefully revised edition, according to the Hexaplarian Septuagint-text* with daggers (as a sign of additions in the LXX contrary to the original) and asterisks (a sign of additions in the LXX from Theodotion in accordance with the original), and this second edition which was first adopted by the Gallican churches obtained the name of the *Psalterium Gallicanum*. It is not essentially different from the Psalter of the Vulgate, and appeared, with its critical signs, from a MS. of Bruno, bishop of Würzburg (died 1045), for the first time in the year 1494 (then edited by Cochleus, 1533): both Psalters, the Romish and the Gallican, are placed opposite one another in Faber's *Quincuplex Psalterium*, in t. x. p. 1 of the *Opp. Hieronymi, ed. Vallarsi* and elsewhere.

The Latin Psalters, springing from the common or from the Hexaplarian Septuagint-text, as also the Hexapla-Syriac and the remaining Oriental versions based upon the LXX and the Peshito, have only an indirectly exegetico-historical value. On the contrary Jerome's translation of the Psalter, *juxta Hebraicam veritatem*, is the first scientific work of translation, and, like the whole of his independent translation of the Old Testament from the original text, a bold act by which he has rendered an invaluable service to the church, without allowing himself to be deterred by the cry raised against such innovations. This independent translation of Jerome has become the Vulgate of the church: but in a text in many ways estranged from its original form, with the simple exception of the Psalter. For the new translation of this book was opposed by the inflexible liturgical use it had attained; the texts of the *Psalterium Romanum* and *Gallicanum* maintained their ground and became (with the omission of the critical signs) an essential portion of the Vulgate. On this account it is the more to be desired that Jerome's Latin Psalter

* *Illud breviter admoneo* — says Jerome, Ep. cvi. *ad Sunniam et Frete- lam* — *ut sciatis, aliam esse editionem, quam Origenes et Cæsarensis Euse- bius omnesque Græciæ tractatores Κοινήν, id est, Communem appellant atque Vulgatam et a plerisque nunc Λουκιανός dicitur; aliam Septuaginta Inter- pretum, quæ in Ἐξαπλοῖς codicibus reperitur et a nobis in Latinum sermo- nem fideliter versa est et Hierosolymæ atque in Orientis ecclesiis decantatur.*

ex Hebræo (*Opp. ed. Vallarsi t. ix. p. iii*) were made mere generally known and accessible by a critical edition published separately. It is not necessary to search far for critical helps for such an undertaking. There is an excellent MS., *Cod. 19*, in the library of St. Gall, presented by the abbot Hartmot (died 895).

Origen and Jerome learnt the language of the Old Testament from Jewish teachers. All the advantages of Origen's philological learning are lost to us, excepting a few insignificant remains, with his Hexapla: this gigantic bible which would be the oldest direct monument of the Old Testament text if it were but extant. Whereas in Jerome's Old Testament translated from the original text (*canon Hebraicæ veritatis*) we have the maturest fruit of the philological attainments of this indefatigable, steady investigator inspired with a zeal for knowledge. It is a work of the greatest critical and historical value in reference to language and exegesis. The translation of the Psalter is dedicated to Sophronius who had promised to translate it into Greek: this Greek translation is not preserved to us.

Jerome's translation of the Psalter has not its equal either in the synagogue or the church until the time of Saadia Gaon of Fajum, the Arabian translator of the Psalms. Two MSS. of his translation of the Psalms are to be found at Oxford; but the most important, which also contains his annotations complete, is in Munich. Schnurrer (1791) contributed Ps. xvi, xl and cx to Eichhorn's *Biblioth. der Bibl. Lit.* iii, from *Cod. Pocock.* 281, then Haneberg (1840) Ps. lxxviii and several others from the Munich Cod.; the most extensive excerpts from *Cod. Pocock.* 281 and *Cod. Huntingt.* 416 (with various readings from *Cod. Mon.* appended) are given by Ewald in the first vol. of his *Beiträge zur ältesten Ausleg. u. Sprach-erklärung des A. T.* 1844. The gain which can be drawn from Saadia for the interpretation of the Psalms, according to the requirements of the present day, is very limited; but he promises a more interesting and rich advantage to philology and the history of exegesis. Saadia stands in the midst of the still ever mysterious process of development out of which the finally established and pointed text of the Old Testament came forth. He has written a treatise on the punctuation

(ניקוד) to which Rashi refers in Ps. xlv. 10, but in his treatment of the Old Testament text shews himself to be unfettered by its established punctuation. His translation is the first scientific work on the Psalms in the synagogue. The translation of Jerome is five hundred years older, but only the translation of Luther has been able to stand side by side with it and that because he was the first to go back to the fountain head of the original text.

The task, which is assigned to the translator of the sacred Scriptures, was recognised by Luther as by no one before him, and he has discharged it as no one up to the present day since his time has done. What Cicero said of his translation of the two controversial speeches of Demosthenes and Æschines holds good also of Luther: *Non converti ut interpres, sed ut orator, sentiis iisdem et earum formis tanquam figuris, verbis ad nostram consuetudinem aptis: in quibus non verbum pro verbo necesse habui reddere, sed genus omnium verborum vimque servavi; non enim ea me adnumerare lectori putavi oportere, sed tanquam adpendere* — he has lived in thought and feeling in the original text in order not to reproduce it literally with a slavish adherence to its form, but to re-mould it into good and yet spiritually renewed German and at the same time to preserve its spirit free and true to its deepest meaning. This is especially the case with his translation of the Psalms, in which even Moses Mendelssohn has thought it to his advantage to follow him. To deny that here and there it is capable of improvement by a more correct understanding of the sense and in general by greater faithfulness to the original (without departing from the spirit of the German language), would indicate an ungrateful indifference to the advance which has been made in biblical interpretation — an advance not merely promised, but which we see actually achieved.

IX. HISTORY OF THE EXPOSITION OF THE PSALMS.

If we now take a glance over the history of the exposition of the Psalms, we shall see from it how late it was before the proper function of scientific exposition was recognised. We begin with the apostolic exposition. The Old Testament according to its very nature tends towards and centres in

Christ. Therefore the innermost truth of the Old Testament has been revealed in the revelation of Jesus Christ. But not all at once: His passion, resurrection, and ascension are three steps of this progressive opening up of the Old Testament, and of the Psalms in particular. Our Lord himself, both before and after His resurrection, unfolded the meaning of the Psalms from His own life and its vicissitudes; He shewed how what was written in the Law of Moses, in the Prophets and in the Psalms was fulfilled in Him; He revealed to His disciples the meaning τοῦ συνέναι τὰς γραφάς Luke xxiv. 44 sq. Jesus Christ's exposition of the Psalms is the beginning and the goal of Christian Psalm-interpretation. This began, as that of the Christian church, and in fact first of all that of the Apostles, at Pentecost when the Spirit, whose instrument David acknowledges himself to have been (2 Sam. xxiii. 2), descended upon the Apostles as the Spirit of Jesus, the fulfiller and fulfilment of prophecy. This Spirit of the glorified Jesus completed what, in His humiliation and after His resurrection, he had begun: He opened up to the disciples the meaning of the Psalms. How strongly they were drawn to the Psalms is seen from the fact that they are quoted about seventy times in the New Testament, which, next to Isaiah, is more frequently than any other Old Testament book. From these interpretations of the Psalms the church will have to draw to the end of time. For only the end will be like the beginning and even surpass it. But we must not seek in the New Testament Scriptures what they are not designed to furnish, viz., an answer to questions belonging to the lower grades of knowledge, to grammar, to cotemporary history and to criticism. The highest and final questions of the spiritual meaning of Scripture find their answer here; the grammatico-historico-critical under-structure, — as it were, the candlestick of the new light, — it was left for succeeding ages to produce.

The post-apostolic, patristic exposition was not capable of this. The interpreters of the early church with the exception of Origen and Jerome possessed no knowledge of the Hebrew tongue, and even these two not sufficient to be able to rise to freedom from a dependence upon the LXX which only led them into frequent error. Of Origen's Commentary and Homilies on the Ps. we possess only fragments translated

by Rufinus, and his ὑπόμνημα εἰς τοὺς ψαλμοὺς (edited complete by Kleopas, 1855, from a MS. in the monastery of Mar-Saba). Jerome, *contra Rufinum* i. § 19, indeed mentions *Commentarioli* on the Ps. by himself, but the *Breviarium in Psalterium* (in t. vii. p. ii of his *Opp. ed. Vallarsi*) bearing his name is allowed not to be genuine, and is worthless as regards the history of the text and the language. The almost complete Commentary (on Ps. i—cxix according to the Hebrew reckoning) of Eusebius, made known by Montfaucon (*Collectio nova Patrum et Scriptorum Græc.* t. i) is unsuspected. Eusebius, though living in Palestine and having a valuable library at command, is nevertheless so ignorant of the Hebrew, that he considers it is possible Μαριαμ (מַרְיָם) in Ps. cx may refer to Mary. But by contributions from the Hexapla he has preserved many acceptable treasures of historical value in connection with the translation, but of little worth in other respects, for the interpretation is superficial, and capriciously allegorical and forced. Athanasius in his short explanation of the Psalms (in t. i p. ii of the Benedictine edition) is entirely dependent on Philo for the meaning of the Hebrew names and words. His book: πρὸς Μαρκελλῖνον εἰς τὴν ἐρμηνείαν τῶν ψαλμῶν (in the same vol. of the Benedictine edition) is a very beautiful essay. It treats of the riches contained in the Psalms, classifies them according to their different points of view, and gives directions how to use them profitably in the manifold circumstances and moods of the outward and inner life. Johann Reuchlin has translated this little book of Athanasius into Latin, and Jörg Spalatin from the Latin of Reuchlin into German (1516. 4to.). Of a similar kind are the two books of Gregory of Nyssa εἰς τὴν ἐπιγραφὴν τῶν ψαλμῶν (*Opp. ed. Paris*, t. i), which treat of the arrangement and inscriptions; but in respect of the latter he is so led astray by the LXX, that he sets down the want of titles of 12 Ps. (this is the number according to Gregory), which have titles in the LXX, to Jewish ἀπορία and κακία. Nevertheless there are several valuable observations in this introduction of the great Nyssene. About cotemporaneously with Athanasius, Hilarius Pictaviensis, in the Western church, wrote his allegorizing (after Origen's example) *Tractatus in librum Psalmorum* with an extensive prologue, which strongly reminds one of Hippolytus'

We still have his exposition of Ps. i. ii. ix. xiii. xiv. li. lii. liii—lxi. xc. cxviii—cl (according to the numbering of the LXX); according to Jerome (*Ep. ad Augustin.* cxii*) it is transferred from Origen and Eusebius. It is throughout ingenious and pithy, but more useful to the dogmatic theologian than to the exegete (t. xxvii. xxviii of the *Collectio Patrum* by Caillau and Guillon).** Somewhat later, but yet within the last twenty years of the fourth century (about 386—397), come Ambrose's *Enarrationes in Ps.* i. xxxv—xl. xliii. xlv. xlvii. xlviii. lxi. cxviii (in t. ii of the Benedictine edition). The exposition of Ps. i is likewise an introduction to the whole Psalter, taken partly from Basil. He and Ambrose have pronounced the highest eulogiums on the Psalter. The latter says: *Psalmus enim benedictio populi est, Dei laus, plebis laudatio, plausus omnium, sermo universorum, vox Ecclesiæ, fidei canora confessio, auctoritatis plena devotio, libertatis lætitia, clamor jucunditatis, lætitiæ resultatio. Ab iracundia mitigat, a sollicitudine abdicat, a mœrore allevat. Nocturna arma, diurna magisteria; scutum in timore, festum in sanctitate, imago tranquillitatis, pignus pacis atque concordiæ, citharæ modo ex diversis et disparibus vocibus unam exprimens cantilenam. Diei ortus psalmum resultat, psalmum resonat occasus.* After such and similar prefatory language we are led to expect from the exposition great fervour and depth of perception: and such are really its characteristics, but not to so large an extent as might have been the case had Ambrose — whose style of writing is as musical as that of Hilary is stiff and angular — worked

* The following Greek expositors of the Psalms are mentioned there: 1) Origen, 2) Eusebius of Cæsarea, 3) Theodore of Heraclea (the *Anonymus* in Corderius' *Catena*), 4) Asterius of Scythopolis, 5) Apollinaris (Apolinarius) of Laodicea, 6) Didymus of Alexandria. Then the following Latin expositors: 1) Hilary of Poitiers, who translated or rather remodelled Origen's Homilies on the Psalms (Jerome himself says of him, *Ep. lvii ad Pammach.*: *captivos sensus in suam linguam victoris jure transposuit*), 2) Eusebius of Vercelli, translator of the commentary of Eusebius of Cæsarea, and 3) Ambrose, who was partly dependent upon Origen. Of Apollinaris the elder, we have a Μετάφρασις τοῦ ψαλτῆρος διὰ στίχων ἡρωϊκῶν preserved to us. He has also translated the Pentateuch and other Old Testament books into heroic verse.

** *vid.* the characteristics of this commentary in Reinkens, *Hilarius non Poitiers* (1864) S. 291—308.

out these expositions, which were partly delivered as sermons, partly dictated, with his own hand.

The most comprehensive work of the early church on the Psalms was that of Chrysostom, which was probably written while at Antioch. We possess only the exposition of 58 Ps. or (including Ps. iii and xli, which in their present form do not belong to this work) 60 Ps. (in t. v of Montfaucon's edition). Photius and Suidas place this commentary on the Psalms in the highest rank among the works of Chrysostom. It is composed in the form of sermons, the style is brilliant, and the contents more ethical than dogmatic. Sometimes the Hebrew text according to the Hexapla is quoted, and the Greek versions which depart from the original are frequently compared, but, unfortunately, generally without any name. There is hardly any trace in it of the renowned philologico-historical tendency of the school of Antioch. Theodoret (in t. ii p. ii of the Halle edition) was the first to set before himself the middle course between an extravagant allegorising and an unspiritual adherence to the literal historical sense (by which he doubtless has reference to Theodore of Mopsuestia), and thus to a certain extent he makes a beginning in distinguishing between the province of exegesis and practical application. But this scientific commencement, with even more of the grammatico-historical tendency, is still defective and wanting in independence. For example, the question whether all the Psalms are by David or not, is briefly decided in the affirmative, with $\kappa\rho\alpha\tau\iota\zeta\iota\tau\omega\ \tau\acute{\omega}\nu\ \pi\lambda\epsilon\iota\sigma\tau\omega\sigma\tau\omega\ \eta\ \psi\acute{\alpha}\lambda\mu\omicron\varsigma$.* The designed, minute comparison of the Greek translators is most thankworthy; in other respects, this expositor, like the Syrians generally, is wanting in the mystic depth which might compensate for the want of scientific insight. All this may be also said of Euthymius Zigadenus (Zigabenus): his commentary on the

* In the Talmud R. Meir, *Pesachim* 117 a, adopts the view that David is the author of all the Ps.: כל השבחים שבכפר תהלים כולן דוד אמרן, while in *Bathra* 14 b ten authors are supposed: דוד כהן ספר תהלים על ידי ערשה וקניה, *vid.* on this, Midrash to Cant. iv. 4 and Eccl. vii. 19. In the former passage להלפיות is explained as an emblematic name of the Psalter: ספר שאמרוהו לו פיות הרבה, the book of David, to which the mouths of many have contributed. And there are two modern commentaries, viz. by Klauss, 1832, and Randegger, 1841, which are written with the design of proving all the Psalms to be Davidic.

Psalms (in Greek in t. iv of the Venetian edition of the *Opp. Theophylacti*), written at the desire of the emperor Alexius Comnenus, is nothing but a skilful compilation, in the preparation of which he made good use of the Psalm-catena, likewise a compilation, of the somewhat earlier Νικήτας Σερρών*, which is to be found on Mount Athos and is still unprinted.

The Western counterpart to Chrysostom's commentary are Augustine's *Enarrationes in Psalmos* (in t. iv of the Benedictine edition). The psalm-singing in the Milanese church had contributed greatly to Augustine's conversion. But his love to his Lord was fired still more by the reading of the Psalms when he was preparing himself in solitude for his baptism. His commentary consists of sermons which he wrote down in part himself and in part dictated. Only the thirty-two *sermones* on Ps. cxviii (cxix), which he ventured upon last of all, were not actually delivered. He does not adopt the text of Jerome as his basis, but makes use of the older Latin version, the original text of which he sought to establish, and here and there to correct, by the LXX; whereas Arnobius, the Semi-Pelagian, in his paraphrastic Africano-Latin commentary on the Psalms (first edition by Erasmus, *Basileæ, Froben. 1522*, who, as also Trithemius, erroneously regarded the author as one and the same with the Apologist) no longer uses the so-called Itala, but takes Jerome's translation as his basis. The work of Augustine far surpassing that of Chrysostom in richness and depth of thought, has become, in the Western church, the chief mine of all later exposition of the Psalms. Cassiodorus in his *Expositiones in omnes Psalmos* (in t. ii of the Bened. ed.) draws largely from Augustine, though not devoid of independence.

What the Greek church has done for the exposition of the Psalms has been garnered up many times since Photius in so-called Σεραί, *Catenæ*. That of Nicetas archbishop of Serra in Macedonia (about 1070), is still unprinted. One, extending only to Ps. 1, appeared at Venice 1569, and a complete one, edited by Corderius, at Antwerp 1643 (3 vols., from

* This information is found in the modern Greek edition of Euthemius' Commentary on the Ps. by Nicodemos the Agiorite (2 vols. Constantinople 1819—21), which also contains extracts from this catena of Nicetas Serronius.

Vienna and Munich MSS.). Folckmann (1601) made extracts from the Catena of Nicetas Heracleota, and Aloysius Lippomanus began a Catena from Greek and Latin writers on the largest scale (one folio vol. on Ps. i—x, *Romæ* 1585). The defects to be found in the ancient exposition of the Psalms are in general the same in the Greek and in the Western expositors. To their want of acquaintance with the text of the original was added their unmethodical, irregular mode of procedure, their arbitrary straining of the prophetic character of the Psalms (as *e. g.* Tertullian, *De spectaculis*, takes the whole of Ps. i as a prophecy concerning Joseph of Arimathea), their unhistorical perception, before which all differences between the two Testaments vanish, and their misleading predilection for the allegorical method. In all this, the meaning of the Psalms, as understood by the apostles, remains unused; they appropriate it without rightly apprehending it, and do not place the Psalms in the light of the New Testament fulfilment of them, but at once turn them into New Testament language and thoughts. But the church has never found such rapturous delight in the Psalms, which it was never weary of singing day and night, never used them with richer results even to martyrdom, than at that period. Instead of profane popular songs, as one passed through the country one might hear psalms resounding over the fields and vineyards. *Quocunque te verteris*, writes Jerome to the widow of Marcellus from the Holy Land, *arator stivam tenens Alleluja decantat, sudans messor psalmis se avocet et curva attendens vitem falce vinitor aliquid Davidicum canit. Hæc sunt in hac provincia carmina, hæ (ut vulgo dicitur) amatorix cantiones, hic pastorum sibilus, hæc arma culturæ.* The delights of country life he commends to Marcella in the following among other words: *Vere ager floribus pingitur et inter querulas aves Psalmi dulcius cantabuntur.* In Sidonius Apollinaris we find even psalm-singing in the mouth of the men who tow the boats, and the poet takes from this a beautiful admonition for Christians in their voyage and journey through this life:

*Curvorum hinc chorus helciariorum
 Responsantibus Alleluja ripis
 Ad Christum levat amicum celeusmæ.
 Sic, sic psallite, nauta et viator!*

And how many martyrs have endured every form of martyrdom with psalms upon their lips! That which the church in those days failed to furnish in writing towards the exposition of the Psalms, it more than compensated for by preserving the vitality of the Psalms with its blood. Practice made far more rapid progress than theory.* These patristic works are patterns for every age of the true fervour which should characterise the expositor of the Psalms.

The mediæval church exposition did not make any essential advance upon the patristic. After Cassiodorus, came Haymo (d. 853) and Remigius of Auxerre (d. about 900), still less independent compilers; the commentary of the former, edited by Erasmus, appeared *Trib.* 1531, of the latter, first *Colon.* 1536, and then in the *Bibl. maxima Lugdunensis*. That of Petrus Lombardus (d. about 1160) is a catena taken directly from earlier expositors from Jerome to Alcuin. Of a more independent character are the commentaries of Thomas Aquinas, who however only completed 51 Ps., and Alexander of Hales, if the Commentary which appeared under his name (*Venet.* 1496) is not rather to be attributed to cardinal Hugo. Besides these, Bonaventura (d. 1274) and Albertus Magnus (d. 1280) stand out prominently in the Middle Ages as expositors of the Psalms; and on the border of the Middle Ages Michael Aygvanus (about 1400) whose commentary has been frequently reprinted since its first appearance, *Mediol.* 1510. If you know one of these expositors, you know them all. The most that they have to offer us is an echo of the earlier writers. By their dependence on the letter of the Vulgate, and consequently indirectly of the LXX, they only too frequently light upon a false track and miss the meaning. The *literalis sensus* is completely buried in *mysticæ intelligentiæ*. Without observing the distinction between the two economies, the conversion of the Psalms into New Testament language and

* *vid.* besides the essay by Otto Strauss, already mentioned: Armknecht, *Die heilige Psalmodie oder der psalmodirende König David und die singende Urkirche*, 1855; and W. von Gülick, *Das Psalterium nach seinem Hauptinhalte in seiner wissenschaftlichen und praktischen Bedeutung* (a Catholic prize essay) 1858; partly also Rudelbach's *Hymnologische Studien* in the *Luther. Zeitschrift* 1855, 4, 1856, 2, and especially no penitential psalm-singing Zöckler's *Geschichte der Askese* (1863) S. 256—264.

thought, regardless of the intermediate steps of development, is here continued. Thus, for example, Albertus Magnus in his commentary (*Opp. t. vii*), on the principle: *Constat, quod totus liber iste de Christo*, at once expounds *Beatus vir* (Ps. i. 1), and the whole Ps., *de Christo et ejus corpore ecclesia*. But as we find in the Fathers occasional instances of deep insight into the meaning of passages, and occasional flashes of thought of lasting value, so even here the reading, especially of the mystics, will repay one. — The greatest authority in psalm-exposition for the Middle Ages was Augustine. From Augustine, and perhaps we may add from Cassiodorus, Notker Labeo (d. 1022), the monk of St. Gall, drew the short annotations which, verse by verse, accompany his German translation of the Psalms (vol. ii of H. Hattemer's *Denkmahle des Mittelalters*). In like manner the Latin Psalter-catena of bishop Bruno of Würzburg (d. 1045), mentioned above, is compiled from Augustine and Cassiodorus, but also from Jerome, Bede and Gregory. And the Syriac annotations to the Psalms of Gregory Barhebræus (d. 1286), — of which Tullberg and Koraen, Upsala 1842, and Schröter, Breslau 1857, have published specimens, — are merely of importance in connection with the history of exposition, and are moreover in no way distinguished from the mediæval method.

The mediæval synagogue exposition is wanting in the recognition of Christ, and consequently in the fundamental condition required for a spiritual understanding of the Psalms. But as we are indebted to the Jews for the transmission of the codex of the Old Testament, we also owe the transmission of the knowledge of Hebrew to them. So far the Jewish interpreters give us what the Christian interpreters of the same period were not able to tender. The interpretations of passages from the Psalms scattered up and down in the Talmud are mostly unsound, arbitrary, and strange. And the Midrash on the Ps., bearing the title *שחר טוב* (*vid. Zunz, Vorträge, §. 266 ff.*), and the Midrash-catenæ entitled *ילקוט*, of which at present only *שמעוני ילקוט* (by Simeon Kara ha-Darshan) is known, and *ילקוט מהרי* (by Machir b. Abba-Mari), contain far more that is limitlessly digressive than what is to the point and usable. This class of psalm-exposition was always employed for the thoroughly practical end

of stimulating and edifying discourse. It is only since about 900 A. D., when indirectly under Syro-Arabian influence, the study of grammar began to be cultivated among the Jews, that the exposition and the application of Scripture began to be disentangled. At the head of this new era of Jewish exegesis stands Saadia Gaon (d. 941—2), from whose Arabic translation and annotations of the Ps. Haneberg (1840) and Ewald (1844) have published extracts. The Karaites, Salmon b. Jerocham and Jefeth, both of whom have also expounded the Psalms, are warm opponents of Saadia; but Jefeth whose commentary on the Psalms* has been in part made known by Bargès (since 1846), nevertheless already recognises the influence of grammar, which Saadia raised to the dignity of a science, but which Salmon utterly discards. The next great expositor of the Psalms is Rashi (*i. e.* Rabbi Salomo Isaaki) of Troyes (d. 1105), who has interpreted the whole of the Old Testament (except the Chronicles) and the whole of the Talmud;** and he has not only treasured up with pithy brevity the traditional interpretations scattered about in the Talmud and Midrash, but also (especially in the Psalms) made use of every existing grammatico-lexical help. Aben-Ezra of Toledo (d. 1167) and David Kimchi of Narbonne (d. about 1250) are less dependent upon tradition, which for the most part expended itself upon strange interpretations. The former is the more independent and genial, but seldom happy in his characteristic fancies; the latter is less original, but gifted with a keener appreciation of that which is simple and natural, and of all the Jewish expositors he is the pre-eminently grammatico-historical interpreter. Gecatilia's (Mose ha-Cohen Chiquitilla) commentary on the Psalms written in Arabic is only known to us from quotations, principally in Aben-Ezra. In later commentaries, as those of Mose Alshêch (Venice 1601) and Joel Shoëb (Salonica 1569), the simplicity and elegance of the older expositors degenerates into the most repulsive scholasticism. The commentary of

* It is to be found in MS. partly in Paris, partly in St. Petersburg: the former having been brought thither from Egypt by Munk in 1841 and the latter by Tischendorf in 1853.

** But on some parts of the Talmud, *e. g.* the tractate *Maccoth*, we have not any commentary by Rashi.

Obadia Sforno (d. at Bologna 1550), Reuchlin's teacher, is too much given to philosophising, but is at least withal clear and brief. Their knowledge of the Hebrew gives all these expositors a marked advantage over their Christian cotemporaries, but the veil of Moses over their eyes is thicker in proportion to their conscious opposition to Christianity. Nevertheless the church has not left these preparatory works unused. The Jewish Christians, Nicolaus de Lyra (d. about 1340), the author of the *Postillæ perpetuæ*, and Archbishop Paul de Santa Maria of Burgos (d. 1435), the author of the *Additiones ad Lyram*, took the lead in this respect. Independently, like the last mentioned writers, Augustinus Justinianus of Genoa, in his *Octaplus Psalterii* (Genoa, 1516, folio), drew chiefly from the Midrash and Sohar. The preference however was generally given to the use of Aben-Ezra and Kimchi; *e. g.* Bucer, who acknowledges his obligation to these, says: *neque enim candidi ingenii est dissimulare, per quos profeceris*. Justinianus, Pagninus, and Felix were the three highest authorities on the original text at the commencement of the Reformation. The first two had gained their knowledge of the original from Jewish sources and Felix Pratensis, whose *Psalterium ex hebreo diligentissime ad verbum fere translatum*, 1522, appeared under Leo X., was a proselyte.

We have now reached the threshold of the Reformation exposition. Psalmody in the reigning church had sunk to a lifeless form of service. The exposition of the Psalms lost itself in the dependency of compilation and the chaos of the schools. *Et ipsa quamvis frigida tractatione Psalmorum* — says Luther in his preface to Bugenhagen's Latin Psalter — *aliquis tamen odor vitæ oblatu est plerisque bonæ mentis hominibus, et utcunque ex verbis illis etiam non intellectis semper aliquid consolationis et aurulæ senserunt e Psalmis pii, veluti ex roseto leniter spirantis*. Now, however, when a new light dawned upon the church through the Reformation — the light of a grammatical and deeply spiritual understanding of Scripture, represented in Germany by Reuchlin and in France by Vatablus — then the rose-garden of the Psalter began to breathe forth its perfumes as with the renewed freshness of a May day; and born again from the Psalter, German hymns resounded from the shores of the Baltic to the foot of the Alps

with all the fervour of a newly quickened first-love. "It is marvellous"—says the Spanish Carmelite Thomas à Jesu,—“how greatly the hymns of Luther helped forward the Lutheran cause. Not only the churches and schools echo with them, but even the private houses, the workshops, the markets, streets, and fields.” For converted into imperishable hymns (by Luther, Albinus, Franck, Gerhardt, Jonas, Musculus, Poliander, Ringwaldt, and many more) the ancient Psalms were transferred anew into the psalmody of the German as of the Scandinavian* Lutheran church. In the French church Clément Marot translated into verse 30 Ps., then 19 more (1541—43) and Theodore Beza added the rest (1562).** Calvin introduced the Psalms in Marot’s version as early as 1542 into the service of the Geneva church, and the Psalms have since continued to be the favorite hymns of the Reformed church. Goudimel, the martyr of St. Bartholemew’s night and teacher of Palestrina, composed the melodies and chorales. The English Established church adopted the Psalms direct as they are, as a portion of its liturgy, the Congregational church followed the example of the sister-churches of the Continent. And how industriously the Psalter was moulded into Greek verse, as by Olympia Morata (d. 1555)*** and under the influence of Melanthon† into Latin! The paraphrases of Helius Eoban Hesse (of whom Martin Herz, 1860, has given a biographical sketch)††, Joh. Major, Jacob Micyllus (whose life Classen has written, 1859), Joh. Stigel (whose memory has been revived by Paulus Cassel 1860), Gre. Bersmann (d. 1611), and also that begun by Geo. Buchanan during his sojourn in a Portuguese monastery, are not only learned performances, but productions of an inward

* The Swedish hymns taken from the Psalms have been recently remodelled for congregational use and augmented by Runeberg (Oerebro 1858).

** *vid.* Félix Bovet, *Les Psaumes de Marot et de Bèze*, in the Lausanne magazine, *Le Chrétien Évangélique*, 1866, No. 4.

*** *vid.* examples in Bonnet’s life of Olympia Morata. Germ. transl. by Merschmann 1860 S. 131—135.

† *vid.* Wilhelm Thilo, *Melancthon im Dienste an heil. Schrift* (Berlin, 1859). S. 28.

†† His Psalms (to which Veit Dietrich wrote notes) passed through forty editions in seventy years.

spiritual need; although one must assent to the judgment expressed by Harless, that the best attempts of this kind only satisfy one in proportion as we are able first of all to banish the remembrance of the original from our mind.

But since the time of the Reformation the exegetical functions of psalm-exposition have been more clearly apprehended and more happily discharged than ever before. In Luther, who opened his academical lectures in 1514 with the Ps. (in Latin in Luther's own hand writing in Wolfenbüttel) and began to publish a part of them in 1519 under the title *Operationes in duas Psalmorum decades*, the depth of experience of the Fathers is united to the Pauline recognition (which he gave back to the church) of the doctrine of free grace. It is true, he is not entirely free from the allegorising which he rejected *in thesi*, and, in general, from a departure *a sensu literæ*, and there is also still wanting in Luther the historical insight into the distinctive character of the two Testaments; but with respect to experimental, mystical, and withal sound, understanding he is incomparable. His interpretations of the Psalms, especially of the penitential Ps. and of Ps. xc, excel every thing hitherto produced, and are still a perpetual mine of wealth. Bugenhagen's exposition of the Psalms (Basel 1524, 4to. and freq.) continued the interrupted work of Luther, who in a brief but forcible preface says in its praise, that it is the first worthy of the name of an exposition. Penetration and delicacy of judgment distinguish the interpretation of the five books of the Psalms by Aretius Felinus *i. e.* Martin Bucer (1529, 4to. and freq.). The *Autophyes* (= *a se et per se Existens*), by which throughout he translates יְהוָה, gives it a remarkable appearance. But about the same time, as an exegete, Calvin came forward at the side of the German reformer. His commentary (first published at Geneva 1564) combines with great psychological penetration more discernment of the types and greater freedom of historical perception, but is not without many errors arising from this freedom. Calvin's strict historical method of interpretation becomes a caricature in Esrom Rüdinger, the schoolmaster of the Moravian brethren, who died at Altorf in 1591 without being able, as he had intended, to issue his commentary, which appeared in 1580—81, in a

new and revised form. His is an original work which, after trying many conjectures, at last assigns even the first Psalm to the era of the Seleucidæ.

Within the range of the post-Reformation exposition the first that meets us is Reinhard Bakius, the persevering and talented pastor of Magdeburg and Grimma during the Thirty-years' war, whose *Comm. exegetico-practicus* on the Ps. (in the first edition by his son 1664) is a work of extensive reading and good sense, in many respects a welcome supplement to Luther, crammed full of all kinds of notable things about the Psalms, under which, however, the thread of simple exposition is lost. Martin Geier keeps the work of the exposition most distinctly before him, adhering more closely to it and restraining himself from digression. His lectures on the Psalms delivered at Leipzig extended over a period of eighteen years. Deep piety and extensive learning adorn his commentary (1668), but the free spirit of the men of the Reformation is no longer here. Geier is not capable of turning from dogmatics, and throwing himself into the exegesis: a traditional standard of exegesis had become fixed, to overstep which was accounted as heterodox. In the Reformed church Cocceius stands prominently forward (d. 1669). He was an original and gifted man, but starting from false principles of hermeneutics, too fond of an eschatological literalness of interpretation.

Not only the two Protestant churches, but also the Romish church took part in the advancing work of psalm-exposition. Its most prominent expositors from 1550—1650 are Genebrardus, Agellius, and De Muis, all of whom possessing a knowledge of the Semitic languages, go back to the original, and Bellarmin, who brings to the work not merely uncommon natural talents, but, within the limits of papistical restraint, a deep spiritual penetration. Later on psalm-exposition in the Romish church degenerated into scholasticism. This is at its height in Le Blanc's *Psalmorum Davidicorum Analysis* and in Joh. Lorinus' *Commentaria in Psalmos* (6 folio vols. 1665—1676). In the protestant churches, however, a lamentable decline from the spirit of the men of the Reformation in like manner manifested itself. The *Annotationes uberiores in Hagiographa* (t. i. 1745, 4to: Ps. and Prov.) of Joh. Heinrich Michaelis are a mass of raw materials:

the glossarial annotations groan beneath the burden of numberless unsifted examples and parallel passages. What had been done during the past sixteen hundred years remains almost entirely unnoticed; Luther is not explored, even Calvin within the pale of his own church no longer exerts any influence over the exposition of Scripture. After 1750, the exposition of Scripture lost that spiritual and ecclesiastical character which had gained strength in the seventeenth century, but had also gradually become torpid; whereas in the Romish church, as the Psalm-expositions of De Sacy, Berthier and La Harpe shew, it never sank so low as to deny the existence of revealed religion. That love for the Ps., which produced the evangelical hymn-psalter of that truly Christian poet and minister Christoph Karl Ludwig von Pfeil (1747),* prefaced by Bengel, degenerated to a merely literary, or at most poetical, interest, — exegesis became carnal and unspiritual. The remnant of what was spiritual in this age of decline, is represented by Burk in his *Gnomon* to the Ps. (1760) which follows the model of Bengel, and by Chr. A. Crusius in the second part of his *Hypomnemata ad Theologiam Propheticam* (1761), a work which follows the track newly opened up by Bengel, and is rich in germs of progressive knowledge (*vid. my Biblisch-prophetische Theologie*, 1845). We may see the character of the theology of that age from Joh. Dav. Michaelis' translation of the Old Testament, with notes for the unlearned (1771), and his writings on separate Psalms. From a linguistic and historical point of view we may find something of value here; but besides, only wordy, discursive, tasteless trifling and spiritual deadness. It has been the honour of Herder that he has freed psalm-exposition from this want of taste, and the merit of Hengstenberg (first of all in his Lectures), that he has brought it back out of this want of spirituality to the believing consciousness of the church.

The transition to modern exposition is marked by Rosenmüller's *Scholia* to the Ps. (first published in 1798—1804), a compilation written in pure clear language with exegetical tact and with a thankworthy use of older expositors who had become unknown, as Rüdinger, Bucer, and

* *vid. his Life* by Heinr. Merz (1863), S. 111—117.

Agellius, and also of Jewish writers. De Wette's commentary on the Psalms (first published in 1811, 5th edition by Gustav Baur, 1856) was far more independent and forms an epoch in exegesis. De Wette is precise and clear, and also not without a perception of the beautiful; but his position in relation to the Scripture writers is too much like that of a reviewer, his research too sceptical, and his estimate of the Ps. does not sufficiently recognise their place in the history of redemption. He regards them as national hymns, partly in the most ordinary patriotic sense, and when his theological perception fails him, he helps himself out with sarcasm against the theocratic element, which he carries to the extreme of disgust. Nevertheless, De Wette's commentary opens up a new epoch so far as it has first of all set in order the hitherto existing chaos of psalm-exposition, and introduced into it taste and grammatical accuracy, after the example of Herder and under the influence of Gesenius. He is far more independent than Rosenmüller, who though not wanting in taste and tact, is only a compiler. In investigating the historical circumstances which gave rise to the composition of the different psalms, De Wette is more negative than assumptive. Hitzig in his historical and critical commentary (1835. 36), which has appeared recently in a revised form (Bd. 1, 1863, Bd. 2. Abth. 1, 1864, Abth. 2, 1865), has sought to supplement positively the negative criticism of De Wette, by ascribing to David fourteen Ps. of the seventy three that bear the inscription לְדָוִד, assigning all the Ps. from the lxxiii onwards, together with i. ii. lx (these three, as also cxlii—cxliv, cl, by Alexander Jannæus) to the Maccabean period (*e. g.* cxxxviii—cxli to Alexander's father, John Hyrcanus), and also inferring the authors (Zechariah, 2 Chron. xxvi. 5; Isaiah, Jeremiah) or at least the date of composition of all the rest.

Von Lengerke, in his commentary compiled half from Hengstenberg, half from Hitzig (1847), has attached himself to this so-called positive criticism, which always arrives at positive results and regards Maccabean psalms as the primary stock of the Psalter. Von Lengerke maintains that not a single Ps. can with certainty be ascribed to David. Olshausen (in his *Comment.* 1853), who only leaves a few Ps., as ii. xx. xxi, to the time of the kings prior to the Exile, and with a propens-

ity, which he is not able to resist, brings down all the others to the time of the Maccabees, even to the beginning of the reign of John Hyrcanus, also belongs to the positive school. Whereas Hupfeld in his commentary, 1855—1862 (4 vols.), considers it unworthy of earnest investigation, to lower one's self to such "childish trifling with hypotheses" and remains true to De Wette's negative criticism: but he seeks to carry it out in a different way. He also maintains that none of the Ps. admit of being with certainty ascribed to David; and proceeds on the assumption, that although only a part of the inscriptions are false, for that very reason none of them can be used by us.

We stand neither on the side of this scepticism, which everywhere negatives tradition, nor on the side of that self-confidence, which mostly negatives it and places in opposition to it its own positive counter-assumptions; but we do not on this account fail to recognise the great merit which Olshausen, Hupfeld and Hitzig have acquired by their expositions of the Psalms. In Olshausen we prize his prominent talent for critical conjectures; in Hupfeld grammatical thoroughness, and solid study so far as it is carried; in Hitzig the stimulating originality everywhere manifest, his happy perspicacity in tracing out the connection of the thoughts, and the marvellous amount of reading which is displayed in support of the usage of language and of that which is admissible according to syntax. The commentary of Ewald (*Poetische Bücher*, 1839, 40. 2nd edition 1866), apart from the introductory portion, according to its plan only fragmentarily meets the requirements of exposition, but in the argument which precedes each Ps. gives evidence of a special gift for perceiving the emotions and throbbings of the heart and entering into the changes of feeling.

None of these expositors are in truly spiritual *rapport* with the spirit of the psalmists. The much abused commentary of Hengstenberg 1842—1847 (4 vols. 2nd edition 1849—1852) consequently opened a new track, in as much as it primarily set the exposition of the Psalms in its right relation to the church once more, and was not confined to the historico-grammatical function of exposition. The kindred spirited works of Umbreit (*Christliche Erbauung aus dem Psalter* 1835) and Stier (*Siebenzig Psalmen* 1834.36), which extend only to a selection from the Psalms, may

be regarded as its forerunners, and the commentary of Tholuck (1847) who excludes verbal criticism and seeks to present the results of exegetical progress in a practical form for the use of the people, as its counterpart. For the sake of completeness we may also mention the commentary of Köster (1837) which has become of importance for its appreciation of the artistic form of the Psalms, especially the strophe-system, and Vaihinger's (1845). Out of Germany, no work on the Psalms has appeared which could be placed side by side with those of Hengstenberg, Hupfeld and Hitzig. And yet the inexhaustible task demands the combined work of many hands. Would that the examples set by Björk, by Perret-Gentil, Armand de Mestral and J. F. Thrupp, of noble rivalry with German scholarship might find many imitators in the countries of the Scandinavian, Latin, and English tongues! Would that the zealous industry of Bade and Reinke, the noble endeavours of Schegg and König, might set an example to many in the Romish church! Would that also the Greek church on the basis of the criticism of the LXX defended by Pharmakides against Oikonomos, far surpassing the works on the Ps. of Nicodimos and Anthimos, which are drawn from the Fathers, might continue in that rival connection with German scholarship of which the Prolegomena to the Psalm-commentary of the Jerusalem patriarch Anthimos, by Dionysios Kleopas (Jerusalem 1855. 4to.) give evidence! *Non plus ultra* is the watchword of the church with regard to the word of God, and *plus ultra* is its watchword with regard to the understanding of that word. Common work upon the Scriptures is the finest union of the severed churches and the surest harbinger of their future unity. The exposition of Scripture will rear the Church of the Future.

X. THEOLOGICAL PRELIMINARY CONSIDERATIONS.

The expositor of the Psalms can place himself on the standpoint of the poet, or the standpoint of the Old Testament church, or the standpoint of the church of the present dispensation — a primary condition of exegetical progress is the keeping of these three standpoints distinct, and, in accordance therewith, the distinguishing between the two

Testaments, and in general, between the different steps in the development of the revelation, and in the perception of the plan, of redemption. For as redemption itself has a progressive history, so has the revelation and growing perception of it a progressive history also, which extends from paradise, through time, on into eternity. Redemption realizes itself in a system of facts, in which the divine purpose of love for the deliverance of sinful humanity unfolds itself, and the revelation of salvation is given in advance of this gradually developing course of events in order to guarantee its divine authorship and as a means by which it may be rightly understood. In the Psalms we have five centuries and more of this progressive realizing, disclosing, and perception of salvation laid open before us. If we add to this the fact that one psalm is by Moses, and that the retrospective portions of the historical psalms refer back even to the patriarchal age, then, from the call of Abraham down to the restoration of Israel's position among the nations after the Exile, there is scarcely a single event of importance in sacred history which does not find some expression in the Psalter. And it is not merely facts external to it, which echo therein in lyric strains, but, because David, — next to Abraham undoubtedly the most significant character of sacred history in the Old Testament, — is its chief composer, it is itself a direct integral part of the history of redemption. And it is also a source of information for the history of the revelation of redemption, in as much as it flowed not from the Spirit of faith merely, but mainly also from the Spirit of prophecy: but, pre-eminently, it is the most important memorial of the progressive recognition of the plan of salvation, since it shews how, between the giving of the Law from Sinai and the proclamation of the Gospel from Sion, the final, great salvation was heralded in the consciousness and life of the Jewish church.

We will consider 1) the relation of the Psalms to the prophecy of the future Christ. When man whom God had created, had corrupted himself by sin, God did not leave him to that doom of wrath which he had chosen for himself, but visited him on the evening of that most unfortunate of all days, in order to make that doom the disciplinary medium of His love. This visitation of Jahve Elohim was

the first step in the history of redemption towards the goal of the incarnation, and the so-called *protevangelium* was the first laying of the foundation of His verbal revelation of law and gospel — a revelation in accordance with the plan of salvation, and preparing the way towards this goal of the incarnation and the recovery of man. The way of this salvation, which opens up its own historical course, and at the same time announces itself in a form adapted to the human consciousness, runs all through Israel, and the Psalms shew us how this seed-corn of words and acts of divine love has expanded with a vital energy in the believing hearts of Israel. They bear the impress of the period, during which the preparation of the way of salvation was centred in Israel and the hope of redemption was a national hope. For after mankind was separated into different nations, salvation was confined within the limits of a chosen nation, that it might mature there, and then bursting its bounds become the property of the human race. At that period the promise of the future Mediator was in its third stage. The hope of overcoming the tendency in mankind to be led astray into evil was attached to the seed of the woman, and the hope of a blessing for all peoples, to the seed of Abraham: but, at this period, when David became the creator of psalm-poetry for the sanctuary service, the promise had assumed a Messianic character and pointed the hope of the believing ones towards the king of Israel, and in fact to David and his seed: the salvation and glory of Israel first, and indirectly of the nations, was looked for from the mediatorship of Jahve's Anointed.

The fact that among all the Davidic psalms there is only a single one, viz. Ps. cx, in which David (as in his last words 2 Sam. xxiii. 1—7) looks forth into the future of his seed and has the Messiah definitely before his mind, can only be explained by the consideration, that he was hitherto himself the object of Messianic hope, and that this hope was first gradually (especially in consequence of his deep fall) separated from himself individually, and transferred to the future. Therefore when Solomon came to the throne the Messianic desires and hopes of Israel were directed towards him, as Ps. lxxii shews; they belonged only to the one final Christ of God, but they clung for a long time enquiringly and with

a perfect right (on the ground of 2 Sam. vii) to the direct son of David. Also in Ps. xlv it is a son of David, cotemporary with the Korahite singer, to whom the Messianic promise is applied as a marriage benediction, wishing that the promise may be realized in him.

But it soon became evident that He, in whom the full realization of the idea of the Messiah is to be found, had not yet appeared either in the person of this king or of Solomon. And when in the later time of the kings the Davidic line became more and more inconsistent with its vocation in the sacred history, then the hope of the Messiah was completely weaned of its expectation of immediate fulfilment, and the present became merely the dark ground from which the image of the Messiah, as purely future, stood forth in relief. The בן-דוד, in whom the prophecy of the later time of the kings centres, and whom also Ps. ii sets forth before the kings of the earth that they may render homage to Him, is an eschatological character (although the אחרית was looked for as dawning close upon the border of the present). In the mouth of the congregation Ps. xlv and cxxxii, since their contents referred to the future, have become too prophetically and eschatologically Messianic. But it is remarkable that the number of these psalms which are not merely typically Messianic is so small, and that the church of the period after the Exile has not enriched the Psalter with a single psalm that is Messianic in the stricter sense. In the later portion of the Psalter, in distinction from the strictly Messianic psalms, the theocratic psalms are more numerous represented, *i. e.* those psalms which do not speak of the kingdom of Jahve's Anointed which shall conquer and bless the world, not of the Christocracy, in which the theocracy reaches the pinnacle of its representation, but of the theocracy as such, which is complete inwardly and outwardly in its own representation of itself, — not of the advent of a human king, but of Jahve Himself, with the kingdom of God manifest in all its glory. For the announcement of salvation in the Old Testament runs on in two parallel lines: the one has as its termination the Anointed of Jahve, who rules all nations out of Zion, the other, the LORD Himself sitting above the Cherubim, to whom all the earth does homage. These two lines do not

meet in the Old Testament; it is only the fulfilment that makes it plain, that the advent of the Anointed one and the advent of Jahve is one and the same. And of these two lines the divine is the one that preponderates in the Psalter; the hope of Israel, especially after the kingship had ceased in Israel, is directed generally beyond the human mediation directly towards Jahve, the Author of salvation. The fundamental article of the Old Testament faith runs *ישועה ליהוה* (Ps. iii. 9, Jon. ii. 10). The Messiah is not yet recognised as a God-man. Consequently the Psalms contain neither prayer to Him, nor prayer in His name. But prayer to Jahve and for Jahve's sake is essentially the same. For Jesus is in Jahve. Jahve is the Saviour. And the Saviour when he shall appear, is nothing but the visible manifestation of the *ישועה* of this God (Isa. xlix. 6).

In considering the goal of the Old Testament history in its relation to the God-man, we distinguish five classes of psalms which are directed towards this goal. After 2 Sam. vii the Messianic promise is no longer in a general way connected with the tribe of Judah, but with David; and is referred not merely to the endless duration of his kingdom, but also to one scion of his house, in whom that to which God has appointed the seed of David in its relation to Israel first, and from Israel to all the other nations, shall be fully realised, and without whom the kingdom of David is like a headless trunk. Psalms in which the poet, looking beyond his own age, comforts himself with the vision of this king in whom the promise is finally fulfilled, we call eschatological psalms, and in fact directly eschatologically Messianic psalms. These connect themselves not merely with the already existing prophetic utterances, but carry them even further, and are only distinguished from prophecy proper by their lyric form; for prophecy is a discourse and the psalms are spiritual songs.

The Messianic character of the Psalms is, however, not confined to prophecy proper, the subject of which is that which is future. Just as nature exhibits a series of stages of life in which the lower order of existence points to the next order above it and indirectly to the highest, so that, for instance, in the globular form of a drop we read the intimation of the struggle after organism, as it were, in the

simplest barest outline: so also the progress of history is typical, and not only as a whole, but also most surprisingly in single traits, the life of David is a *vaticinium reale* of the life of Him, whom prophecy calls directly עֲבָדֵי יְהוָה Ezek. xxxiv. 23 sq. xxxvii. 24 sq. and מַלְכֶם Hos. iii. 5, Jer. xxx. 9, as the David who is, as it were, raised from the dead in a glorified form. Those psalms in which David himself (or even a poet throwing himself into David's position and mood) gives expression in lyric verse to prominent typical events and features of his life, we call typically Messianic psalms. This class, however, is not confined to those, of which David is directly or indirectly the subject, for the course of suffering of all the Old Testament saints, and especially of the prophets in their calling (*vid.* on xxxiv. 20 sq. and Ps. lxi), was to a certain extent a τύπος τοῦ μέλλοντος. All these psalms, not less than those of the first class, may be quoted in the New Testament with the words ἵνα πληρωθῆ, with this difference only, that in the former it is the prophetic word, in the latter the prophetic history, that is fulfilled. The older theologians, especially the Lutheran, contended against the supposition of such typological citations of the Old Testament in the New: they were destitute of that perception of the organic element in history granted to our age, and consequently were lacking in the true counterpoise to their rigid notions of inspiration.

But there is also a class of Psalms which we call typico-prophetically Messianic, viz. those in which David, describing his outward and inward experiences, — experiences even in themselves typical, — is carried beyond the limits of his individuality and present condition, and utters concerning himself that which, transcending human experience, is intended to become historically true only in Christ. Such psalms are typical, in as much as their contents is grounded in the individual, but typical, history of David; they are, however, at the same time prophetic, in as much as they express present individual experience in laments, hopes, and descriptions which point far forward beyond the present and are only fully realised in Christ. The psychological possibility of such psalms has been called in question; but they would only be psychologically impossible, if one were obliged

to suppose that David's self-consciousness must under such circumstances pass over into that of his antitype; but it is in reality quite otherwise. As the poet in order to describe his experiences in verse, idealises them, *i. e.* seizes the idea of them at the very root, and, stripping off all that is adventitious and insignificant, rises into the region of the ideal: so David also in these psalms idealises his experiences, which even in itself results in the reduction of them to all that is essential to their continuance as types. This he does, however, not from his own poetic impulse, but under the inspiration of the Spirit of God; and a still further result which follows from this is, that the description of his typical fortunes and their corresponding states of feeling is moulded into the prophetic description of the fortunes and feelings of his antitype.

Beside these three classes of Messianic psalms one may regard psalms like xlv and lxxii as a fourth class of indirectly eschatologically Messianic psalms. They are those in which, according to the time of their composition, Messianic hopes are referred to a cotemporary king, but without having been fulfilled in him; so that, in the mouth of the church, still expecting their final accomplishment, these psalms have become eschatological hymns and their exposition as such, by the side of their chronological interpretation, is fully warranted.

A fifth class is formed by the eschatologically Jehovic psalms, which are taken up with describing the advent of Jahve and the consummation of His kingdom, which is all through brought about by judgment (*vid.* Ps. xciii). The number of these psalms in the Psalter greatly preponderates. They contain the other premiss to the divine-human end of the history of salvation. There are sudden flashes of light thrown upon this end in the prophets. But it remains reserved to the history itself to draw the inference of the *unio personalis* from these human and divine premises. The Redeemer, in whom the Old Testament faith reposed, is Jahve. The centre of the hope lay in the divine not in the human king. That the Redeemer, when He should appear, would be God and man in one person was alien to the mind of the Old Testament church. And the perception of the fact

that He would be sacrifice and priest in one person, only penetrates in single rays into the Old Testament darkness, the cynosure of which is יהוה, and יהוה only.

Coming now to consider 2) the relation of the Psalms to the legal sacrifice, we shall find this also different from what we might expect from the stand-point of fulfilment. Passages certainly are not wanting where the outward legal sacrifice is acknowledged as an act of worship on the part of the individual and of the congregation (lxvi. 15, li. 21); but those occur more frequently, in which in comparison with the λογική λατρεία it is so lightly esteemed, that without respect to its divine institution it appears as something not at all desired by God, as a shell to be cast away, and as a form to be broken in pieces (xl. 7 sq. l. li. 18 sq.). But it is not this that surprises us. It is just in this respect that the psalms contribute their share towards the progress of sacred history. It is that process of spiritualisation which begins even in Deuteronomy, and which is continued by reason of the memorable words of Samuel, 1 Sam. xv. 22 sq. It is the spirit of the New Testament, growing more and more in strength, which here and in other parts of the Psalter shakes the legal barriers and casts off the στοιχεῖα τοῦ νόμου as a butterfly does its chrysalis shell. But what is substituted for the sacrifice thus criticised and rejected? Contrition, prayer, thanksgiving, yielding one's self to God in the doing of His will, as Prov. xxi. 3 to do justly, Hos. vi. 6 kindness, Mic. vi. 6—8 acting justly, love, and humility, Jer. vii. 21—23 obedience. This it is that surprises one. The disparaged sacrifice is regarded only as a symbol not as a type; it is only considered in its ethical character, not in its relation to the history of redemption. Its nature is unfolded only so far as it is a gift to God (קרִבֵּן), not so far as the offering is appointed for atonement (כִּפּוּרִים); in one word: the mystery of the blood remains undisclosed. Where the New Testament mind is obliged to think of the sprinkling with the blood of Jesus Christ, it is, in Ps. li. 9, the sprinkling of the legal ritual of purification and atonement that is mentioned, and that manifestly figuratively but yet without the significance of the figure. Whence is it? — Because the sacrifice with blood, as such, in the Old Testament remains a question

to which Isaiah, in ch. liii, gives almost the only distinct answer in accordance with its historical fulfilment; for passages like Dan. ix. 24 sqq. Zech. xii. 10, xiii. 7 are themselves questionable and enigmatical. The prophetic representation of the passion and sacrifice of Christ is only given in direct prophetic language thus late on, and it is only the evangelic history of the fulfilment that shews, how exactly the Spirit which spoke by David has moulded that which he says concerning himself, the type, into correspondence with the antitype. The confidence of faith under the Old Testament, as it finds expression in the Psalms, rested upon Jahve even in reference to the atonement, as in reference to redemption in general. As He is the Saviour, so is He also the one who makes the atonement (מכפר), from whom expiation is earnestly sought and hoped for (lxxix. 9, lxxv. 4, lxxviii. 38, lxxxv. 3 and other passages). It is Jahve who at the end of His course of the redemptive history is the God-man, and the blood given by Him as the medium of atonement (Lev. xvii. 11) is, in the antitype, His own blood.

Advancing from this point, we come to examine 3) the relation of the Psalms to the New Testament righteousness of faith and to the New Testament morality which flows from the primary command of infinite love. Both with respect to the atonement and to redemption the Psalms undergo a complete metamorphosis in the consciousness of the praying New Testament church—a metamorphosis, rendered possible by the unveiling and particularising of salvation that has since taken place, and to which they can without any reserve be accommodated. There are only two points in which the prayers of the Psalms appear to be difficult of amalgamation with the Christian consciousness. These are the moral self-confidence bordering on self-righteousness, which is frequently maintained before God in the Psalms, and the warmth of feeling against enemies and persecutors which finds vent in fearful cursings. The self-righteousness here is a mere appearance; for the righteousness to which the psalmists appeal is not the merit of works, not a sum of good works, which are reckoned up before God as claiming a reward, but a godly direction of the will and a godly form of life, which has its root in the surrender of

one's whole self to God and regards itself as the operation and work of justifying, sanctifying, preserving and ruling grace (lxxiii. 25 sq. xxv. 5—7, xix. 14 and other passages). There is not wanting an acknowledgement of the innate sinfulness of our nature (li. 7), of the man's exposure to punishment before God apart from His grace (cxliii. 2), of the many, and for the most part unperceived, sins of the converted (xix. 13), of the forgiveness of sins as a fundamental condition to the attainment of happiness (xxxii. 1 sq.), of the necessity of a new divinely-created heart (li. 12), in short, of the way of salvation which consists of penitential contrition, pardon, and newness of life.

On the other hand it is not less true, that in the light of the vicarious atonement and of the Spirit of regeneration it becomes possible to form a far more penetrating and subtle moral judgment of one's self; it is not less true, that the tribulation, which the New Testament believer experiences, though it does not produce such a strong and overwhelming sense of divine wrath as that which is often expressed in the psalms, nevertheless sinks deeper into his inmost nature in the presence of the cross on Golgotha and of the heaven that is opened up to him, in as much as it appears to him to be sent by a love that chastens, proves, and prepares him for the future; and it is not less true, that after the righteousness of God — which takes over our unrighteousness and is accounted even in the Old Testament as a gift of grace — lies before us for believing appropriation as a righteousness redemptively wrought out by the active and passive obedience of Jesus, the distinctive as well as the reciprocally conditioned character of righteousness of faith and of righteousness of life is become a more clearly perceived fact of the inner life, and one which exercises a more powerful influence over the conduct of that life.* Nevertheless even such personal testimonies, as Ps. xvii. 1—5, do not

* cf. Kurtz, *Zur Theologie der Psalmen*, III: *The self-righteousness of the psalmists*, in the *Dorpatser Zeitschrift* 1865 S. 352—358: "The Old Testament righteousness of faith, represented by the *evangelium visibile* of the sacrificial worship, had not as yet the fundamental and primary, helpful position assigned to it, especially by Paul, in the New Testament."

resist conversion into New Testament forms of thought and experience, for they do not hinder the mind from thinking specially, at the same time, of righteousness of faith, of God's acts which are performed through the medium of sacraments, and of that life resulting from the new birth, which maintains itself victorious in the old man; moreover the Christian ought to be himself earnestly warned by them to examine himself whether his faith is really manifest as an energising power of a new life; and the difference between the two Testaments loses its harshness even here, in the presence of the great verities which condemn all moral infirmity, viz. that the church of Christ is a community of the holy, that the blood of Jesus Christ cleanseth us from all sin, and that whosoever is born of God doth not commit sin.

But as to the so-called imprecatory psalms,* in the position occupied by the Christian and by the church towards the enemies of Christ, the desire for their removal is certainly outweighed by the desire for their conversion: but assuming, that they will not be converted and will not anticipate their punishment by penitence, the transition from a feeling of love to that of wrath is warranted in the New Testament (*e. g.* Gal. v. 12), and assuming their absolute Satanic hardness of heart the Christian even may not shrink from praying for their final overthrow. For the kingdom of God comes not only by the way of mercy but also of judgment; and the coming of the kingdom of God is the goal of the Old as well as of the New Testament saint (*vid.* ix. 21, lix. 14 and other passages), and every wish that judgment may descend upon those who oppose the coming of the kingdom of God is cherished even in the Psalms on the assumption of their lasting impenitence (*vid.* vii. 13 sq. cix. 17). Where, however, as in Ps. lix and cix, the imprecations go into particulars and extend to the descendents of the unfortunate one

but only a more secondary position; justification is conceived not as a condition of the sanctification which is to be striven after, but as a supplementing of that which is wanting in the sanctification thus defectively striven after.

* cf. Kurtz, *ibid.* IV: *The imprecatory Psalms*, *ibid.* S. 359—372 and our discussions in the introductions to Ps. xxxv and cix, which belong to this class.

and even on to eternity, the only justification of them is this, that they flow from the prophetic spirit, and for the Christian they admit of no other adoption, except as, reiterating them, he gives the glory to the justice of God, and commends himself the more earnestly to His favour.

Also 4) the relation of the Psalms to the Last Things is such, that in order to be used as prayers expressive of the New Testament faith they require deepening and adjusting. For what Julius Africanus says of the Old Testament: οὐδέπω δέδοτο ἐλπὶς ἀναστάσεως σαφῆς, holds good at least of the time before Isaiah. For Isaiah is the first to foretell, in one of his latest apocalyptic cycles (ch. xxiv—xxvii), the first resurrection, *i. e.* the re-quickening of the martyr-church that has succumbed to death (ch. xxvi. 19), just as with an extended vision he foretells the termination of death itself (ch. xxv. 8); and the Book of Daniel — that Old Testament apocalypse, sealed until the time of its fulfilment — first foretells the general resurrection, *i. e.* the awakening of some to life and others to judgment (ch. xii. 2). Between these two prophecies comes Ezekiel's vision of Israel's return from the Exile under the figure of a creative quickening of a vast field of corpses (ch. xxxvii) — a figure which at least assumes that what is represented is not impossible to the wonder-working power of God, which is true to His promises. But also in the latest psalms the perception of salvation nowhere appears to have made such advance, that these words of prophecy foretelling the resurrection should have been converted into a dogmatic element of the church's belief. The hope, that the bones committed, like seed, to the ground would spring forth again, finds expression first only in a bold, but differently expressed figure (cxli. 7); the hopeless darkness of Sheôl (vi. 6, xxx. 10, lxxxviii. 11—13) remained unilluminated, and where deliverance from death and Hades is spoken of, what is meant is the preservation of the living, either experienced (*e. g.* lxxxvi. 13) or hoped for (*e. g.* cxviii. 17) from falling a prey to death and Hades, and we find in connection with it other passages which express the impossibility of escaping this universal final destiny (lxxxix. 49). The hope of eternal life after death is nowhere definitely expressed, as even in the Book of Job the longing for it is never able to expand into a hope, because

no light of promise shines into that night, which reigns over Job's mind, — a night, which the conflict of temptation through which he is passing makes darker than it is in itself. The pearl which appears above the waves of temptation is only too quickly swallowed up again by them.

Also in the Psalms we find passages in which the hope of not falling a prey to death is expressed so broadly, that the thought of the final destiny of all men being inevitable is completely swallowed up by the living one's confidence of living in the strength of God (lvi. 14 and esp. xvi. 9—11); passages in which the covenant relation with Jahve is contrasted with this present life and its possession, in such a manner that the opposite of a life extending beyond the present time is implied (xvii. 14 sq., lxiii. 4); passages in which the end of the ungodly is compared with the end of the righteous as death and life, defeat and triumph (xlix. 15), so that the inference forces itself upon one, that the former die although they seem to live for ever, and the latter live for ever although they die at once; and passages in which the psalmist, though only by way of allusion, looks forward to a being borne away to God, like Enoch and Elijah (xlix. 16, lxxiii. 24). Nowhere, however, is there any general creed to be found, but we see how the belief in a future life struggles to be free, at first only, as an individual conclusion of the believing mind from premises which experience has established. And far from the grave being penetrated by a glimpse of heaven, it has, on the contrary, to the ecstasy of the life derived from God, as it were altogether vanished; for life in opposition to death only appears as the lengthening of the line of the present *ad infinitum*. Hence it is that we no more find in the Psalms than in the Book of Job a perfectly satisfactory theodicy with referenceto that distribution of human fortunes in this world, which is incompatible with God's justice. — Ps. vii. xlix. lxxiii. certainly border on the right solution of the mystery, but it stops short at mere hint and presage, so that the utterances that touch upon it admit of different interpretation.*

* *vid. Kurtz, ibid. II: The doctrine of retribution in the Psalms, ibid. S. 316—352.*

But on the other hand, death and life in the mind of the psalmists are such deep-rooted notions (*i. e.* taken hold of at the very roots, which are grounded in the principles of divine wrath and divine love), that it is easy for the New Testament faith, to which they have become clear even to their back ground of hell and heaven, to adjust and deepen the meaning of all utterances in the Psalms that refer to them. It is by no means contrary to the meaning of the psalmist when, as in passages like Ps. vi. 6, Gehenna is substituted for Hades to adapt it to the New Testament saint; for since the descent of Jesus Christ into Hades there is no longer any *limbus patrum*, the way of all who die in the Lord is not earthwards but upwards, Hades exists only as the vestibule of hell. The psalmists indeed dread it, but only as the realm of wrath or of seclusion from God's love, which is the true life of man. Nor is it contrary to the idea of the poets to think of the future vision of God's face in all its glory in Ps. xvii. 15 and of the resurrection morn in Ps. xlix. 15; for the hopes expressed there, though to the Old Testament consciousness they referred to this side the grave, are future according to their New Testament fulfilment, which is the only truly satisfying one. There is, as Oetinger says, no essential New Testament truth not contained in the Psalms either *voí* (according to its unfolded meaning), or at least *πνεύματι*. The Old Testament barrier encompasses the germinating New Testament life, which at a future time shall burst it. The eschatology of the Old Testament leaves a dark background, which, as is designed, is divided by the New Testament revelation into light and darkness, and is to be illumined into a wide perspective extending into the eternity beyond time. Everywhere, where it begins to dawn in this eschatological darkness of the Old Testament, it is the first morning rays of the New Testament sun-rise which is already announcing itself. The Christian also here cannot refrain from leaping the barrier of the psalmists, and understanding the Psalms according to the mind of the Spirit whose purpose in the midst of the development of salvation and of the perception of it, is directed towards its goal and consummation. Thus understood the Psalms are the hymns of the New Testament Israel as of the Old. The church by using

the language of the Psalms in supplication celebrates the unity of the two Testaments, and scholarship in expounding them honours their distinctiveness. Both are in the right; the former in regarding the Psalms in the light of the one great salvation, the latter in carefully distinguishing the eras in the history, and the steps in the perception, of this salvation.

EXPOSITION
OF THE PSALTER.

*Cum consummaverit homo, tunc incipiet, et cum quieverit,
aporiabitur (novis aperiis urgebitur).*

Sir. xviii. 6 (applied by Augustine to the
expositor of the Psalter).

FIRST BOOK OF THE PSALTER.

Ps. I.—XLI.

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PSALM I.

THE RADICALLY DISTINCT LOT OF THE PIOUS AND THE  
UNGODLY.

- 1 BLESSED is the man who walketh not in the counsel of  
the ungodly,  
And standeth not in the way of sinners,  
And sitteth not in the company of scorners,  
2 But his delight is in the Law of Jahve  
And in His Law doth he meditate day and night —  
3 And he is like a tree planted by the water-courses,  
Which bringeth forth its fruit in its season,  
And its leaf withereth not,  
And whatsoever he doeth, he carrieth through.  
4 Not thus are the ungodly,  
But they are like the chaff which the wind driveth away.  
5 Therefore the ungodly cannot stand in the judgment,  
Nor sinners in the congregation of the righteous;  
6 For Jahve knoweth the way of the righteous,  
But the way of the ungodly perisheth.

The collection of the Psalms and that of the prophecies of Isaiah resemble one another in the fact, that the one begins with a discourse that bears no superscription, and the other

with a Psalm of the same character; and these form the prologues to the two collections. From Acts xiii. 33, where the words: *Thou art My Son . . .* are quoted as being found ἐν τῷ πρώτῳ ψαλμῷ, we see that in early times Ps. i. was regarded as the prologue to the collection. The reading ἐν τῷ ψαλμῷ τῷ δευτέρῳ, rejected by Griesbach, is an old correction. But this way of numbering the Psalms is based upon tradition. A scholium from Origen and Eusebius says of Ps. i. and ii.: ἐν τῷ Ἑβραϊκῷ συνημμένοι, and just so Apollinaris:

Ἐπιγραφῆς ὁ ψαλμὸς εὐρέθη δίχῃ,  
Ἠνωμένος δὲ τοῖς παρ' Ἑβραίοις στίχοις.

For it is an old Jewish way of looking at it, as Albertus Magnus observes: *Psalmus primus incipit a beatitudine et terminatur a beatitudine, i. e.* it begins with וְשָׂא i. 1 and ends with וְשָׂא ii. 12, so that consequently Ps. i. and ii., as is said in *B. Berachoth* 9*b* (cf. *Jer. Taanith* ii. 2), form one Psalm (חַדָּשָׁה פְּרָשָׁה). As regards the subject-matter this is certainly not so. It is true Ps. i. and ii. coincide in some respects (in the former יִהְיֶה, in the latter יִהְיֶה; in the former תִּבְרַךְ . . . תִּבְרַךְ, in the latter וְתִבְרַךְ; in the former וְשָׂא at the beginning, in the latter, at the end), but these coincidences of phraseology are not sufficient to justify the conclusion of unity of authorship (Hitz.), much less that the two Psalms are so intimately connected as to form one whole. These two anonymous hymns are only so far related, as that the one is adapted to form the *proœmium* of the Psalter from its ethical, the other from its prophetic character. The question, however, arises whether this was in the mind of the collector. Perhaps Ps. ii. is only attached to Ps. i. on account of those coincidences; Ps. i. being the proper prologue of the Psalter in its pentateuchal arrangement after the pattern of the Tóra. For the Psalter is the Yea and Amen in the form of hymns to the word of God given in the Tóra. Therefore it begins with a Psalm which contrasts the lot of him who loves the Tóra with the lot of the ungodly, — an echo of that exhortation, Josh. i. 8, in which, after the death of Moses, Jahve charges his successor Joshua to do all that is written in the book of the Tóra. As the New Testament sermon on the Mount, as a sermon on the spiritualized Law,

begins with μακάριοι, so the Old Testament Psalter, directed entirely to the application of the Law to the inner life, begins with אֲשֶׁרִי. The First book of the Psalms begins with two אֲשֶׁרִי i. 1, ii. 12, and closes with two אֲשֶׁרִי xl. 5, xli. 2. A number of Psalms begin with אֲשֶׁרִי, Ps. xxxii. xli. cxii. cxix. cxxviii.; but we must not therefore suppose the existence of a special kind of *ashrê*-psalms; for, e. g., Ps. xxxii. is a מִשְׁבִּיל, Ps. cxii. a *Hallelujah*, Ps. cxxviii. a שִׁיר הַמַּעֲלוֹת.

As regards the time of the composition of the Psalm, we do not wish to lay any stress on the fact that 2 Chron. xxii. 5 sounds like an allusion to it. But 1st, it is earlier than the time of Jeremiah; for Jeremiah was acquainted with it. The words of curse and blessing, Jer. xvii. 5—8, are like an expository and embellished paraphrase of it. It is customary with Jeremiah to reproduce the prophecies of his predecessors, and more especially the words of the Psalms, in the flow of his discourse and to transform their style to his own. In the present instance the following circumstance also favours the priority of the Psalm: Jeremiah refers the curse corresponding to the blessing to Jehoiakim and thus applies the Psalm to the history of his own times. It is 2ndly, not earlier than the time of Solomon. For לְצִיִּם occurring only here in the whole Psalter, a word which came into use, for the unbelievers, in the time of the Chokma (*vid.* the definition of the word, Prov. xxi. 24), points us to the time of Solomon and onwards. But since it contains no indications of cotemporary history whatever, we give up the attempt to define more minutely the date of its composition, and say with St. Columba (against the reference of the Psalm to Joash the *protegé* of Jehoiada, which some incline to): *Non audiendi sunt hi, qui ad excludendam Psalmorum veram expositionem falsas similitudines ab historia petitas conantur inducere.\**

Vers. 1—3. The exclamatory אֲשֶׁרִי, as also xxxii. 2, xl. 5, Prov. viii. 34, has *Gaja* (*Metheg*) by the *Aleph*, and in some

\* *vid.* Zeuss, *Grammatica celtica* (1853) ii. 1065. The Commentary of Columba on the Psalms, with Irish explanations, and coming from the monastery of Bobbio, is among the treasures of the Ambrosiana.



to the second, דָּרַךְ mode of conduct, action, life; in reference to the third, מֵאֵשֶׁב which like the Arabic *meġlis* signifies both seat (Job xxix. 7) and assembling (cvii. 32), be it official or social (cf. xxvi. 4 sq., Jer. xv. 17). On דָּרַךְ, in an ethical sense, cf. Mic. vi. 16, Jer. vii. 24. Therefore: Blessed is he who does not walk in the state of mind which the ungodly cherish, much less that he should associate with the vicious life of sinners, or even delight in the company of those who scoff at religion. The description now continues with כִּי אֵי (imo si, Ges. § 155, 2, i): but (if) his delight is, — (substantival instead of the verbal clause:) he delights (רָפֵץ cf. حَفِض f. i. with the primary notion of firmly adhering, vid. on Job xl. 17) in חֻזְרַת ה', the teaching of Jahve, which is become Israel's νόμος, rule of life; in this he meditates profoundly by day and night (two acc. with the old accusative terminations *am* and *ah*). The *perff.* in ver. 1 describe what he all along has never done, the *fut.* יִהְיֶה, what he is always striving to do; הֶגְהָה of a deep (cf. هَجَّ *depressum esse*), dull sound, as if vibrating between within and without, here signifies the quiet soliloquy (cf. هَجَسَ *missitando secum loqui*) of one who is searching and thinking.

With יִהְיֶה,\* in ver. 3, the development of the אֲשֶׁרִי now begins; it is the *præt. consec.*: he becomes in consequence of this, he is thereby, like a tree planted beside the water-courses, which yields its fruit at the proper season and its leaf does not fall off. In distinction from נִטְעַע, according to *Jalkut* § 614, שָׁחַל means firmly planted, so that no winds that may rage around it are able to remove it from its place (אין מזיזין אהו ממקומו). In פָּלְגֵי מַיִם, both מַיִם and the plur. serve to give intensity to the figure; פָּלַג (Arab. *falġ*, from פָּלַג to divide, Job xxxviii. 25) means the brook meandering

\* By the *Shebâ* stands *Metheg* (*Gaja*), as it does wherever a word, with *Shebâ* in the first syllable, has *Olenejored*, *Rebia magnum*, or *Decht* without a conjunctive preceding, in case at least one vowel and no *Metheg* — except perhaps that standing before *Shebâ compos.* — lies between the *Shebâ* and the tone, e. g. נִנְתִּיקָה (with *Dechi*) ii. 3, וְאֶעֱנֶה xci. 15 and the like. The intonation of the accent is said in these instances to begin, by anticipation, with the fugitive *š*.

and cleaving its course for itself through the soil and stones; the *plur.* denotes either one brook regarded from its abundance of water, or even several which from different directions supply the tree with nourishing and refreshing moisture. In the relative clause the whole emphasis does not rest on בְּעֵתוֹ (Calvin: *impüi, licet præcoces fructus ostendent, nihil tamen producunt nisi abortivum*), but פְּרִי is the first, בְּעֵתוֹ the second tone-word: the fruit which one expects from it, it yields (equivalent to יַעֲשֶׂה it produces, elsewhere), and that at its appointed, proper time (= בְּעֵתוֹ, for עַתָּה is = עֵתָּה or עֵתָּה, like רָדָה, לָרָה, from וָעַר), without ever disappointing that hope in the course of the recurring seasons. The clause וְעֵלְיוֹ לֹא יִבֹּל is the other half of the relative clause: and its foliage does not fall off or wither (נָבַל like the synon. דָּבַל, from the root כַּל).

The green foliage is an emblem of faith, which converts the water of life of the divine word into sap and strength, and the fruit, an emblem of works, which gradually ripen and scatter their blessings around; a tree that has lost its leaves, does not bring its fruit to maturity. It is only with וְכֵן, where the language becomes unemblematic, that the man who loves the Law of God again becomes the direct subject. The accentuation treats this member of the verse as the third member of the relative clause; one may, however, say of a thriving plant וְצִלָּהּ, but not הַצִּלָּהּ. This *Hiph.* (from צָלַח, *صلح*, to divide, press forward, press through, *vid.* xlv. 5) signifies both causative: to cause anything to go through, or prosper (Gen. xxxiv. 23), and transitive: to carry through, and intransitive: to succeed, prosper (Judg. xviii. 5). With the first meaning, Jahve would be the subject; with the third, the project of the righteous; with the middle one, the righteous man himself. This last is the most natural: everything he takes in hand he brings to a successful issue (an expression like 2 Chron. vii. 11, xxxi. 21, Dan. viii. 24). What a richly flowing brook is to the tree that is planted on its bank, such is the word of God to him who devotes himself to it: it makes him, according to his position and calling, ever fruitful in good and well-timed deeds and keeps him fresh

in his inner and outward life, and whatsoever such an one undertakes, he brings to a successful issue, for the might of the word and of the blessing of God is in his actions.

Vers. 4—6. The ungodly (הרשעים), with the demonstrative art.) are the opposite of a tree planted by the water-courses: they are כַּמֵּץ, like chaff (from מוץ to press out), which the wind drives away, viz. from the loftily situated threshing-floor (Isa. xvii. 13), *i. e.* without root below, without fruit above, devoid of all the vigour and freshness of life, lying loose upon the threshing-floor and a prey of the slightest breeze, — thus utterly worthless and unstable. With עַל-כֵּן an inference is drawn from this moral characteristic of the ungodly: just on account of their inner worthlessness and instability they do not stand בְּמִשְׁפָּט. This is the word for the judgment of just recompense to which God brings each individual man and all without exception with all their works (Eccl. xii. 14), — His righteous government, which takes cognisance of the whole life of each individual and the history of nations and recompenses according to desert. In this judgment the ungodly cannot stand (קִים to continue to stand, like עָמַד cxxx. 3 to keep one's self erect), nor sinners בְּעֵצַת צְדִיקִים. The congregation (עֵדָה = *'idah*, from יָעַד, יָעַד) of the righteous is the congregation of Jahve (עֵדָה ה'), which, according to its nature which is ordained and inwrought by God, is a congregation of the righteous, to which consequently the unrighteous belong only outwardly and visibly: οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ, Rom. ix. 6. God's judgment, when and wheresoever he may hold it, shall trace back this appearance to its nothingness. When the time of the divine decision shall come, which also separates outwardly that which is now inwardly separate, viz. righteous and unrighteous, wheat and chaff, then shall the unrighteous be driven away like chaff before the storm, and their temporary prosperity, which had no divine roots, come to a fearful end. For Jahve knoweth the way of the righteous, יָדַע as in xxxvii. 18, Mat. vii. 23, 2 Tim. ii. 19, and frequently. What is intended is, as the schoolmen say, a *nosse con affectu et effectu*, a knowledge which is in living, intimate relationship to its subject and at the same time is inclined



to it and bound to it by love. The way, *i. e.* the life's course, of the righteous has God as its goal; God knows this way, which on this very account also unflinchingly reaches its goal. On the contrary, the way of the ungodly רַאֲבָר, perishes, because left to itself, — goes down to אֲבָרָן, loses itself, without reaching the goal set before it, in darkest night. The way of the righteous only is דִּרְךָ עֲלֵם, cxxxix. 24, a way that ends in eternal life. Ps. cxii. which begins with אֲשֶׁרִי ends with the same fearful רַאֲבָר.

## PSALM II.

THE KINGDOM OF GOD AND OF HIS CHRIST, TO WHICH  
EVERYTHING MUST BOW.

- 1 WHY do the people rage,  
And the nations imagine a vain thing?!
- 2 The kings of the earth rise in rebellion,  
And the rulers take counsel together —  
Against Jahve and against His Anointed.
- 3 "Up! let us burst their bands asunder,  
And cast away their cords from us!"
- 4 He who is enthroned in the heavens laughs,  
The Lord hath them in derision.
- 5 Then shall He speak to them in His wrath,  
And thunder them down in His hot displeasure:
- 6 "— And yet have I set My King  
Upon Zion, My holy hill."

(The Divine King:)

- 7 "I will speak concerning a decree!  
Jahve saith unto me: Thou art My Son,  
This day have I begotten Thee.
- 8 Demand of Me, and I will give Thee the nations for  
Thine inheritance,  
And the ends of the earth for Thy possession.
- 9 Thou shalt break them with an iron sceptre,  
Like a potter's vessel shalt Thou dash them in pieces."

- 10 And now, O ye kings, be wise,  
 Be admonished, ye judges of the earth!
- 11 Serve Jahve with fear,  
 And rejoice with trembling.
- 12 Kiss the Son, lest He be angry and ye perish,  
 For His wrath may kindle suddenly —  
 Blessed are all they who hide in Him!

The didactic Ps. i. which began with אֲשֶׁרִי, is now followed by a prophetic Psalm, which closes with אֲשֶׁרִי. It coincides also in other respects with Ps. i., but still more with Psalms of the earlier time of the kings (lix. 9, lxxxiii. 3—9) and with Isaiah's prophetic style. The rising of the confederate nations and their rulers against Jahve and His Anointed will be dashed to pieces against the imperturbable all-conquering power of dominion, which Jahve has entrusted to His King set upon Zion, His Son. This is the fundamental thought, which is worked out with the vivid directness of dramatic representation. The words of the singer and seer begin and end the Psalm. The rebels, Jahve, and His Anointed come forward, and speak for themselves; but the framework is formed by the composer's discourse, which, like the chorus of the Greek drama, expresses the reflexions and feelings which are produced on the spectators and hearers. The poem before us is not purely lyric. The personality of the poet is kept in the back-ground. The Lord's Anointed who speaks in the middle of the Psalm is not the anonymous poet himself. It may, however, be a king of the time, who is here regarded in the light of the Messianic promise, or that King of the future, in whom at a future period the mission of the Davidic kingship in the world shall be fulfilled: at all events this Lord's Anointed comes forward with the divine power and glory, with which the Messiah appears in the prophets.

The Psalm is anonymous. For this very reason we may not assign it to David (Hofm.) nor to Solomon (Ew.); for nothing is to be inferred from Acts iv. 25, since in the New Testament "hymn of David" and "psalm" are co-ordinate ideas, and it is always far more hazardous to ascribe an

anonymous Psalm to David or Solomon, than to deny to one inscribed לְדָוִד אוֹ לְשֹׁלֹמֹה direct authorship from David or Solomon. But the subject of the Psalm is neither David (Kurtz) nor Solomon (Bleek). It might be David, for in his reign there is at least one coalition of the peoples like that from which our Psalm takes its rise, *vid.* 2 Sam. x. 6: on the contrary it cannot be Solomon, because in his reign, though troubled towards its close (1 Kings xi. 14 sqq.), no such event occurs, but would then have to be inferred to have happened from this Psalm. We might rather guess at Uzziah (Meier) or Hezekiah (Maurer), both of whom inherited the kingdom in a weakened condition and found the neighbouring peoples alienated from the house of David. The situation might correspond to these times, for the rebellious peoples, which are brought before us, have been hitherto subject to Jahve and His Anointed. But all historical indications which might support the one supposition or the other are wanting. If the God-anointed one, who speaks in ver. 7, were the psalmist himself, we should at least know the Psalm was composed by a king filled with a lofty Messianic consciousness. But the dramatic movement of the Psalm up to the וְעָרָה (ver. 10) which follows, is opposed to such an identification of the God-anointed one with the poet. But that Alexander Jannæus (Hitz.), that blood-thirsty ruler, so justly hated by his people, who inaugurated his reign by fratricide, may be both at the same time, is a supposition which turns the moral and covenant character of the Psalm into detestable falsehood. The Old Testament knows no kingship to which is promised the dominion of the world and to which sonship is ascribed (2 Sam. vii. 14, Ps. lxxxix. 28), but the Davidic. The events of his own time, which influenced the mind of the poet, are no longer clear to us. But from these he is carried away into those tumults of the peoples which shall end in all kingdoms becoming the kingdom of God and of His Christ (Apoc. xi. 15, xii. 10).

In the New Testament this Psalm is cited more frequently than any other. According to Acts iv. 25—28, vers. 1 and 2 have been fulfilled in the confederate hostility of Israel and the Gentiles against Jesus the holy servant of God and

against His confessors. In the Epistle to the Hebrews, Ps. cx. and ii. stand side by side, the former as a witness of the eternal priesthood of Jesus after the order of Melchisedek, the latter as a witness of His sonship, which is superior to that of the angels. Paul teaches us in Acts xiii. 33, comp. Rom. i. 4, how the "to-day" is to be understood. The "to-day" according to its proper fulfilment, is the day of Jesus' resurrection. Born from the dead to the life at the right hand of God, He entered on this day, which the church therefore calls *dies regalis*, upon His eternal kingship.

The New Testament echo of this Psalm however goes still deeper and further. The two names of the future One in use in the time of Jesus, ὁ Χριστός and ὁ υἱὸς τοῦ θεοῦ, John i. 50, Mat. xxvi. 63 (in the mouth of Nathanael and of the High Priest) refer back to this Ps. and Dan. ix. 25, just as ὁ υἱὸς τοῦ ἀνθρώπου incontrovertibly refers to Ps. viii. 5 and Dan. vii. 13. The view maintained by De Wette and Hupfeld, that the Psalm is not applicable to the Christian conceptions of the Messiah, seems almost as though these were to be gauged according to the authoritative utterances of the professorial chair and not according to the language of the Apostles. Even in the Apocalypse, ch. xix. 15, xii. 5, Jesus appears exactly as this Psalm represents Him, as ποιμαίνων τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ. The office of the Messiah is not only that of Saviour but also of Judge. Redemption is the beginning and the judgment the end of His work. It is to this end that the Psalm refers. The Lord himself frequently refers in the Gospels to the fact of His bearing side by side with the sceptre of peace and the shepherd's staff, the sceptre of iron also, Mat. xxiv. 50 sq., xxi. 44, Luke xix. 27. The day of His coming is indeed a day of judgment — the great day of the ὄρη τοῦ ἀγίου, Apoc. vi. 17, before which the ultra-spiritual Messianic creations of enlightened exegetes will melt away, just as the carnal Messianic hopes of the Jews did before His first coming.

Vers. 1—3. The Psalm begins with a seven line strophe, ruled by an interrogative Wherefore. The mischievous under-

taking condemns itself. It is groundless and fruitless. This certainty is expressed, with a tinge of involuntary astonishment, in the question. לָמָּה followed by a *præt.* enquires the ground of such lawlessness: wherefore have the peoples banded together so tumultuously (Aquila: ἐθοροβήθησαν)? and followed by a *fut.*, the aim of this ineffectual action: wherefore do they imagine emptiness? רִיק might be adverbial and equivalent to לָרִיק, but it is here, as in iv. 3, a governed accusative; for הִנֵּה which signifies in itself only quiet inward musing and yearning, expressing itself by a dull muttering (here: something deceitful, as in xxxviii. 13), requires an object. By this רִיק the involuntary astonishment of the question justifies itself: to what purpose is this empty affair, *i. e.* devoid of reason and continuance? For the psalmist, himself a subject and member of the divine kingdom, is too well acquainted with Jahve and His Anointed not to recognise beforehand the unwarrantableness and impotency of such rebellion. That these two things are kept in view, is implied by ver. 2, which further depicts the position of affairs without being subordinated to the לָמָּה. The *fut.* describes what is going on at the present time: they set themselves in position, they take up a defiant position (הִתְנַחֵם as in 1 Sam. xvii. 16), after which we again (comp. the reverse order in lxxxiii. 6) have a transition to the *perf.* which is the more uncoloured expression of the actual: נֹסֵר (with יָרֵד as the exponent of reciprocity) prop. to press close and firm upon one another, then (like سَارَدَ, which, according to the correct observation of the Turkish Kamus, in its signification *clam cum aliquo locutus est*, starts from the very same primary meaning of pressing close to any object): to deliberate confidentially together (as xxxi. 14 and lxxxi. 10). The subjects מְלִכֵי-אֶרֶץ and רוֹנִים (according to the Arabic *razuna*, to be weighty: the grave, dignitaries, αὐτοί, *augusti*) are only in accordance with the poetic style without the article. It is a general rising of the people of the earth against Jahve and His מְשִׁיחַ, Χριστός, the king anointed by Him by means of the holy oil and most intimately allied to Him. The psalmist hears (ver. 3) the decision of the deliberating

princes. The pathetic suff. *émō* instead of *éhém* refers back to Jahve and His Anointed. The cohortatives express the mutual kindling of feeling; the sound and rhythm of the exclamation correspond to the dull murmur of hatred and threatening defiance: the rhythm is iambic, and then anapæstic. First they determine to break asunder the fetters (מִסְרָחָה = מִסְרָחָה) to which the אָז, which is significant in the poetical style, points, then to cast away the cords from them (מִמֶּנִּי *a nobis*, this is the Palestinian mode of writing, whereas the Babylonians said and wrote מִמֶּנִּי *a nobis* in distinction from מִמֶּנִּי *ab eo*, B. Sota 35 a) partly with the vexation of captives, partly with the triumph of freedmen. They are, therefore, at present subjects of Jahve and His Anointed, and not merely because the whole world is Jahve's, but because He has helped His Anointed to obtain dominion over them. It is a battle for freedom, upon which they are entering, but a freedom that is opposed to God.

Vers. 4—6. Above the scene of this wild tumult of battle and imperious arrogance the psalmist in this six line strophe beholds Jahve, and in spirit hears His voice of thunder against the rebels. In contrast to earthly rulers and events Jahve is called יֵשֵׁב בְּשָׁמַיִם : He is enthroned above them in unapproachable majesty and ever-abiding glory; He is called אֲרֵנִי as He who controls whatever takes place below with absolute power according to the plan His wisdom has devised, which brooks no hindrance in execution. The *sutt.* describe not what He will do, but what He does continually (cf. Isa. xviii. 4 sq.). לָמֶן also belongs, according to lix. 9, xxxvii. 13, to יִשְׂרָאֵל (יִשְׂרָאֵל which is more usual in the post-pentateuchal language — צַחֵק). He laughs at the defiant ones, for between them and Him there is an infinite distance; He derides them by allowing the boundless stupidity of the infinitely little one to come to a climax and then He thrusts him down to the earth undeceived. This climax, the extreme limit of the divine forbearance, is determined by the אָז, as in Deut. xxix. 19, cf. שָׁמַיִם. 5, xxxvi. 13, which is a "then" referring to the future and pointing towards the crisis which then supervenes. Then He begins at once to utter the actual language of His wrath to his foes and confounds them in the heat of His

anger, disconcerts them utterly, both outwardly and in spirit. **בָּהֵל**, **בְּהֵל**, cogn. **בָּלָה**, means originally to let loose, let go, then in Hebrew sometimes, externally, to overthrow, sometimes, of the mind, to confound and disconcert.

Ver. 5 *a* is like a peal of thunder (cf. Isa. x. 33); **בְּרָוֶנוּ**, 5 *b*, like the lightning's destructive flash. And as the first strophe closed with the words of the rebels, so this second closes with Jahve's own words. With **וְאָנִי** begins an adverbial clause like Gen. xv. 2, xviii. 13, Ps. l. 17. The suppressed principal clause (cf. Isa. iii. 14; Ew. § 341, *c*) is easily supplied: ye are revolting, whilst notwithstanding I . . . With **וְאָנִי** He opposes His irresistible will to their vain undertaking. It has been shewn by Böttcher, that we must not translate "I have anointed" (Targ., Symm.). **נָסַךְ**, **نَسَك**, certainly means to pour out, but not to pour upon, and the meaning of pouring wide and firm (of casting metal, libation, anointing) then, as in **וְהִצִּיק**, **וְהִצִּיק**, goes over into the meaning of setting firmly in any place (*fundere* into *fundare*, *constituere*, as LXX., Syr., Jer., and Luther translate), so that consequently **נָסַךְ** the word for prince cannot be compared with **מָשִׁיחַ**, but with **נָצִיחַ**.\* The Targum rightly inserts **וְמָנִיחָהּ** (*et præfecit eum*) after **וְהִצִּיקָהּ** (*unxi*), for the place of the anointing is not **עַל-צִיּוֹן**. History makes no mention of a king of Israel being anointed on Zion. Zion is mentioned as the royal seat of the Anointed One; there He is installed, that He may reign there, and rule from thence, cx. 2. It is the hill of the city of David (2 Sam. v. 7, 9, 1 Kings viii. 1) including Moriah, that is intended. That hill of holiness, *i. e.* holy hill, which is the resting-place of the divine presence and therefore excels all the heights of the earth, is assigned to Him as the seat of His throne.

\* Even the Jalkut on the Psalms, § 620, wavers in the explanation of **נָסַכְתִּי** between **אֲנִי מָשַׁחְתִּיהוּ** I have anointed him, (after Dan. x. 3), **אֲנִי מָנִיחָהּ** I have cast him (after Exod. xxxii. 4 and freq.), and **אֲנִי גָדַלְתִּיהוּ** I have made him great (after Mic. v. 4). Aquila, by rendering it **καὶ ἐτάσσασθαι** (from **ἐτάσσεται** = **ὑπάγειν**), adds a fourth possible rendering. A fifth is **קָדַשׁ** to purify, consecrate (Hitz.), which does not exist, for the Arabic *nasaka* obtains this meaning from the primary signification of cleansing by flooding with water (*e. g.* washing away the briny elements of a field). Also in Prov. viii. 23 **נָסַכְתִּי** means I am cast = placed.

Vers. 7—9. The Anointed One himself now speaks and expresses what he is, and is able to do, by virtue of the divine decree. No transitional word or formula of introduction denotes this sudden transition from the speech of Jahve to that of His Christ. The psalmist is the seer: his Psalm is the mirrored picture of what he saw and the echo of what he heard. As Jahve in opposition to the rebels acknowledges the king upon Zion, so the king on Zion appeals to Him in opposition to the rebels. The name of God, יהוה, has *Rebia magnum* and, on account of the compass of the full intonation of this accent, a *Gaja* by the *Shebâ* (comp. אֱלֹהֵי xxxv. 2, אֱלֹהִים lxviii. 8, אֲרֵנִי xc. 1).<sup>\*</sup> The construction of סָפֵר with אֵל (as lxix. 27, comp. אָמַר Gen. xx. 2, Jer. xxvii. 19, דִּבֶּר 2 Chron. xxxii. 19, הוֹדִיעַ Isa. xxxviii. 19): to narrate or make an announcement with respect to... is minute, and therefore solemn. Self-confident and fearless, he can and will oppose to those, who now renounce their allegiance to him, a חֶק, *f. e.* an authentic, inviolable appointment, which can neither be changed nor shaken. All the ancient versions, with the exception of the Syriac, read חֶק-יְהוָה together. The line of the strophe becomes thereby more symmetrical, but the expression loses in force. אֵל-חֶק rightly has *Olewejored*. It is the amplificative use of the noun when it is not more precisely determined, known in Arabic grammar: such a decree! majestic as to its author and its matter. Jahve has declared to Him: בְּנֵי אָתָּה,\*\* and that on the definite day

\* We may observe here, in general, that this *Gaja* (*Methey*) which draws the *Shebâ* into the intonation is placed even beside words with the lesser distinctives *Zinnor* and *Rebia parvum* only by the Masorete *Ben-Naphtali*, not by *Ben-Asher* (both about 950 A. D.). This is a point which has not been observed throughout even in Baer's edition of the Psalter, so that consequently *e. g.* in v. 11 it is to be written אֱלֹהִים; in vi. 2 on the other hand (with *Dechi*) יְהוָה, not יהוה.

\*\* Even in pause here אָתָּה remains without a lengthened *â* (*Psalter* ii. 468), but the word is become *Mitel*, while out of pause, according to Ben-Asher, it is *Mitra*; but even out of pause (as in lxxxix. 10, 12, xc. 2) it is accented on the *penult.* by Ben-Naphtali. The *Athnach* of the books אִתָּח (Ps., Job, Prov.), corresponding to the *Zakeph* of the 21 other books, has only a half pausal power, and as a rule none at all where it follows *Olewejored*, cf. ix. 7, xiv. 4, xxv. 7, xxvii. 4, xxxi. 14, xxxv. 15, &c. (Baer, *Thorath Emeth* p. 37).



on which He has begotten or born him into this relationship of son. The verb יָלַד (with the changeable vowel *i*\*) unites in itself, like: γενῶν, the ideas of begetting and bearing (LXX. γενένηκα, Aq. ἔτερον); what is intended is an operation of divine power exalted above both, and indeed, since it refers to a setting up (נָסַח) in the kingship, the begetting into a royal existence, which takes place in and by the act of anointing (מָשַׁח). Whether it be David, or a son of David, or the other David, that is intended, in any case 2 Sam. vii. is to be accounted as the first and oldest proclamation of this decree; for there David, with reference to his own anointing, and at the same time with the promise of everlasting dominion, receives the witness of the eternal sonship to which Jahve has appointed the seed of David in relation to Himself as Father, so that David and his seed can say to Jahve: אָבִי אֲנִי, Thou art my Father, lxxxix. 27, as Jahve can to him: בְּנִי אֲנִי, Thou art My son. From this sonship of the Anointed one to Jahve, the Creator and Possessor of the world, flows His claim to and expectation of the dominion of the world. The cohortative, natural after challenges, follows upon אֲשֶׁל, Ges. § 128, 1. Jahve has appointed the dominion of the world to His Son: on His part therefore it needs only the desire for it, to appropriate to Himself that which is allotted to Him. He needs only to be willing, and that He is willing is shewn by His appealing to the authority delegated to Him by Jahve against the rebels. This authority has a supplement in ver. 9, which is most terrible for the rebellious ones. The *suff.* refer to the נָחַס, the ἔθνη, sunk in heathenism. For these his sceptre of dominion (cx. 2) becomes a rod of iron, which will shatter them into a thousand pieces like a brittle image of clay (Jer. xix. 11). With נָפַץ alternates רָעַע (= רָעַץ *frangere*), *suff.* רָעַע; whereas the LXX. (Syr., Jer.), which renders ποιμανεῖς αὐτοὺς ἐν ῥάβδῳ (as 1 Cor. iv. 21) σιδηρᾶ, points it רָעַע from רָעַע. The staff of iron, according to the Hebrew text the instrument of punitive power, becomes thus with

\* The changeable *i* goes back either to a primary form יָלַד, יָרַשׁ, יָצַל, or it originates directly from *Pathach*; forms like יָרַשׁ and יָצַל favour the former, *i* in a closed syllable generally going over into *Segol* favours the latter.

reference to מִשְׁכָּב as the shepherd's staff xxiii. 4, Mic. vii. 14, an instrument of despotism.

Vers. 10—12. The poet closes with a practical application to the great of the earth of that which he has seen and heard. With וַיִּשְׁמַע, καὶ ὤν (1 John ii. 28), *itaque*, appropriate conclusions are drawn from some general moral matter of fact (*e. g.* Prov. v. 7) or some fact connected with the history of redemption (*e. g.* Isa. xxviii. 22). The exhortation is not addressed to those whom he has seen in a state of rebellion, but to kings in general with reference to what he has prophetically seen and heard. וְיִשְׁפֹּט אֶת-הָאָרֶץ are not those who judge the earth, but the judges, *i. e.* rulers (Amos ii. 3, cf. i. 8), belonging to the earth, throughout its length or breadth. The *Hiph.* לִישְׁפֹּט signifies to shew intelligence or discernment; the *Niph.* נִסְכַּח as a so-called *Niph. tolerativum*, to let one's self be chastened or instructed, like נָתַן Prov. xiii. 10, to allow one's self to be advised, שִׁוְוֵה Ezek. xiv. 3, to allow one's self to be sought, נִמְצָא to allow one's self to be found, 1 Chron. xxviii. 9, and frequently. This general call to reflection is followed, in ver. 11, by a special exhortation in reference to Jahve, and in ver. 12, in reference to the Son. וְיָבִי and יָבִי answer to each other: the latter is not according to Hos. x. 5 in the sense of וְיָבִי xcvi. 9, but, — since "to shake with trembling" (Hitz.) is a tautology, and as an imperative יָבִי everywhere else signifies: rejoice, — according to c. 2, in the sense of rapturous manifestation of joy at the happiness and honour of being permitted to be servants of such a God. The LXX. correctly renders it: ἀγαλλιᾶσθε αὐτῷ ἐν τρόμῳ. Their rejoicing, in order that it may not run to the excess of security and haughtiness, is to be blended with trembling (בָּ as Zeph. iii. 17), viz. with the trembling of reverence and self-control, for God is a consuming fire, Hebr. xii. 28.

The second exhortation, which now follows, having reference to their relationship to the Anointed One, has been missed by all the ancient versions except the Syriac, as though its clearness had blinded the translators, since they render בר, either בָּר purity, chastity, discipline (LXX., Targ., Ital., Vulg.), or בָּר pure, unmixed (Aq., Symm., Jer.:

*adore pure*). Thus also Hupfeld renders it "yield sincerely", whereas it is rendered by Ewald "receive wholesome warning", and by Hitzig "submit to duty" (כָּר like the Arabic *birr* — כָּר); Olshausen even thinks, there may be some mistake in כָּר, and Diestel decides for בָּר instead of כָּר. But the context and the usage of the language require *osculamini filium*. The *Piel* נִשֵּׂק means to kiss, and never anything else; and while כָּר in Hebrew means purity and nothing more, and כָּר as an adverb, *pure*, cannot be supported, nothing is more natural here, after Jahve has acknowledged His Anointed One as His Son, than that כָּר (Prov. xxxi. 2, even כָּרִי — כָּרִי) — which has nothing strange about it when found in solemn discourse, and here helps one over the dissonance of כָּן כָּן — should, in a like absolute manner to הֵק, denote the unique son, and in fact the Son of God.\* The exhortation to submit to Jahve is followed, as Aben-Ezra has observed, by the exhortation to do homage to Jahve's Son. To kiss is equivalent to to do homage. Samuel kisses Saul (1 Sam. x. 1), saying that thereby he does homage to him.\*\*

The subject to what follows is now, however, not the Son, but Jahve. It is certainly at least quite as natural to the New Testament consciousness to refer "lest He be angry" to the Son (*vid.* Apoc. vi. 16 sq.), and since the warning against putting trust (חֲסוּרָה) in princes, cxviii. 9, cxlvi. 3, cannot be applied to the Christ of God, the reference of בָּר to Him (Hengst.) cannot be regarded as impossible. But since הִסְתָּרָה is the usual word for taking confiding refuge in Jahve, and

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\* Apart from the fact of כָּר not having the article, its indefiniteness comes under the point of view of that which, because it combines with it the idea of the majestic, great, and terrible, is called by the Arabian grammarians التَّنْكِيرُ or التَّنْكِيرُ or التَّهْوِيلُ; by the boundlessness which lies in it it challenges the imagination to magnify the notion which it thus expresses. An Arabic expositor would here (as is ver. 7 above) render it "Kiss a son and such a son!" (*vid. Ibn Hishâm in De Sacy's Anthol. Grammat.* p. 100, where it is to be translated *hic est vir qualis vir!*). Examples which support this doctrine are כָּרִי Isa. xxviii. 3 by a hand, viz. God's almighty hand which is the hand of hands, and Isa. xxxi. 8 מִפְּנֵי הַחֶרֶב before a sword, viz. the divine sword which brooks no opposing weapon.

\*\* On this *vid.* Scacchi *Myrothecium*, t. iii. (1637) c. 35.

the future day of wrath is always referred to in the Old Testament (*e. g.* cx. 5) as the day of the wrath of God, we refer the *ne irascatur* to Him whose son the Anointed One is; therefore it is to be rendered: lest Jahve be angry and ye perish דָּרָךְ. This דָּרָךְ is the *accus.* of more exact definition. If the way of any one perish, i. 6, he himself is lost with regard to the way, since this leads him into the abyss. It is questionable whether דָּרָךְ means "for a little" in the sense of *brevi* or *facile*. The *usus loquendi* and position of the words favour the latter (Hupf.). Everywhere else דָּרָךְ means by itself (without such additions as in Ezr. ix. 8, Isa. xxvi. 20, Ezek. xvi. 47) "for a little, nearly, easily." At least this meaning is secured to it when it occurs after hypothetical antecedent clauses as in lxxxi. 15, 2 Sam. xix. 37, Job xxxii. 22. Therefore it is to be rendered: for His wrath might kindle easily, or might kindle suddenly. The poet warns the rulers in their own highest interest not to challenge the wrathful zeal of Jahve for His Christ, which according to ver. 5 is inevitable. Well is it with all those who have nothing to fear from this outburst of wrath, because they hide themselves in Jahve as their refuge. The construct state דָּרָךְ connects בָּ, without a genitive relation, with itself as forming together one notion, Ges. § 116, 1. דָּרָךְ the usual word for fleeing confidently to Jahve, means according to its radical notion not so much *refugere*, *confugere*, as *se abdere*, *condere*, and is therefore never combined with אָל, but always with בָּ. \*

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\* On old names of towns, which this ancient דָּרָךְ shews, *vid.* Wetzstein's remark on Job xxiv. 8 [ii. p. 22 n. 2]. The Arabic still has حَسِي in the reference of the primary meaning to water which, sucked in and hidden, flows under the sand and only comes to sight on digging. The rocky bottom on which it collects beneath the surface of the sand and by which it is prevented from oozing away or drying up is called حَسِي *hasà* or حَسِي *hisà* a hiding-place or place of protection, and a fountain dug there is called عَيْن الحَسِي.

## PSALM III.

MORNING HYMN OF ONE IN DISTRESS, BUT CONFIDENT IN GOD.

- 2 JAHVE, how many are my oppressors!  
Many rise up against me,
- 3 Many say of my soul:  
"There is no help for him in God". (*Sela*)
- 4 But Thou, O Jahve, art a shield for me,  
My glory and the lifter up of my head.
- 5 I cried unto Jahve with my voice  
And He answered me from His holy hill. (*Sela*)
- 6 I laid me down, and slept;  
I awaked, for Jahve sustaineth me.
- 7 I will not be afraid of ten thousands of the people  
Who have set themselves against me round about.
- 8 Arise, O Jahve, help me, O my God!  
For Thou smitest all mine enemies on the cheek,  
Thou breakest the teeth of the ungodly.
- 9 To Jahve belongeth salvation —  
Upon Thy people be Thy blessing! (*Sela*)

The two Psalms forming the prologue, which treat of cognate themes, the one ethical, from the standpoint of the *הַכְּמָה*, and the other related to the history of redemption from the standpoint of the *נְבוּאָה*, are now followed by a morning prayer; for morning and evening prayers are surely the first that one expects to find in a prayer- and hymn-book. The morning hymn, Ps. iii., which has the mention of the "holy hill" in common with Ps. ii., naturally precedes the evening hymn Ps. iv.; for that Ps. iii. is an evening hymn as some are of opinion, rests on grammatical misconception.

With Ps. iii., begin, as already stated, the hymns arranged for music. By *מְנוּחָה לְדָוִד*, a *Psalm of David*, the hymn which follows is marked as one designed for musical accompaniment. Since *מְנוּחָה* occurs exclusively in the inscriptions of the Psalms, it is no doubt a technical expression coined by David. *וַיִּכַּרְ* (root *וָכַר*) is an onomatopoeic word, which in *Kal* signifies to cut off, and in fact to prune or lop

(the vine) (cf. Arabic **زبر** to write, from the buzzing noise of the style or reed on the writing material). The signification of singing and playing proper to the *Piel* are not connected with the signification "to nip". For neither the rhythmic division (Schultens) nor the articulated speaking (Hitz.) furnish a probable explanation, since the *cæsura* and syllable are not natural but artificial notions, nor also the nipping of the strings (Böttch., Ges.), for which the language has coined the word **נָנַן** (of like root with **נָנַע**). Moreover, the earliest passages in which **זָמַר** and **זָמַרְתָּ** occur (Gen. xliii. 11, Exod. xv. 2, Judges v. 3), speak rather of song than music and both words frequently denote song in distinction from music, *e. g.* xcvi. 5, lxxxii. 3, cf. Cant. ii. 12. Also, if **זָמַר** originally means, like **ψάλλειν**, *carpere (pulsare) fides*, such names of instruments as Arab. *zenr* the hautboy and *zummâra* the pipe would not be formed. But **זָמַר** means, as Hupfeld has shewn, as indirect an onomatope as *canere*, "to make music" in the widest sense; the more accurate usage of the language, however, distinguishes **זָמַר** and **שָׁר** as to play and to sing. With **קָ** of the instrument **זָמַר** denotes song with musical accompaniment (like the Æthiopic **זָמַר** *instrumento canere*) and **זָמַרְתָּ** (Aram. **זָמַר**) is sometimes, as in Amos v. 23, absolutely: music. Accordingly **מִזְמֹרֹת** signifies technically the music and **שִׁיר** the words. And therefore we translate the former by "Psalm", for **ὁ ψαλμός ἐστίν** — says Gregory of Nyssa — **ἡ διὰ τοῦ ὄργάνου τοῦ μουσικοῦ μελωδία, ὅδι, δὲ ἡ διὰ στόματος γενομένη τοῦ μέλους μετὰ ῥημάτων ἐκφώνησις**

That Ps. iii. is a hymn arranged for music is also manifest from the **קָלָה** which occurs here 3 times. It is found in the Psalter, as Bruno has correctly calculated, 71 times (17 times in the 1st book, 30 in the 2nd, 20 in the 3rd, 4 in the 4th) and, with the exception of the anonymous Ps. lxxvi. lxxvii., always in those that are inscribed by the name of David and of the psalmists famed from the time of David. That it is a marginal note referring to the Davidic Temple-music is clearly seen from the fact, that all the Psalms with **קָלָה** have the **לְמִנְצַח** which relates to the musical execution, with the exception of eight (xxxii. xlvi. l. lxxxii. lxxxiii. lxxxvii. lxxxix. cxliii.) which, however, from the designation **מִזְמֹרֹת**

are at least manifestly designed for music. The Tephilla of Habbakuk, ch. iii., the only portion of Scripture in which סלה occurs out of the Psalter, as an exception has the למנצח at the end. Including the three סלה of this tephilla, the word does not occur less than 74 times in the Old Testament.

Now as to the meaning of this musical *nota bene*, 1st, every explanation as an abbreviation, — the best of which is = למעלה יהוה (turn thyself towards above *i. e.* towards the front, O Singer! therefore: *da capo*), — is to be rejected, because such abbreviations fail of any further support in the Old Testament. Also 2ndly, the derivation from שלה = סלה *silere*, according to which it denotes a pause, or orders the singers to be silent while the music strikes up, is inadmissible, because סלה in this sense is neither Hebrew nor Aramaic and moreover in Hebrew itself the interchange of ש with ס (סריון, שריון) is extremely rare. There is but one verbal stem with which סלה can be combined, viz. סלל or סלק (סלל). The primary notion of this verbal stem is that of lifting up, from which, with reference to the derivatives סלסל a ladder and סלק in the signification an ascent, or steps, 2 Chron. ix. 11, comes the general meaning for סלה, of a musical rise. When the tradition of the Mishna explains the word as a synonym of חצץ and the Targum, the Quinta, and the Sexta (and although variously Aquila and sometimes the Syriac version) render it in accordance therewith “for ever (always)”, — in favour of which Jerome also at last decides, *Ep. ad Marcellam* “*quid sit Sela*”), — the original musical signification is converted into a corresponding logical or lexical one. But it is apparent from the διάψαλμα of the LXX. (adopted by Symm., Theod., and the Syr.), that the musical meaning amounts to a strengthening of some kind or other; for διάψαλμα signifies, according to its formation (—μα—μενον), not the pause as Gregory of Nyssa defines it: ἡ μεταξὺ τῆς ψαλμωδίας γενομένη κατὰ τὸ ἀθρόον ἐπηρέμησης πρὸς ὑποδοχὴν τοῦ θεοῦ ἐπικρινομένου νοήματος, but either the interlude, especially of the stringed instruments, (like διαύλιον (διαύλειον), according to Hesychius the interlude of the flutes between the choruses), or an intensified playing (as διαψάλλειν τριγώνοις is found in a fragment of the comedian

Eupolis in Athenæus of the strong play of triangular harps).\* According to the pointing of the word as we now have it, it ought apparently to be regarded as a noun סָל with the *ah* of direction (synonymous with גָּיַה, up! Job xxii. 29); for the omission of the *Dagesh* beside the *ah* of direction is not without example (cf. 1 Kings ii. 40 גָּתָה which is the proper reading, instead of גַּתָה, and referred to by Ewald) and the  $\text{---}$ , with *Dag. forte implicitum*, is usual before liquids instead of  $\text{---}$ , as פָּרְנָה Gen. xxviii. 2, הָרָה Gen. xiv. 10 instead of *paddannah*, *harrah*, as also פְּרָמָה 1 Sam. xxv. 5 instead of פְּרָמָה. But the present pointing of this word, which is uniformly included in the accentuation of the Masoretic verse, is scarcely the genuine pointing: it looks like an imitation of נָצָה. The word may originally have been pronounced סָלָה (*elevatio* after the form בְּתָה, רָלָה). The combination סָלָה הַגִּיּוֹן ix. 17, in which הַגִּיּוֹן refers to the playing of the stringed instruments (xcii. 4) leads one to infer that סָלָה is a note which refers not to the singing but to the instrumental accompaniment. But to understand by this a heaping up of weighty expressive accords and powerful harmonies in general, would be to confound ancient with modern music. What is meant is the joining in of the orchestra, or a reinforcement of the instruments, or even a transition from *piano* to *forte*.

Three times in this Psalm we meet with this Hebrew *forte*. In sixteen Psalms (vii. xx. xxi. xli. xlvii. xlviii. l. liv. lx. lxi. lxxv. lxxxi. lxxxii. lxxxiii. lxxxv. cxliii.) we find it only once; in fifteen Psalms (iv. ix. xxiv. xxxix. xlix. lii. lv. lvii. lix. lxii. lxvii. lxxvi. lxxxiv. lxxxvii. lxxxviii.), twice; in but seven Psalms (iii. xxxii. xlvi. lxvi. lxviii. lxxvii. cxl. and also Hab. iii.), three times; and only in one (lxxxix.), four times. It never stands at the beginning of a Psalm, for the ancient music was not as yet so fully developed, that סָלָה should absolutely correspond to the *ritornello*. Moreover, it does not always stand at the close of a strophe so as to be the sign of a regular interlude, but it is always placed where the instruments are to join in simultaneously and take up

\* On the explanations of  $\delta\acute{\iota}\psi\alpha\lambda\mu\alpha$  in the Fathers and the old lexicographers. *vid.* Suicer's *Theol. Eccl.* and Augusti's *Christl. Archäologie*, Th. ii.



the melody — a thing which frequently happens in the midst of the strophe. In the Psalm before us it stands at the close of the 1st, 2nd, and 4th strophes. The reason of its omission after the third is evident.

Not a few of the Psalms bear the date of the time of the persecution under Saul, but only this and probably Ps. lxxiii. have that of Absolom. The Psalter however contains other Psalms which reflect this second time of persecution. It is therefore all the more easy to accept as tradition the inscription: *when he fled before Absolom, his son*. And what is there in the contents of the Psalm against this statement? All the leading features of the Psalm accord with it, viz. the mockery of one who is rejected of God 2 Sam. xvi. 7 sq., the danger by night 2 Sam. xvii. 1, the multitudes of the people 2 Sam. xv. 13, xvii. 11, and the high position of honour held by the psalmist. Hitzig prefers to refer this and the following Psalm to the surprize by the Amalekites during David's settlement in Ziklag. But since at that time Zion and Jerusalem were not free some different interpretation of ver. 5 *b* becomes necessary. And the fact that the Psalm does not contain any reference to Absolom does not militate against the inscription. It is explained by the tone of 2 Sam. xix. 1 [xviii. 33 Engl.]. And if Psalms belonging to the time of Absolom's rebellion required any such reference to make them known, then we should have none at all.

Vers. 2—3. The first strophe contains the lament concerning the existing distress. From its combination with the exclamative כָּה רַבִּי, כָּה רַבִּי is accented on the *ultima* (and also in civ. 24); the accentuation of the *perf.* of verbs *yý* very frequently (even without the *Waw consec.*) follows the example of the strong verb, Ges. § 67 rem. 12. A declaration then takes the place of the summons and the רָבִים implied in the predicate רַבִּי now becomes the subject of participial predicates, which more minutely describe the continuing condition of affairs. The לֵּ of לְנִפְשִׁי signifies "in the direction of", followed by an address in xi. 1 (= "to"), or, as here and frequently (*e. g.* Gen. xxi. 7) followed by narration (= "of",

concerning).  $\text{לִנְפֹשִׁי}$  instead of  $\text{לִי}$  implies that the words of the adversaries pronounce a judgment upon his inmost life, or upon his personal relationship to God.  $\text{יִשְׁעָרָה}$  is an intensive form for  $\text{יִשְׁעָה}$ , whether it be with a double feminine termination (Ges., Ew., Olsh.), or, with an original (accusative) *ah* of the direction: we regard this latter view, with Hupfeld, as more in accordance with the usage and analogy of the language (comp. xliv. 27 with lxxx. 3, and  $\text{לִיָּהּ}$  prop.  $\nu\lambda\alpha\tau\alpha$ , then as common Greek  $\eta\ \nu\lambda\alpha\tau\alpha$ ,  $\nu\lambda\chi\theta\alpha$ ). God is the ground of help; to have no more help in Him is equivalent to being rooted out of favour with God. Open enemies as well as disconcerted friends look upon him as one henceforth cast away. David had plunged himself into the deepest abyss of wretchedness by his adultery with Bathsheba, at the beginning of the very year in which, by the renewal of the Syro-Ammonitish war, he had reached the pinnacle of worldly power. The rebellion of Absalom belonged to the series of dire calamities which began to come upon him from that time. Plausible reasons were not wanting for such words as these which give up his cause as lost.

Vers. 4—5. But cleansed by penitence he stands in a totally different relationship to God and God to him from that which men suppose. Every hour he has reason to fear some overwhelming attack but Jahve is the shield which covers him behind and before ( $\text{בְּעָרָה}$  constr. of  $\text{בָּעָרָה}$  =  $\text{بَعْدَ}$  prop. *pone, post*). His kingdom is taken from him, but Jahve is his glory. With covered head and dejected countenance he ascended the Mount of Olives (2 Sam. xv. 30), but Jahve is the "lifter up of his head", inasmuch as He comforts and helps him. The primary passage of this believing utterance "God is a shield" is Gen. xv. 1 (cf. Deut. xxxiii. 29). Very far from praying in vain, he is assured, that when he prays his prayer will be heard and answered. The rendering "I cried and He answered me" is erroneous here where  $\text{אָקְרָא}$  does not stand in an historical connection. The future of sequence does not require it, as is evident from lv. 17 sq. (comp. on cxx. 1); it is only an expression of confidence in the answer on God's part, which will follow his prayer. In constructions

like **קוֹלִי אֶקְרָא**, Hitzig and Hupfeld regard **קוֹלִי** as the narrower subject-notion beside the more general one (as xlv. 3, lxix. 11, lxxxiii. 19): my voice — I cried; but the position of the words is not favourable to this in the passage before us and in xvii. 10, xxvii. 7, lvii. 5, lxvi. 17, cxlii. 2, Isa. xxvi. 9, though it may be in lxix. 11, cviii. 2. According to Ew. § 281, c, **קוֹלִי** is an accusative of more precise definition, as without doubt in Isa. x. 30 cf. Ps. lx. 7, xvii. 13 sq.; the cry is thereby described as a loud cry.\* To this cry, as **וַיַּעֲנֵי** as being a pure mood of sequence implies, succeeds the answer, or, which better corresponds to the original meaning

of **עָנָה** (comp. **עָנָה** to meet, stand opposite) reply;\*\* and it it comes from the place whither it was directed: **יָמַח קִרְשָׁו**. He had removed the ark from Kirjath Jearim to Zion. He had not taken it with him when he left Jerusalem and fled before Absalom, 2 Sam. xv. 25. He was therefore separated by a hostile power from the resting-place of the divine presence. But his prayer urged its way on to the cherubim-throne; and to the answer of Him who is enthroned there, there is no separating barrier of space or created things.

Vers. 6—7. That this God will protect him, His protection during the past night is now a pledge to him in the early morning. It is a violation of the rules of grammar to translate **וַיֵּשְׁבֵה**: I shall go to sleep, or: I am going to sleep. The 1 *pers. fut. consec.* which is indicated by the **וַי**, is fond of taking an *ah* of direction, which gives subjective intensity to the idea of sequence: "and thus I then fell asleep", cf. vii. 5, cxix. 55, and frequently, Gen. xxxii. 6, and more especially

\* Böttcher, *Collectanea* pp. 166 sq., also adopts the view, that **וַיַּעֲנֵי**, **קוֹלִי** are each *appositum vicarium subjecti* and therefore *nomin.* in such passages. But 1) the fact that **וַי** never stands beside them is explained by the consideration that it is not suited to an adverbial collateral definition. And 2) that elsewhere the same notions appear as direct subjects, just as 3) that elsewhere they alternate with the verbal subject-notion in the parallel member of the verse (cxxx. 5, Prov. viii. 4) — these last two admit of no inference. The controverted question of the syntax is, moreover, an old one and has been treated of at length by Kimchi in his *Book of Roots* s. r. **וַיַּעֲנֵי**.

\*\* *vid.* Redslob in his treatise: *Die Integrität der Stelle Hos. vii. 4—10 in Frage gestellt* S. 7.

so in the later style, Ezra ix. 3, Neh. xiii. 21, *vid.* Ges. § 49, 2, Böttcher, *Neue Aehrenlese*, No. 412. It is a retrospective glance at the past night. Awaking in health and safety, he feels grateful to Him to whom he owes it: יְהוָה יִסְמְכֵנִי. It is the result of the fact that Jahve supports him, and that God's hand is his pillow.\* Because this loving, almighty hand is beneath his head (Cant. ii. 6) he is inaccessible and therefore also devoid of fear. שִׁירָה (שׁוֹרָה) carries its object in itself: to take up one's position, as in Isa. xxii. 7, synon. חָנָה xxviii. 3 and שִׁירָה 1 Kings xx. 12, cf. ἀναστρέφει τινά. David does not put a merely possible case. All Israel, that is to say ten thousands, myriads, were gone over to Absalom. Here, at the close of the third strophe, סִלְהִי is wanting because the לֹא אֶירָא (I will not fear) is not uttered in a tone of triumph, but is only a quiet, meek expression of believing confidence. If the instruments struck up boldly and suddenly here, then a cry for help, urged forth by the difficulties that still continually surrounded him, would not be able to follow.

Vers. 8—9. The bold קוֹמָה is taken from the mouth of Moses, Num. x. 35. God is said to arise when He takes a decisive part in what takes place in this world. Instead of *kumah* it is accented *kumáh* as *Mitra*, in order (since the reading קוֹמָה אֲדַנִּי is assumed) that the final *ah* may be sharply cut off from the guttural initial of the next word, and thus render a clear, exact pronunciation of the latter possible (Hitz., *Ew.* § 228, *b*).\*\* Beside יְהוָה we have יְהוָהי, with the

\* Referred to the other David, ver. 6 has become an Easter-morning call, *vid.* Val. Herberger's *Paradies-Blümlein aus dem Lustgarten der Psalmen* (Neue Ausg. 1857) S. 25.

\*\* This is the traditional reason of the accentuation *shubáh*, *kumáh*, *shiháh* before יְהוָה: it is intended to prevent the one or other of the two gutturals being swallowed up (שִׁלַּח יְכֹלְעוּ) by too rapid speaking. Hence it is that the same thing takes place even when another word, not the name of God, follows, if it begins with *h* or the like, and is closely connected with it by meaning and accentuation: *e. g.* Judges iv. 18 סוֹרָה twice *Mitra* before *h*; Ps. lvii. 9 עֵינֶיהָ, *Mitra* before *h*; לָמָּה, *Mitra* before *h*, Exod. v. 22; נִקְחָה Is. xi. 2, and הִבְרִאתָ Gen. xxvi. 10, *Mitra* before *h*; and the following fact favours it, *viz.* that for a similar reason *Pasek* is placed were two *h* would come together, *e. g.* Gen. xxi. 14 *Adonaj jir'eh* with the stroke of separation between the two words, cf. Ex. xv. 18, Prov. viii. 21. The fact that in Jer. xl. 5, וְשִׁכְרָה, remains *Mitel*, is accounted

*suff.* of appropriating faith. The cry for help is then substantiated by כִּי and the retrospective *perf.* They are not such *perff.* of prophetically certain hope as in vi. 9, vii. 7, ix. 5 sq., for the logical connection requires an appeal to previous experience in the present passage: they express facts of experience, which are taken from many single events (hence בָּ) down to the present time. The verb הִכָּה is construed with a double accusative, as *e. g.*, *Iliad* xvi. 597 τὸν μὲν ἄρα Γλαῦκος στῆθος μέσον οὕτως δούρι. The idea of contempt (Job xvi. 10) is combined with that of rendering harmless in this "smiting upon the cheek". What is meant is a striking in of the jaw-bone and therewith a breaking of the teeth in pieces (שָׁבַר). David means, an ignominious end has always come upon the ungodly who rose up against him and against God's order in general, as their punishment. The enemies are conceived of as monsters given to biting, and the picture of their fate is fashioned according to this conception. Jahve has the power and the will to defend His Anointed against their hostility: לָרֵחַ הַיְשׁוּעָה penes Jovam est salus. יְשׁוּעָה (from יָשַׁע, وَجَعَ, *amplum esse*) signifies breadth as applied to perfect freedom of motion, removal of all straitness and oppression, prosperity without exposure to danger and unobscured. In the לָ of possession lies the idea of the exclusiveness of the possession and of perfect freedom of disposal. At Jahve's free disposal stands הַיְשׁוּעָה, salvation, in all its fulness (just so in Jon. ii. 10, Apoc. vii. 10). In connection therewith David first of all thinks of his own need of deliverance. But as a true king he cannot before God think of himself, without connecting himself with his people. Therefore he closes with the intercessory inference: עַל-עַמְּךָ בְּרַבְּתֶךָ Upon Thy people be Thy blessing! We may supply תְּהִי or בָּרַךְ. Instead of cursing his faithless people he implores a blessing upon

for by its being separated from the following מִלֵּילָהּ by *Pazer*; a real exception, however (*Michlol* 112 b), — and not as Norzi from misapprehension observes, a controverted one, — is שָׁבַר before הַלְעִיר 2 Sam. xv. 27, but it is by no means sufficient to oppose the purely orthophonic (notrhythmical) ground of this *ultima*-accentuation. Even the semi-guttural ר sometimes has a like influence over the tone: *ribāh ribt* xliiii. 1, *xxix.* 154.

those who have been piteously led astray and deceived. This "upon Thy people be Thy blessing!" has its counterpart in the "Father forgive them" of the other David, whom His people crucified. The one concluding word of the Psalm — observes Ewald — casts a bright light into the very depths of his noble soul.

## PSALM IV.

EVENING HYMN OF ONE WHO IS UNMOVED BEFORE BACKBITERS AND MEN OF LITTLE FAITH.

- 2 WHEN I call answer me, O God of my righteousness,  
Who hast made space for me in straitness;  
Be merciful unto me and hear my prayer!
- 3 Ye sons of men, how long shall my honour become shame,  
Since ye love appearance, ye seek after leasing?! (*Sela*)
- 4 Know then, that Jahve hath marked out the godly man  
for Himself;  
Jahve heareth when I call to Him.
- 5 Be ye angry, yet sin ye not! —  
Commune with your own heart upon your bed and be  
still! (*Sela*.)
- 6 Offer the sacrifices of righteousness,  
And put your trust in Jahve!
- 7 Many say: "How can we experience good!?"  
O lift up the light of Thy countenance upon us, Jahve!
- 8 Thou hast put gladness into my heart,  
More than in the time when their corn and wine abound.
- 9 In peace will I lay me down and forthwith sleep,  
For Thou, O Jahve, in seclusion  
Makest me to dwell securely.

The Davidic morning hymn is now followed by a Davidic evening hymn. It is evident that they belong together from the mutual relation of iv. 7 with iii. 3, and iii. 6 with iv. 9. They are the only two Psalms in which the direct words of others are taken up into a prayer with the formula "many say", רבים אמרים. The history and chronological position of the one is explained from the inscription of the other. From

the *quousque* iv. 3, and the words of the feeble-faiths iv. 7, it follows that Ps. iv. is the later of the two.

It is at the head of this Psalm that we are first met by **לְמַנְצֵהוּ** (or **לְמַנְצֵחַ** with *Gafa*, Hab. iii. 19), which still calls for investigation. It is found fifty five times in the Psalter, not 54 as is usually reckoned: viz. 19 times in book i., 25 times in book ii., 8 times in book iii., 3 times in book v. Only two of the Psalms, at the head of which it is found, are anonymous: viz. lxvi., lxvii. All the others bear the names of David and of the psalmists celebrated from David's time, viz. 39 of David, 9 of the Korahites, 5 of Asaph. No fewer than 30 of these Psalms are Elohimic. **לְמַנְצֵחַ** is always the first word of the inscription; only in Ps. lxxxviii., which is easily liable to be overlooked in reckoning, is it otherwise, because there two different inscriptions are put together.

The meaning of the verb **נָצַח** is evident from the Chronicles and the Book of Ezra, which belongs to them. The predilection of the chronicler for the history of religious worship and antiquarian lore is also of use in reference to this word. He uses it in the history of the time of David, of Solomon, of Josiah, of Zerubbabel and Joshua, and always in connection with the accounts of the Temple-service and the building of single parts of the Temple. To discharge the official duties of the Temple-service is called **נָצַח עַל-מְלֶאכֶת** **בְּיַד-ה'** 1 Chron. xxiii. 4 (comp. 28—32), and the expression is used in Ezra iii. 8 sq. of the oversight of the work and workmen for the building of the Temple. The same 3300 (3600) overseers, who are called **בְּמֵלָאכֶה** **הָעֹשִׂים** **בְּעַם** **הָרְרִים** in 1 Kings v. 30 are described by the chronicler (2 Chron. ii. 1) as **מְנַצְּחִים** **עֲלֵיהֶם**. In connection with the repair of the Temple under Josiah we read that Levites were appointed **לְנִצְחָה** (2 Chron. xxxiv. 12), namely **מְלָאכֶה** **לְבַל** **עֲשֶׂה** (ver. 13), instead of which we find it said in ii. 17 **לְהַשְׁבִּיר**, to keep the people at their work. The primary notion of **נָצַח** is that of shining, and in fact of the purest and most dazzling brightness; this then passes over to the notion of shining over or outshining, and in fact both of uninterrupted continuance and of excellence and superiority (*vid. Ithpa.* Dan. vi. 4, and cf. 1 Chron. xxiii. 4 with ix. 13; 1 Cor. xv. 54 with Isa. xxv. 8).

Thus, therefore, **קָנַץ** is one who shows eminent ability in any department, and then it gains the general signification of master, director, chief overseer. At the head of the Psalms it is commonly understood of the director of the Temple-music. **קָנַץ** *est dux cantus* — Luther says in one place — *quem nos dicimus den Kapellenmeister* [the band-master], *qui orditur et gubernat cantum*, **ἄρχος** (*Opp. lat. xvii. 134 ed. Erl.*). But 1st, even the Psalms of Asaph have this **קָנַץ** at the beginning, and he was himself a director of the Temple-music, and in fact the chief-director (**שֹׁרֵר**) 1 Chron. xvi. 5, or at any rate he was one of the three (Heman, Asaph, Ethan), to whom the 24 classes of the 4000 Levite singers under the Davidico-Salomonic sanctuary were subordinate; 2ndly, the passage of the chronicler (1 Chron. xv. 17—21) which is most prominent in reference to this question, does not accord with this explanation. According to this passage the three directors of the Temple-music managed the cymbals **שֹׁרֵר**, to sound aloud; eight other musicians of high rank the nablas and six others the citherns **קָנַץ**. This expression cannot mean “to direct”, for the direction belonged to the three, and the cymbals were also better adapted to it than the citherns. It means “to take the lead in the playing”: the cymbals directed and the citherns, better adapted to take the lead in the playing, were related to them, somewhat as the violins to the clarinets now-a-days. Hence **קָנַץ** is not the director of the Temple-music but in general the master of song, and **קָנַץ** addresses the Psalm to him whose duty it is to arrange it and to train the Levite choristers; it therefore defines the Psalm as belonging to the songs of the Temple worship that require musical accompaniment. The translation of the Targum (Luther) also corresponds to this general sense of the expression: **אֲבָרָךְ** “to be sung liturgically”, and the LXX: *εἰς τὸ τέλος*, if this signifies “to the execution” and does not on the contrary ascribe an eschatological meaning to the Psalm.\*

\* Thus *e. g.* Eusebius: *εἰς τὸ τέλος ὡς ἂν μακροῖς ὑστερον χρόνοις ἐπὶ συντελείᾳ τοῦ αἰῶνος μελλόντων πληροῦσθαι*, and Theodoret: *σημαίνει τὸ εἰς τὸ τέλος ὅτι μακροῖς ὑστερον χρόνοις πληρωθήσεται τὰ προφητευόμενα*, with which accords *Pesachim* 117a **כַּבֵּל לְעוֹרֵךְ וְגַם לְעוֹרֵךְ**, *i. e.*



The בְּנִינֹתָ which is added is not governed by it. This can be seen at once from Hab. iii. 19: to the chief singer, with an accompaniment of my stringed instruments (*vid. my Commentary*), which Hitzig renders: to the chief singer of my musical pieces; but נִצַּחָה בְּ is not a phrase that can be supported, and נִינְיָה does not mean a piece of music. The *Piel*, נִגַּן, complete with בָּיָד, signifies to touch the strings (cogn. נָעַע), to play a stringed instrument. Whence comes נִינְיָה (lxxvii. 7, Isa. xxxviii. 20) which is almost always used as a *pluralet.*: the play of the stringed instruments, and the superscribed בְּנִינֹתָ Ps. iv. vi. liv. lv. lxvii. lxxvi.: with an accompaniment of the stringed instruments; and כֹּ is used as in xlix. 5, Isa. xxx. 29, 32. The hymn is to be sung in company with, probably with the sole accompaniment of, the stringed instruments. The fact of the inscribed words נִינְיָה preceding מִזְמוֹר לְדָוִד probably arises from the fact of their being written originally at the top over the chief title which gave the generic name of the hymn and the author.

Ver. 2. Jahve is אֱלֹהֵי צֶדֶק, the possessor of righteousness, the author of righteousness, and the vindicator of misjudged and persecuted righteousness. This God of righteousness David believingly calls his God (cf. xxiv. 5, lix. 11); for the righteousness he possesses, he possesses in Him, and the righteousness he looks for, he looks for in Him. That this is not in vain, his previous experience assures him: Thou hast made a breadth (space) for me when in a strait. In connection with this confirmatory relation of בָּצַר ה'רַחֲבָה לִי it is more probable that we have before us an attributive clause (Hitz.), than that we have an independent one, and at any rate it is a retrospective clause. ה'רַחֲבָה is not precative (Böttch.), for the *perf.* of certainty with a precativ colouring is confined

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Psalms with לְמַנְצָה and בְּנִינֹתָ refer to the last days. Gregory of Nyssa combines the different translations by rendering: εἰς τέλος, ἕως ἔσθιν ἢ ἄχα. Ewald's view, that τέλος in this formula means consecration, celebration, worship, is improbable; in this signification it is not a Septuagint word.

to such exclamatory utterances as Job xxi. 16 (which see). He bases his prayer on two things, viz. on his fellowship with God, the righteous God, and on His justifying grace which he has already experienced. He has been many times in a strait already, and God has made a broad place for him. The idea of the expansion of the breathing (of the stream of air) and of space is attached to the ח of רחב, root רח (Deutsch. Morgenl. Zeitschr. xii. 657). What is meant is the expansion of the straitened heart, xxv. 17. Isa. lx. 5, and the widening of a straitened position, xviii. 20, cxviii. 5. On the *Dag.* in לִי *vid.* on lxxxiv. 4.

Vers. 3—4. Righteous in his relation to God he turns rebukingly towards those who contemn him whose honour is God's honour, viz. to the partisans of Absalom. In contrast with בְּנֵי אֱדָם, men who are lost in the multitude, בְּנֵי אֵלִים denotes such as stand prominently forward out of the multitude; passages like xlix. 3, lxii. 10, Prov. viii. 4, Isa. ii. 9, v. 15, shew this distinction. In this and the preceding Psalm David makes as little mention of his degenerate son as he does of the deluded king in the Psalms belonging to the period of his persecution by Saul. The address is directed to the aristocratic party, whose tool Absalom has become. To these he says: till when (עַד-מָה) beside the non-guttural which follows with *Segol*, without any manifest reason, as in x. 13, Isa. i. 5, Jer. xvi. 10), *i. e.* how long shall my honour become a mockery, namely to you and by you, just as we can also say in Latin *quousque tandem dignitas mea ludibrio?* The two following members are circumstantial clauses subordinate to the principal clause with עַד-מָה (similar to Isa. i. 5 *a*; Ew. § 341, *b*). The energetic *fut.* with *Nun parag.* does not usually stand at the head of independent clauses; it is therefore to be rendered: since ye love רִיק, that which is empty — the proper name for their high rank is hollow appearance — how long will ye pursue after כְּזָב, falsehood? — they seek to find out every possible lying pretext, in order to trail the honour of the legitimate king in the dust. The assertion that the personal honour of David, not his kingly dignity, is meant by בְּבוֹרֵי, separates what is inseparable. They are eager to injure his official at the

same time as his personal reputation. Therefore David appeals in opposition to them (ver. 4) not only to the divine choice, but also to his personal relationship to God, on which that choice is based. The ו of וְדַע is, as in 2 Kings iv. 41, the ו of sequence: so know then. The *Hiph.* הִפְלֵה (from הִפֵּל — הִפֵּל, cogn. לָפַל, prop. to divide) to make a separation, make a distinction Exod. ix. 4, xi. 7, then to distinguish in an extraordinary and remarkable way Exod. viii. 18, and to shew Ps. xvii. 7, cf. xxxi. 22, so that consequently what is meant is not the mere selection (בְּחָר), but the remarkable selection to a remarkable position of honour (LXX., Vulg. *mirificavit*, Windberg translation of the Psalms *gewunderlichet*). לוֹ belongs to the verb, as in cxxxv. 4, and the principal accent lies on הַחֲסִיד: he whom Jahve Himself, not men, has thus remarkably distinguished is a חֲסִיד, a pious man, *i. e.* either, like the Syriac חֲסִידָא — רְחִימָא: God's favourite, or, according to the biblical usage of the language (cf. xii 2 with Isa. lvii. 1), in an active signification like פְּרִיץ, פְּרִיץ, and the like: a lover of God, from חָסַד (root חס חס *stringere*, whence *hassa* to curry, *mahassa* a curry-comb) prop. to feel one's self drawn, *i. e.* strongly affected (comp. *hiss* a mental impression), in Hebrew, of a strong ardent affection. As a חֲסִיד he does not call upon God in vain, but finds a ready hearing. Their undertaking consequently runs counter to the miraculously evidenced will of God and must fail by reason of the loving relationship in which the dethroned and debased one stands to God.

Vers. 5—6. The address is continued: they are to repent and cleave to Jahve instead of allowing themselves to be carried away by arrogance and discontent. The LXX. has rendered it correctly: ὀργιζέσθε καὶ μὴ ἀμαρτάνετε (cf. Ephes. iv. 26): if ye will be angry beware of sinning, viz. backbiting and rebellion (cf. the similar paratactic combinations xxviii. 1, Josh. vi. 18, Isa. xii. 1). In connection with the rendering *contremiscite* we feel to miss any expression of that before which they are to tremble (viz. the sure punishment which God decrees). He warns his adversaries against blind passion, and counsels them to quiet converse with their own hearts, and solitary meditation, in order that

they may not imperil their own salvation. To commune with one's own heart, without the addition of the object, is equivalent to to think alone by one's self, and the bed or resting-place, without requiring to be understood literally, points to a condition of mind that is favourable to quiet contemplation. The heart is the seat of the conscience, and the Spirit of God (as Hamann, *Werke* i. 98, observes on this subject) disguises itself as our own voice that we may see His exhortation, His counsel, and His wisdom well up out of our own stony heart. The second *imper.* continues the first: and cease, prop. be still (קָמַד from the sound of the closed mouth checking the discourse), *i. e.* come to your right mind by self-examination, cease your tumult — a warning coming with the semblance of command by reason of the consciousness of innocence on his part; and this impression has to be rendered here by the striking in of the music. The dehortation passes over into exhortation in ver. 6. Of course the sacrifices were continued in the sanctuary while David, with his faithful followers, was a fugitive from Jerusalem. Referring to this, David cries out to the Absolomites: offer זָבַח־צֶדֶק. Here at least these are not offerings consisting of actions which are in accordance with the will of God, instead of slaughtered animals, but sacrifices offered with a right mind, conformed to the will of God, instead of the hypocritical mind with which they consecrate their evil doings and think to flatter God. In li. 21, Deut. xxxiii. 19 also, "the sacrifices of righteousness" are real sacrifices, not merely symbols of moral acts. Not less full of meaning is the exhortation וּבְטַח־אֶל־יהוָה. The verb בָּטַח is construed with אֶל as in xxxi. 7, lvi. 4, lxxxvi. 2, combining with the notion of trusting that of drawing near to, hanging on, attaching one's self to any one. The Arabic word بَطَحَ, *expandere*, has preserved the primary notion of the word, a notion which, as in the synon. بَسَطَ, when referred to the effect which is produced on the heart, countenance and whole nature of the man by a joyous cheerful state of mind, passes over to the notion of this state of mind itself, so that بָטַח (like the Arab. *inbasata* to be cheerful, fearless, bold, *lit.* expanded (cf. Isa. lxi. 5) — unstraitened) consequently

signifies to be courageous, confident. They are to renounce the self-trust which blinds them in their opposition to the king who is deprived of all human assistance. If they will trustingly submit themselves to God, then at the same time the murmuring and rancorous discontent, from which the rebellion has sprung, will be stilled. Thus far the address to the rebellious magnates goes.

Vers. 7—8. Looking into his own small camp David is conscious of a disheartened feeling which is gaining power over him. The words: who will make us see, *i. e.* (as in xxxiv. 13) experience any good? can be taken as expressive of a wish according to 2 Sam. xxiii. 15, Isa. xlii. 23; but the situation gives it the character of a despondent question arising from a disheartened view of the future. The gloom has now lasted so long with David's companions in tribulation that their faith is turned to fear, their hope to despair. David therefore prays as he looks upon them: Oh lift upon us (נָסֵה-עֲלֵינוּ)\* the light of Thy countenance. The form of the petition reminds one of the priestly benediction in Num. vi. There it is: יָאֵר ה' פָּנָיו in the second portion, in the third יִשָּׂא פָּנָיו, here these two wishes are blended into one prayer; and moreover in נָסֵה there is an allusion to נָס a banner, for the *imper.* of נִשָּׂא, the regular form of which is שָׂא, will also admit of the form נִשָּׂה (x. 12), but the mode of writing נָסֵה (without example elsewhere, for נָסֵה Job iv. 2 signifies "to be attempted") is only explained by the mingling of the verbs נִשָּׂא and נָסַם, نَصَّ, *extollere* (lx. 6); ה' נָסִי (cf. lx. 6) is, moreover, a primeval word of the Tôra (Ex. xvii. 15). If we may suppose that this mingling is not merely a mingling of forms in writing, but also a mingling of the ideas in those forms, then we have three thoughts in this prayer which are brought before the eye and ear in the briefest possible expression:

\* The *Methey* which stands in the second syllable before the tone stands by the *Shebâ*, in the metrical books, if this syllable is the first in a word marked with a greater distinctive without any conjunctive preceding it, and beginning with *Shebâ*; it is, therefore, not נָסֵה-עֲלֵינוּ but נָסֵה-עֲלֵינוּ, cf. li. 2 פָּכֹחַ, lxix. 28 נִתְנָה, lxxxi. 3 שָׂאָר, cxvi. 17 לָד, cxix. 175 יִחַר. The reason and object are the same as stated in note p. 84 *supra*.

may Jahve cause His face to shine upon them; may He lift upon them the light of His countenance so that they may have it above them like the sun in the sky, and may that light be a banner promising them the victory, around which they shall rally.

David, however, despite the hopelessness of the present, is even now at peace in His God. The joy which Jahve has put into his heart in the midst of outward trial and adversity is  $\text{מִעַתָּה דִּנְנִים וְחִירוֹשָׁם יְרָבִי}$ . The expression is as concise as possible: (1) *gaudium præ* equivalent to *gaudium magnum præ = majus quam*; then (2)  $\text{מִעַתָּה}$  after the analogy of the *comparatio decurtata* (e. g. xviii. 34 my feet are like hinds, i. e. like the feet of hinds) is equivalent to  $\text{מִשְׁמַחַת עַר}$ ; (3)  $\text{אֲשֶׁר}$  is omitted after  $\text{עַר}$  according to Ges. § 123, 3, for  $\text{עַר}$  is the construct state, and what follows is the second member of the genitival relation, dependent upon it (cf. xc. 15, Isa. xxix. 1); the plurality of things: corn and new wine, inasmuch as it is the stores of both that are specially meant, is exceptionally joined with the *plur.* instead of the *sing.*, and the chief word *rābbu* stands at the end by way of emphasis. The *suff.* does not refer to the people of the land in general (as in lxxv. 10), but, in accordance with the contrast, to the Absolomites, to those of the nation who have fallen away from David. When David came to Mahanaim, while the rebels were encamped in Gilead, the country round about him was hostile, so that he had to receive provisions by stealth, 2 Sam. xvii. 26—29. Perhaps it was at the time of the feast of tabernacles. The harvest and the vintage were over. A rich harvest of corn and new wine was garnered. The followers of Absolom had, in these rich stores which were at their disposal, a powerful reserve upon which to fall back. David and his host were like a band of beggars or marauders. But the king brought down from the sceptre to the beggar's staff is nevertheless happier than they, the rebels against him. What he possesses in his heart is a richer treasure than all that they have in their barns and cellars.

Ver. 9. Thus then he lies down to sleep, cheerfully and peacefully. The hymn closes as it began with a three line verse.  $\text{יְקַדְדִי}$  (*lit.* in its unions = collectively, Olshausen, § 135, c,

like *כלו* altogether, *בְּעֵתוֹ* at the right time) is by no means unemphatic; nor is it so in xix. 10 where it means "all together, without exception". With synonymous verbs it denotes the combination of that which they imply, as Isa. xlii. 14. It is similar in cxli. 10 where it expresses the coincidence of the fall of his enemies and the escape of the persecuted one. So here: he wishes to go to sleep and also at once he falls asleep (*וַיִּשָׁן* in a likewise cohortative sense — *וַיִּשְׁכַּב*). His God makes him to dwell in seclusion free of care. *לְבַרְדָּךְ* is a first definition of condition, and *בְּבֵטְחֶךָ* a second. The former is not, after Deut. xxxii. 12, equivalent to *לְבַרְדָּךְ*, an addition which would be without any implied antithesis and consequently meaningless. One must therefore, as is indeed required by the situation, understand *לְבַרְדָּךְ* according to Num. xxiii. 9, Mic. vii, 14, Deut. xxxiii. 28, Jer. xlix. 31. He needs no guards for he is guarded round about by Jahve and kept in safety. The seclusion, *בְּרֵדָה*, in which he is, is security, *בְּבֵטָחָה*, because Jahve is near him. Under what a many phases and how sweetly the nature of faith is expressed in this and the foregoing Psalm: his righteousness, exaltation, joy, peace, contentment in God! And how delicately conceived is the rhythm! In the last line the evening hymn itself sinks to rest. The iambs with which it closes are like the last strains of a lullaby which die away softly and as though falling asleep themselves. Dante is right when he says in his *Convito*, that the sweetness of the music and harmony of the Hebrew Psalter is lost in the Greek and Latin translations.

## PSALM V.

MORNING PRAYER BEFORE GOING TO THE HOUSE OF GOD.

- 2 GIVE ear to my words, O Jahve,  
Consider my meditation!
- 3 Hearken unto my loud cry, my King and my God,  
For unto Thee do I pray.
- 4 Jahve, in the morning shalt Thou hear my voice  
In the morning will I prepare an offering for Thee and  
look forth.

- 5 For Thou art not a God that hath pleasure in wickedness,  
An evil man cannot dwell with Thee.
- 6 Boasters cannot stand in Thy sight,  
Thou hatest all workers of iniquity;
- 7 Thou destroyest them that speak lies,  
The man of blood-guiltiness and malice Jahve abhorreth.
- 8 Yet I, through Thy rich grace, may enter Thy house,  
I may worship towards Thy holy Temple in Thy fear.
- 9 Jahve, lead me by Thy righteousness, because of them  
that lie in wait for me,  
Make Thy way even before my face —
- 10 For in his mouth is nothing certain,  
their inward part is an abyss,  
An open sepulchre is their throat,  
with a smooth tongue.
- 11 Punish them, Elohim, let them fall from their counsels,  
In the multitude of their transgressions cast them away,  
who defy Thee;
- 12 That all they who trust in Thee may rejoice,  
may ever shout for joy;  
And defend Thou them that they may exult in Thee,  
who love Thy name.
- 13 For Thou, even Thou, dost bless the righteous —  
Jahve! with favour dost Thou compass him as with  
a shield.

The evening prayer is now followed by a second morning prayer, which like the former draws to a close with **כִּי-אָחֳזָה** (iv. 9, v. 13). The situation is different from that in Ps. iii. In that Psalm David is fleeing, here he is in Jerusalem and anticipates going up to the Temple service. If this Psalm also belongs to the time of the rebellion of Absalom, it must have been written when the fire which afterwards broke forth was already smouldering in secret.

The inscription **אֶל-הַנְּחִילֹת** is certainly not a motto indicative of its contents (LXX., Vulg., Luther, Hengstenberg). As such it would stand after **מִזְמֹר**. Whatever is connected with **לְמִנְצָה**, always has reference to the music. If **נְחִילֹת**



came from נחל it might according to the biblical use of this verb signify "inheritances", or according to its use in the Talmud "swarms", and in fact swarms of bees (נחל); and נחליות ought then to be the beginning of a popular melody to which the Psalm is adapted. Hai Gaon understands it to denote a melody resembling the hum of bees; Reggio a song that sings of bees. Or is נחליות equivalent to נחליות (*excavate*) and this a special name for the flutes (נחלים)? The use of the flute in the service of the sanctuary is attested by Isa. xxx. 29, cf. 1 Sam. x. 5, 1 Kings i. 40.\* The *præp.* אָל was, then, more appropriate than עַל; because, as Redslob has observed, the singer cannot play the flute at the same time, but can only sing to the playing of another.

The Psalm consists of four six line strophes. The lines of the strophes here and there approximate to the cæsura-schema. They consist of a rising and a sudden lowering. The German language, which uses so many more words, is not adapted to this cæsura-schema [and the same may be said of the English].

Vers. 2—4. *The introit:* Prayer to be heard. The thoughts are simple but the language is carefully chosen. אָמַרִים is the *plur.* of אָמַר (אָמַר), one of the words peculiar to the poetic prophetic style. The denominative הִאָּזֵן (like *audire* — *aus*, אָז, *dare*) belongs more to poetry than prose. הִגִּי (like אָבִיב) or הִגִּי (like מְחִיר) occurs only in two Psalms לְרֹד, viz. here and xxxix. 4. It is derived from הִגָּה — הִגָּה (*vid.* i. 2) and signifies that which is spoken meditatively, here praying in rapt devotion. Beginning thus the prayer gradually rises to a *vox clamoris*. שָׁעִי from שָׁעוּ, to be distinguished from שָׁעִי (*inf. Pi.*) xxviii. 2, xxxi. 23, is one word with the Aram. Æthiop. צוּע (to call). On הִקְשִׁיב used of intent listening, *vid.* x. 17. The invocation וְאֵלֶיךָ, when it is a king who utters it, is all the more significant. David, and in general the theocratic king, is only the representative of the Invisible One, whom he with all Israel adores

\* On the use of the flute in the second Temple, *vid.* Introduction p. 33.

as his King. Prayer to Him is his first work as he begins the day. In the morning, בִּקֵּר (as in lv. 18 for בִּבְקֵר, lxxxviii. 14), shalt Thou hear my cry, is equivalent to my cry which goes forth with the early morn. Hupfeld considers the mention of the morning as only a "poetical expression" and when getting rid of the meaning *prima luce*, he also gets rid of the beautiful and obvious reference to the daily sacrifice. The verb עָרַךְ is the word used of laying the wood in order for the sacrifice, Lev. i. 7, and the pieces of the sacrifice, Lev. i. 8, 12, vi. 5, of putting the sacred lamps in order, Ex. xxvii. 21, Lev. xxiv. 3 sq., and of setting the shew-bread in order, Ex. xl. 23, Lev. xxiv. 8. The laying of the wood in order for the morning offering of a lamb (Lev. vi. 5 [12], cf. Num. xxviii. 4) was one of the first duties of the priest, as soon as the day began to dawn; the lamb was slain before sun-rise and when the sun appeared above the horizon laid piece by piece upon the altar. The morning prayer is compared to this morning sacrifice. This is in its way also a sacrifice. The object which David has in his mind in connection with אָעָרַךְ is תְּפִלָּתִי. As the priests, with the early morning, lay the wood and pieces of the sacrifices of the *Tanid* upon the altar, so he brings his prayer before God as a spiritual sacrifice and looks out for an answer (צָפַר *speculari* as in Hab. ii. 1), perhaps as the priest looks out for fire from heaven to consume the sacrifice, or looks to the smoke to see that it rises up straight towards heaven.

Vers. 5—7: The basing of the prayer on God's holiness. The verbal adjective חָפֵץ (coming from the primitive signification of adhering firmly which is still preserved in خَفِض *fut. i.*) is in the *sing.* always (xxxiv. 13, xxxv. 27) joined with the accusative. רָע is conceived as a person, for although נֹגֵר may have a material object, it cannot well have a material subject. יִנְגֵר is used for brevity of expression instead of עָמַד (Ges. § 121, 4). The verb נֹגֵר (to turn in, to take up one's abode with or near any one) frequently has an accusative object, cxx. 5, Judges v. 17, and Isa. xxxiii. 14 according to which the light of the divine holiness is to sinners a consuming fire, which they cannot endure. Now there follow specific designations of the wicked. הוֹלְלִים *part. Kal*

— *hōl'im*, or even *Poal* — *hōl'im* (— מְהוֹלְלִים),\* are the foolish, and more especially foolish boasters; the primary notion of the verb is not that of being hollow, but that of sounding, then of loud boisterous, non-sensical behaviour. Of such it is said, that they are not able to maintain their position when they become manifest before the eye of God (לִנְגַד as in ci. 7 manifest before any one, from נָגַד to come forward, be visible far off, be distinctly visible). אֲנִי אֶעֱשֶׂה are those who work (οἱ ἐργαζόμενοι Mat. vii. 23) iniquity; אֲנִי אֶנְדָּב (ἀνεμος) is sometimes trouble, in connection with which one pants, sometimes wickedness, in which there is not even a trace of any thing noble, true, or pure. Such men Jahve hates; for if He did not hate evil (xi. 5), His love would not be a holy love. In דַּבְּרֵי בָנָב is the usual form in combination when the *plur.* is used, instead of מְדַבְּרֵי. It is the same in lviii. 4. The style of expression is also Davidic in other respects, viz. אִישׁ דְּמִים וּמְרֻמָּה as in lv. 24, and אֶבֶר as in ix. 6, cf. xxi. 11. תַּעֲב (in Amos, ch. vi. 8 תַּאֲב) appears to be a secondary formation from עוֹב, like תַּאֲב to desire, from אָבָה, and therefore to be of a cognate root with the Aram. עֲבָ to despise, treat with indignity, and the Arabic 'aib a stain (cf. on Lam. ii. 1). The fact that, as Hengstenberg has observed, wickedness and the wicked are described in a sevenfold manner is perhaps merely accidental.

Vers. 8—10. Since the Psalm is a morning hymn, the *futt.* in ver. 8 state what he, on the contrary, may and will do (lxvi. 13). By the greatness and fulness of divine favour (lxix. 14) he has access (εἰσόδον, for בָּוֵא means, according to its root, "to enter") to the sanctuary, and he will accordingly repair thither to-day. It is the tabernacle on Zion in which was the ark of the covenant that is meant here. That

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\* On the rule, according to which here, as in שִׁוְרָרִי ver. 9 and the like, a simple *Shebâ mobile* goes over into *Chateph pathach* with *Gaja* preceding it, *vid.* the observations on giving a faithful representation of the O. T. text according to the Masora in the *Luther. Zeitschr.* 1863. S. 411. The Babylonian Ben-Naphtali (about 910) prefers the simple *Shebâ* in such cases, as also in others; Ben-Asher of the school of Tiberias, whom the Masora follows, and whom consequently our Masoretic text ought to follow, prefers the *Chateph*, *vid. Psalter* ii. 460—467.

daily liturgical service was celebrated there must be assumed, since the ark of the covenant is the sign and pledge of Jahve's presence; and it is, moreover, attested by 1 Chron. xvi. 37 sq. It is also to be supposed that sacrifice was offered daily before the tabernacle. For it is not to be inferred from 1 Chron. xvi, 39 sqq. that sacrifice was only offered regularly on the *Bama* (high place) in Gibeon before the Mosaic tabernacle.\* It is true sacrifice was offered in Gibeon, where the old tabernacle and the old altars (or at least the altar of burnt-offering) were, and also that after the removal of the ark to Zion both David (1 Chron. xxi. 29 sq.) and Solomon (1 Kings iii. 4, 2 Chron. i. 2—6) worshipped and sacrificed in Gibeon. But it is self-evident sacrifices might have been offered where the ark was, and that even with greater right than in Gibeon; and since both David, upon its arrival (2 Sam. vi. 17 sq.), and Solomon after his accession (1 Kings iii. 15), offered sacrifices through the priests who were placed there, it is probable, — and by a comparison of the Davidic Psalms not to be doubted,—that there was a daily service, in conjunction with sacrifices, before the ark on Zion.

But, moreover, is it really the אֱהֶל on Zion which is meant here in ver. 8 by the house of God? It is still maintained by renowned critics that the tabernacle pitched by David over the sacred ark is never called הַבַּיִת or הַיְכָל or הַמִּשְׁכָּן or מִקְדָּשׁ or קֹדֶשׁ. But why could it not have all these names? We will not appeal to the fact that the house of God at Shilo (1 Sam. i. 9, iii. 3) is called בַּיִת and הַיְכָל, since it may be objected that it was really more of a temple than a tabernacle,\*\* although in the same book, ch. ii. 22 it is called אֱהֶל מוֹעֵד, and in connection with the other appellations the poetic colouring of the historical style of 1 Sam.

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\* Thus, in particular, Stähelin, *Zur Kritik der Psalmen* in the *Deutsch. Morgenl. Zeitschr.* vi (1852) S. 108 and *Zur Einleitung in die Psalmen*. An academical programme, 1859. 4to.

\*\* *vid.* C. H. Graf, *Commentatio de templo Silonensi ad illustrandum locum Jud.* xviii. 30, 31. (1855, 4to.), in which he seeks to prove that the sanctuary in Shilo was a temple to Jahve that lasted until the dissolution of the kingdom of Israel.

i.—iii. is to be taken into consideration. Moreover, we put aside passages like Ex. xxiii. 19, xxxiv. 26, since it may be said that the future Temple was present to the mind of the Lawgiver. But in Josh. vi. 24, 2 Sam. xii. 20, the sanctuary is called **בית ה'** without being conceived of as a temple. Why then cannot the tabernacle, which David pitched for the ark of the covenant when removed to Zion (2 Sam. vi. 17), be called **בית ה'**? It is only when **אהל** and **בית** are placed in opposition to one another that the latter has the notion of a dwelling built of more solid materials; but in itself *beit* (*bêt*) in Semitic is the generic term for housing of every kind whether it be made of wool, felt, and hair-cloth, or of earth, stone, and wood; consequently it is just as much a tent as a house (in the stricter sense of the word), whether the latter be a hut built of wood and clay or a palace.\* If a dwelling-house is frequently called **אהל**, then a tent that any one dwells in may the more naturally be called his **בית**. And this we find is actually the case with the dwellings of the patriarchs, which, although they were not generally solid houses (Gen. xxxiii. 17), are called **בית** (Gen. xxvii. 15). Moreover, **היכל** (from **יכל** = **כול** to hold, *capacem esse*), although it signifies a palace does not necessarily signify one of stone, for the heavens are also called Jahve's **היכל**, e. g. xviii. 7, and not necessarily one of gigantic proportions, for even the Holy of holies of Solomon's Temple, and this *par excellence*, is called **היכל**, and once, 1 Kings vi. 3, **היכל הבית**. Of the spaciousness and general character of the Davidic tabernacle we know indeed nothing: it certainly had its splendour, and was not so much a substitute for the original tabernacle, which according

\* The Turkish Kamus says: "**بيت** is a house (Turk. *ev*) in the signification 'of *châne* (Persic the same), whether it be made of hair, therefore a tent, or built of stone and tiles". And further on: "*Beit* originally signified a place specially designed for persons to retire to at night [from **בָּאָת** he has passed the night, if it does not perhaps come from the **בוא**, Arab. **بَيْ**, which stands next to it in this passage, *vid. Job ii. 125*]; but later on the meaning was extended and the special reference to the night time was lost." Even at the present day the Beduin does not call his tent *ahl*, but always *bêt* and in fact *bêt sha'r* (**בֵּית שֵׁעַר**), the modern expression for the older *bêt nabad* (hair-house).

to the testimony of the chronicler remained in Gibeon, as a substitute for the Temple that was still to be built. But, however insignificant it may have been, Jahve had His throne there, and it was therefore the הֵיבֵל of a great king, just as the wall-less place in the open field where God manifested Himself with His angels to the homeless Jacob was בֵּית אֱלֹהִים (Gen. xxviii. 17).

Into this tabernacle of God, *i. e.* into its front court, will David enter (בָּיָא with *acc.* as in lxvi. 13) this morning, there will he prostrate himself in worship, προσκυνεῖν (הִשְׁתַּחֲוֶה) reflexive of the *Pilel* שָׁחָה, Ges. § 75, rem. 18), towards (אֶל as in xxviii. 2, 1 Kings viii. 29, 35, cf. לְ xcix. 5, 9) Jahve's קָדֵשׁ הַיְיָבֵל, *i. e.* the קָדִיִּשׁ, the Holy of holies xxviii. 2, and that "in Thy fear", *i. e.* in reverence before Thee (*genit. objectivus*). The going into the Temple which David purposes, leads his thoughts on to his way through life, and the special δέησις, which only begins here, moulds itself accordingly: he prays for God's gracious guidance as in xxvii. 11, lxxxvi. 11, and frequently. The direction of God, by which he wishes to be guided he calls צִדְקָה. Such is the general expression for the determination of conduct by an ethical rule. The rule, acting in accordance with which, God is called *par excellence* צְדִיק, is the order of salvation which opens up the way of mercy to sinners. When God forgives those who walk in this way their sins, and stands near to bless and protect them, He shews Himself not less צְדִיק (just), than when He destroys those who despise Him, in the heat of His rejected love. By this righteousness, which accords with the counsel and order of mercy, David prays to be led לְמַעַן שׁוֹרְרֵי, in order that the malicious desire of those who lie in wait for him may not be fulfilled, but put to shame, and that the honour of God may not be sullied by him. שׁוֹרֵר is equivalent to מְשׁוֹרֵר (Aquila ἐφοδεύω, Jerome *insidiator*) from the *Pilel* שׁוֹרֵר to fix one's eyes sharply upon, especially of hostile observation. David further prays that God will make his way (*i. e.* the way in which a man must walk according to God's will) even and straight before him, the praying one, in order that he may walk therein without going astray and unimpeded. The adj. יָשָׁר signifies both

the straightness of a line and the evenness of a surface. The fut. of the *Hiph.* הַיִּשִׁיר is יִישִׁיר in Prov. iv. 25, and accordingly the *Keri* substitutes for the *imper.* הוֹשִׁיר the corresponding form הַיִּשִׁיר, just as in Isa. xlv. 2 it removes the *Hiphil* form אֹשֶׁר (cf. Gen. viii. 17 הוֹצֵא *Keri* הוֹצֵא), without any grammatical, but certainly not without some traditional ground.

כִּי in ver. 10 is closely connected with לִמְעַן שׁוֹרְרֵי: on account of my way-layers, for the following are their characteristics. אֵין is separated by בְּפִירוֹ (- בְּפִי - lxii. 5) from נִבְזָה the word it governs; this was the more easily possible as the usage of the language almost entirely lost sight of the fact that אֵין is the construct of אֵין, Ges. § 152, 1. In his mouth is nothing that should stand firm, keep its ground, remain the same (cf. Job xlii. 7 sq.). The singular suffix of בְּפִירוֹ has a distributive meaning: *in ore uniuscujusque eorum*. Hence the *sing.* at once passes over into the *plur.*: קִרְבָּם הוֹרֵת: their inward part, *i. e.* that towards which it goes forth and in which it has its rise (*vid.* xlix. 12) is הוֹרֵת corruption, from הוֹרָה which comes from הוֹרָה = هَوَى to yawn, gape, χαίρειν, *hiare*, a yawning abyss and a gaping vacuum, and then, inasmuch as, starting from the primary idea of an empty space, the verbal significations *libere ferri* (especially from below upwards) and more particularly *animo ad* or *in aliquid ferri* are developed, it obtains the pathological sense of strong desire, passion, just as it does also the intellectual sense of a loose way of thinking proceeding from a self-willed tendency (*vid.* Fleischer on Job xxxvii. 6). In Hebrew the prevalent meaning of the word is corruption, lvii. 2, which is a metaphor for the abyss, *barathrum*, (so far, but only so far Schultens on Prov. x. 3 is right), and proceeding from this meaning it denotes both that which is physically corruptible (Job. vi. 30) and, as in the present passage and frequently, that which is corruptible from an ethical point of view. The meaning strong desire, in which הוֹרָה looks as though it only differed from אֵין in one letter, occurs only in lii. 9, Prov. x. 3, Mic. vii. 3. The substance of their inward part is that which is corruptible in every way, and their throat, as the organ of

speech, as in cxv. 7, cxlix. 6, cf. lxix. 4, is (perhaps a figure connected with the primary meaning of רֹחוֹת) a grave, which yawns like the jaws, which open and snatch and swallow down whatever comes in their way. To this "they make smooth their tongue" is added as a circumstantial clause. Their throat is thus formed and adapted, while they make smooth their tongue (cf. Prov. ii. 16), in order to conceal their real design beneath flattering language. From this meaning, קָהַלֵּק directly signifies to flatter in xxxvi. 3, Prov. xxix. 5. The last two lines of the strophe are formed according to the cæsura schema. This schema is also continued in the concluding strophe.

Vers. 11—13. The verb אָשָׁם or אָשָׁם unites in itself the three closely allied meanings of becoming guilty (*e. g.* Lev. v. 19), of a feeling of guilt (Lev. v. 4 sq.), and of expiation (Ps. xxxiv. 22 sq.); just as the verbal adj. אָשָׁם also signifies both liable to punishment and expiating, and the substantive אָשָׁם both the guilt to be expiated and the expiation. The *Hiph.* הִאֲשִׁימֵם signifies to cause any one to render the expiation due to his fault, to make him do penance. As an exception God is here, in the midst of the Jehovic Psalms, called אֱלֹהִים, perhaps not altogether unintentionally as being God the Judge. The מֶן of מִפְּעוֹתֵיהֶם (with *Gaja* by the מֶן and a transition of the counter-tone *Metheg* into *Galgal*, as in Hos. xi. 6 into *Meajla*, *vid. Psalter* ii. 526) is certainly that of the cause in Hos. xi. 6, but here it is to be explained with Olsh. and Hitz. according to Sir. xiv. 2, Judith xi. 6 (cf. Hos. x. 6): may they fall from their own counsels, *i. e.* founder in the execution of them. Therefore מֶן in the sense of "down from, away", a sense which the parallel בְּהִדְחֵם, thrust them away (cf. הָרוּ from דָּחָה xxxvi. 13), presupposes. The ב of בָּרַב is to be understood according to John viii. 21, 24 "ye shall die ἐν ταῖς ἀμαρτίαις ὑμῶν". The multitude of their transgressions shall remain unforgiven and in this state God is to cast them into hades. The ground of this terrible prayer is set forth by כִּי מָרוּ בָּךְ. The tone of מָרוּ for a well-known reason (cf. *e. g.*, xxxvii. 40, lxiv. 11, lxxii. 17) has retreated to the *penult.* מָרָה, root מָר, prop. to be or hold one's self stiff towards any one, compare



תִּמָּז, *to press and stiffen against one another in wrestling*,  
 תִּמָּרִי, *to struggle against anything, whether with out-  
 ward or mental and moral opposition*: Their obstinacy is not  
 obstinacy against a man, but against God Himself; their sin is,  
 therefore, Satanic and on that account unpardonable. All the  
 prayers of this character are based upon the assumption ex-  
 pressed in vii. 13, that those against whom they are directed  
 do not wish for mercy. Accordingly their removal is prayed  
 for. Their removal will make the *ecclesia pressa* free and there-  
 fore joyous. From this point of view the prayer in ver. 12 is  
 inspired by the prospect of the result of their removal. The  
*futt.* do not express a wish, but a consequence. The division of  
 the verse is, however, incorrect. The rise of the first half of  
 the verse closes with בָּךְ (the pausal form by *Pazer*), its fall is  
 לְעוֹלָם יִרְנְנוּ; then the rise begins anew in the second half, ex-  
 tending to בָּךְ which ought likewise to be pointed בְּךָ, and אֶרְבִּי  
 שְׂמֵחָה is its fall. וְהִסְתַּחֲפַתְנוּ עֲלֵימוֹ (from הִסְתַּחֲפַתְנוּ *Hiph.* of אֶרְבִּי *xcii.* 4) is awk-  
 ward in this sequence of thoughts. Hupfeld and Hitzig render  
 it: "they shall rejoice for ever whom Thou defendest"; but  
 then it ought not only to be pointed יִרְנְנוּ, but the וְ must  
 also be removed, and yet there is nothing to characterise  
 עֲלֵימוֹ as being virtually a subject. On the other hand  
 it does not harmonise with the other consecutive futures.  
 It must therefore, like יִפְלֵי, be the optative: "And do Thou  
 defend them, then shall those who love Thy name rejoice in  
 Thee". And then upon this joy of those who love the name  
 of Jahve (*i. e.* God in His revelation of Himself in redemp-  
 tion) lxix. 37, cxix. 132, is based by כִּרְאֲפָה from a fact of  
 universal experience which is the sum of all His historical  
 self-attestations. עֲלֵימוֹ is used instead of עֲלֵיהֶם as a graver  
 form of expression, just like הִדְיָחְמוּ for הִדְיָחֶם as an indig-  
 nant one. The form וְיַעֲלִצֵנוּ (Ges. § 63, 3) is chosen instead  
 of the יַעֲלִצֵנוּ found in xxv. 2, lxxviii. 4, in order to assist the  
 rhythm. The *futt.* are continuative. הִעֲמַרְנוּ, *cinges eum*, is not  
 a contracted *Hiph.* according to 1 Sam. xvii. 25, but *Kal* as  
 in 1 Sam. xxiii. 26; here it is used like the *Piel* in viii. 6  
 with a double accusative. The צָנָה (from صَانٍ *med. Waw*,  
 Æthiop. צון to hedge round, guard) is a shield of a largest

dimensions; larger than מִן 1 Kings x. 16 sq. (cf. 1 Sam. xvii. 7, where Goliath has his צָנָה borne by a shield-bearer). כְּצִנָּה "like a shield" is equivalent to: as with a shield (Ges. § 118, 3, rem.). The name of God, יְהוָה, is correctly drawn to the second member of the verse by the accentuation, in order to balance it with the first; and for this reason the first clause does not begin with כִּי־אֶתֶּה יְהוָה here as it does elsewhere (iv. 9, xii. 8). רִצּוֹן delight, goodwill, is also a synonym for the divine blessing in Deut. xxxiii. 23.

## PSALM VI.

## A CRY FOR MERCY UNDER JUDGMENT.

- 2 JAHVE, not in Thy wrath rebuke me,  
And not in Thy hot displeasure chasten me!
- 3 Be gracious unto me, for I am fading away;  
Oh heal me, Jahve, for my bones are affrighted,
- 4 And my soul is affrighted exceedingly —  
And Thou, O Jahve, how long?!
- 5 Return, Jahve, rescue my soul,  
Save me for Thy mercy's sake.
- 6 For in death there is no remembrance of Thee,  
In Sheôl who can give Thee thanks?
- 7 I am exhausted with my groaning,  
Every night make I my bed to swim —  
With my tears I flood my couch.
- 8 Sunken is mine eye with grief,  
It is grown old because of all mine oppressors.
- 9 Depart from me all ye who deal wickedly!  
For Jahve hath heard my loud weeping,
- 10 Jahve hath heard my supplication:  
Jahve will accept my prayer.
- 11 All mine enemies shall be ashamed and affrighted  
exceedingly,  
They shall turn away ashamed suddenly.

The morning prayer, Ps. v., is followed by a "*Psalm of David*", which, even if not composed in the morning, looks

back upon a sleepless, tearful night. It consists of three strophes. In the middle one, which is a third longer than the other two, the poet, by means of a calmer outpouring of his heart, struggles on from the cry of distress in the first strophe to the believing confidence of the last. The hostility of men seems to him as a punishment of divine wrath, and consequently (but this is not so clearly expressed as in Ps. xxxviii., which is its counterpart) as the result of his sin; and this persecution, which to him has God's wrath behind it and sin as the sting of its bitterness, makes him sorrowful and sick even unto death. Because the Psalm contains no confession of sin, one might be inclined to think that the church has wrongly reckoned it as the first of the seven (probably selected with reference to the seven days of the week) *Psalmi pœnitentiales* (vi. xxxii. xxxviii. li. cii. cxxx. cxliii.). A. H. Francke in his *Introductio in Psalterium* says, it is rather *Psalmus precatorius hominis gravissimi tentati pœnitente probe distinguendi*. But this is a mistake. The man who is tempted is distinguished from a penitent man by this, that the feeling of wrath is with the one perfectly groundless and with the other well-grounded. Job was one who was tempted thus. Our psalmist, however, is a penitent, who accordingly seeks that the punitive chastisement of God, as the just God, may for him be changed into the loving chastisement of God, as the merciful One.

We recognise here the language of penitently believing prayer, which has been coined by David. Compare ver. 2 with xxxviii. 2; 3 with xli. 5; 5 with cix. 26; 6 with xxx. 10; 7 with lxix. 4; 8 with xxxi. 10; 11 with xxxv. 4. 26. The language of Heman's Psalm is perceptibly different, comp. ver. 6 with lxxxvii. 11—13; 8 with lxxxviii. 10. And the corresponding strains in Jeremiah (comp. ver. 2, xxxviii. 2 with Jer. x. 24; 3 and 5 with Jer. xvii. 14; 7 with Jer. xlv. 3) are echoes, which to us prove that the Psalm belongs to an earlier age, not that it was composed by the prophet (Hitzig). It is at once probable, from the almost anthological relationship in which Jeremiah stands to the earlier literature, that in the present instance also he is the reproducer. And this idea is confirmed by the fact that in ch. x. 25,

after language resembling the Psalm before us, he continues in words taken from Ps. lxxix. 6 sq. When Hitzig maintains that David could no more have composed this disconcertedly despondent Psalm than Isaiah could the words in Isa. xxi. 3, 4, we refer, in answer to him, to Isa. xxii. 4 and to the many attestations that David did weep, 2 Sam. i. 12, iii. 32, xii. 21, xv. 30, xix. 1.

The accompanying musical direction runs: *To the Precantor, with accompaniment of stringed instruments, upon the Octave.* The LXX. translates ὑπὲρ τῆς ὀγδόης, and the Fathers associate with it the thought of the octave of eternal happiness, ἡ ὀγδόη ἐξείνη, as Gregory of Nyssa says, ἥτις ἐστὶν ὁ ἐφεξῆς αἰών. But there is no doubt whatever that על-הַשְּׁמִינִי has reference to music. It is also found by Ps. xii., and besides in 1 Chron. xv. 21. From this latter passage it is at least clear that it is not the name of an instrument. An instrument with eight strings could not have been called an *octave* instead of an *octachord*. In that passage they played upon nabras על-עֲלָמוֹת, and with citherns על-הַשְּׁמִינִי. If עֲלָמוֹת denotes maidens = maidens' voices *i. e. soprano*, then, as it seems, הַשְּׁמִינִי is a designation of the bass, and על-הַשְּׁמִינִי equivalent to *all' ottava bassa*. The fact that Ps. xlvi., which is accompanied by the direction על-עֲלָמוֹת, is a joyous song, whereas Ps. vi. is a plaintive one and Ps. xii. not less gloomy and sad, accords with this. These two were to be played in the lower octave, that one in the higher.

Vers. 2—4. There is a chastisement which proceeds from God's love to the man as being pardoned and which is designed to purify or to prove him, and a chastisement which proceeds from God's wrath against the man as striving obstinately against, or as fallen away from, favour, and which satisfies divine justice. Ps. xciv. 12, cxviii. 17, Prov. iii. 11 sq. speak of this loving chastisement. The man who should decline it, would act against his own salvation. Accordingly David, like Jeremiah (ch. x. 24), does not pray for the removal of the chastisement but of the chastisement *in wrath*, or what is the same thing, of the judgment proceed-

ing from wrath [*Zorngericht*]. כָּאַף and בְּחַמְדָּךָ stand in the middle, between אַף and the verbs, for the sake of emphasis. Hengstenberg indeed finds a different antithesis here. He says: "The contrast is not that of chastisement in love with chastisement in wrath, but that of loving rescue in contrast with chastisement, which always proceeds from the principle of wrath". If what is here meant is, that always when God chastens a man his wrath is the true and proper motive, it is an error, for the refutation of which one whole book of the Bible, viz. the Book of Job, has been written. For there the friends think that God is angry with Job; but we know from the prologue that, so far from being angry with him, he on the contrary glories in him. Here, in this Psalm, assuming David to be its author, and his adultery the occasion of it, it is certainly quite otherwise. The chastisement under which David is brought low, has God's wrath as its motive: it is punitive chastisement and remains such, so long as David remains fallen from favour. But if in sincere penitence he again struggles through to favour, then the punitive becomes a loving chastisement: God's relationship to him becomes an essentially different relationship. The evil, which is the result of his sin and as such indeed originates in the principle of wrath, becomes the means of discipline and purifying which love employs, and this it is that he here implores for himself. And thus Dante Alighieri\* correctly and beautifully paraphrases the verse:

*Signor, non mi riprender con furore,  
E non voler correggermi con ira,  
Ma con dolcezza e con perfetto amore.*

In וְיִנֵּי David prays God to let him experience His loving-kindness and tender mercy in place of the punishment He has a right to inflict; for anguish of soul has already reduced him to the extreme even of bodily sickness: he is withered up and weary. לַפְּתָח has *Pathach*, and consequently seems to be the 3 *pers. Pul.* as in Joel i. 10, Nah. i. 4; but this

\* Provided he is the author of *I sette Salmi Penitenziali trasportati alla volgar poesia*, vid. Dante Alighieri's Lyric poems, translated and annotated by Kannegiesser and Witte (1842) i. 203 sq., ii. 208 sq.

cannot be according to the rules of grammar. It is an adjective, like רָעַנְךָ, שָׁאֲנִי, with the passive pointing. The formation אִמְלַל (from אָמַל אִמַּל with the primary meaning to stretch out lengthwise) is analogous to the IX. and XI. forms of the Arabic verb which serve especially to express colours and defects (Caspari § 59). The two words אִמְלַל אֲנִי have the double accent *Mercha-Mahpach* together, and according to the exact mode of writing (*vid.* Baer in my *Psalter* ii. 492) the *Mahpach*, (the sign resembling *Mahpach* or rather *Jethib*), ought to stand between the two words, since it at the same time represents the *Makkeph*. The principal tone of the united pair, therefore, lies on *āni*; and accordingly the adj. אִמְלַל is shortened to אִמְלַל (cf. אֲרַמְדָּה, הַפְּקָדָה, מְרַמֵּם, and the like)—a contraction which proves that אִמְלַל is not treated as *part. Pul.* (= מְאִמְלַל), for its characteristic *ā* is unchangeable. The prayer for healing is based upon the plea that his bones (Job iv. 14, Isa. xxxviii. 13) are affrighted. We have no German word exactly corresponding to this נִבְהַל which (from the radical notion “to let go”, cogn. בָּלָה) expresses a condition of outward overthrow and inward consternation, and is therefore the effect of fright which disconcerts one and of excitement that deprives one of self-control.\* His soul is still more shaken than his body. The affliction is therefore not a merely bodily ailment in which only a timorous man loses heart. God’s love is hidden from him. God’s wrath seems as though it would wear him completely away. It is an affliction beyond all other afflictions. Hence he enquires: And Thou, O Jahve, how long?! Instead of אָחָה it is written אַח, which the *Keri* says is to be read אָחָה, while in three passages (Num. xi. 15, Deut. v. 24, Ezek. xxviii. 14) אַח is admitted as *masc.*

Vers. 5—8. God has turned away from him, hence the prayer שׁוּבָה, viz. אֱלֹהֵי. The tone of שׁוּבָה is on the *ult.*, because it is assumed to be read שׁוּבָה אֲדֹנָי. The *ultima* accentuation is intended to secure its distinct pronunciation to the final syllable of שׁוּבָה, which is liable to be drowned and

\* We have translated Dr. Delitzsch’s word *erschreckt* literally—the *sixed* of the Authorized Version seems hardly equal to the meaning.

escape notice in connection with the coming together of the two aspirates (*vid.* on iii. 8). May God turn to him again, rescue (חָלַץ from חָלַץ, which is transitive in Hebr. and Aram., to free, *expedire, exuere*, Arab. خَلَّصَ to be pure, prop. to be loose, free) his soul, in which his affliction has taken deep root, from this affliction, and extend to him salvation on the ground of His mercy towards sinners. He finds this cry for help upon his yearning to be able still longer to praise God, — a happy employ, the possibility of which would be cut off from him if he should die. זָכַר, as frequently זָכַרְתִּי, is used of remembering one with reverence and honour; הוֹדָה (from הָדָה) has the *dat. honoris* after it. שָׁאוֹל, ver. 6*b*, אֲדֵהָא (Apoc. xx. 13), alternates with מְוִתָּה. Such is the name of the underground abode of the dead, the gate of which is the grave, the yawning abyss, into which everything mortal descends (from שָׁאוֹל = שָׁאָל שׁוּל, to be loose, relaxed, to hang down, sink down: a sinking in, that which is sunken in\*, a depth). The writers of the Psalms all (which is no small objection against Maccabean Psalms) know only of one single gathering-place of the dead in the depth of the earth, where they indeed live, but it is only a *quasi* life, because they are secluded from the light of this world and, what is the most lamentable, from the light of God's presence. Hence the Christian can only join in the prayer of ver. 6 of this Psalm and similar passages (xxx. 10, lxxxviii. 11—13, cxv. 17, Isa. xxxviii. 18 sq.) so far as he transfers the notion of hades to that of gehenna.\*\* In hell there is really no remembrance and no praising of God. David's fear of death as something in itself unhappy, is also, according to its

\* The form corresponds to the Arabic form فَعَالٌ, which, though originally a verbal abstract, has carried over the passive meaning into the province of the concrete, *e. g.* *kitāb* = *maktūb* and *ilāh*, إِلَهِئِي = *ma'lūh* = *mā'bud* (the feared, revered One).

\*\* An adumbration of this relationship of Christianity to the religion of the Old Testament is the relationship of Islam to the religion of the Arab wandering tribes, which is called the "religion of Abraham" (*Din Ibrāhīm*), and knows no life after death; while Islam has taken from the later Judaism and from Christianity the hope of a resurrection and heavenly blessedness.

ultimate ground, nothing but the fear of an unhappy death. In these "pains of hell" he is wearied with (כָּ as in lxix. 4) groaning, and bedews his couch every night with a river of tears. Just as the *Hiph.* הִשְׁחָה signifies to cause to swim from שָׁחָה to swim, so the *Hiph.* הִמָּסָה signifies to dissolve, cause to melt, from מָסָה (cogn. מָסַם) to melt. דָּמְעָה, in Arabic a *nom. unit.* a tear, is in Hebrew a flood of tears.

In ver. 8 עֵינַי does not signify my "appearance" (Num. xi. 7), but, as becomes clear from xxxi. 10, lxxxviii. 10, Job xvii. 7, "my eye"; the eye reflects the whole state of a man's health. The verb עָשָׂשׁ appears to be a denominative from עָשָׂ: to be moth-eaten.\* The signification *senescere* for the verb עָתַק is more certain. The closing words בְּכָל-צַרֹּתַי (cf. Num. x. 9 הַצַּר הַצַּר the oppressing oppressor, from the root צָר *to press, squeeze, and especially to bind together, constringere, coartare\*\**), in which the writer indicates, partially at least, the cause of his grief (בָּעַם, in Job xviii. 7 בָּעַשׂ), are as it were the socket into which the following strophe is inserted.

Vers. 9—11. Even before his plaintive prayer is ended the divine light and comfort come quickly into his heart, as Frisch says in his "*Neuklingende Harfe Davids*". His enemies mock him as one forsaken of God, but even in the face of his enemies he becomes conscious that this is not his condition. Thrice in vers. 9, 10 his confidence that God will answer him flashes forth: He hears his loud sobbing, the voice of his weeping that rises towards heaven, He hears his supplication, and He graciously accepts his prayer. The two-fold שָׁמַע expresses the fact and יָקָה its consequence. That which he seems to have to suffer, shall in reality be the lot of his enemies, viz. the end of those who are rejected of God:

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\* Reuchlin in his grammatical analysis of the seven Penitential Psalms, which he published in 1512 after his *Ll. III de Rudimentis Hebraicis* (1506), explains it thus: עָשָׂשָׁה *Verminavit. Sic a verminibus dictum qui turbant res claras puras et nitidas*, and in the *Rudim.* p. 412: *Turbatus est a furore oculus meus, corrosus et abfuscatus, quasi vitro lanternæ obductus.*

\*\* In Arabic לַיִר *dir* is the word for a step-mother as the oppressor of the step-children; and לַיִר *dirr*, a concubine as the oppressor of her rival.



they shall be put to shame. The בּוֹשׁ, Syr. عَمِل, Chald. בְּהוּ, בְּהוּ, which we meet with here for the first time, is not connected with the Arab. بهت but (since the Old Arabic as a rule has ت as a mediating vowel between ש and ל, ה) with בּוֹשׁ which signifies "to turn up and scatter about things that lie together (either beside or upon each other)" *erueret et diruere, disturbare*,—a root which also appears in the reduplicated form בּוֹשׁ: to root up and disperse, whence בְּשׁ sorrow and anxiety, according to which therefore בּוֹשׁ (= בּוֹשׁ as בָּאֵת — בֹּרֵת) prop. signifies *disturbare*, to be perplexed, lose one's self-control, and denotes shame according to a similar, but somewhat differently applied conception to *confundi*, συγχέεσθαι, συγχύεσθαι. וַיִּבְהוּ points back to vers. 2, 3: the lot at which the malicious have rejoiced, shall come upon themselves. As is implied in יִשְׁבוּ יִבְשׁוּ, a higher power turns back the assailants filled with shame (ix. 4, xxxv. 4).

What an impressive finish we have here in these three *Milels jashûbu jebôshu rāga'*, in relation to the tripping measure of the preceding words addressed to his enemies! And, if not intentional, yet how remarkable is the coincidence, that shame follows the involuntary reverse of the foes, and that יִבְשׁוּ in its letters and sound is the reverse of יִשְׁבוּ! What music there is in the Psalter! If composers could but understand it!!

## PSALM VII.

### APPEAL TO THE JUDGE OF THE WHOLE EARTH AGAINST SLANDER AND REQUITING GOOD WITH EVIL.

- 2 JAHVE, my God, in Thee do I hide myself;  
Save me from all my persecutors, and deliver me!
- 3 Lest he tear my soul like a lion,  
Rending it in pieces while there is none to deliver.
- 4 Jahve, my God, if I have done this,  
If iniquity cling to my hands,
- 5 If I have rewarded evil to him that was at peace with me  
And plundered mine enemy without cause:

- 6 Then let the enemy persecute my soul and take [it],  
 And tread down my life to the earth,  
 And lay my dignity in the dust. (*Sela.*)
- 7 Arise, Jahve, in Thine anger,  
 Lift up Thyself against the rage of mine oppressors,  
 And awake for me, Thou hast indeed arranged justice!
- 8 And let the host of the nations stand round about Thee  
 And over it do Thou return again on high!
- 9 Jahve shall judge the peoples —  
 Jahve, judge me according to my righteousness and my  
 innocence in me!
- 10 Oh let the wickedness of the wicked come to an end,  
 establish the righteous,  
 Thou art He who trieth the hearts and reins, a just God.
- 11 My shield is borne by Elohim,  
 The Saviour of the upright in heart.
- 12 Elohim is a righteous Judge  
 And a God threatening day by day.
- 13 If a man will not repent, He whetteth His sword,  
 He hath bent His bow and made it ready,
- 14 And against him He directeth the weapon of death,  
 His arrows He maketh burning arrows.
- 15 Behold, he travaileth with evil: he conceiveth trouble  
 and bringeth forth falsehood.
- 16 He hath digged a pit and hollowed it out,  
 And falleth into the hollow that he is making.
- 17 His trouble cometh back upon his own head,  
 And his violent dealing cometh down upon his own pate.
- 18 I will give thanks to Jahve according to His righteousness,  
 And will sing praise to the name of Jahve, the Most High.

In the second part of Ps. vi. David meets his enemies with strong self-confidence in God. Ps. vii., which even Hitzig ascribes to David, continues this theme and exhibits to us, in a prominent example taken from the time of persecution under Saul, his purity of conscience and joyousness of faith. One need only read 1 Sam. xxiv.—xxvi. to see how this Psalm abounds in unmistakable references to this por-

tion of David's life. The superscribed statement of the events that gave rise to its composition point to this. Such statements are found exclusively only by the Davidic Psalms.\* The inscription runs: *Shiggajon of David, which he sang to Jahve on account of the sayings of Cush a Benjamite.* עַל־דְּבָרֵי is intentionally chosen instead of עַל which has other functions in these superscriptions. Although דְּבָרֵי and דְּבָר can mean a thing, business, affairs (Ex. xxii. 8, 1 Sam. x. 2, and freq.) and עַל־דְּבָרֵי "in reference to" (Deut. iv. 21, Jer. vii. 22) or "on occasion of" (Jer. xiv. 1), still we must here keep to the most natural signification: "on account of the words (speeches)". *Cûsh* (LXX. falsely Χουσί — כּוּשִׁי; Luther, likewise under misapprehension, "the Moor") must have been one of the many servants of Saul, his kinsman, one of the tale-bearers like Doeg and the Ziphites, who shamefully slandered David before Saul, and roused him against David. The epithet בְּרַמְיָנִי (as in 1 Sam. ix. 1, 21, cf. אִישׁ־רַמְיָנִי 2 Sam. xx. 1) describes him as "a Benjamite" and does not assume any knowledge of him, as would be the case if it were הַבְּנֵי־רַמְיָנִי, or rather (in accordance with biblical usage) בְּן־רַמְיָנִי. And this accords with the actual fact, for there is no mention of him elsewhere in Scripture history. The statement עַל־דְּבָרֵי וְגו' is hardly from David's hand, but written by some one else, whether from tradition or from the דְּבָרֵי הַיָּמִים of David, where this Psalm may have been interwoven with the history of its occasion. Whereas there is nothing against our regarding לְרֹדֵר שְׁגִיּוֹן, or at least שְׁגִיּוֹן, as a note appended by David himself.

Since שְׁגִיּוֹן (after the form רְוִיּוֹן a vision) belongs to the same class as superscribed appellations like מְזוֹמָר and מְזֻבָּל, and the *Tephilla* of Habakkuk, ch. iii. 1 (*vid. my Commentary*), has the addition עַל־שְׁגִיטָה must be the name of a kind of lyric composition, and in fact a kind described according to the rhythm of its language or melody. Now since שְׁגָה means to go astray, wander, reel, and is cognate with שָׁנַע (whence comes שְׁגָעוֹן madness, a word formed in the same manner)

\* Viz. vii. lix. lvi. xxxiv. lii. lvii. cxlii. liv. (belonging to the time of the persecution under Saul), iii. lxiii (to the persecution under Absalom), li. (David's adultery), ix. (the Syro-Ammonitish war).

לְרִיקֹן may mean in the language of prosody a reeling poem, *i. e.* one composed in a most excited movement and with a rapid change of the strongest emotions, therefore a dithyrambic poem, and לְרִיקֹן דִּיתִירָמְבִּיקִים dithyrambic rhythms, variously and violently mixed together. Thus Ewald and Rödiger understand it, and thus even Tarnov, Geier, and other old expositors who translate it *cantio erratica*. What we therefore look for is that this Psalm shall consist, as Ainsworth expresses it (1627), "of sundry variable and wandering verses", that it shall wander through the most diverse rhythms as in a state of intoxication — an expectation which is in fact realized. The musical accompaniment also had its part in the general effect produced. Moreover, the contents of the Psalm corresponds to this poetic musical style. It is the most solemn pathos of exalted self-consciousness which is expressed in it. And in common with Hab. iii. it gives expression to the joy which arises from zealous anger against the enemies of God and from the contemplation of their speedy overthrow. Painful unrest, defiant self-confidence, triumphant ecstasy, calm trust, prophetic certainty — all these states of mind find expression in the irregular arrangement of the strophes of this Davidic dithyramb, the ancient customary Psalm for the feast of Purim (*Sofrim* xviii. § 2).

Vers. 2—3. With this word of faith, love, and hope יְיָ חַסְדֵּי (as in cxli. 8), this holy *captatio benevolentiae*, David also begins in xi. 1, xvi. 1, xxxi. 2, cf. lxxi. 1. The *perf.* is inchoative: in Thee have I taken my refuge, equivalent to: in Thee do I trust. The transition from the multitude of his persecutors to the *sing.* in ver. 3 is explained most naturally, as one looks at the inscription, thus: that of the many the one who is just at the time the worst of all comes prominently before his mind. The verb טָרַף from the primary signification *carpere* (which corresponds still more exactly to חָרַף) means both to tear off and to tear in pieces (whence מְטָרֵף that which is torn in pieces); and פָּרַק from its primary signification *frangere* means both to break loose and to break in pieces, therefore to liberate, *e. g.* in cxxxvi. 24. and to

break in small pieces, 1 Kings xix. 11. The persecutors are conceived of as wild animals, as lions which rend their prey and craunch its bones. Thus blood-thirsty are they for his soul, *i. e.* his life. After the painful unrest of this first strophe, the second begins the tone of defiant self-consciousness.

Vers. 4—6. According to the inscription זָמַר points to the substance of those slanderous sayings of the Benjamite. With אֶם-יִשְׁעוּל בְּסָפִי one may compare David's words to Saul אֵין בְּיָדֵי רָעָה 1 Sam. xxiv. 12, xxvi. 18; and from this comparison one will at once see in a small compass the difference between poetical and prose expression. שְׁלָמִי (Targ. לְרַעַל שְׁלָמִי) is the name he gives (with reference to Saul) to him who stands on a peaceful, friendly footing with him, cf. the adjct. שְׁלוֹם, lv. 21, and אִישׁ שְׁלוֹם, xli. 10. The verb גָּמַל, cogn. גָּמַר, signifies originally to finish, complete, (root גַּם, כֹּם, cf. כִּימָהּ to be or to make full, to gather into a heap). One says גָּמַל מִוֶּכֶס and גָּמַל רָע, and also without a material object גָּמַל עָלַי or גָּמַלְנִי *benefecit* or *malefecit mihi*. But we join גָּמַלְתִּי with רָע according to the Targum and contrary to the accentuation, and not with שְׁלָמִי (Olsh., Böttch., Hitz.), although שָׁלַם beside מְשָׁלַם, as *e. g.* מְרַבֵּר beside מְרַבֵּר might mean "requiting". The poet would then have written: אֶם שְׁלַמְתִּי גָמְלִי רָע *i. e.* if I have retaliated upon him that hath done evil to me. In ver. 5 we do not render it according the meaning of הִלַּץ which is usual elsewhere: but rather I rescued . . . (Louis de Dieu, Ewald § 345, *a*, and Hupfeld). Why cannot הִלַּץ in accordance with its primary signification *expedire, exuere* (according to which even the signification of rescuing, taken exactly, does not proceed from the idea of drawing out, but of making loose, *exuere vinculis*) signify here *exuere = spoliare*, as it does in Aramaic? And how extremely appropriate it is as an allusion to the incident in the cave, when David did not rescue Saul, but, without indeed designing to take הַלְיָצָה, *exuvia*, cut off the hem of his garment! As Hengstenberg observes, "He affirms his innocence in the most general terms, thereby shewing that his conduct towards Saul was not anything exceptional, but sprang from his whole disposition and mode of action". On the 1 *pers. fut. conv.* with *ah, vid.* on iii. 6. צִוְרִי belongs to צִוְרִי, like xxv. 3, lxix. 5.

In the apodosis, ver. 6, the *fut. Kal* of יִרְדֶּה is made into three syllables, in a way altogether without example, since, by first making the *Shebā* audible, from יִרְדֶּה it is become יִרְדֶּה (like יִצְחָק Gen. xxi. 6, תִּתְּלֶךְ Ps. lxxiii. 9, Ex. ix. 23, שִׁמְעֶה xxxix. 13), and this is then sharpened by an euphonic *Dag. forte*.\* Other ways of explaining it, as that by Chajug = יִתְרַדֶּה, or by Kimchi as a mixed form from *Kal* and *Piel*,\*\* have been already refuted by Baer, *Thorath Emeth*, p. 33. This dactylic jussive form of *Kal* is followed by the regular jussives of *Hiph.* יִשְׁעַן and יִשְׁכֵּן. The rhythm is similar so that in the primary passage Ex. xv. 9, which also finds its echo in Ps. xviii. 38, — viz. iambic with anapæsts interspersed. By its parallelism with נַפְשִׁי and רְוֵי כְבוֹדִי, רְוֵי acquires the signification “my soul”, as Saadia, Gecatilia and Aben-Ezra have rendered it — a signification which is secured to it by xvi. 9, xxx. 13, lvii. 9, cviii. 2, Gen. xlix. 6. Man’s soul is his *doxa*, and this it is as being the copy of the divine *doxa* (*Bibl. Psychol.* S. 98, [tr.p. 119], and frequently). Moreover, “let him lay in the dust” is at least quite as favourable to this sense of כְבוֹדִי as to the sense of personal and official dignity (iii. 4, iv. 3). To lay down in the dust is equivalent to: to lay in the dust of death, xxii. 16. שְׁכַנֵי עֶפְרַיִם, Isa. xxvi. 19, are the dead. According to the biblical conception the soul is capable of being killed (Num. xxxv. 11), and mortal (Num. xxiii. 10). It binds spirit and body together and this bond is cut asunder by death. David will submit willingly to death in case he has ever acted dishonourably.

Here the music is to strike up, in order to give intensity to the expression of this courageous confession. In the next strophe his affirmation of innocence rises to a challenging appeal to the judgment-seat of God and a prophetic certainty that that judgment is near at hand.

\* The *Dag.* is of the same kind as the *Dag.* in זָבִילִים among nouns; Arabic popular dialect *farassi* (my horse), *vid.* Wetzstein's *Inschriften* S. 366.

\*\* Pinsker's view, that the pointing יִרְדֶּה is designed to leave the reader at liberty to choose between the reading יִרְדֶּה and יִרְדֶּה, cannot be supported. There are no safe examples for the supposition that the variations of tradition found expression in this way.

Vers. 7—9. In the consciousness of his own innocence he calls upon Jahve to sit in judgment and to do justice to His own. His vision widens and extends from the enemies immediately around to the whole world in its hostility towards Jahve and His anointed one. In the very same way special judgments and the judgment of the world are portrayed side by side, as it were on one canvas, in the prophets. The truth of this combination lies in the fact of the final judgment being only the finale of that judgment which is in constant execution in the world itself. The language here takes the highest and most majestic flight conceivable. By קוֹמָה (*Mitra*, as in iii. 8), which is one of David's words of prayer that he has taken from the lips of Moses (ix. 20, x. 12), he calls upon Jahve to interpose. The parallel is הִנָּשָׂא lift Thyself up, shew Thyself in Thy majesty, xciv. 2, Isa. xxxiii. 10. The anger, in which He is to arise, is the principle of His judicial righteousness. With this His anger He is to gird Himself (lxxvi. 11) against the ragings of the oppressors of God's anointed one, *i. e.* taking vengeance on their many and manifold manifestations of hostility. עָבְרוֹת is a shorter form of the construct (instead of עָבְרוֹת Job xl. 11, cf. xxi. 31) of עָבָרָה which describes the anger as running over, breaking forth from within and passing over into words and deeds (cf. Arab.

فَش used of water: it overflows the dam, of wrath: it breaks forth). It is contrary to the usage of the language to make מְשַׁפֵּט the object to עִיָּרָה in opposition to the accents, and it is unnatural to regard it as the accus. of direction = לְמִשְׁפֵּט (xxxv. 23), as Hitzig does. The accents rightly unite עִיָּרָה לְמִשְׁפֵּט: awake (stir thyself) for me *i. e.* to help me (אֲלֵי like לְקִלְאוֹתֵי, lix. 5). The view, that צִוְיָה is then precative and equivalent to צִוָּה: command judgment, is one that cannot be established according to syntax either here, or in lxxi. 3. It ought at least to have been וְצִוָּה with *Waw consec.* On the other hand the relative rendering: Thou who hast ordered judgment (Maurer, Hengst.), is admissible, but unnecessary. We take it by itself in a confirmatory sense, not as a circumstantial clause: having commanded judgment (Ewald), but as a co-ordinate clause: Thou hast indeed enjoined the maintaining of right (Hupfeld).

The psalmist now, so to speak, arranges the judgment scene: the assembly of the nations is to form a circle round about Jahve, in the midst of which He will sit in judgment, and after the judgment He is to soar away (Gen. xvii. 22) aloft over it and return to the heights of heaven like a victor after the battle (see lxviii. 19). Although it strikes one as strange that the termination of the judgment itself is not definitely expressed, yet the rendering of Hupfeld and others: sit Thou again upon Thy heavenly judgment-seat to judge, is to be rejected on account of the שׁוֹבָה (cf. on the other hand xxi. 14) which is not suited to it; שׁוֹב לְמָרוֹם can only mean Jahve's return to His rest after the execution of judgment. That which vers. 7 and 8 in the boldness of faith desire, the beginning of ver. 9 expresses as a prophetic hope, from which proceeds the prayer, that the Judge of the earth may also do justice to him (שְׁפָחֵנִי *vindica me*, as in xxvi. 1, xxxv. 24) according to his righteousness and the purity of which he is conscious, as dwelling in him. עָלֵי is to be closely connected with הַמֵּי, just as one says עָלַי נִפְשֵׁי עָלַי (*Psychol.* S. 152 [tr. p. 180]). That which the individual as ego, distinguishes from itself as being in it, as subject, it denotes by עָלֵי. In explaining it elliptically: "come upon me" (Ew., Olsh., Hupf.) this psychologically intelligible usage of the language is not recognised. On הָם *vid.* on xxv. 21, xxvi. 1.

Vers. 10—11. In this strophe we hear the calm language of courageous trust, to which the rising and calmly subsiding cæsural schema is particularly adapted. He is now concerned about the cessation of evil: Oh let it come to an end (נָמַר intransitive as in xii. 2, lxxvii. 9). . . His prayer is therefore not directed against the individuals as such but against the wickedness that is in them. This Psalm is the key to all Psalms which contain prayers against one's enemies. Just in the same manner הִרְכֵּנִי is intended to express a wish; it is one of the comparatively rare voluntatives of the 2 *pers.* (Ew. § 229): and mayst Thou be pleased to establish. . . . To the termination of evil which is desired corresponds, in a positive form of expression, the desired security and establishment of the righteous, whom it had injured and whose continuance was endangered by it. יִבְרַח is the



beginning of a circumstantial clause, introduced by ו, but without the personal pronoun, which is not unfrequently omitted both in the leading participial clause, as in Isa. xxix. 8 (which see), and in the minor participial clause as here (cf. lv. 20): *cum sis* — *quoniam es*. The reins are the seat of the emotions, just as the heart is the seat of the thoughts and feelings. Reins and heart lie naked before God — a description of the only καρδιογνώστης, which is repeated in Jer. xi. 20, xx. 12, Apoc. ii. 23. In the thesis the adjective is used with אלהים in the *sing.* as in lxxviii. 56, cf. lviii. 12. God is the righteous God, and by his knowledge of the inmost part He is fully capable of always shewing Himself both righteous in anger and righteous in mercy according to the requirements and necessity of the case. Therefore David can courageously add אלהים עמי, my shield doth God carry; ה' (lxxxix. 19) would signify: He has it, it (my shield) belongs to Him, על (1 Chron. xviii. 7) signifies: He bears it, or it one takes shield in the sense of protection: He has taken my protection upon Himself, has undertaken it (as in lxii. 8, cf. Judges xix. 20), as He is in general the Saviour of all who are devoted to Him with an upright heart, *i. e.* a heart sincere, guileless (cf. xxxii. with ver. 2). צדיק is intentionally repeated at the end of the first two lines — the favourite palindrome, found more especially in Isa. xl.—lxvi. And to the mixed character of this Psalm belongs the fact of its being both Elohimic and Jehovic. From the calm language of heartfelt trust in God the next strophe passes over into the language of earnest warning, which is again more excited and somewhat after the style of didactic poetry.

Vers. 12—14. If God will in the end let His wrath break forth, He will not do it without having previously given threatenings thereof every day, *viz.* to the ungodly, cf. Isa. lxvi. 14, Mal. i. 4. He makes these feel His צעק beforehand in order to strike a wholesome terror into them. The subject of the conditional clause אדם לֹא יִשׁוּב is any ungodly person whatever; and the subject of the principal clause, as its continuation in ver. 14 shews, is God. If a man (any one) does not repent, then Jahve will whet His sword (cf. Deut. xxxii. 41). This sense of the words accords with the connec-

tion; whereas with the rendering: "forsooth He (Elohim) will again whet His sword" (Böttch., Ew., Hupf.) יָשׁוּב, which would moreover stand close by יִלְטָשׁ (cf. *e. g.* Gen. xxx. 31), is meaningless; and the אֶם-לֹא of asseveration is devoid of purpose. Judgment is being gradually prepared, as the *fut.* implies; but, as the *perff.* imply, it is also on the other hand like a bow that is already strung against the sinner with the arrow pointed towards him, so that it can be executed at any moment. כּוֹנֵן of the making ready, and הֹכֵן of the aiming, are used alternately. לוֹ, referring to the sinner, stands first by way of emphasis as in Gen. xlix. 10, 1 Sam. ii. 3, and is equivalent to אֵלָיו, Ezek. iv. 3. "Burning" arrows are fire-arrows (וִיקוֹחַ, וִיקוֹחַ, *malleoli*); and God's fire-arrows are the lightnings sent forth by Him, xviii. 15, Zech. ix. 14. The *fut.* יִתְעַל denotes the simultaneous charging of the arrows aimed at the sinner, with the fire of His wrath. The case illustrated by Cush is generalised: by the sword and arrow the manifold energy of the divine anger is symbolised, and it is only the divine forbearance that prevents it from immediately breaking forth. The conception is not coarsely material, but the vividness of the idea of itself suggests the form of its embodiment.

Vers. 15—18. This closing strophe foretells to the enemy of God, as if dictated by the judge, what awaits him; and concludes with a prospect of thanksgiving and praise. Man brings forth what he has conceived, he reaps what he has sown. Starting from this primary passage, we find the punishment which sin brings with it frequently represented under these figures of הָרָה and יָלַד (הוֹלִיד, הִזְבֵּל, הוֹלִיד), קָצַר and זָרַע, and first of all in Job xv. 35. The act, guilt, and punishment of sin appear in general as notions that run into one another. David sees in the sin of his enemies their self-destruction. It is singular, that travail is first spoken of, and then only afterwards pregnancy. For הִזְבֵּל signifies, as in Cant. viii. 5, ὠδίνειν, not: to conceive (Hitz.). The Arab. *habila* (synonym of *hamala*) is not to conceive in distinction from being pregnant, but it is both: to be and to become pregnant. The accentuation indicates the correct relationship of the three members of the sentence. First of all comes

the general statement: Behold he shall travail with, *i. e.* bring forth with writhing as in the pains of labour,  $\eta\alpha$ , evil, as the result which proceeds from his wickedness. Then, by this thought being divided into its two factors (Hupf.) it goes on to say: that is, he shall conceive (*concipere*)  $\eta\epsilon$ , and bear  $\eta\zeta$ . The former signifies trouble, *molestia*, just as  $\kappa\omicron\nu\eta\rho\iota\alpha$  signifies that which makes  $\kappa\acute{o}\nu\omicron\nu$ ; the latter falsehood, viz. self-deception, delusion, vanity, inasmuch as the burden prepared for others, returns as a heavy and oppressive burden upon the sinner himself, as is said in ver. 17; cf. Isa. lix. 4, where  $\eta\eta$  instead of  $\eta\zeta$  denotes the accursed wages of sin which consist in the unmasking of its nothingness, and in the undeceiving of its self-delusion. He diggeth a pit for himself, is another turn of the same thought, lvii. 7, Eccl. x. 8. Ver. 16*a* mentions the digging, and 16*b* the subsequent falling into the pit; the aorist  $\eta\iota\epsilon\lambda$  is, for instance, like ver. 13*b*, xvi. 9, xxix. 10. The attributive  $\eta\iota\epsilon\lambda$  is virtually a genitive to  $\eta\zeta$ , and is rightly taken by Ges. § 123, 3, *a* as present: in the midst of the execution of the work of destruction prepared for others it becomes his own. The trouble,  $\eta\mu\lambda$ , prepared for others returns upon his own head ( $\eta\mu\lambda$ , clinging to it, just as  $\eta\mu\lambda$  signifies descending and resting upon it), and the violence,  $\eta\mu\mu$ , done to others, being turned back by the Judge who dwells above (Mic. i. 12), descends upon his own pate ( $\eta\mu\mu$  with  $\delta$  by *q*, as *e. g.* in Gen. ii. 23). Thus is the righteousness of God revealed in wrath upon the oppressor and in mercy upon him who is innocently oppressed. Then will the rescued one, then will David, give thanks unto Jahve, as is due to Him after the revelation of His righteousness, and will sing of the name of Jahve the Most High ( $\eta\mu\mu$  as an appended name of God is always used without the *art.*, *e. g.*, lvii. 3). In the revelation of Himself He has made Himself a name. He has, however, revealed Himself as the almighty Judge and Deliverer, as the God of salvation, who rules over everything that takes place here below. It is this name, which He has made by His acts, that David will then echo back to Him in his song of thanksgiving.

## P S A L M VIII.

THE PRAISE OF THE CREATOR'S GLORY SUNG BY THE STARRY  
HEAVENS TO PUNY MAN.

- 2 JAHVE, our Lord,  
How excellent is Thy name in all the earth,  
Who hast covered the heavens with Thy glory!
- 3 Out of the mouth of children and sucklings hast Thou  
founded a power,  
Because of Thine adversaries,  
To still the enemy and the revengeful.
- 4 When I see Thy heavens, the work of Thy fingers,  
The moon and the stars which Thou hast ordained:
- 5 What is mortal man, that Thou art mindful of him,  
And the son of man that Thou carest for him!
- 6 And hast made him a little less than divine,  
And crowned him with glory and honour.
- 7 Thou madest him to have dominion over the works of  
Thy hands,  
Thou hast put all things under his feet:
- 8 Sheep and oxen all together,  
And also the beasts of the field,
- 9 The fowls of heaven and the fishes of the sea,  
Whatsoever passeth through the paths of the sea.
- 10 Jahve, our Lord,  
How excellent is Thy name in all the earth!

Ps. vii. closed with a similar prospect of his enemies being undeceived by the execution of the divine judgments to Ps. vi. The former is the pendant or companion to the latter, and enters into detail, illustrating it by examples. Now if at the same time we call to mind the fact, that Ps. vi., if it be not a morning hymn, at any rate looks back upon sleepless nights of weeping, then the idea of the arrangement becomes at once clear, when we find a hymn of the night following Ps. vi. with its pendant, Ps. vii. David composes even at night; Jahve's song, as a Korahite psalmist says of himself in xlii. 9, was his companionship even in the loneli-

ness of the night. The omission of any reference to the sun in ver. 4 shews that Ps. viii. is a hymn of this kind composed in the night, or at least one in which the writer transfers himself in thought to the night season. The poet has the starry heavens before him, he begins with the glorious revelation of Jahve's power on earth and in the heavens, and then pauses at man, comparatively puny man, to whom Jahve condescends in love and whom He has made lord over His creation. This Psalm, like Ps. civ. and others, is a lyric echo of the Mosaic account of the creation. Ewald calls it a flash of lightning cast into the darkness of the creation.

Even Hitzig acknowledges David's authorship here; whereas Hupfeld is silent, and Olshausen says that nothing can be said about it. The idea, that David composed it when a shepherd boy on the plains of Judah, is rightly rejected again by Hitzig after he has been at the pains to support it. (This thought is pleasingly worked out by Nachtigal, *Psalmen gesungen vor David's Thronbesteigung*, 1797, after the opinion of E. G. von Bengel, *cum magna veri specie*.) For, just as the Gospels do not contain any discourses of our Lord belonging to the time prior to His baptism, and just as the New Testament canon does not contain any writings of the Apostles from the time prior to Pentecost, so the Old Testament canon contains no Psalms of David belonging to the time prior to his anointing. It is only from that time, when he is the anointed one of the God of Jacob, that he becomes the sweet singer of Israel, on whose tongue is the word of Jahve, 2 Sam. xxiii. 1 sq.

The inscription runs: *To the Precentor, on the Gittith, a Psalm of David.* The Targum translates it *super cithara, quam David de Gath attulit.* According to which it is a Philistine cithern, just as there was (according to Athenæus and Pollux) a peculiar Phœnician and Carian flute played at the festivals of Adonis, called γίγγρας, and also an Egyptian flute and a Doric lyre. All the Psalms bearing the inscription עַל־הַגִּיטִּית (viii. lxxxv. lxxxiv.) are of a laudatory character. The gittith was, therefore, an instrument giving forth a joyous sound, or (what better accords with its occurring exclusively in the inscriptions of the Psalms), a joyous me-

lody, perhaps a march of the Gittite guard, 2 Sam. xv. 18 (Hitzig).

Kurtz makes this Psalm into four tetrastichic strophes, by taking ver. 2 *a b* and ver. 10 by themselves as the opening and close of the hymn, and putting ver. 2 *c* (Thou whose majesty . . .) to the first strophe. But אֱשֶׁר is not rightly adapted to begin a strophe; the poet, we think, would in this case have written אֲזַמְּרָה אֲשֶׁר תִּנְהַל הוֹדוֹ.

Vers. 2—3. Here, for the first time, the subject speaking in the Psalm is not one individual, but a number of persons; and who should they be but the church of Jahve, which (as in Neh. x. 30) can call Jahve its Lord (אֲדֹנָי, like אֲדֹנָי, from אֲדָנִים *plur. excellentiæ*, Ges. § 108, 2); but knowing also at the same time that what it has become by grace it is called to be for the good of the whole earth? The שֵׁם of God is the impress (cognate Arabic *wasam*, a sign, Greek σῆμα) of His nature, which we see in His works of creation and His acts of salvation, a nature which can only be known from this visible and comprehensible representation (*nomen = gnomen*).\* This name of God is certainly not yet so known and praised everywhere, as the church to which it has been made known by a positive revelation can know and praise it; but, nevertheless, it, viz. the divine name uttered in creation and its works, by which God has made Himself known and capable of being recognised and named, is אֲדִיר *amplum et gloriosum*, everywhere through out the earth, even if it were entirely without any echo. The clause with אֲשֶׁר must not be rendered: Who, do Thou be pleased to put Thy glory upon the heavens (Gesenius even: *quam tuam magnificentiam pone in cælis*), for such a use of the *imperat.* after אֲשֶׁר is unheard of; and, moreover, although it is true a thought admissible in its connection with the redemptive history (lvii. 6, 12) is thus obtained, it is here, however, one that runs counter to the fundamental tone, and to the circumstances, of the Psalm. For the primary thought of the Psalm is this, that

\* cf. Oehler's art. *Name* in Herzog's *Real-Encyklopädie*.

the God, whose glory the heavens reflect, has also glorified Himself in the earth and in man; and the situation of the poet is this, that he has the moon and stars before his eyes: how then could he wish that heaven to be made glorious whose glory is shining into his eyes! It is just as impracticable to take תָּהָה as a contraction of תְּהַנֶּה, like תָּהָה 2 Sam. xxii. 41, — נְהַתָּה, as Ammonius and others, and last of all Böhl, have done, or with Thenius (*Stud. u. Krit.* 1860 S. 712 f.) to read it so at once. For even if the thought: "which (the earth) gives (announces) Thy glory all over the heavens" is not contrary to the connection, and if נָתַן עַל lxviii. 34, and נָתַן כְּבוֹד, Jer. xiii. 16, can be compared with this נָתַן הוֹד, still the phrase נָתַן הוֹד עַל means nothing but to lay majesty on any one, to clothe him with it, Num. xxvii. 20, 1 Chron. xxix. 25, Dan. xi. 21, cf. Ps. xxi. 6; and this is just the thought one looks for, viz., that the name of the God, who has put His glory upon the heavens (cxlviii. 13) is also glorious here below. We must, therefore, take תְּהַנֶּה, although it is always the form of the *imper.* elsewhere, as *infin.*, just as יָדָה occurs once in Gen. xlvi. 3 as *infin.* (like the Arab. *rida* a giving to drink, *lida* a bringing forth — forms to which לָדָה and the like in Hebrew certainly more exactly correspond). תְּהַנֶּה הוֹדֶךָ signifies the setting of Thy glory (prop. *τὸ ἐθέλειν ἡδὲ δόξαν σου*) just like יָדָה יְהוָה the knowledge of Jahve, and Obad. ver. 5, שִׁים קִנְיָךְ, probably the setting of thy nest, Ges. § 133. 1. It may be interpreted: O Thou whose laying of Thy glory is upon the heavens, *i. e.* Thou who hast chosen this as the place on which Thou hast laid Thy glory (Hengst.). In accordance with this Jerome translates it: *qui posuisti gloriam tuam super caelos*. Thus also the Syriac version with the Targum: *d'jabt* (ריהבת) *shubhoch 'al sh'majo*, and Symmachus: *ὁς ἔταξας τὸν ἔκαινόν σου ὑπεράνω τῶν οὐρανῶν*. This use of the *nomen verbale* and the genitival relation of אֱשֶׁר to הוֹדֶךָ, which is taken as one notion, is still remarkable. Hitzig considers that no reasonable man would think and write thus; but thereby at the same time utterly condemns his own conjecture מִן הוֹדֶךָ (whose extending of glory over the heavens). This, moreover, goes beyond the limits of the language, which is

only acquainted with תֵּן as the name of an animal. All difficulty would vanish if one might, with Hupfeld, read נִתְחַזַּק. But תֵּן has not the slightest appearance of being a corruption of נִתְחַזַּק. It might be more readily supposed that תֵּן is an erroneous pointing for תִּנֶּה (to stretch or extend, cf. Hos. viii. 10 to stretch forth, distribute): Thou whose glory stretches over the heavens, — an interpretation which is more probable than that it is, with Paulus and Kurtz, to be read תִּנֶּה: Thou whose glory is praised (*pass.* of the תִּנֶּה in Judges v. 11, xi. 40, which belongs to the dialect of Northern Palestine), instead of which one would more readily expect תִּנֶּה. The verbal notion, which is tacitly implied in cxiii. 4, cxlviii. 13, would then be expressed here. But perhaps the author wrote תֵּן הוֹדֵד instead of תִּנֶּה הוֹדֵד, because he wishes to describe the setting out of the heavens with divine splendour\* as being constantly repeated and not as done once for all.

There now follows, in ver. 3, the confirmation of ver. 2 a: also all over the earth, despite its distance from the heavens above, Jahve's name is glorious; for even children, yea even sucklings glorify him there, and in fact not mutely and passively by their mere existence, but with their mouth. עוֹלֵל (— מְעוֹלֵל) or עוֹלֵל is a child that is more mature and capable of spontaneous action, from עוֹלֵל (*Poel* of עוֹלֵל *ludere*),\*\* according to 1 Sam. xxii. 19, xv. 3, distinct from יוֹנֵק, *i. e.* a suckling, not, however, *infans*, but, — since the Hebrew

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\* In the first Sidonian inscription מְחַזֵּק occurs as a by-name of the heavens (שחם אדרם).

\*\* According to this derivation עוֹלֵל (cf. Beduin עאלול, 'alil a young ox) is related to עוֹלֵל; whereas עוֹלֵל as a synonym of יוֹנֵק signifies one who is supported, sustained. For the radical signification of עוֹלֵל according to the Arabic عَال *ful. o.* is "to weigh heavy, to be heavy, to lie upon; to have anything incumbent upon one's self, to carry, support, preserve", whence 'ajjil the maintained child of the house, and 'ajjila (Damascene 'ela) he who is dependent upon one for support and the family depending upon the paterfamilias for sustenance. Neither عَال *ful. o.*, nor عَال *ful. i.* usually applied to a pregnant woman who still suckles, has the direct signification to suckle. Moreover, the demon Ghul does not receive its name from swallowing up or sucking out (Ges.), but from destroying (عَال *ful. o.*)



women were accustomed to suckle their children for a long period, — a little child which is able to lisp and speak (*vid.* 2 Macc. vii. 27). Out of the mouth of beings such as these Jahve has founded for Himself נַי. The LXX. translates it the utterance of praise, αἶνον; and נַי certainly sometimes has the meaning of power ascribed to God in praise, and so a laudatory acknowledgment of His might; but this is only when connected with verbs of giving, xxix. 1, lxxviii. 35, xcvi. 7. In itself, when standing alone, it cannot mean this. It is in this passage: might, or victorious power, which God creates for Himself out of the mouths of children that confess Him. This offensive and defensive power, as Luther has observed on this passage, is conceived of as a strong building, נַי as מְעוֹן (Jer. xvi. 19) *i. e.* a fortress, refuge, bulwark, fortification, for the foundation of which He has taken the mouth, *i. e.* the stammering of children; and this He has done because of His enemies, to restrain (הַשְׁבִּיחַ) to cause any one to sit or lie down, rest, to put him to silence, *e. g.* Isa. xvi. 10, Ezek. vii. 24) such as are enraged against Him and His, and are inspired with a thirst for vengeance which expresses itself in curses (the same combination is found in xlv. 17). Those meant, are the fierce and calumniating opponents of revelation. Jahve has placed the mouth of children in opposition to these, as a strong defensive controversive power. He has chosen that which is foolish and weak in the eyes of the world to put to shame the wise and that which is strong (1 Cor. i. 27). It is by obscure and naturally feeble instruments that He makes His name glorious here below, and overcomes whatsoever is opposed to this glorifying.

Vers. 4—6. Stier wrongly translates: For I shall behold. The principal thought towards which the rest tends is ver. 5 (parallel are vers. 2*a*, 3), and consequently ver. 4 is the protasis (par., ver. 2*b*), and כִּי accordingly is = *quum, quando*, in the sense of *quoties*. As often as he gazes at the heavens which bear upon themselves the name of God in characters of light (wherefore he says שֶׁמַּיִךְ), the heavens with their boundless spaces (an idea which lies in the *plur.* שָׁמַיִם) extending beyond the reach of mortal eye, the moon (יָרֵחַ), dialectic וְרָחַ, perhaps, as Maurer derives it, from יָרַח = יָרַק, *subflavum*

*esse*), and beyond this the innumerable stars which are lost in infinite space (כּוֹכָבִים = כְּדָבָרִים prop. round, ball-shaped, spherical bodies) to which Jahvè appointed their fixed place on the vault of heaven which He has formed with all the skill of His creative wisdom (כּוֹנֵן to place and set up, in the sense of existence and duration): so often does the thought "what is mortal man . . . ?" increase in power and intensity. The most natural thought would be: frail, puny man is as nothing before all this; but this thought is passed over in order to celebrate, with grateful emotion and astonished adoration, the divine love which appears in all the more glorious light, — a love which condescends to poor man, the dust of earth. Even if אָנָשׁ does not come from אָנַשׁ to be fragile, nevertheless, according to the usage of the language, it describes man from the side of his impotence, frailty, and mortality (*vid.* ciii. 15, Isa. li. 12, and on Gen. iv. 26). בְּרֵאשִׁית, also, is not without a similar collateral reference. With retrospective reference to עוֹלָלִים וְיִנְקִיבָה בְּרֵאשִׁית, is equivalent to יְלִיד־אִשָּׁה in Job xiv. 1: man, who is not, like the stars, God's directly creative work, but comes into being through human agency, born of woman. From both designations it follows that it is the existing generation of man that is spoken of. Man, as we see him in ourselves and others, this weak and dependent being is, nevertheless, not forgotten by God, God remembers him and looks about after him (פָּקֵד of observing attentively, especially visitation, and with the *accus.* it is generally used of lovingly provident visitation, *e. g.* Jer. xv. 15). He does not leave him to himself, but enters into personal intercourse with him, he is the special and favoured object whither His eye turns (*cf.* cxliv. 3, and the parody of the tempted one in Job vii. 17 sq.)

It is not until ver. 6 that the writer glances back at creation. וַחֲסִפְרוּהוּ (differing from the *fut. consec.* Job vii. 18) describes that which happened formerly. מֵן signifies to cause to be short of, wanting in something, to deprive any one of something (*cf.* Eccl. iv. 8). מֵן is here neither comparative (*paullo inferiorem eum fecisti Deo*), nor negative (*paulum derogasti ei, ne esset Deus*), but partitive (*paulum*

*derogasti ei divinæ naturæ*); and, without אֱלֹהִים being on that account an abstract plural, *paullum Deorum*, = *Dei* (*vid. Genesis* S. 66 sq.), is equivalent to *paullum numinis Deorum*. According to Gen. i. 27 man is created אֱלֹהִים בְּצַלְמוֹ, he is a being in the image of God, and, therefore, nearly a divine being. But when God says: "let us make man in our image after our likeness", He there connects Himself with the angels. The translation of the LXX. ἡλάττωσα; αὐτὸν βραχὺ τι παρ' ἀγγέλους, with which the Targum and the prevailing Jewish interpretations also harmonize, is, therefore, not unwarranted. Because in the biblical mode of conception the angels are so closely connected with God as the nearest creaturely effulgence of His nature, it is really possible that in אֱלֹהִים David may have thought of God including the angels. Since man is in the image of God, he is at the same time in the likeness of an angel, and since he is only a little less than divine, he is also only a little less than angelic. The position, somewhat exalted above the angels, which he occupies by being the bond between all created things, in so far as mind and matter are united in him, is here left out of consideration. The writer has only this one thing in his mind, that man is inferior to God, who is אֱלֹהִים, and to the angels who are רִחוּם (Isa. xxxi. 3, Heb. i. 14) in this respect, that he is a material being, and on this very account a finite and mortal being; as Theodoret well and briefly observes: τῷ θνητῷ τῶν ἀγγέλων ἡλάττωται. This is the מַעַמַּת in which whatever is wanting to him to make him a divine being is concentrated. But it is nothing more than מַעַמַּת. The assertion in ver. 6 *a* refers to the fact of the nature of man being in the image of God, and especially to the spirit breathed into him from God; ver. 6 *b*, to his god-like position as ruler in accordance with this his participation in the divine nature: *honore ac decore coronasti eum*. כְּבוֹד is the manifestation of glory described from the side of its weightiness and fulness; הוֹד (cf. הִידֵר, הֵד) from the side of its far resounding announcement of itself (*vid. on Job xxxix.* 20); הִדְר from the side of its brilliancy, majesty, and beauty. הוֹד וְהִדְר, xcvi. 6, or also הִדְר כְּבוֹד הוֹד ה', cxlv. 5, is the appellation of the divine *doxa*, with the image of

which man is adorned as with a regal crown. The preceding *fut. consec.* also stamps **הַמְשִׁילָהוּ** and **הַעֲטִירָהוּ** as historical retrospects. The next strophe unfolds the regal glory of man: he is the lord of all things, the lord of all earthly creatures.

Vers. 7—9. Man is a king, and not a king without territory; the world around, with the works of creative wisdom which fill it, is his kingdom. The words "put under his feet" sound like a paraphrase of the **רָרָה** in Gen. i. 26, 28. **כָּל** is unlimited, as in Job xiii. 1, xlii. 2, Isa. xlv. 24. But the expansion of the expression in vers. 8, 9 extends only to the earth, and is limited even there to the different classes of creatures in the regions of land, air, and water. The poet is enthusiastic in his survey of this province of man's dominion. And his lofty poetic language corresponds to this enthusiasm. The enumeration begins with the domestic animals and passes on from these to the wild beasts — together the creatures that dwell on *terra firma*. **צִנְוָה** (**צִנְוָה** Num. xxxii. 24) from **צִנְוָה** (**צִנְוָה** **צִנְוָה**), as also **צִנְוָה** *fut. o., proliferum esse* is, in poetry, equivalent to **צִנְוָה**, which is otherwise the usual name for small cattle. **צִנְוָה** (in Aramaic, as the name of the letter shews, a prose word) is in Hebrew poetically equivalent to **בִּקְרָה**; the oxen which willingly accommodate themselves to the service of man, especially of the husbandman, are so called from **אָלָף** to yield to. Wild animals, which in prose are called **הַיָּחִי הַרְאֵרֵץ** (**הַיָּחִי**) here bear the poetical name **שָׂרִי**, as in Joel ii. 22, cf. i. 20, 1 Sam. xvii. 44. **שָׂרִי** (in pause **שָׂרִי**) is the primitive form of **שָׂרִי**, which is not declined, and has thereby obtained a collective signification. From the land animals the description passes on to the fowls of the air and the fishes of the water. **צִפּוֹר** is the softer word, instead of **עוֹף**; and **שָׂמַיִם** is used without the *art.* according to poetical usage, whereas **הַיָּם** without the *art.* would have sounded too scanty and not sufficiently measured. In connection with **שָׂמַיִם** the article may be again omitted, just as with **שָׂמַיִם**. **עֵבֶר** is a collective participle. If the following were intended: he (or: since he), viz. **מַן**, passes through the paths of the sea

(Böttcher, Cassel, and even Aben-Ezra and Kimchi), then it would not have been expressed in such a monostich, and in a form so liable to lead one astray. The words may be a comprehensive designation of that portion of the animal kingdom which is found in the sea; and this also intended to include all from the smallest worm to the giganticleviathan: ὀππῶσα ποντοπόρους παρεπιστεῖβουσι κελσούθους (Apollinaris). If man thus rules over every living thing that is round about him from the nearest to the most remote, even that which is apparently the most untameable: then it is clear that every lifeless created thing in his vicinity must serve him as its king. The poet regards man in the light of the purpose for which he was created.

Ver. 10. He has now demonstrated what he expressed in ver. 2, that the name of Jahve whose glory is reflected by the heavens, is also glorious on earth. Thus, then, he can as a conclusion repeat the thought with which he began, in a wider and more comprehensive meaning, and weave his Psalm together, as it were, into a wreath.

It is just this Psalm, of which one would have least expected it, that is frequently quoted in the New Testament and applied to the Messiah. Indeed Jesus' designation of Himself by ὁ υἱὸς τοῦ ἀνθρώπου, however far it may refer back to the Old Testament Scriptures, leans no less upon this Psalm than upon Dan. vii. 13. The use the writer of the Epistle to the Hebrews (ch. ii. 6—8) makes of vers. 5—7 of this Psalm shews us how the New Testament application to the Messiah is effected. The psalmist regards man as one who glorifies God and as a prince created of God. The deformation of this position by sin he leaves unheeded. But both sides of the mode of regarding it are warranted. On the one hand, we see that which man has become by creation still in operation even in his present state; on the other hand, we see it distorted and stunted. If we compare what the Psalm says with this shady side of the reality, from which side it is incongruous with the end of man's creation, then the song which treats of the man of the present becomes a prophecy of the man of the future. The

Psalm undergoes this metamorphosis in the New Testament consciousness, which looks more to the loss than to that which remains of the original. In fact, the centre of the New Testament consciousness is Jesus the Restorer of that which is lost. The dominion of the world lost to fallen man, and only retained by him in a ruined condition, is allotted to mankind, when redeemed by Him, in fuller and more perfect reality. This dominion is not yet in the actual possession of mankind, but in the person of Jesus it now sits enthroned at the right hand of God. In Him the idea of humanity is transcendently realised, *i. e.* according to a very much higher standard than that laid down when the world was founded. He has entered into the state — only a little (βραχύ τι) beneath the angels — of created humanity for a little while (βραχύ τι), in order to raise redeemed humanity above the angels. Everything (ἅ) is really put under Him with just as little limitation as is expressed in this Psalm: not merely the animal kindom, not merely the world itself, but the universe with all the ruling powers in it, whether they be in subjection or in hostility to God, yea even the power of death (1 Cor. xv. 27, cf. Ephes. i. 22). Moreover, by redemption, more than heretofore, the confession which comes from the mouth of little children is become a bulwark founded of God, in order that against it the resistance of the opponents of revelation may be broken. We have an example of this in Mat. xxi. 16, where our Lord points the pharisees and scribes, who are enraged at the Hosanna of the children, to Ps. viii. 3. Redemption demands of man, before everything else, that he should become as a little child, and reveals its mysteries to infants, which are hidden from the wise and intelligent. Thus, therefore, it is *μικροὶ καὶ νήπιοι*, whose tongue is loosed by the Spirit of God, who are to put to shame the unbelieving; and all that this Psalm says of the man of the present becomes in the light of the New Testament in its relation to the history of redemption, a prophecy of the Son of man *κατ' ἐξοχήν*, and of the new humanity.

## PSALM IX.

HYMN TO THE RIGHTEOUS JUDGE AFTER A DEFEAT OF  
HOSTILE PEOPLES.

- 2 **⌘** I WILL give thanks to Jahve with my whole heart,  
 ⌘ I will recount all Thy marvellous works —
- 3 **⌘** I will be glad and rejoice in Thee,  
 ⌘ I will sing praise to Thy name, O Most High!
- 4 **⌘** When mine enemies turned back,  
 When they fell and perished before Thine angry face.
- 5 For Thou hast maintained my right and my cause,  
 Thou hast sat down on the throne, a righteous Judge.
- 6 **⌘** Thou didst rebuke peoples, Thou didst destroy the  
 wicked,  
 Their name didst Thou blot out for ever and ever.
- 7 **⌘** The enemy are perished, perpetual ruins;  
 And cities hast Thou rooted out, effaced is their very  
 memory.
- 8 **⌘** But Jahve sits enthroned for ever,  
 He hath set His throne for judgment.
- 9 And He shall judge the earth in righteousness,  
 He shall minister judgment to the nations in up-  
 rightness.
- 10 **⌘** So will Jahve be a stronghold to the oppressed,  
 A stronghold in times of trouble;
- 11 Thus shall they trust in Thee who know Thy name,  
 Because Thou hast not forsaken them who ask after  
 Thee, Jahve!
- 12 **⌘** Sing praises to Jahve, who dwelleth in Zion,  
 Declare among the peoples His deeds;
- 13 That the Avenger of blood hath remembered them,  
 He hath not forgotten the cry of the sufferer.
- 14 **⌘** "Have mercy upon me, O Jahve; behold mine affliction  
 from them that hate me,  
 "My lifter-up from the gates of death,

- 15 "That I may tell all Thy praise,  
"That in the gates of the daughter of Zion I may re-  
joice in Thy salvation!"
- 16 ם The peoples have sunk down in the pit they have  
made,  
In the net, that they hid, were their own feet taken.
- 17 Jahve hath made Himself known: He hath executed  
judgment,  
Snaring the wicked in the work of his own hands.  
*(Stringed Instruments, Sela.)*
- 18 ך Yea back to Hades must the wicked return,  
All the heathen, that forget God.
- 19 For the poor shall not always be forgotten,  
The hope of the afflicted is (not) perished for ever.
- 20 ן Arise, Jahve, let not mortal man be defiant,  
Let the heathen be judged in Thy sight!
- 21 Put them in fear, O Jahve,  
Let the heathen know they are mortals! *(Sela).*

Just as Ps. vii. is placed after Ps. vi. as exemplifying it, so Ps. ix. follows Ps. viii. as an illustration of the glorifying of the divine name on earth. And what a beautiful idea it is that Ps. viii., the Psalm which celebrates Jahve's name as being glorious in the earth, is introduced between a Psalm that closes with the words "I will sing of the name of Jahve, the Most High" (vii. 18) and one which begins: "I will sing of Thy name, O Most High!" (ix. 3).

The LXX. translates the inscription לְבָן עַל-מֹחַ by ὁπὲρ τῶν κρυφίων τοῦ υἱοῦ (Vulg. *pro occultis fili*) as though it were עַל-עֲלָמוֹת. Luther's rendering is still bolder: of beautiful (perhaps properly: lily-white) youth. Both renderings are opposed to the text, in which לַע occurs only once. The Targum understands בן of the duellist Goliath (אִישׁ הַבְּנִים); and some of the Rabbis regard לְבָן even as a transposition of נָבַל: on the death of Nabal. Hengstenberg has revived this view, regarding נָבַל as a collective designation of all Nabal-like fools. All these and other curious conceits arise from the erroneous idea that these words are an inscription



referring to the contents of the Psalm. But, on the contrary, they indicate the tune or melody, and that by means of the familiar words of the song, — perhaps some popular song, — with which this air had become most intimately associated. At the end of Ps. xlviii. this indication of the air is simply expressed by על־מִוֶּרֶךְ. The view of the Jewish expositors, who refer לְבַן to the musician בֵּן mentioned in 1 Chron. xv. 18, has, therefore, some probability in its favour. But this name excites critical suspicion. Why may not a well-known song have begun מוֹת לְבַן “dying (is) to the son” . . ., or (if one is inclined to depart from the pointing, although there is nothing to render this suspicious) מוֹת לְבַן “Death makes white”?

Even Hitzig does not allow himself to be misled as to the ancient Davidic origin of Ps. ix. and x. by the fact of their having an alphabetical arrangement. These two Psalms have the honour of being ranked among the thirteen Psalms which are acknowledged by him to be genuine Davidic Psalms. Thus, therefore, the alphabetical arrangement found in other Psalms cannot, in itself, bring us down to “the times of poetic trifling and degenerated taste.” Nor can the freedom, with which the alphabetical arrangement is handled in Ps. ix. and x. be regarded as an indication of an earlier antiquity than these times. For the Old Testament poets, even in other instances, do not allow themselves to be fettered by forms of this character (*vid.* on Ps. cxlv., cf. on xlii. 2); and the fact, that in Ps. ix. x. the alphabetical arrangement is not fully carried out, is accounted for otherwise than by the license in which David, in distinction from later poets, indulged. In reality this pair of Psalms shews, that even David was given to acrostic composition. And why should he not be? Even among the Romans, Ennius (Cicero, *De Divin.* ii. 54 § 111), who belongs not to the leaden, but to the iron age, out of which the golden age first developed itself, composed in acrostics. And our oldest Germanic epics are clothed in the garb of alliteration, which Vilmar calls the most characteristic and most elevated style that the poetic spirit of our nation has created. Moreover, the alphabetical form is adapted to the common people,

as is evident from Augustine's *Retract.* i. 20. It is not a paltry substitute for the departed poetic spirit, not merely an accessory to please the eye, an outward embellishment — it is in itself indicative of mental power. The didactic poet regards the array of the linguistic elements as the steps by which he leads his pupils up into the sanctuary of wisdom, or as the many-celled casket in which he stores the pearls of the teachings of his wisdom. The lyric writer regards it as the keys on which he strikes every note, in order to give the fullest expression to his feelings. Even the prophet does not disdain to allow the order of the letters to exert an influence over the course of his thoughts, as we see from Nah. i. 3—7.\* Therefore, when among the nine\*\* alphabetical Psalms (ix. x. xxv. xxxiv. xxxvii. cxi. cxii. cxix. cxlv.) four bear the inscription לְרֹדֶד (ix. xxv. xxxiv. cxlv.), we shall not at once regard them as non-Davidic just because they indicate an alphabetical plan which is more or less fully carried out.

This is not the place to speak of the relation of the anonymous Ps. x. to Ps. ix., since Ps. ix. is not in any way wanting in internal roundness and finish. It is thoroughly hymnic. The idea that ver. 14 passes from thanksgiving into supplication rests on a misinterpretation, as we shall presently see. This Psalm is a thoroughly national song of thanksgiving for victory by David, belonging to the time when Jahve was already enthroned on Zion, and therefore, to the time after the ark was brought home. Was it composed after the triumphant termination of the Syro-Ammonitish war? — The judgment of extermination already executed, ix. 8 sq., harmonises with what is recorded in 2 Sam. xii. 31; and the גֵּימִי, who are actually living within the borders of Israel, appear to be Philistines according to the annalistic passage about the Philistine feuds, 2 Sam. xxi. 15 sqq., cf. viii. 1 in connection with 1 Sam. xiii. 6.

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\* This observation is due to Pastor Frohnmeyer of Württemberg.

\*\* The *Psalterium Brunonis* (ed. by Cochleus, 1533) overlooks Ps. ix. x., reckoning only seven alphabetical Psalms.

Vers. 2—3. In this first strophe of the Psalm, which is laid out in tetrastichs, — the normative strophe, — the alphabetical form is carried out in the fullest possible way: we have four lines, each of which begins with א. It is the prelude of the song. The poet rouses himself up to a joyful utterance of Jahve's praise. With his whole heart (cxxxviii. 1), *i. e.* all his powers of mind and soul as centred in his heart taking part in the act, will he thankfully and intelligently confess God, and declare His wondrous acts which exceed human desire and comprehension (xxvi. 7); he will rejoice and be glad in Jahve, as the ground of his rejoicing and as the sphere of his joy; and with voice and with harp he will sing of the name of the Most High. עֲלִיּוֹן is not an attributive of the name of God (Hitz.: Thine exalted name), but, as it is everywhere from Gen. xiv. 18—22 onward (*e. g.* xcvii. 9), an attributive name of God. As an attributive to אֱלֹהִים one would expect to find אֱלֹהֵי עֲלִיּוֹן.

Vers. 4—5. The call upon himself to thanksgiving sounds forth, and the ב-strophe continues it by expressing the ground of it. The preposition ב in this instance expresses both the time and the reason together (as in lxxvi. 10, 2 Chron. xxviii. 6); in Latin it is *recedentibus hostibus meis retro*. אָחֲזֵר serves to strengthen the notion of being driven back, as in lvi. 10, cf. xlv. 11; and just as, in Latin, verbs compounded of *re* are strengthened by *retro*. In ver. 4b finite verbs take the place of the infinitive construct; here we have *futt.* with a present signification, just as in 2 Chron. xvi. 7 we find a *præt.* intended as perfect. For the rendering which Hitzig adopts: When mine enemies retreat backwards, they stumble . . . is opposed both by the absence of any syntactic indication in ver. 4b of an apodosis (cf. xxvii. 2); and also by the fact that יִכְשְׁלֵי is well adapted to be a continuation of the description of שׁוֹב אָחֲזֵר (cf. John xviii. 6), but is tame as a principal clause to the definitive clause בְּשׁוֹב אֹיְבֵי אֲחֹזֵר. Moreover, אָחֲזֵר does not signify backwards (which would rather be אָחֲזֵרָה [Gen. ix. 23, 1 Sam. iv. 18]), but back, or into the rear. The מִן of מִכְּפִינֶיךָ is the מִן of the cause, whence the action proceeds. What is intended is God's angry countenance, the look of which sets his enemies on fire as

if they were fuel (xxi. 10), in antithesis to God's countenance as beaming with the light of His love. Now, while this is taking place, and because of its taking place, will he sing praise to God. From ver. 2 we see that the Psalm is composed directly after the victory and while the destructive consequences of it to the vanquished are still in operation. David sees in it all an act of Jahve's judicial power. To execute any one's right, מִשְׁפָּט (Mic. vii. 9), to bring to an issue any one's suit or lawful demand, יָן (cxl. 13), is equivalent to: to assist him and his good cause in securing their right. The phrases are also used in a judicial sense without the suffix. The genitive object after these principal words never denotes the person against whom, but the person on whose behalf, the third party steps forward with his judicial authority. Jahve has seated Himself upon His judgment-seat as a judge of righteousness (as in Jer. xi. 20), *i. e.* as a judge whose judicial mode of procedure is righteousness, justice,\* and has decided in his favour. In יָשַׁב (as in cxxxii. 11), which is distinguished in this respect from יָשַׁב לָ (xlvi. 9), the idea of motion, *considère*, comes prominently forward.

Vers. 6—7. The strophe with ג, which is perhaps intended to represent ג and ה as well, continues the confirmation of the cause for thanksgiving laid down in ver. 4. He does not celebrate the judicial act of God on his behalf, which he has just experienced, alone, but in connection with, and, as it were, as the sum of many others which have preceded it. If this is the case, then in ver. 6 beside the Ammonites one may at the same time (with Hengstenb.) think of the Amalekites (1 Sam. viii. 12), who had been threatened since the time of Moses with a "blotting out of their remembrance" (Ex. xvii. 14, Deut. xxv. 19, cf. Num. xxiv. 20). The divine threatening is the word of omnipotence which detroys in distinction from the word of omnipotence that

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\* Also Prov. viii. 16 is probably to be read כִּלְ-טִפְסֵי צָרָק, with Norzi, according to the Targum, Syriac version, and old Codices; at any rate this is an old various reading, and one in accordance with the sense, side by side with כִּלְ-טִפְסֵי אָרָץ.

creates. רָשַׁע in close connection with גֵּוִים is individualising, cf. ver. 18 with vers. 16, 17. וְעַר is a sharpened pausal form for עָר, the *Pathach* going into a *Segol* (פַּחַח קָמוֹן); perhaps it is in order to avoid the threefold *a*-sound in עוֹלָם עוֹר (Nägelsbach § 8 *extr.*). In ver. 7 הָאֵיִב (with *Azla legarme*) appears to be a vocative. In that case הָאֵיִבָּהּ ought also to be addressed to the enemy. But if it be interpreted: "Thou hast destroyed thine own cities, their memorial is perished", destroyed, viz. at the challenge of Israel, then the thought is forced; and if we render it: "the cities, which thou hast destroyed, perished is the remembrance of them", *i. e.* one no longer thinks of thine acts of conquest, then we have a thought that is in itself awkward and one that finds no support in any of the numerous parallels which speak of a blotting out and leaving no trace behind. But, moreover, in both these interpretations the fact that וְזָכְרָם is strengthened by הַמָּה is lost sight of, and the twofold masculine הַמָּה וְזָכְרָם is referred to עָרִים (which is carelessly done by most expositors), whereas עֵיר, with but few exceptions, is feminine; consequently וזָכְרָם הַמָּה, so far as this is not absolutely impossible, must be referred to the enemies themselves (cf. xxxiv. 17, cix. 15). הָאֵיִב might more readily be *nom. absol.*: "the enemy — it is at end for ever with his destructions", but חָרְבָהּ never has an active but always only a neuter signification; or: "the enemy — ruins are finished for ever", but the signification to be destroyed is more natural for הַמָּה than to be completed, when it is used of *ruinæ*. Moreover, in connection with both these renderings the retrospective pronoun (חָרְבוֹתָיו) is wanting, and this is also the case with the reading חָרְבוֹתָ (LXX., Vulg., Syr.), which leaves it uncertain whose swords are meant. But why may we not rather connect הָאֵיִב at once with הַמָּה as subject? In other instances הַמָּה is also joined to a singular collective subject, *e. g.* Isa. xvi. 4; here it precedes, like הָאֵיִב in Judg. xx. 37. חָרְבוֹתָ לְנֶצַח is a nominative of the product, corresponding to the factitive object with verbs of making: the enemies are destroyed as ruins for ever, *i. e.* so that they are become ruins; or, more in accordance with the accentuation: the enemy, destroyed as ruins are they for ever. With respect to what follows the accen-

tuation also contains hints worthy of our attention. It does not take *נְהַשֵּׁה* (with the regular *Pathach* by *Athnach* after *Olewejored*, *vid.* on ii. 7) as a relative clause, and consequently does not require *המה זכרם* to be referred back to *ערים*.

We interpret the passage thus: and cities (*viz.* such as were hostile) thou hast destroyed (*נְהַשֵּׁה* *evellere, exstirpare*), perished is their (the enemies') memorial. Thus it also now becomes intelligible, why *זְכָרָם*, according to the rule Ges. § 121, 3, is so remarkably strengthened by the addition of *הַמָּה* (*cf.* Num. xiv. 32, 1 Sam. xx. 42, Prov. xxii. 19, xxiii. 15, Ezek. xxxiv. 11). Hupfeld, whose interpretation is exactly the same as ours, thinks it might perhaps be the enemies themselves and the cities set over against one another. But the contrast follows in ver. 8: their, even their memorial is perished, while on the contrary Jahve endures for ever and is enthroned as judge. This contrast also retrospectively gives support to the explanation, that *זכרם* refers not to the cities, but to *האויב* as a collective. With this interpretation of ver. 7 we have no occasion to read *זְכָרָם מִהֶמָּה* (Targ.), nor *זְכָר מִהֶמָּה* (Paul., Hitz.). The latter is strongly commended by Job xi. 20, *cf.* Jer. x. 2; but still it is not quite admissible, since *זְכָר* here is not subjective (their own remembrance) but objective (remembrance of them). But may not *ערים* perhaps here, as in cxxxix. 20, mean zealots = adversaries (from *עיר* *fervere, zelare*)? We reply in the negative, because the Psalm bears neither an Aramaising nor a North Palestinian impress. Even in connection with this meaning, the harshness of the *ערים* without any suffix would still remain. But, that the cities that are, as it were, plucked up by the root are cities of the enemy, is evident from the context.

Vers. 8—9. Without a trace even of the remembrance of them the enemies are destroyed, while on the other hand Jahve endureth for ever. This strophe is the continuation of the preceding with the most intimate connection of contrast (just as the *ב*-strophe expresses the ground for what is said in the preceding strophe). The verb *יָשַׁב* has not the general signification "to remain" here (like *עָמַד* to endure), but just the same meaning as in xxix. 10. Everything that is opposed to Him comes to a terrible end, whereas He sits,

or (which the *fut.* implies) abides, enthroned for ever, and that as Judge: He hath prepared His throne for the purpose of judgment. This same God, who has just given proof that He lives and reigns, will by and bye judge the nations still more comprehensively, strictly, and impartially. תִּבֵּל, a word exclusively poetic and always without the article, signifies first (in distinction from אֶרֶץ the body of the earth and אֲדָמָה the covering or soil of the earth) the fertile (from בָּל) surface of the globe, the οἰκουμένη. It is the last Judgment, of which all preceding judgments are harbingers and pledges, that is intended. In later Psalms this Davidic utterance concerning the future is repeated.

Vers. 10—11. Thus judging the nations Jahve shews Himself to be, as a second *v-strophe* says, the refuge and help of His own. The voluntative with *Waw* of sequence expresses that which the poet desires for his own sake and for the sake of the result mentioned in ver. 11. מִשְׁנַב, a high, steep place, where one is removed from danger, is a figure familiar to David from the experiences of his time of persecution. דָּהַ (in pause דָּהַ) is properly one who is crushed (from דָּכָה = דָּכָא, דָּכָה to crush, break in pieces, דָּקַק to pulverize), therefore one who is overwhelmed to the extreme, even to being completely crushed. The parallel is לְעֵתוֹת בְּצָרָה with the datival לְ (as probably also in x. 1). עֵתוֹת from עָתָה (time, and then both continuance, lxxx. 16, and condition) signifies the public relations of the time, or even the vicissitudes of private life, xxxi. 16; and בְּצָרָה is not רַצְרָה with צָר (Böttch.), which gives an expression that is meaninglessly minute ("for times in the need"), but one word, formed from בָּצַר (to cut off, Arab. to see, prop. to discern keenly), just like בָּקַשׁ from בָּקַשׁ, prop. a cutting off, or being cut off, *i. e.* either restraint, especially motionlessness (= בְּצִרָה, Jer. xvii. 8, *plur.* בְּצִרוֹת Jer. xiv. 1), or distress, in which the prospect of deliverance is cut off. Since God is a final refuge for such circumstances of hopelessness in life, *i. e.* for those who are in such circumstances, the confidence of His people is strengthened, refreshed, and quickened. They who know His name, to them He has now revealed its character fully, and that by His acts; and they who inquire after Him, or

trouble and concern themselves about Him (this is what שׂרָרָה signifies in distinction from שׂבַּח), have now experienced that He also does not forget them, but makes Himself known to them in the fulness of His power and mercy.

Vers. 12—13. Thus then the 1-strophe summons to the praise of this God who has done, and will still do, such things. The summons contains a moral claim, and therefore applies to all, and to each one individually. Jahve, who is to be praised everywhere and by every one, is called יֹשֵׁב צִיּוֹן, which does not mean: He who sits enthroned in Zion, but He who inhabiteth Zion, Ges. § 138, 1. Such is the name by which He is called since the time when His earthly throne, the ark, was fixed on the castle hill of Jerusalem, lxxvi. 3. It is the epithet applied to Him during the period of the typical kingship of promise. That Jahve's salvation shall be proclaimed from Zion to all the world, even outside Israel, for their salvation, is, as we see here and elsewhere, an idea which throbs with life even in the Davidic Psalms; later prophecy beholds its realisation in its wider connections with the history of the future. That which shall be proclaimed to the nations is called עֲלֵילֹתָיו, a designation which the *magnalia Dei* have obtained in the Psalms and the prophets since the time of Hannah's song, 1 Sam. ii. 3 (from עָלָה, root על, to come over or upon anything, to influence a person or a thing, as it were, from above, to subject them to one's energy, to act upon them).

With כִּי, *quod*, in ver. 13, the subject of the proclamation of salvation is unfolded as to its substance. The *prætt.* state that which is really past; for that which God has done is the assumption that forms the basis of the discourse in praise of God on account of His mighty acts. They consist in avenging and rescuing His persecuted church, — persecuted even to martyrdom. The אֲחֵרֵי, standing by way of emphasis before its verb, refers to those who are mentioned afterwards (cf. ver. 21): the *Chethib* calls them עֲנִיִּים, the *Keri* עֲנִיִּים. Both words alternate elsewhere also, the *Keri* at one time placing the latter, at another the former, in the place of the one that stands in the text. They are both referable to עָנָה to bend (to bring low, Isa. xxv. 5). The neuter signification



of the verb עָנָה = עָנָה *ful. o.*, underlies the noun עָנָה (cf. שָׁלוּ), for which in Num. xii. 3 there is a *Keri* עָנָה with an incorrect *Jod* (like שָׁלוּ Job xxi. 23). This is manifest from the substantive עָנָה, which does not signify affliction, but passiveness, *i. e.* humility and gentleness; and the noun עָנָה is passive, and therefore does not, like עָנָה, signify one who is lowly-minded, in a state of עָנָה, but one who is bowed down by afflictions, עָנָה. But because the twin virtues denoted by עָנָה are acquired in the school of affliction, there comes to be connected with עָנָה — but only secondarily — the notion of that moral and spiritual condition which is aimed at by dispensations of affliction, and is joined with a suffering life, rather than with one of worldly happiness and prosperity, — a condition which, as Num. xii. 3 shews, is properly described by עָנָה (*ταπεινός* and *πραύς*). It shall be proclaimed beyond Israel, even among the nations, that the Avenger of blood, דָּרַשׁ דָּמִים, thinks of them (His דָּרַשׁים), and has been as earnest in His concern for them as they in theirs for Him. דָּמִים always signifies human blood that is shed by violence and unnaturally; the *plur.* is the plural of the product discussed by Dietrich, *Abhandl.* S. 40. דָּרַשׁ to demand back from any one that which he has destroyed, and therefore to demand a reckoning, indemnification, satisfaction for it, Gen. ix. 5, then absolutely to punish, 2 Chron. xxiv. 22.

Vers. 14—15. To take this strophe as a prayer of David at the present time, is to destroy the unity and hymnic character of the Psalm, since that which is here put in the form of prayer appears in what has preceded and in what follows as something he has experienced. The strophe represents to us how the עָנָה (עָנָה) cried to Jahve before the deliverance now experienced. Instead of the form דָּרַשׁ used everywhere else the resolved, and as it were tremulous, form דָּרַשׁ is designedly chosen. According to a better attested reading it is דָּרַשׁ (*Pathach* with *Gaja* in the first syllable), which is regarded by Chajug and others as the *imper. Piel*, but more correctly (Ewald § 251, *c*) as the *imper. Kal* from the intransitive imperative form דָּרַשׁ. דָּרַשׁ is the vocative, cf. xvii. 7. The gates of death, *i. e.* the gates of the realm

of the dead (שָׁאוֹל, Isa. xxxviii. 10), are in the deep; he who is in peril of death is said to have sunk down to them; he who is snatched from peril of death is lifted up, so that they do not swallow him up and close behind him. The church, already very near to the gates of death, cried to the God who can snatch from death. Its final purpose in connection with such deliverance is that it may glorify God. The form תְּהַלְלֶיךָ is *sing.* with a plural suffix just like שְׁנֵאֲרֶיךָ Ezek. xxxv. 11, אֲשַׁמְחֶינִי Ezra ix. 15. The punctuists maintained (as עֲצֵרֶיךָ in Isa. xlvi. 13 shews) the possibility of a plural inflexion of a collective singular. In antithesis to the gates of death, which are represented as beneath the ground, we have the gates of the daughter of Zion standing on high. זֶן is *gen. appositionis* (Ges. § 116, 5). The daughter of Zion (Zion itself) is the church in its childlike, bride-like, and conjugal relation to Jahve. In the gates of the daughter of Zion is equivalent to: before all God's people, cxvi. 14. For the gates are the places of public resort and business. At this period the Old Testament mind knew nothing of the songs of praise of the redeemed in heaven. On the other side of the grave is the silence of death. If the church desires to praise God, it must continue in life and not die.

Vers. 16—17. And, as this ח-strophe says, the church is able to praise God; for it is rescued from death, and those who desired that death might overtake it, have fallen a prey to death themselves. Having interpreted the ה-strophe as the representation of the earlier עָצְרָה עֲנִיִּים we have no need to supply *dicendo* or *dicturus*, as Seb. Schmidt does, before this strophe, but it continues the *prætt.* preceding the ה-strophe, which celebrate that which has just been experienced. The verb טָבַע (root טב, whence also טָבַל) signifies originally to press upon anything with anything flat, to be pressed into, then, as here and in lxix. 3, 15, to sink in. הוּ טָבַע (pausal form in connection with *Mugrash*) in the parallel member of the verse corresponds to the attributive עָשָׂה (cf. יַפְעַל, vii. 16). The union of the epicene הוּ with רָשָׁתָהּ by *Makkeph* proceeds from the view, that הוּ is demonstrative as in xii. 8: the net there (which they have hidden). The punctuation, it is true, recognises a relative הוּ, xvii. 9, lxviii. 29,

but it mostly takes it as demonstrative, inasmuch as it connects it closely with the preceding noun, either by *Makkeph* (xxxii. 8, lxii. 12, cxlii. 4, cxliii. 8) or by marking the noun with a conjunctive accent (x. 2, xxxi. 5, cxxxii. 12). The verb לָקַח (Arabic to hang on, adhere to, IV. to hold fast to) has the signification of seizing and catching in Hebrew.

In ver. 17 Ben Naphtali points נִדְרָךְ with  $\bar{a}$ : Jahve is known (*part. Niph.*); Ben Asher נִדְרָךְ, Jahve has made Himself known (3 *pers. præt. Niph.* in a reflexive signification, as in Ezek. xxxviii. 23). The readings of Ben Asher have become the *textus receptus*. That by which Jahve has made Himself known is stated immediately: He has executed judgment or right, by ensnaring the evil-doer (עֲשֵׂרָךְ, as in ver. 6) in his own craftily planned work designed for the destruction of Israel. Thus Gussetius has already interpreted it. עֲשֵׂרָךְ is *part. Kal* from עֲשֵׂרָךְ. If it were *part. Niph.* from עֲשֵׂרָךְ the  $\bar{e}$ , which occurs elsewhere only in a few  $\text{עָו}$  verbs, as לִיקֵף *liquefactus*, would be without an example. But it is not to be translated, with Ges. and Hengst.: "the wicked is snared in the work of his own hands", in which case it would have to be pointed עֲשֵׂרָךְ (3 *præt. Niph.*), as in the old versions. Jahve is the subject, and the suffix refers to the evil-doer. The thought is the same as in Job xxxiv. 11, Isa. i. 31. This figure of the net, רֶשֶׁת (from יָרַשׁ *capere*), is peculiar to the Psalms that are inscribed לְרוֹד. The music, and in fact, as the combination רִנְיִן סֶלָה indicates, the playing of the stringed instruments (xcii. 4), increases here; or the music is increased after a solo of the stringed instruments. The song here soars aloft to the climax of triumph.

Vers. 18—19. Just as in vers. 8 sqq. the prospect of a final universal judgment was opened up by Jahve's act of judgment experienced in the present, so here the grateful retrospect of what has just happened passes over into a confident contemplation of the future, which is thereby guaranteed. The LXX. translates יִשׁוּבוּ by ἀποστραφήτωσαν, Jer. *convertantur*, a meaning which it may have (cf. *e. g.* 2 Chron. xviii. 25); but why should it not be ἀναστραφήτωσαν, or rather: ἀναστραφήσονται, since ver. 19 shews that ver. 18 is not a wish but a prospect of that which is sure to come to pass? To

be resolved into dust again, to sink away into nothing (*reductio in pulverem, in nihilum*) is man's return to his original condition, — man who was formed from the dust, who was called into being out of nothing. To die is to return to the dust, civ. 29, cf. Gen. iii. 19, and here it is called the return to Sheôl, as in Job xxx. 23 to death, and in xc. 3 to atoms, inasmuch as the state of shadowy existence in Hades, the condition of worn out life, the state of decay is to a certain extent the renewal (*Repristination*) of that which man was before he came into being. As to outward form לְשִׂאוֹלָה may be compared with לְשִׂעֲתָהּ in lxxx. 3; the ל in both instances is that of the direction or aim, and might very well come before שִׂאוֹלָה, because this form of the word may signify both ἐν ᾧδου and εἰς ᾧδου (cf. מְבַבְּלָהּ Jer. xxvii. 16). R. Abba ben Zabda, in *Genesis Rabba* cap. 50, explains the double sign of the direction as giving intensity to it: *in inum ambitum orci*. The heathen receive the epithet of שְׂכַחֵי אֱלֹהִים (which is more neuter than שְׂכַחֵי, l. 22); for God has not left them without a witness of Himself, that they could not know of Him, their alienation from God is a forgetfulness of Him, the guilt of which they have incurred themselves, and from which they are to turn to God (Isa. xix. 22). But because they do not do this, and even rise up in hostility against the nation and the God of the revelation that unfolds the plan of redemption, they will be obliged to return to the earth, and in fact to Hades, in order that the persecuted church may obtain its longed for peace and its promised dominion. Jahve will at last acknowledge this *ecclesia pressa*; and although its hope seems likely to perish, inasmuch as it remains again and again unfulfilled, nevertheless it will not always continue thus. The strongly accented לֵא rules both members of ver. 19, as in xxxv. 19, xxxviii. 2, and also frequently elsewhere (Ewald § 351, a). אֶבְיֹן, from אָבָה to wish, is one eager to obtain anything = a needy person. The Arabic اَبْسِي, which means the very opposite, and according to which it would mean "one who restrains himself", viz. because he is obliged to, must be left out of consideration.

Vers. 20—21. By reason of the act of judgment already

witnessed the prayer now becomes all the more confident in respect of the state of things which is still continually threatened. From  $\text{י}$  the poet takes a leap to  $\text{ק}$  which, however, seems to be a substitute for the  $\text{כ}$  which one would expect to find, since the following Psalm begins with  $\text{ל}$ . David's  $\text{קִיָּמָה}$  (iii. 8, vii. 7) is taken from the lips of Moses, Num. x. 35. "Jahve arises, comes, appears" are kindred expressions in the Old Testament, all of which point to a final personal appearing of God to take part in human history from which He has now, as it were, retired into a state of repose becoming invisible to human eyes. Hupfeld and others wrongly translate "let not man become strong". The verb  $\text{יָצַח}$  does not only mean to be or become strong, but also to feel strong, powerful, possessed of power, and to act accordingly, therefore: to defy, lii. 9, like  $\text{עָצָב}$  defiant, impudent (post-biblical  $\text{עָצָב}$  shamelessness).  $\text{אָנָשׁ}$ , as in 2 Chron. xiv. 10, is man, impotent in comparison with God, and frail in himself. The enemies of the church of God are not unfrequently designated by this name, which indicates the impotence of their pretended power (Isa. li. 7, 12). David prays that God may repress the arrogance of these defiant ones, by arising and manifesting Himself in all the greatness of His omnipotence, after His forbearance with them so long has seemed to them to be the result of impotence. He is to arise as the Judge of the world, judging the heathen, while they are compelled to appear before Him, and, as it were, defile before Him ( $\text{עַל־פָּנָי}$ ), He is to lay  $\text{מִזְרָה}$  on them. If "razor" be the meaning it is equivocally expressed; and if, according to Isa. vii. 20, we associate with it the idea of an ignominious rasure, or of throat-cutting, it is a figure unworthy of the passage. The signification master (LXX., Syr., Vulg., and Luther) rests upon the reading  $\text{מִזְרָה}$ , which we do not with Thenius and others prefer to the traditional reading (even Jerome translates: *pone, Domine, terrorem eis*); for  $\text{מִזְרָה}$ , which according to the Masora is instead of  $\text{מִזְרָא}$  (like  $\text{מִזְלָה}$  Hab. iii. 17 for  $\text{מִזְלָא}$ ), is perfectly appropriate. Hitzig objects that fear is not a thing which one lays upon any one; but  $\text{מִזְרָא}$  means not merely fear, but an object, or as Hitzig himself explains it in Mal. ii. 5 a "lever", of fear. It is not meant

that God is to cause them to be overcome with terror (על), nor that He is to put terror into them (פַּחַד), but that He is to make them (לְ) in no way differing from xxi. 4, cxi. 6, Job xiv. 13) an object of terror, from which to their dismay, as the wish is further expressed in ver. 21*b*, they shall come to know (Hos. ix. 7) that they are mortal men. As in x. 12, xlix. 12, l. 21, lxiv. 6, Gen. xii. 13, Job xxxv. 14, Amos v. 12, Hos. vii. 2, יִדְעוּ is followed by an only half indirect speech, without כִּי or אֲשֶׁר. אֲפֹלָה has *Dag. forte conj.* according to the rule of the אֲתֵי מַרְדִּיק (concerning which *vid.* on lii. 5), because it is erroneously regarded as an essential part of the text.

## PSALM X.

PLAINTIVE AND SUPPLICATORY PRAYER UNDER THE PRESSURE  
OF HEATHENISH FOES AT HOME AND ABROAD.

- 1 **WHY**, Jahve, standest Thou afar off,  
Why hidest Thou Thyself in times of trouble!
- 2 Through the pride of the evil-doer the afflicted burneth  
with fear,  
They are taken in the plots which they have devised.
- 3 For the evil-doer boasteth of his soul's desire,  
And the covetous renounceth [and] despiseth Jahve.
- 4 The evil-doer in his scornfulness — : "With nothing  
will He punish!  
There is no God!" is the sum of his thoughts.
- 5 Sure are his ways at all times;  
Far above are Thy judgments, out of his sight;  
All his adversaries, he puffeth at them.
- 6 He saith in his heart: with nothing shall I be moved,  
From one generation to another I am he to whom no  
misfortune comes.
- 7 Of cursing is his mouth full, and of deceit and oppres-  
sion,  
Under his tongue is trouble and evil.

- 8 He sitteth in the lurking-places of the villages,  
In the secret corners doth he slay the innocent;  
His eyes, they lie in wait for the weak.
- 9 He lieth in wait in the secret corner as a lion in his  
lair,  
He lieth in wait to carry off the afflicted,  
He carrieth off the afflicted, drawing him away in  
his net.
- 10 He croucheth, he cowereth and there fall into his claws  
— the weak.
- 11 He saith in his heart: "God hath forgotten,  
He hath hidden His face, He hath never seen."
- 12 פ Arise, Jahve; O God lift up Thine hand,  
Forget not the sufferer!
- 13 Wherefore should the evil-doer blaspheme the Deity,  
Saying in his heart: Thou dost not punish?!
- 14 ג Thou dost indeed see it; for Thou beholdest trouble  
and grief, to lay it in Thy hand;  
The weak committeth himself to Thee,  
Thou art the helper of the orphan.
- 15 ש Break Thou the arm of the evil-doer;  
And the wicked man — punish his evil-doing, that it  
may vanish before Thee!
- 16 Jahve is King for ever and ever,  
The heathen are perished out of His land.
- 17 נ The desire of the sufferers hast Thou heard, Jahve,  
Thou didst establish their heart, didst cause Thine ear  
to hear,
- 18 To obtain justice for the orphan and the oppressed,  
That man of the earth may no more terrify.

This Psalm and Ps. xxxiii. are the only ones that are anonymous in the First book of the Psalms. But Ps. x. has something peculiar about it. The LXX. gives it with Ps. ix. as one Psalm, and not without a certain amount of warrant

for so doing. Both are laid out in tetrastichs; only in the middle portion of Ps. x. some three line strophes are mixed with the four line. And assuming that the  $\rho$ -strophe, with which Ps. ix. closes, stands in the place of a  $\sigma$ -strophe which one would look for after the  $\gamma$ -strophe, then Ps. x., beginning with  $\lambda$ , continues the order of the letters. At any rate it begins in the middle of the alphabet, whereas Ps. ix. begins at the beginning. It is true the  $\lambda$ -strophe is then followed by strophes without the letters that come next in order; but their number exactly corresponds to the letters between  $\lambda$  and  $\rho$ ,  $\gamma$ ,  $\psi$ ,  $\tau$  with which the last four strophes of the Psalm begin, viz. six, corresponding to the letters  $\nu$ ,  $\eta$ ,  $\epsilon$ ,  $\delta$ ,  $\zeta$ , which are not introduced acrostically. In addition to this it is to be remarked that Ps. ix. and x. are most intimately related to one another by the occurrence of rare expressions, as  $\text{לְעִזּוֹת בְּצַרְרָה}$  and  $\text{דָּךְ}$ ; by the use of words in the same sense, as  $\text{אֲנֹשׁ}$  and  $\text{גֹּיִם}$ ; by striking thoughts, as "Jahve doth not forget" and "Arise"; and by similarities of style, as the use of the *oratio directa* instead of *obliqua*, ix. 21, x. 13. And yet it is impossible that the two Psalms should be only one. Notwithstanding all their community of character they are also radically different. Ps. ix. is a thanksgiving Psalm, Ps. x. is a supplicatory Psalm. In the latter the personality of the psalmist, which is prominent in the former, keeps entirely in the background. The enemies whose defeat Ps. ix. celebrates with thanksgiving and towards whose final removal it looks forward are  $\text{גֹּיִם}$ , therefore foreign foes; whereas in Ps. x. apostates and persecutors of his own nation stand in the foreground, and the  $\text{גֹּיִם}$  are only mentioned in the last two strophes. In their form also the two Psalms differ insofar as Ps. x. has no musical mark defining its use, and the tetrastich strophe structure of Ps. ix., as we have already observed, it not carried out with the same consistency in Ps. x. And is anything really wanting to the perfect unity of Ps. ix.? If it is connected with Ps. x. and they are read together *uno tenore*, then the latter becomes a tail-piece which disfigures the whole. There are only two things possible: Ps. x. is a pendant to Ps. ix. composed either by David himself, or by some other poet, and



closely allied to it by its continuance of the alphabetical order. But the possibility of the latter becomes very slight when we consider that Ps. x. is not inferior to Ps. ix. in the antiquity of the language and the characteristic nature of the thoughts. Accordingly the mutual coincidences point to the same author, and the two Psalms must be regarded as "two co-ordinate halves of one whole, which make a higher unity" (Hitz.). That hard, dull, and tersely laconic language of deep-seated indignation at moral abominations for which the language has, as it were, no one word, we detect also elsewhere in some Psalms of David and of his time, those Psalms, which we are accustomed to designate as Psalms written in the indignant style (*in grollendem Stil*).

Vers. 1—2. The Psalm opens with the plaintive inquiry, why Jahve tarries in the deliverance of His oppressed people. It is not a complaining murmuring at the delay that is expressed by the question, but an ardent desire that God may not delay to act as it becomes His nature and His promise. לָמָּה, which belongs to both members of the sentence, has the accent on the *ultima*, as *e. g.* before עֲוֹנֹתַי in xxii. 2, and before הִרְעַתָּה in Ex. v. 22, in order that neither of the two gutturals, pointed with *a*, should be lost to the ear in rapid speaking (*vid.* on iii. 8, and Luzzatto on Isa. xi. 2, נָחַה עָלָיו).<sup>\*</sup> For according to the primitive pronunciation (even before the Masoretic) it is to be read: *lamáh Adonaj*; so that consequently ה and א are coincident. The poet asks why in the present hopeless condition of affairs (on בְּצָרָה *vid.* on ix. 10) Jahve stands in the distance (בְּרָחוֹק, only here, instead of מְרָחוֹק), as an idle spectator, and why does He cover (אֶעֱלִים)

<sup>\*</sup> According to the Masora לָמָּה without *Dag.* is always *Mitra* with the single exception of Job vii. 20, and לָמָּה with *Dag.* is *Mitel*; but, when the following closely connected word begins with one of the letters א or ה it becomes *Mitra*, with five exceptions, viz. xlix. 6, 1 Sam. xxviii. 15, 2 Sam. xiv. 31 (three instances in which the guttural of the second word has the vowel *i*), and 2 Sam. ii. 22, and Jer. xv. 18. In the Babylonian system of pointing, לָמָּה is always written without *Dag.* and with the accent on the penultimate, *vid.* Pinsker, *Einleitung in das Babylonisch-hebräische Punktationssystem*, S. 182—184.

with orthophonic *Dagesh*, in order that it may not be pronounced (העליל), viz. His eyes, so as not to see the desperate condition of His people, or also His ears (Lam. iii. 56) so as not to hear their supplication. For by the insolent treatment of the ungodly the poor burns with fear (Ges., Stier, Hupf.), not vexation (Hengst.). The assault is a  $\pi\acute{\upsilon}\rho\omega\sigma\iota\varsigma$ , 1 Pet. iv, 12. The verb דלֵק which calls to mind דלֵקָה,  $\pi\alpha\rho\epsilon\tau\acute{o}\varsigma$ , is perhaps chosen with reference to the heat of feeling under oppression, which is the result of the persecution, of the (בו) דלֵק אֲזַרְיוֹ of the ungodly. There is no harshness in the transition from the singular to the plural, because וְעַי and וְשַׁע are individualising designations of two different classes of men. The subject to יִהְיֶה־שׁוֹ is the עֲנִיִּים, and the subject to הִשְׁבּוֹ is the רְשָׁעִים. The futures describe what usually takes place. Those who, apart from this, are afflicted are held ensnared in the crafty and malicious devices which the ungodly have contrived and plotted against them, without being able to disentangle themselves. The punctuation, which places *Tarcha* by ו, mistakes the relative and interprets it: "in the plots there, which they have devised".

Vers. 3—4. The prominent features of the situation are supported by a detailed description. The *prætt.* express those features of their character that have become a matter of actual experience. דָּלֵל, to praise aloud, generally with the *accus.*, is here used with עַל of the thing which calls forth praise. Far from hiding the shameful desire or passion (cxii. 10) of his soul, he makes it an object and ground of high and sounding praise, imagining himself to be above all restraint human or divine. Hupfeld translates wrongly: "and he blesses the plunderer, he blasphemes Jahve". But the רָשָׁע who persecutes the godly, is himself a בַּעֲצָה, a covetous or rapacious person; for such is the designation (elsewhere with בַּעֲצָה Prov. i. 19, or בַּעֲצָה רָע Hab. ii. 9) not merely of one who "cuts off" (بضع), *i. e.* obtains unjust gain, by trading, but also by plunder,  $\pi\lambda\epsilon\sigma\acute{o}\nu\epsilon\alpha\tau\eta\varsigma$ . The verb בָּרַךְ (here in connection with *Mugrash*, as in Num. xxiii. 20 with *Tiphcha* בָּרַךְ) never directly signifies *maledicere* in biblical Hebrew as it does in the later Talmudic (whence בָּרַכְתָּ הַשֵּׁם blasphemy, *B. Sanhedrin* 56a, and frequently), but to take leave of any one with a benediction, and then to bid farewell, to dismiss,

to decline and abandon generally, Job i. 5, and frequently (cf. the word *remercier*, *abdanken*; and the phrase "*das Zeitliche segnen*" — to depart this life). The declaration without a conjunction is climactic, like Isa. i. 4, Amos iv. 5, Jer. xv. 7. נָאץ, properly to prick, sting, is used of utter rejection by word and deed.\* In ver. 4, "the evil-doer according to his haughtiness" (cf. Prov. xvi. 18) is *nom. absol.*, and בְּלִי-יְרֵשׁ אֵין אֱלֹהִים (contrary to the accentuation) is virtually the predicate to בְּלִי-מְמוֹתָיו. This word, which denotes the intrigues of the ungodly, in ver. 2, has in this verse, the general meaning: thoughts (from וּמַם, מָ, to join, combine), but not without being easily associated with the secondary idea of that which is subtly devised. The whole texture of his thoughts is, *i. e.* proceeds from and tends towards the thought, that he (*viz.* Jahve, whom he does not like to name) will punish with nothing (בְּלִי the strongest form of subjective negation), that in fact there is no God at all. This second follows from the first; for to deny the existence of a living, acting, all-punishing (in one word: a personal) God, is equivalent to denying the existence of any real and true God whatever (Ewald).

Ver. 5. This strophe, consisting of only three lines, describes his happiness which he allows nothing to disturb. The signification: to be lasting (prop. stiff, strong) is secured to the verb חָיַל (whence חָיִל) by Job xx. 21. He takes whatever ways he chooses, they always lead to the desired end; he stands fast, he neither stumbles nor goes astray, cf. Jer. xii. 1. The *Chethib* דָּרְכוּ (דָּרְכוּ) has no other meaning than that given to it by the *Keri* (cf. xxiv. 6, lviii. 8). Whatever might cast a cloud over his happiness does not trouble him: neither the judgments of God, which are removed high as the heavens out of his sight, and consequently do not disturb his conscience (cf. xxviii. 5, Isa. v. 12; and the opposite, xviii. 23), nor his adversaries whom he bloweth upon contemptuously. מָרוֹם is the predicate: *altissime remota*. And הִפִּיחַ בָּ, to breathe upon, does not in any case signify:

\* *Pasek* stands between נָאץ and יְרֵה, because to blaspheme God is a terrible thought and not to be spoken of without hesitancy, cf. the *Pasek* in lxxiv. 18, lxxxix. 52, Isa. xxxvii. 24 (2 Kings xix. 23).

actually to blow away or down (to express which  $\text{נָשַׁף}$  or  $\text{נָשַׁח}$  would be used), but either to "snub", or, what is more appropriate to ver. 5*b*, to blow upon them disdainfully, to puff at them, like  $\text{הִשִּׁיחַ}$  in Mal. i. 13, and *flare rosas* (to despise the roses) in Prudentius. The meaning is not that he drives his enemies away without much difficulty, but that by his proud and haughty bearing he gives them to understand how little they interfere with him.

Vers. 6—7. Then in his boundless carnal security he gives free course to his wicked tongue. That which the believer can say by reason of his fellowship with God,  $\text{בְּלֹא־אִמּוּנָה}$  (xxx. 7, xvi. 8), is said by him in godless self-confidence. He looks upon himself in age after age, *i. e.* in the endless future, as  $\text{אֲשֶׁר לֹא בָרַע}$ , *i. e.* as one who ( $\text{אֲשֶׁר}$  as in Isa. viii. 20) will never be in evil case ( $\text{בָּרַע}$  as in Ex. v. 19, 2 Sam. xvi. 8). It might perhaps also be interpreted according to Zech. viii. 20, 23 (*vid.* Köhler, *in loc.*): in all time to come (it will come to pass) that I am not in misfortune. But then the personal pronoun ( $\text{אֲנִי}$  or  $\text{הוּא}$ ) ought not be omitted; whereas with our interpretation it is supplied from  $\text{אִמּוּנָה}$ , and there is no need to supply anything if the clause is taken as an apposition: in all time to come he who... In connection with such unbounded self-confidence his mouth is full of  $\text{אִלָּה}$ , cursing, *execratio* (not perjury, *perjurium*, a meaning the word never has),  $\text{מְרִמָּה}$ , deceit and craft of every kind, and  $\text{הַרְףָּה}$ , oppression, violence. And that which he has under his tongue, and consequently always in readiness for being put forth (cxl. 4, cf. lxvi. 17), is trouble for others, and in itself matured wickedness. Paul has made use of this ver. 7 in his contemplative description of the corruptness of mankind, Rom. iii. 14.

Ver. 8. The ungodly is described as a liar in wait; and one is reminded by it of such a state of anarchy, as that described in Hos. vi. 9 for instance. The picture fixes upon one simple feature in which the meanness of the ungodly culminates; and it is possible that it is intended to be taken as emblematical rather than literally.  $\text{הַיִּצֵּר}$  (from  $\text{הִצִּיר}$  to surround, cf.  $\text{حظر}$ ,  $\text{حصر}$ , and especially  $\text{حضر}$ ) is a farm premises walled in (Arab. *ḥadar*, *ḥadâr*, *ḥadâra*), then losing the special characteristic of being walled round it

comes to mean generally a settled abode (with a house of clay or stone) in opposition to a roaming life in tents (cf. Lev. xxv. 31, Gen. xxv. 16). In such a place where men are more sure of falling into his hands than in the open plain, he lies in wait (יִשָּׁב, like *قعد له subsedit = insidiatus est ei*), murders unobserved him who had never provoked his vengeance, and his eyes יִצְפְּנוּ לְהִלָּכָה יִצְפְּנוּ to spie, xxxvii. 32, might have been used instead of יִצְפֵּן; but יִצְפֵּן also obtains the meaning, to lie in ambush (lvi. 7, Prov. i. 11, 18) from the primary notion of restraining one's self (*ضغن fut. i. in Beduin Arabic: to keep still, to be immoveably lost in thought, vid. on Job xxiv. 1*), which takes a transitive turn in יִצְפֵּן "to conceal". הַלִּלְכָה, the dative of the object, is pointed just as though it came from הָיִל: Thy host, *i. e.* Thy church, O Jahve. The pausal form accordingly is הַלִּלְכָה with *Segol*, in ver. 14, not with *Tsere* as in incorrect editions. And the appeal against this interpretation, which is found in the *plur.* חִלְצָיִם ver. 10, is set aside by the fact that this plural is taken as a double word: host (חַל = חָיִל = חָיִל as in Obad. ver. 20) of the troubled ones (חִצְאִים, not as Ben-Labrat supposes, for חִצְאִים, but from חִצְאָה weary, and mellow and decayed), as the *Keri* (which is followed by the Syriac version) and the Masora direct, and accordingly it is pointed חִלְצָיִם with *Tsere*. The punctuation therefore sets aside a word which was unintelligible to it, and cannot be binding on us. There is a verb חִלַּךְ, which, it is true, does not occur in the Old Testament, but in the Arabic, from the root *حك firmus fuit, firmum fecit* (whence also *حکل* intrans. to be firm, *fermé, i. e.* closed), it gains the signification in reference to colour: to be dark (cognate with חָבֵל, whence חִבְלִילִי) and is also transferred to the gloom and blackness of misfortune.\* From this an abstract is formed חִלְךָ or חִלְךָ (like חִפְשׁ):

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\* Cf. Samachshari's *Golden Necklaces*, Proverb 67, which Fleischer translates: "Which is blacker: the plumage of the raven, which is black as coal, or thy life, O stranger among strangers?" The word "blacker" is here expressed by *أَحْلَكُ*, just as the verb *حَلَكَ* with its infinitives *حَلَكَ* or *حَلَكَةٌ* and its derivatives is applied to sorrow and misery.

blackness, misfortune, or also of a defective development of the senses: imbecility; and from this an adjective **חִלְכָּה** = **חִלְכִּי**, or also (cf. **חִפְּשֵׁי עֵלְפָה**, Ezek. xxxi. 15 = one in a condition of languishing, **עֵלְפָה**) **חִלְכָּה** = **חִלְכִּי**, *plur.* **חִלְכָּאִים**, after the form **הִדְרָאִים**, from **הִדְרִי**, Ew. § 189, *g*.

Ver. 9. The picture of the **רֶשַׁע**, who is become as it were a beast of prey, is now worked out further. The *lustrum* of the lion is called **סִבָּה** Jer. xxv. 38, or **סִבָּה** Job xxxviii. 40: a thicket, from **סָבַב**, which means both to interweave and to plait over = to cover (without any connection with **שָׁבַב** a thorn, Arab. *shôk*, a thistle). The figure of the lion is reversed in the second line, the **עָנִי** himself being compared to the beast of prey and the **רֶשַׁע** to a hunter who drives him into the pit-fall and when he has fallen in hastens to drag him away (**מִשָּׁדָה**, as in xxviii. 3, Job xxiv. 22) in, or by means of (Hos. xi. 4, Job xl. 25), his net, in which he has become entangled.

Vers. 10—11. The comparison to the lion is still in force here and the description recurs to its commencement in the second strophe, by tracing back the persecution of the ungodly to its final cause. Instead of the *Chethib* **וְדָבָה** (*perf. consec.*), the *Keri* reads **וְדָבָה** more in accordance with the Hebrew use of the tenses. Job xxxviii. 40 is the rule for the interpretation. The two futures depict the settled and familiar lying in wait of the plunderer. True, the *Kal* **דָּבָה** in the signification "to crouch down" finds no support elsewhere; but the Arab. *dakka* to make even (cf. *مصد fir-miter inhæsit loco*, of the crouching down of beasts of prey, of hunters, and of foes) and the Arab. *dagga*, compared by Hitzig, to move stealthily along, to creep, and *dujgeh* a hunter's hiding-place exhibit synonymous significations. The *ταπεινώσει αὐτόν* of the LXX. is not far out of the way. And one can still discern in it the assumption that the text is to be read **וְדָבָה יִשָּׁח**: and crushed he sinks (Aquila: *ὁ δὲ λαθεῖς καμφοθήσεται*); but even **דָּבָה** is not found elsewhere, and if the poet meant that, why could he not have written **נִדְבָה**? (cf. moreover Judges v. 27). If **דָּבָה** is taken in the sense of a position in which one is the least likely to be seen, then the first two verbs refer to the sculker, but the third according to the usual *schema* (as *e. g.* cxxiv. 5) is the

predicate to **הַלֹּסְאִים** (**הַלֹּכְאִים**) going before it. Crouching down as low as possible he lies on the watch, and the feeble and defenceless fall into his strong ones, **עֲצוּמָיו**, *i. e.* claws. Thus the ungodly slays the righteous, thinking within himself: God has forgotten, He has hidden His face, *i. e.* He does not concern Himself about these poor creatures and does not wish to know anything about them (the denial of the truth expressed in ix. 13, 19.); He has in fact never been one who sees, and never will be. These two thoughts are blended; **לֵךְ** with the *perf.* as in xxi. 3, and the addition of **חַיָּה** (cf. xciv. 7) denies the possibility of God seeing now any more than formerly, as being an absolute absurdity. The thought of a personal God would disturb the ungodly in his doings, he therefore prefers to deny His existence, and thinks: there is only fate and fate is blind, only an absolute and it has no eyes, only a notion and that cannot interfere in the affairs of men.

Vers. 12—13. The six strophes, in which the consecutive letters from **מ** to **צ** are wanting, are completed, and now the acrostic strophes begin again with **ק**. In contrast to those who have no God, or only a lifeless idol, the psalmist calls upon his God, the living God, to destroy the appearance that He is not an omniscient Being, by arising to action. We have more than one name of God used here; **אֱלֹהִים** is a vocative just as in xvi. 1, lxxxiii. 2, cxxxix. 17, 23. He is to lift up His hand in order to help and to punish (**יָשׂוּא יְדִי**, whence comes the *imperat.* **יָשׂוּא** = **שׂוּא**, cf. **נִסְחָה** iv. 7, like **יָדִי שִׁלְהָ** cxxxviii. 7 and **יָדִי נִסְחָה** Ex. vii. 5 elsewhere). Forget not is equivalent to: fulfil the **לֹא שִׁבְחָה** of ix. 13, put to shame the **אֵל שִׁבְחָה** of the ungodly, ver. 11! Our translation follows the *Keri* **עֲנִיּוּם**. That which is complained of in vers. 3, 4 is put in the form of a question to God in ver. 13: wherefore (**עַל-מָה**, instead of which we find **עַל-מָה** in Num. xxii. 32, Jer. ix. 11, because the following words begin with letters of a different class) does it come to pass, *i. e.* is it permitted to come to pass? On the *perf.* in this interrogative clause *vid.* xi. 3. **עַד מַדּוּעַ** inquires the cause, **לְמָה** the aim, and **עַל-מָה** the motive, or in general the reason: on what ground, since God's holiness can suffer no injury to His honour?

On **לֹא תִדְרֹשׁ** with **כִּי**, the *oratio directa* instead of *obliqua*, *vid.* on ix. 21.

Ver. 14. Now comes the confirmation of his cry to God: It is with Him entirely different from what the ungodly imagine. They think that He will not punish; but He does see (cf. 2 Chron. xxiv. 22), and the psalmist knows and confesses it: **רָאִיתָהּ** (defective — **רָאִיתָהּ** xxxv. 22), Thou hast seen and dost see what is done to Thine own, what is done to the innocent. This he supports by a conclusion *a genere ad speciem* thus: the trouble which is prepared for others, and the sorrow (**כָּעַם**, as in Eccl. vii. 3) which they cause them, does not escape the all-seeing eye of God, He notes it all, to give it into (lay it in) His hand. "To give anything into any one's hand" is equivalent to, into his power (1 Kings xx. 28, and frequently), or into any one's care (Gen. xxxii. 17, and frequently); but here God gives (lays) the things which are not to be administered, but requited, into His own hand. The expression is meant to be understood according to lvi. 9, cf. Isa. xlix. 16: He is observant of the afflictions of His saints, laying them up in His hand and preserving them there in order, in His own time, to restore them to His saints in joy, and to their enemies in punishment. Thus, therefore, the feeble and helpless (read **חֲלִיבָהּ** or **חֲלִיבָהּ**; according to the Masoretic text **חֲלִיבָהּ**) Thy host, not **חֲלִיבָהּ**, which is contrary to the character of the form, as pausal form for **חֲלִיבָהּ** can leave to Him, viz. all his burden (**יָהֲבוּ**, lv. 23), everything that vexes and disquiets him. Jahve has been and will be the Helper of the fatherless. **יָהוָה** stands prominent by way of emphasis, like **יָהוָה** ix. 13, and Bakius rightly remarks *in voce pupilli synecdoche est, complectens omnes illos, qui humanis præsidiis destituuntur*.

Vers. 15—16. The desire for Jahve's interposition now rises again with fresh earnestness. It is a mistake to regard **שׁוֹרֵשׁ** and **מַצָּא** as correlative notions. In the phrase to seek and not find, when used of that which has totally disappeared, we never have **דָּרַשׁ**, but always **בָּקַשׁ**, xxxvii. 36, Isa. xli. 12, Jer. l. 20, and frequently. The verb **דָּרַשׁ** signifies here exactly the same as in vers. 4, 13, and ix. 13: "and the wicked (*nom. absol.* as in ver. 4) — mayst Thou punish his



wickedness, mayst Thou find nothing more of it". It is not without a meaning that, instead of the form of expression usual elsewhere (xxxvii. 36, Job xx. 8), the address to Jahve is retained: that which is no longer visible to the eye of God, not merely of man, has absolutely vanished out of existence. This absolute conquest of evil is to be as surely looked for, as that Jahve's universal kingship, which has been an element of the creed of God's people ever since the call and redemption of Israel (Ex. xv. 18), cannot remain without being perfectly and visibly realised. His absolute and eternal kingship must at length be realised, even in all the universality and endless duration foretold in Zech. xiv. 9, Dan. vii. 14, Apoc. xi. 15. Losing himself in the contemplation of this kingship, and beholding the kingdom of God, the kingdom of good, as realised, the psalmist's vision stretches beyond the foes of the church at home to its foes in general; and, inasmuch as the heathen in Israel and the heathen world outside of Israel are blended together into one to his mind, he comprehends them all in the collective name of אֲנִי, and sees the land of Jahve (Lev. xxv. 23), the holy land, purified of all oppressors hostile to the church and its God. It is the same that is foretold by Isaiah (lii. 1), Nahum (ii. 1), and in other passages, which, by the anticipation of faith, here stands before the mind of the suppliant as an accomplished fact — viz. the consummation of the judgment, which has been celebrated in the hymnic half (Ps. ix.) of this double Psalm as a judgment already executed in part.

Vers. 17—18. Still standing on this eminence from which he seems to behold the end, the poet basks in the realisation of that which has been obtained in answer to prayer. The ardent longing of the meek and lowly sufferers for the arising, the *parusia* of Jahve (Isa. xxvi. 8), has now been heard by Him, and that under circumstances which find expression in the following *futt.*, which have a past signification: God has given and preserved to their hearts the right disposition towards Himself (רָחֵן), as in lxxviii. 8, Job xi. 13, Sir. ii. 17 ἐτοιμάσει καρδίας, post-biblical כִּן\* and to be

\* *B. Berachoth* 31a: the man who prays must direct his heart steadfastly towards God (כִּן לְבָבוֹ לְשָׁמַיִם).

understood according to 1 Sam. vii. 3, 2 Chron. xx. 33, cf. לֵב נְכוֹן li. 12, lxxviii. 37; it is equivalent to "the single eye" in the language of the New Testament), just as, on the other hand, He has set His ear in the attitude of close attention to their prayer, and even to their most secret sighings (הִקְשִׁיב) with אָזְנוֹ, as in Prov. ii. 2; to stiffen the ear, from קָשַׁב, קָשַׁב, root קָשׁ to be hard, rigid, firm, from which we also have קָשַׁח, קָשַׁח, קָשַׁח, cf. on Isa. xxi. 7). It was a mutual relation, the design of which was finally and speedily to obtain justice for the fatherless and oppressed, yea crushed, few, in order that mortal man of the earth may no longer (בָּל, as in Isa. xiv. 21, and in post-biblical Hebrew בָּל and לְבָל instead of פָּן) terrify. From the parallel conclusion, ix. 20, 21, it is to be inferred that אֲנֹשׁ does not refer to the oppressed but to the oppressor, and is therefore intended as the subject; and then the phrase מִן־הָאָרֶץ also belongs to it, as in xvii. 14, people of the world, lxxx. 14 boar of the woods, whereas in Prov. xxx. 14 מִן־הָאָרֶץ belongs to the verb (to devour from off the earth). It is only in this combination that אֲנֹשׁ מִן־הָאָרֶץ forms with לְעָרֵץ a significant paronomasia, by contrasting the conduct of the tyrant with his true nature: a mortal of the earth, *i. e.* a being who, far removed from any possibility of vying with the God who is in heaven, has the earth as his birth-place. It is not מִן־הָאָרֶץ, for the earth is not referred to as the material out of which man is formed, but as his ancestral house, his home, his bound, just as in the expression of John ὁ θεὸς ἐκ τῆς γῆς, iii. 31 (Lat. *ut non amplius terreat homo terrenus*). A similar play of words was attempted before in ix. 20 אֲלֵ-יָעֵן אֲנֹשׁ. The Hebrew verb עָרַץ signifies both to give way to fear, Deut. vii. 21, and to put in fear, Isa. ii. 19, 21, xlvi. 12. It does mean "to defy, rebel against", although it might have this meaning according to the Arabic عَرَض (to come in the way, withstand, according to which Wetzstein explains עָרַץ Job xxx. 6, like عَرَض, "a valley that runs slantwise across a district, a gorge that blocks up the traveller's way".\*). It is related to عَرَص to vibrate, tremble (*e.g.* of lightning).

\* *Zeitschrift für Allgem. Erdkunde* xviii (1865) 1, S. 30.

## PSALM XI.

## REFUSAL TO FLEE WHEN IN A PERILOUS SITUATION.

- 1 IN Jahve put I my trust — how say ye to my soul:  
“Flee to your mountain [as] a bird!
- 2 “For, lo, the wicked have bent the bow,  
“They have made ready their arrow upon the string,  
“To shoot the upright in heart in the dark.
- 3 “When the pillars are pulled down,  
“The righteous — what will he do?!”
- 4 Jahve in His holy temple,  
Jahve, who hath His throne in heaven —  
His eyes behold, His eyelids try the children of men.
- 5 Jahve, He trieth the righteous,  
And the wicked and him that loveth violence His soul  
hateth.
- 6 Upon the wicked He shall rain snares;  
Fire, brimstone, and burning wind is the portion of  
their cup.
- 7 For Jahve is righteous, loving righteousness:  
The upright shall behold His countenance.

Ps. xi., which likewise confidently sets the all-seeing eye of Jahve before the ungodly who carry out their murderous designs under cover of the darkness, is placed after Ps. x. The life of David (to whom even Hitzig and Ewald ascribe this Psalm) is threatened, the pillars of the state are shaken, they counsel the king to flee to the mountains. These are indications of the time when the rebellion of Absalom was secretly preparing, but still clearly discernible. Although hurrying on with a swift measure and clear in the principal thoughts, still this Psalm is not free from difficult points, just as it is with all the Psalms which contain similar dark passages from the internal condition of Israel. The gloomy condition of the nation seems to be reflected in the very language. The strophic plan is not easily discernible; nevertheless we cannot go far wrong in dividing the Psalm into two seven line strophes with a two line *epiphonema*.

Vers. 1—3. David rejects the advice of his friends to save his life by flight. Hidden in Jahve (xvi. 1, xxxvi. 8) he needs no other refuge. However well-meant and well-grounded the advice, he considers it too full of fear and is himself too confident in God, to follow it. David also introduces his friends as speaking in other passages in the Psalms belonging to the period of the Absalom persecution, iii. 3, iv. 7. Their want of courage, which he afterwards had to reprove and endeavour to restore, shewed itself even before the storm had burst, as we see here. With the words "how can you say" he rejects their proposal as unreasonable, and turns it as a reproach against them. If the *Chethib*, נָרוּ, is adopted, then those who are well-disposed, say to David, including with him his nearest subjects who are faithful to him: retreat to your mountain, (ye) birds (צִפּוֹר collective as in viii. 9, cxlviii. 10); or, since this address sounds too derisive to be appropriate to the lips of those who are supposed to be speaking here: like birds (*comparatio decurtata* as in xxii. 14, lviii. 9, Job xxiv. 5, Isa. xxi. 8). הַרְרָם which seems more natural in connection with the vocative rendering of צִפּוֹר (cf. Isa. xviii. 6 with Ezek. xxxix. 4) may also be explained, with the comparative rendering, without any need for the conjecture הַר כְּמוֹ צִפּוֹר (cf. Deut. xxxiii. 19), as a retrospective glance at the time of the persecution under Saul: to the mountains, which formerly so effectually protected you (cf. 1 Sam. xxvi. 20, xxiii. 14). But the *Keri*, which is followed by the ancient versions, exchanges נָרוּ for נוֹרֵי, cf. נוֹרֵי Isa. li. 23. Even reading it thus we should not take צִפּוֹר, which certainly is epicœne, as vocative: flee to your mountain, O bird (Hitz.); and for this reason, that this form of address is not appropriate to the idea of those who proffer their counsel. But we should take it as an equation instead of a comparison: fly to your mountain (which gave you shelter formerly), a bird, *i. e.* after the manner of a bird that flies away to its mountain home when it is chased in the plain. But this *Keri* appears to be a needless correction, which removes the difficulty of נָרוּ coming after לְפָנַי, by putting another in the place of this *synallage numeri*.\*

\* According to the above rendering: "Flee ye to your mountain,

In ver. 2 the faint-hearted ones give as the ground of their advice, the fearful peril which threatens from the side of crafty and malicious foes. As הִנֵּה implies, this danger is imminent. The perfect overrides the future: they are not only already in the act of bending the bow, they have made ready their arrow, *i. e.* their deadly weapon, upon the string (יָרָה = מִיָּרָה, xxi. 13, Arab. *watar*, from יָרָה, *watara*, to stretch tight, extend, so that the thing is continued in one straight line) and even taken aim, in order to discharge it (יָרָה with לְ of the aim, as in lxiv. 5, with *acc.* of the object) in the dark (*i. e.* secretly, like an assassin) at the upright (those who by their character are opposed to them). In ver. 3 the faint-hearted still further support their advice from the present total subversion of justice. הַשְּׂחוֹת are either the highest ranks, who support the edifice of the state, according to Isa. xix. 10, or, according to lxxxii. 5, Ezek. xxx. 4, the foundations of the state, upon whom the existence and well-being of the land depends. We prefer the latter, since the king and those who are loyal to him, who are associated in thought with צַדִּיק, are compared to the שְׂחוֹת. The construction of the clause beginning with כִּי is like Job xxxviii. 41. The *fut.* has a present signification. The *perf.* in the principal clause, as it frequently does elsewhere (*e. g.* xxxix. 8, lx. 11, Gen. xxi. 7, Num. xxiii. 10, Job xii. 9, 2 Kings xx. 9) in interrogative sentences, corresponds to the Latin conjunctive (here *quid fecerit*), and is to be expressed in English by the auxiliary verbs: when the bases of the state are shattered, what can the righteous do? he can do nothing. And all counter-effort is so useless that it is well to be as far from danger as possible.

Vers. 4—6. The words of David's counsellors who fear for him are now ended. And David justifies his confidence in God with which he began his song. Jahve sits enthroned

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a bird" it would require to be accented נֹדוּ הַרְכָּם צִפּוֹר (as a transformation from נֹדוּ הַרְכָּם צִפּוֹר, *vid.* Baer's *Accentsystem* XVIII. 2). The interpunction as we have it, נֹדוּ הַרְכָּם צִפּוֹר, harmonises with the interpretation of Varenius as of Löb Spira (*Pentateuch-Comm.* 1815): *Fugite (o socii Davidis), mons vester (h. e. presidium vestrum, Ps. xxx. 8, cui inimicini) est avis errans.*

above all that takes place on earth that disheartens those of little faith. At an infinite distance above the earth, and also above Jerusalem, now in rebellion, is a הִיכַל קָדֵשׁ, xviii. 7, xxix. 9, and in this holy temple is Jahve, the Holy One. Above the earth are the heavens, and in heaven is the throne of Jahve, the King of kings. And this temple, this palace in the heavens, is the place whence issues the final decision of all earthly matters, Hab. ii. 20, Mic. i. 2. For His throne above is also the super-terrestrial judgment-seat, ix. 8, ciii. 19. Jahve who sits thereon is the all-seeing and omniscient One. הִזָּה prop. to split, cf. *cernere*, is used here according to its radical meaning, of a sharp piercing glance. בִּרְחַן prop. to try metals by fire, of a fixed and penetrating look that sees into a thing to the foundation of its inmost nature. The mention of the eyelids is intentional. When we observe a thing closely or ponder over it, we draw the eyelids together, in order that our vision may be more concentrated and direct, and become, as it were, one ray piercing through the object. Thus are men open to the all-seeing eyes, the all-searching looks of Jahve: the just and the unjust alike. He tries the righteous, *i. e.* He knows that in the depth of his soul there is an upright nature that will abide all testing (xvii. 3, Job xxiii. 10), so that He lovingly protects him, just as the righteous lovingly depends upon Him. And His soul hates (*i. e.* He hates him with all the energy of His perfectly and essentially holy nature) the evil-doer and him that delights in the violence of the strong towards the weak. And the more intense this hatred, the more fearful will be the judgments in which it bursts forth.

Ver. 7, which assumes a declaration of something that is near at hand, is opposed to our rendering the voluntative form of the *fut.*, יִסְמַךְ, as expressive of a wish. The shorter form of the future is frequently indicative in the sense of the future, *e. g.* lxxii. 13, or of the present, *e. g.* lviii. 5, or of the past, xviii. 12. Thus it here affirms a fact of the future which follows as a necessity from vers. 4, 5. Assuming that פָּחִים might be equivalent to פְּחָמִים, even then the Hebrew פָּחִים, according to the general usage of the language, in distinction from גִּחְלִים, does not denote burning, but black coals. It ought therefore to have been פְּחָמֵי אֵשׁ. Hitzig

reads פְּרִיִם from פְּרִיִם ashes; but a rain of ashes is no medium of punishment. Böttcher translates it "lumps" according to Ex. xxxix. 3, Num. xvii. 3; but in these passages the word means thin plates. We adhere to the signification snares, Job xxii. 10, cf. xxi. 17, Prov. xxii. 5; and following the accentuation, we understand it to be a means of punishment by itself. First of all descends a whole discharge of missiles which render all attempt at flight impossible, viz. lightnings; for the lightning striking out its course and travelling from one point in the distance, bending itself like a serpent, may really be compared to a snare, or noose, thrown down from above. In addition to fire and brimstone (Gen. xix. 24) we have also רִיחַ וְלַעֲבוֹרָה. The LXX. renders it πνεῦμα καταγίδου, and the Targum וְעַפְסָא עֲלֵעוּלָא, *procella turbinea*. The root is not לָעַף, which cannot be sustained as a cognate form of לָרַב, לָאֵב, to burn, but וָעַף, which (as Sam. v. 10 shews) exactly corresponds to the Latin *æstuarē* which combines in itself the characteristics of heat and violent motion, therefore perhaps: a wind of flames, *i. e.* the deadly simoom, which, according to the present division of the verse is represented in connection with אֵשׁ וְנִפְרִיתָי, as the breath of the divine wrath pouring itself forth like a stream of brimstone, Isa. xxx. 33. It thus also becomes clear how this can be called the portion of their cup, *i. e.* what is adjudged to them as the contents of their cup which they must drain off. מְנַת (only found in the Davidic Psalms, with the exception of 2 Chron. xxxi. 4) is both *absolutivus* and *constructivus* according to Olshausen (§§ 108, c, 165, i), and is derived from *manawath*, or *manawath*, with the original feminine termination *ath*, the final weak radical being blended with it. According to Hupfeld it is *constr.*, springing from מְנִיתָי, like מְנַתָּ (in Dan. and Neh.) from מְנִיתָי. But probably it is best to regard it as = מְנִיתָי or מְנִיתָי, like גְּלוּתָי = גְּלוּתָי.

Ver. 7. Thus then Jahve is in covenant with David. Even though he cannot defend himself against his enemies, still, when Jahve gives free course to His hatred in judgment, they will then have to do with the powers of wrath and death, which they will not be able to escape. When the closing distich bases this different relation of God towards the righteous and the unrighteous and this judgment of the

latter on the righteousness of God, we at once perceive what a totally different and blessed end awaits the righteous. As Jahve Himself is righteous, so also on His part (1 Sam. xii 7, Mic. vi. 5, and frequently) and on the part of man (Isa. xxxiii. 15) He loves צדקות, the works of righteousness. The object of אָרָב (= אֲרָב) stands at the head of the sentence, as in xcix. 4, cf. x. 14. In ver. 7b אֲשֶׁר designates the upright as a class, hence it is the more natural for the predicate to follow in the *plur.* (cf. ix. 7, Job viii. 19) than to precede as elsewhere (Prov. xxviii. 1, Isa. xvi. 4). The rendering: "His countenance looks upon the upright man" (Hengst. and others) is not a probable one, just because one expects to find something respecting the end of the upright in contrast to that of the ungodly. This rendering is also contrary to the general usage of the language, according to which פָּנִים is always used only as that which is to be seen, not as that which itself sees. It ought to have been עֵינָיו, xxxiii. 18, xxxiv. 16, Job xxxvi. 7. It must therefore be translated according to xvii. 15, cxl. 13: the upright (*quisquis probus est*) shall behold His countenance. The pathetic form פָּנִים instead of עֵינָיו was specially admissible here, where God is spoken of (as in Deut. xxxiii. 2, cf. Isa. xlv. 15). It ought not to be denied any longer that *mo* is sometimes (*e. g.* Job xx. 23, cf. xxii. 2, xxvii. 23) a dignified singular suffix. To behold the face of God is in itself impossible to mortals without dying. But when God reveals Himself in love, then He makes His countenance bearable to the creature. And to enjoy this vision of God softened by love is the highest honour God in His mercy can confer on a man; it is the blessedness itself that is reserved for the upright, cxl. 14. It is not possible to say that what is intended is a future vision of God; but it is just as little possible to say that it is exclusively a vision in this world. To the Old Testament conception the future עוֹלָם is certainly lost in the night of Sheōl. But faith broke through this night, and consoled itself with a future beholding of God, Job xix. 26. The redemption of the New Testament has realised this aspiration of faith, since the Redeemer has broken through the night of the realm of the dead, has borne on high with Him the



Old Testament saints, and translated them into the sphere of the divine love revealed in heaven.

## PSALM XII.

### LAMENT AND CONSOLATION IN THE MIDST OF PREVAILING FALSEHOOD.

- 2** HELP, Jahve, for the godly man ceaseth,  
For the faithful have vanished from among the children  
of men!
- 3** They speak falsehood one with another,  
Flattering lips with a double heart, they speak.
- 4** May Jahve root out all flattering lips,  
The tongue that speaketh great swelling words,
- 5** Which say: to our tongue we impart strength,  
Our lips are with us, who is lord over us?!
- 6** "Because of the desolation of the afflicted, the sighing  
of the poor,  
"Will I now arise — saith Jahve —  
"In safety will I set him who languisheth for it." —
- 7** The words of Jahve are pure words,  
Silver melted down in the furnace, to the earth,  
Purified seven times.
- 8** Thou, O Jahve, wilt defend them,  
Thou wilt preserve him from this generation for ever;
- 9** The wicked strut about on every side,  
When vileness among the children of men is exalted.

Ps. xi. is appropriately followed by Ps. xii., which is of a kindred character: a prayer for the deliverance of the poor and miserable in a time of universal moral corruption, and more particularly of prevailing faithlessness and boasting. The inscription: *To the Precentor, on the Octave, a Psalm of David* points us to the time when the Temple music was being established, *i. e.* the time of David — incomparably the best age in the history of Israel, and yet, viewed in the light of the

spirit of holiness, an age so radically corrupt. The true people of Jahve were even then, as ever, a church of confessors and martyrs, and the sighing for the coming of Jahve was then not less deep than the cry "Come, Lord Jesus!" at the present time.

This Ps. xii. together with Ps. ii. is a second example of the way in which the psalmist, when under great excitement of spirit, passes over into the tone of one who directly hears God's words, and therefore into the tone of an inspired prophet. Just as lyric poetry in general, as being a direct and solemn expression of strong inward feeling, is the earliest form of poetry: so psalm-poetry contains in itself not only the *mashal*, the epos, and the drama in their pre-formative stages, but prophecy also, as we have it in the prophetic writings of its most flourishing period, has, as it were, sprung from the bosom of psalm-poetry. It is throughout a blending of prophetic epic and subjective lyric elements, and is in many respects the echo of earlier psalms, and even in some instances (as *e. g.* Isa. xii., Hab. iii.) transforms itself into the strain of a psalm. Hence Asaph is called הַחֲזִינִי in 2 Chron. xxix. 30, not from the special character of his Psalms, but from his being a psalmist in general; for Jeduthun has the same name given to him in 2 Chron. xxxv. 15, and נָבִי in 1 Chron. xxv. 2 sq. (cf. *προφητεύειν*, Luke i. 67) is used directly as an epithet for psalm-singing with accompaniment — a clear proof that in prophecy the co-operation of a human element is no less to be acknowledged, than the influence of a divine element in psalm-poesy.

The direct words of Jahve, and the psalmist's Amen to them, form the middle portion of this Psalm — a six line strophe, which is surrounded by four line strophes.

Vers. 2—3. The sigh of supplication, הֲאֵשְׁרָה, has its object within itself: work deliverance, give help; and the motive is expressed by the complaint which follows. The verb נָתַתְּ to complete, means here, as in vii. 10, to have an end; and the *ἀπ. λεγ.* עַד is equivalent to עַד in lxxvii. 9, to come to the extremity, to cease. It is at once clear from the predicate being placed first in the *plur.*, that אֲמוֹתַי in this passage is not an *abstractum*, as *e. g.* in Prov. xiii. 17.; moreover the parallelism is against it, just as in xxxi. 24.

יִדְוֶה is the pious man, as one who practises דְּוָה towards God and man. יָמֵן, primary form יָמֵן (plur. יָמֵימֵן; whereas from יָמֵן we should expect יָמֵימֵן), — used as an adjective (cf. on the contrary Deut. xxxii. 20) here just as in xxxi. 24, 2 Sam. xx. 19, — is the reliable, faithful, conscientious man, literally one who is firm, *i. e.* whose word and meaning is firm, so that one can rely upon it and be certain in relation to it.\* We find similar complaints of the universal prevalence of wickedness in Mic. vii. 2, Isa. lvii. 1, Jer. vii. 28, and elsewhere. They contain their own limitation. For although those who complain thus without pharisaic self-righteousness would convict themselves of being affected by the prevailing corruption, they are still, in their penitence, in their sufferings for righteousness' sake, and in their cry for help, a standing proof that humanity has not yet, without exception, become a *massa perditā*. That which the writer especially laments, is the prevailing untruthfulness. Men speak נֶשֶׁף (= נֶשֶׁף from נֶשֶׁף), desolation and emptiness under a disguise that conceals its true nature, falsehood (xli. 7), and hypocrisy (Job xxxv. 13), ἕκαστος πρὸς τὸν πλησίον αὐτοῦ (LXX., cf. Ephes. iv. 25, where the greatness of the sin finds its confirmation according to the teaching of the New Testament: οὗτι ἐσμὲν ἀλλήλων μέλη). They speak lips of smoothnesses (רִקְרִקְתָּ, plural from רִקְרִקְתָּ, *levitates*, or from רִקְרִקְתָּ, *lævia*), *i. e.* the smoothest, most deceitful language (accusative of the object as in Isa. xix. 18) with a double heart, inasmuch, namely, as the meaning they deceitfully express to others, and even to themselves, differs from the purpose they actually cherish, or even (cf. 1 Chron. xii. 33 לֵב אֶל לֵב, and James i. 8 δίσυχος, wavering) inasmuch as the purpose they now so flatteringly put forth quickly changes to the very opposite.

Vers. 4—5. In this instance the voluntative has its own proper signification: may He root out (cf. cix. 15, and the oppositive xi. 6). Flattering lips and a vaunting tongue are

\*The Aryan root *man* to remain, abide (Neo-Persic *mānden*), also takes a similar course, signifying usually "to continue in any course, wait, hope." So the old Persic *man*, Zend *upaman*, cf. μένειν with its derivatives which are applied in several ways in the New Testament to characterise πῆστις.

one, insofar as the braggart becomes a flatterer when it serves his own selfish interest.  $\text{שָׁפָּר}$  refers to lips and tongue, which are put for their possessors. The *Hiph.*  $\text{הִנְבִּיר}$  may mean either to impart strength, or to give proof of strength. The combination with  $\text{ל}$ , not  $\text{ב}$ , favours the former: we will give emphasis to our tongue (this is their self-confident declaration). Hupfeld renders it, contrary to the meaning of the *Hiph.*: over our tongue we have power, and Ewald and Olshausen, on the ground of an erroneous interpretation of Dan. ix. 27, render: we make or have a firm covenant with our tongue. They describe their lips as being their confederates ( $\text{רָאָה}$  as in 2 Kings ix. 32), and by the expression "who is lord over us" they declare themselves to be absolutely free, and exalted above all authority. If any authority were to assert itself over them, their mouth would put it down and their tongue would thrash it into submission. But Jahve, whom this making of themselves into gods challenges, will not always suffer His own people to be thus enslaved.

Vers. 6—7. In ver. 6 the psalmist hears Jahve Himself speak; and in ver. 7 he adds his Amen. The two  $\text{מָן}$  in ver. 6 denote the motive,  $\text{עָתָה}$  the decisive turning-point from forbearance to the execution of judgment, and  $\text{יֵאמֶר}$  the divine determination, which has just now made itself audible; cf. Isaiah's echo of it, Isa. xxxiii. 10. Jahve has hitherto looked on with seeming inactivity and indifference, now He will arise and place in  $\text{לְשָׁעָה}$ , *i. e.* a condition of safety (cf.  $\text{שִׁים בְּרָיִים}$ , lxi. 9), him who languishes for deliverance. It is not to be explained: him whom he, *i. e.* the boaster, blows upon, which would be expressed by  $\text{בִּזְיָתָהּ בּוֹ}$ , cf. x. 5; but, with Ewald, Hengstenberg, Olshausen, and Böttcher, according to Hab. ii. 3, where  $\text{לְיָפִיתָ לֵּךְ}$  occurs in the sense of panting after an object: him who longs for it.  $\text{יָפִיתָ}$  is, however, not a participial adjective =  $\text{יָפָח}$ , but the *fut.*, and  $\text{לְיָפִיתָ לֵּךְ}$  is therefore a relative clause occupying the place of the object, just as we find the same thing occurring in Job xxiv. 19, Isa. xli. 2, 25, and frequently. Hupfeld's rendering: "in order that he may gain breath (*respiret*)" leaves  $\text{אֲשִׁיתָ}$  without an object, and accords more with Aramaic and Arabic than with

Hebrew usage, which would express this idea by **לֹא יִתְּנוּ לוֹ קִירוֹה לֹא**.

In ver. 7 the announcement of Jahve is followed by its echo in the heart of the seer: the words **אִמְרוֹת** instead of **אִמְרוֹת** by changing the *Shedd* which closes the syllable into an audible one, as *e.g.* in **אִשְׁרֵי** of Jahve are pure words, *i. e.* intended, and to be fulfilled, absolutely as they run without any admixture whatever of untruthfulness. The poetical **אִמְרָה** (after the form **אִמְרָה**) serves pre-eminently as the designation of the divine power-words of promise. The figure, which is indicated in other instances, when God's word is said to be **צְרִיפָה** (xviii. 31, cxix. 140, Prov. xxx. 5), is here worked out: silver melted and thus purified **בְּעֵלִיל** **עַל**, **עֵלִיל** signifies either a smelting-pot from **עַל**, **עֵלִיל**, *immittere*, whence also **עַל** (Hitz.); or, what is more probable since the language has the epithets **כּוּר** and **מַצְרֶף** for this: a workshop, from **עַל**, **עֵלִיל**, *operari* (prop. to set about a thing), first that which is wrought at (after the form **מַעֲשֵׂי**, **מַעֲשֵׂי**, **מַעֲשֵׂי**), then the place where the work is carried on. From this also comes the Talm. **בְּעֵלִיל** = **בְּגֹלִי** *manifeste*, occurring in the Mishna *Rosh ha-Shana* i. 5 and elsewhere, and which in its first meaning corresponds to the French *en effet*.\* According to this, the **ל** in **לְאָרֶץ** is not the **ל** of property: in a fining-pot built into the earth, for which **לְאָרֶץ** without anything further would be an inadequate and colourless expression. But in accordance with the usual meaning of **לְאָרֶץ** as a collateral definition it is: smelted (purified) down to the earth. As Olshausen observes on this subject, "Silver that is purified in the furnace and flows down to the ground can be seen in every smelting hut; the pure liquid silver flows down out of the smelting furnace, in which the ore is piled up." For it cannot be **ל** of reference: "purified with respect to the earth", since **אָרֶץ** does not denote the earth as a material and cannot therefore mean an earthy element. We ought then to read **לְאִבְרָץ**, which would not mean "to a white brilliancy", *i. e.* to a pure bright mass (Böttch.), but "with

\* On this word with reference to this passage of the Psalm *vid.* Steinschneider's *Hebr. Bibliographie* 1861, S. 83.

respect to the *stannum*, lead\* (*vid.* on Isa. i. 25). The verb פָּרַף to strain, filter, cause to ooze through, corresponds to the German *seihen*, *seigen*, old High German *sihan*, Greek σακκῆν (σακκίζειν), to clean by passing through a cloth as a strainer, πῦ. God's word is solid silver smelted and leaving all impurity behind, and, as it were, having passed seven times through the smelting furnace, *i. e.* the purest silver, entirely purged from dross. Silver is the emblem of everything precious and pure (*vid.* Bähr, *Symbol.* i, 284); and seven is the number indicating the completion of any process (*Bibl. Psychol.* S. 57., transl. p. 71).

Vers. 8—9. The supplicatory complaint contained in the first strophe has passed into an ardent wish in the second; and now in the fourth there arises a consolatory hope based upon the divine utterance which was heard in the third strophe. The suffix *ēm* in ver. 8*a* refers to the miserable and poor; the suffix *ennu* in ver. 8*b* (him, not: us, which would be pointed הַצַּרְנִי, and more especially since it is not preceded by הַשְּׂמֵרָנִי) refers back to the man who yearns for deliverance mentioned in the divine utterance, ver. 6. The "preserving for ever" is so constant, that neither now nor at any future time will they succumb to this generation. The oppression shall not become a thorough depression, the trial shall not exceed their power of endurance. What follows in ver. 9 is a more minute description of this depraved generation. דֹּרֵךְ is the generation whole and entire bearing one general character and doing homage to the one spirit of the age (*cf. e. g.* Prov. xxx. 11—14, where the characteristics of a corrupt age are portrayed). וְיָ (always without the article, *Ew.* § 293, *a*) points to the present and the character it has assumed, which is again described here finally in a few outlines of a more general kind than in vers. 3—5. The wicked march about on every side (הִתְהַלְּקוּ) used of going about unopposed with an arrogant and vaunting mien), when (while) vileness among (ל) the children of men rises to eminence (רום) as in Prov. xi. 11, *cf.* מִשַּׁל Prov. xxix. 2), so that they come to be under its dominion. Vileness is called לֵוָה from לָל (cogn. דָּלַל) to be supple and lax, narrow, low, weak and worthless. The form is passive just as is the Talm. וְלֵוָה (from לָל = דָּלַל), and it

is the epithet applied to that which is depreciated, despised, and to be despised; here it is the opposite of the disposition and conduct of the noble man, נָרִיב, Isa. xxxii. 8, — a baseness which is utterly devoid not only of all nobler principles and motives, but also of all nobler feelings and impulses. The קָ of כָּרַם is not the expression of simultaneousness (as *e. g.* in Prov. x. 25): immediately it is exalted — for then ver. 9 would give expression to a general observation, instead of being descriptive — but כָּרַם is equivalent to בָּרַם, only it is intentionally used instead of the latter, to express a coincidence that is based upon an intimate relation of cause and effect, and is not merely accidental. The wicked are puffed up on all sides, and encompass the better disposed on every side as their enemies. Such is the state of things, and it cannot be otherwise at a time when men allow meanness to gain the ascendancy among and over them, as is the case at the present moment. Thus even at last the depressing view of the present prevails in the amidst of the confession of a more consolatory hope. The present is gloomy. But in the central hexastich the future is lighted up as a consolation against this gloominess. The Psalm is a ring and this central oracle is its jewel.

## P S A L M XIII.

SUPLIANT CRY OF ONE WHO IS UTTERLY UNDONE.

- 2 HOW long, Jahve, wilt Thou forget me,  
How long wilt Thou veil Thy face from me?!
- 3 How long shall I cherish cares in my soul,  
Sorrow in my heart by day?!
- How long shall mine enemy be exalted over me?!
- 4 Look, answer me, Jahve, my God,  
Lighten mine eyes, that I fall not asleep in death,
- 5 That mine enemy may not say: "I have prevailed against  
him",  
That mine oppressors may not rejoice, when I stumble.

6 And as for me, in Thy mercy do I trust,  
 My heart shall rejoice at Thy salvation;  
 I will sing of Jahve, because He hath dealt bountifully  
 with me.

The יָרִים of the personal cry with which David opens Ps. xiii. harmonizes with קָרַם of the general lament which he introduces into Ps. xii.; and for this reason the collector has coupled these two Psalms together. Hitzig assigns Ps. xiii. to the time when Saul posted watchers to hunt David from place to place, and when, having been long and unceasingly persecuted, David dared to cherish a hope of escaping death only by indefatigable vigilance and endurance. Perhaps this view is correct. The Psalm consists of three strophes, or if it be preferred, three groups of decreasing magnitude. A long deep sigh is followed, as from a relieved breast, by an already much more gentle and half calm prayer; and this again by the believing joy which anticipates the certainty of being answered. This song as it were casts up constantly lessening waves, until it becomes still as the sea when smooth as a mirror, and the only motion discernible at last is that of the joyous ripple of calm repose.

Vers. 2—3. The complicated question: till when, how long . . . for ever (as in lxxiv. 10, lxxix. 5, lxxxix. 47), is the expression of a complicated condition of soul, in which, as Luther briefly and forcibly describes it, amidst the feeling of anguish under divine wrath "hope itself despairs and despair nevertheless begins to hope". The self-contradiction of the question is to be explained by the conflict which is going on within between the flesh and the spirit. The dejected heart thinks: God has forgotten me for ever. But the spirit, which thrusts away this thought, changes it into a question which sets upon it the mark of a mere appearance not a reality: how long shall it seem as though Thou forgettest me for ever? It is in the nature of the divine wrath, that the feeling of it is always accompanied by an impression that it will last for ever; and consequently it becomes a foretaste of hell itself. But faith holds fast the love that



is behind the wrath; it sees in the display of anger only a self-masking of the loving countenance of the God of love, and longs for the time when this loving countenance shall be again unveiled to it. Thrice does David send forth this cry of faith out of the inmost depths of his spirit. To place or set up contrivances, plans, or proposals in his soul, viz. as to the means by which he may be able to escape from this painful condition, is equivalent to, to make the soul the place of such thoughts, or the place where such thoughts are fabricated (cf. Prov. xxvi. 24). One such *עצה* chases the other in his soul, because he recognises the vanity of one after another as soon as they spring up. With respect to the *יָמָם* which follows, we must think of these cares as taking possession of his soul in the night time; for the night leaves a man alone with his affliction and makes it doubly felt by him. It cannot be proved from Ezek. xxx. 16 (cf. Zeph. ii. 4 *בַּצְרָהִים*), that *יָמָם* like *יוֹם* (Jer. vii. 25, short for *יוֹם יוֹם*) may mean "daily" (Ew. § 313, a). *יוֹמָם* does not mean this here, but is the antithesis to *לַיְלָה* which is to be supplied in thought in ver. 3a. By night he proposes plan after plan, each one as worthless as the other; and by day, or all the day through, when he sees his distress with open eyes, sorrow (*יָגוֹן*) is in his heart, as it were, as the feeling the night leaves behind it and as the direct reflex of his helpless and hopeless condition. He is persecuted, and his foe is in the ascendant. *רוּם* is both to be exalted and to rise, raise one's self, i. e. to rise to position and arrogantly to assume dignity to one's self (*sich brüsten*). The strophe closes with '*ad-āns* which is used for the fourth time.

Vers. 4—5. In contrast to God's seeming to have forgotten him and to wish neither to see nor know anything of his need, he prays: *רַב־מַחְסָה* (cf. Isa. lxiii. 15). In contrast to his being in perplexity what course to take and unable to help himself, he prays: *עֲנֵנִי*, answer me, who cry for help, viz. by the fulfilment of my prayer as a real, actual answer. In contrast to the triumphing of his foe: *רַחֲמֵי עֵינַי*, in order that the triumph of his enemy may not be made complete by his dying. To lighten the eyes that are dimmed with sorrow and ready to break, is equivalent to, to impart new life (Ezra ix. 8), which is reflected in the fresh clear

brightness of the eye (1 Sam. xiv. 27, 29). The lightening light, to which *הַאֵר* points, is the light of love beaming from the divine countenance, xxxi. 17. Light, love, and life are closely allied notions in the Scriptures. He, upon whom God looks down in love, continues in life, new powers of life are imparted to him, it is not his lot to sleep the death, *i. e.* the sleep of death, Jer. li. 39, 57, cf. Ps. lxxvi. 6. *רָמַח* is the accusative of effect or sequence: to sleep so that the sleep becomes death (LXX. *εἰς θάνατον*), Ew. § 281, *e.* Such is the light of life for which he prays, in order that his foe may not be able at last to say *יִלְחָח* (with accusative object, as in Jer. xxxviii. 5) — *יִלְחָחֵי לִי*, cxxix. 2, Gen. xxxii. 26, I am able for him, a match for him, I am superior to him, have gained the mastery over him. *בִּי*, on account of the future which follows, had better be taken as temporal (*quum*) than as expressing the reason (*quod*), cf. *בְּמַטְ רַגְלֵי*, xxxviii. 17.

Ver. 6. Three lines of joyous anticipation now follow the five of lament and four of prayer. By *אֶנְכִּי* he sets himself in opposition to his foes. The latter desire his death, but he trusts in the mercy of God, who will turn and terminate his affliction. *בְּצִמְחָה* denotes faith as clinging fast to God, just as *בְּחֶסֶד* denotes it as confidence which hides itself in Him. The voluntative *יִגַּל* pre-supposes the sure realisation of the hope. The perfect in ver. 6c is to be properly understood thus: the celebration follows the fact that inspires him to song. *עַל* *לַעֲשׂוֹת טוֹב* to do good to any one, as in cxvi. 7, cxix. 17, cf. the radically cognate (*עַל*) *לַעֲשׂוֹת* lvii. 3. With the two iambs *gamal'aldj* the song sinks to rest. In the storm-tossed soul of the suppliant all has now become calm. Though it rage without as much now as ever — peace reigns in the depth of his heart.

## PSALM XIV.

### THE PREVAILING CORRUPTION AND THE REDEMPTION DESIRED

- 1 THE fool hath said in his heart: "There is no God";  
 Corrupt, abominable are their doings,  
 There is none that doeth good.

- 2 Jahve looketh down from heaven upon the children of  
men  
To see if there be any that have understanding,  
If any that seek after God.
- 3 They are all fallen away, altogether they are corrupt,  
There is none that doeth good,  
Not even one.
- 4 "Are they so utterly devoid of understanding, all the  
workers of iniquity,  
Who eating up my people, eat up bread,  
They call not on Jahve?"
- 5 Then were they in great fear,  
For God is in the righteous generation.
- 6 Would ye bring to shame the counsel of the afflicted,  
For Jahve is indeed his refuge!
- 7 Oh that the salvation of Israel were come out of Zion!  
When Jahve turneth the captivity of His people,  
Jacob shall rejoice, Israel shall be glad.

Just as the general lamentation of Ps. xii. assumes a personal character in Ps. xiii., so in Ps. xiv. it becomes again general; and the personal desire  $\text{יְהוָה לִי}$ , xiii. 6, so full of hope, corresponds to  $\text{יְהוָה עִמָּךְ}$ , which is extended to the whole people of God in xiv. 7. Moreover, Ps. xiv., as being a gloomy picture of the times in which the dawn of the divine day is discernible in the background, is more closely allied to Ps. xii. than to Ps. xiii., although this latter is not inserted between them without some recognised reason. In the reprobation of the moral and religious character of the men of the age, which Ps. xiv. has in common with Ps. xii., we at once have a confirmation of the  $\text{לְרוּךְ}$ . But xiv. 7 does not necessitate our coming down to the time of the Exile.

In Ps. liii. we find this Psalm which is Jehovic, occurring again as Elohimic. The position of Ps. xiv. in the primary collection favours the presumption, that it is the earlier and more original composition. And since this presumption will bear the test of a critical comparison of

the two Psalms, we may leave the treatment of Ps. liii. to its proper place, without bringing it forward here. It is not as though Ps. xiv. were intact. It is marked out as seven three-line verses, but vers. 5 and 6, which ought to be the fifth and sixth three lines, are only two; and the original form appears to be destroyed by some deficiency. The difficulty is got over in Ps. liii., by making the two two-line verses into one three-line verse, so that it consists only of six three-line verses. And in that Psalm the announcement of judgment is applied to foreign enemies, a circumstance which has influenced some critics and led them astray in the interpretation of Ps. xiv.

Ver. 1. The perfect אָמַר, as in i. 1, x. 3, is the so-called abstract present (Ges. § 126, 3), expressing a fact of universal experience, inferred from a number of single instances. The Old Testament language is unusually rich in epithets for the unwise. The simple, פְּתוּי, and the silly, בְּבִסִּיל, for the lowest branches of this scale; the fool, אָוִיל, and the madman, הוֹלֵל, the uppermost. In the middle comes the notion of the simpleton or maniac, נָבֵל, — a word from the verbal stem נָבַל which, according as that which forms the centre of the group of consonants lies either in נב (*Genesis* S. 636), or in בל (comp. אַבַּל, אֵוִל, אַמַּל, אַמַּל), signifies either to be extended, to relax, to become frail, to wither, or to be prominent, *eminere*, Arab. *nabula*; so that consequently נָבַל means the relaxed, powerless, expressed in New Testament language: ἀσθενῶν αὐτὸ ἔχοντα. Thus Isaiah (ch. xxxii. 6) describes the נָבֵל: "a simpleton speaks simpleness and his heart does godless things, to practice tricks and to say foolish things against Jahve, to leave the soul of the hungry empty, and to refuse drink to the thirsty." Accordingly נָבַל is the synonym of לָצֵץ the scoffer (*vid.* the definition in *Prov.* xxi. 24). A free spirit of this class is reckoned according to the Scriptures among the empty, hollow, and devoid of mind. The thought, אֵין אֱלֹהִים, which is the root of the thought and action of such a man, is the climax of imbecility. It is not merely practical atheism, that is intended by this maxim of the נָבֵל. The heart according to Scripture language is not only the seat of volition, but also of thought. The נָבַל is

not content with acting as though there were no God, but directly denies that there is a God, *i. e.* a personal God. The psalmist makes this prominent as the very extreme and depth of human depravity, that there can be among men those who deny the existence of a God. The subject of what follows are, then, not these atheists but men in general, among whom such characters are to be found: they make the mode of action, (their) doings, corrupt, they make it abominable. עָלִילָהּ, a poetical brevity of expression for עָלִילוּתָהּ, belongs to both verbs, which have *Tarcha* and *Mercha* (the two usual conjunctives of *Mugrash*) in correct texts; and is in fact not used as an adverbial accusative (Hengstenberg and others), but as an object, since הִשְׁחִיתָהּ is just the word that is generally used in this combination with עָלִילָהּ Zeph. iii. 7 or, what is the same thing, דָּרַךְ Gen. vi. 12; and הִתְעַיֵּב (cf. 1 Kings xxi. 26) is only added to give a superlative intensity to the expression. The negative: "there is none that doeth good" is just as unrestricted as in xii. 2. But further on the psalmist distinguishes between a דוֹר צָרִיק, which experiences this corruption in the form of persecution, and the corrupt mass of mankind. He means what he says of mankind as *κόσμος*, in which, at first the few rescued by grace from the mass of corruption are lost sight of by him, just as in the words of God, Gen. vi. 5, 12. Since it is only grace that frees any from the general corruption, it may also be said, that men are described just as they are by nature; although, be it admitted, it is not hereditary sin but actual sin, which springs up from it, and grows apace if grace do not interpose, that is here spoken of.

Ver. 2. The second tristich appeals to the infallible decision of God Himself. The verb הִשְׁקִיף means to look forth, by bending one's self forward. It is the proper word for looking out of a window, 2 Kings ix. 30 (cf. *Niph.* Judges v. 28, and frequently), and for God's looking down from heaven upon the earth, cii. 20, and frequently; and it is cognate and synonymous with הִשְׁגִּיחַ xxxiii. 13, 14; cf., moreover, Cant. ii. 9. The *perf.* is used in the sense of the perfect only insofar as the divine survey is antecedent to its result as given in ver. 3. Just as הִשְׁחִיתוּהוּ reminds one of the history of the Flood, so does לְרִאשֹׁתָהּ of the history of the

building of the tower of Babel, Gen. xi. 5, cf. xviii. 21. God's judgment rests upon a knowledge of the matter of fact, which is represented in such passages after the manner of men. God's all-seeing, all-piercing eyes scrutinise the whole human race. Is there one who shews discernment in thought and act, one to whom fellowship with God is the highest good, and consequently that after which he strives? — this is God's question, and He delights in such persons, and certainly none such would escape His longing search. On  $\text{הִיָּלֵךְ-טָא, τὸν θεόν, vid., Ges. § 117. 2.}$

Ver. 3. The third tristich bewails the condition in which He finds humanity. The universality of corruption is expressed in as strong terms as possible.  $\text{לְכֹל} they all (lit. the totality); וְיָחַד with one another (lit. in its or their unions, i. e., universi); וְאֶחָד־מִן אֲנִי not a single one who might form an exception. רָחַץ (probably not 3 *præt.* but *partic.*, which passes at once into the finite verb) signifies to depart, viz. from the ways of God, therefore to fall away (*ἀποστάτης*).  $\text{מִן הַלֵּחַ, as in Job xv. 16, denotes the moral corruptness as a becoming sour, putrefaction, and suppuration. Instead of וְאֶחָד־מִן אֲנִי, the LXX. translates οὐκ ἔστιν ἕως ἑνός (as though it were וְאֶחָד־עַד, which is the more familiar form of expression). Paul quotes the first three verses of this Psalm (Rom. iii. 10—12) in order to shew how the assertion, that Jews and heathen all are included under sin, is in accordance with the teaching of Scripture. What the psalmist says, applies primarily to Israel, his immediate neighbours, but at the same time to the heathen, as is self-evident. What is lamented is neither the pseudo-Israelitish corruption in particular, nor that of the heathen, but the universal corruption of man which prevails not less in Israel than in the heathen world. The citations of the apostle which follow his quotation of the Psalm, from τάφος ἀνεφγμένοσ to ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν were early incorporated in the Psalm in the Κοινή of the LXX. They appear as an integral part of it in the Cod. Alex., in the Greco-Latin Psalterium Veronense, and in the Syriac Psalterium Mediolanense. They are also found in Apollinarius' paraphrase of the Psalms as a later interpolation; the Cod. Vat. has them in the margin; and the words σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν have found admit-$$

tance in the translation, which is more Rabbinical than Old Hebrew, **מִלְּרַע וְיִפְנֹעַ רַע בְּדַרְכֵיהֶם**, even in a Hebrew codex (Kennicott 649). Origen rightly excluded this apostolic Mosaic work of Old Testament testimonies from his text of the Psalm; and the true representation of the matter is to be found in Jerome, in the preface to the xvi. book of his commentary on Isaiah.\*

Ver. 4. Thus utterly cheerless is the issue of the divine scrutiny. It ought at least to have been different in Israel, the nation of the positive revelation. But even there wickedness prevails and makes God's purpose of mercy of none effect. The divine outburst of indignation which the psalmist hears here, is applicable to the sinners in Israel. Also in Isa. iii. 13 — 15 the Judge of the world addresses Himself to the heads of Israel in particular. This one feature of the Psalm before us is raised to the consistency of a special prophetic picture in the Psalm of Asaph, lxxii. That which is here clothed in the form of a question, **הֲלֹא יִרְעִי**, is reversed into an assertion in ver. 5 of that Psalm. It is not to be translated: will they not have to feel (which ought to be **יִרְעִי**); but also not as Hupfeld renders it: have they not experienced. "Not to know" is intended to be used as absolutely in the signification *non sapere*, and consequently *insipientem esse*, as it is in lxxxii. 5, lxxxiii. 22, xcii. 7, Isa. xlv. 18, cf. 9, xlv. 20, and frequently. The perfect is to be judged after the analogy of *novisse* (Ges. § 126, 3), therefore it is to be rendered: have they attained to no knowledge, are they devoid of all knowledge, and therefore like the brutes, yea, according to Isa. i. 2, 3 even worse than the brutes, all the workers of iniquity? The two clauses which follow are, logically at least, attributive clauses. The subordination of **אֲכָלוּ לֶחֶם** to the participle as a circumstantial clause in the sense of **כֹּאֲכָלוּ לֶחֶם** is syntactically inadmissible; neither can **אֲכָלוּ לֶחֶם**, with Hupfeld, be understood of a brutish and secure passing away of life; for, as Olshausen, rightly observes **אֲכָלוּ לֶחֶם** does not signify to feast and carouse, but simply to eat, take a meal. Hengstenberg correctly translates it

\* Cf. Plüschke's Monograph on the Milanese *Psalterium Syriacum*, 1835, p. 28—39.

„who eating my people, eat bread”, *i. e.* who think that they are not doing anything more sinful, — indeed rather what is justifiable, irreproachable and lawful to them, — than when they are eating bread; cf. the further carrying out of this thought in Mic. iii. 1—3 (especially ver. 3 *extr.*: “just as in the pot and as flesh within the caldron.”). Instead of **וְלֹא יִקְרָא** Jeremiah says in ch. x. 21 (cf., however, x. 25): **וְלֹא יִדְשָׁו**. The meaning is like that in Hos. vii. 7. They do not pray as it becomes man who is endowed with mind, therefore they are like cattle, and act like beasts of prey.

Ver. 5. When Jahve thus bursts forth in scorn His word, which never fails in its working, smites down these brutish men, who are without knowledge and conscience. The local demonstrative **שָׁם** is used as temporal in this passage just as in lxvi, 6, Hos. ii. 17, Zeph. i. 14, Job xxiii. 7, xxxv. 12, and is joined with the perfect of certainty, as in xxxvi. 13, where it has not so much a temporal as a local sense. It does not mean “there = at a future time”, as pointing into the indefinite future, but “there = then”, when God shall thus speak to them in His anger. Intensity is here given to the verb **פָּקַד** by the addition of a substantival object of the same root, just as is frequently the case in the more elevated style, *e. g.* Hab. iii. 9; and as is done in other cases by the addition of the adverbial infinitive. Then, when God’s long-suffering changes into wrath, terror at His judgment seizes them and they tremble through and through. This judgment of wrath, however, is on the other hand a revelation of love. Jahve avenges and thus delivers those whom He calls **עַמִּי** (My people); and who are here called **דֹּר צְדִיקִים**, the generation of the righteous, in opposition to the corrupted humanity of the time (xii. 8), as being conformed to the will of God and held together by a superior spirit to the prevailing spirit of the age. They are so called inasmuch as **דֹּר** passes over from the signification *generatio* to that of *genus hominum* here and also elsewhere, when it is not merely a temporal, but a moral notion; cf. xxiv. 6, lxxiii. 15, cxii. 2, where it uniformly denotes the whole of the children of God who are in bondage in the world and longing for deliverance, not Israel collectively in antithesis to the Scythians and the heathen in general (Hitzig).



Ver. 6. The psalmist himself meets the oppressed full of joyous confidence, by reason of the self-manifestation of God in judgment, of which he is now become so confident and which so fills him with comfort. Instead of the sixth tristich, which we expected, we have another distich. The *Hiph.* **הִבִּיֵּשׁ** with a personal object signifies: to put any one to shame, *i. e.* to bring it about that any one must be ashamed, *e. g.* xlv. 8 (cf. liii. 6, where the accusative of the person has to be supplied), or absolutely: to act shamefully, as in the phrase used in Proverbs, **בֶּן מִיָּשׁ** (a prodigal son). It appears only here with a neuter accusative of the object, not in the signification to defame (Hitz.), — a meaning it never has (not even in Prov. xiii. 5, where it is blended with **הִבְזִיז** to make stinking, *i. e.* a reproach, Gen. xxxiv. 30), — but to confound, put to shame = to frustrate (Hupf.), which is at once the most natural meaning in connection with **עָצָה**. But it is not to be rendered: ye put to shame, because . . ., for to what purpose is this statement with this inapplicable reason in support of it? The *fut.* **הִבִּיֵּשׁ** is used with a like shade of meaning as in Lev. xix. 17, and the imperative elsewhere; and **כִּי** gives the reason for the tacitly implied clause, or if a line is really lost from the strophe, the lost clause (cf. Isa. viii. 9 sq.): ye will not accomplish it. **עָצָה** is whatsoever the pious man, who as such suffers reproach, plans to do for the glory of his God, or even in accordance with the will of his God. All this the children of the world, who are in possession of worldly power, seek to frustrate; but viewed in the light of the final decision their attempt is futile: Jahve is his refuge, or, literally the place whither he flees to hide himself and finds a hiding or concealment (**צִלָּהּ**, **סִתְרָהּ**, Arabic also **ذَرَى**). **מִצְפֵּיהָ** has an orthophonic *Dag.*, which obviates the necessity for the reading **מִצְפֵּיהָ** (cf. **הַעֲלִים** x. 1, **מִצְפֵּי** xxxiv. 1, **לְאַחַר** cv. 22, and similar instances).

Ver. 7. This tristich sounds like a liturgical addition belonging to the time of the Exile, unless one is disposed to assign the whole Psalm to this period on account of it. For elsewhere in a similar connection, as *e. g.* in Ps. cxxvi., **שָׁבוּת שְׁבוּת** means to turn the captivity, or to bring back the

captives. שׁוֹב has here, — as in cxxvi. 4, Nah. ii. 3 (followed by אָוֶן), cf. Ezek xlvi. 7, the *Kal* being preferred to the *Hiph.* הִשְׁבִּיחַ (Jer. xxxii. 44, xxxiii. 11) in favour of the alliteration with שְׁבוּתָא (from שָׁבַח to make any one a prisoner of war), — a transitive signification, which Hengstenberg (who interprets it: to turn back, to turn to the captivity, of God's merciful visitation), vainly hesitates to admit. But Isa. lxi. 6, for instance, shews that the exiles also never looked for redemption anywhere but from Zion. Not as though they had thought, that Jahve still dwelt among the ruins of His habitation, which indeed on the contrary was become a ruin because He had forsaken it (as we read in Ezekiel); but the moment of His return to His people is also the moment when He entered again upon the occupation of His sanctuary, and His sanctuary, again appropriated by Jahve even before it was actually reared, is the spot whence issues the kindling of the divine judgment on the enemies of Israel, as well as the spot whence issues the brightness of the reverse side of this judgment, viz. the final deliverance, hence even during the Exile, Jerusalem is the point (the *kibla*) whither the eye of the praying captive was directed, Dan. vi. 11. There would therefore be nothing strange if a psalm-writer belonging to the Exile should express his longing for deliverance in these words: who gives = oh that one would give = oh that the salvation of Israel were come out of Zion! But since שׁוֹב שְׁבוּתָא also signifies metaphorically to turn misfortune, as in Job xlii. 10, Ezek. xvi. 53 (perhaps also in Ps. lxxxv. 2, cf. ver. 5), inasmuch as the idea of שְׁבוּתָא has been generalised exactly like the German "*Elend*", exile (Old High German *elenti* = sojourn in another country, banishment, homelessness), therefore the inscribed לָרוּךְ cannot be called in question from this quarter. Even Hitzig renders: "if Jahve would but turn the misfortune of His people", regarding this Psalm as composed by Jeremiah during the time the Scythians were in the land. If this rendering is possible, and that it is is undeniable, then we retain the inscription לָרוּךְ. And we do so the more readily, as Jeremiah's supposed authorship rests upon a non-recognition of his reproductive character, and the history of the

prophet's times makes no allusion to any incursion by the Scythians.

The condition of the true people of God in the time of Absalom was really a **שְׁבוּיָהוּ** in more than a figurative sense. But we require no such comparison with cotemporary history, since in these closing words we have only the gathering up into a brief form of the view which prevails in other parts of the Psalm, viz. that the "righteous generation" in the midst of the world, and even of the so-called Israel, finds itself in a state of oppression, imprisonment, and bondage. If God will turn this condition of His people, who are His people indeed and of a truth, then shall Jacob rejoice and Israel be glad. It is the grateful duty of the redeemed to rejoice. — And how could they do otherwise!

## PSALM XV.

### THE CONDITIONS OF ACCESS TO GOD.

- 1 JAHVE, who may sojourn in Thy tabernacle,  
Who may dwell on Thy holy mountain?
- 2 He that walketh uprightly, and worketh righteousness,  
And speaketh truth in his heart.
- 3 That taketh not slander upon his tongue,  
Nor doeth evil to his companion,  
Nor bringeth a reproach upon his neighbour;
- 4 That is displeasing in his own eyes, to be despised,  
But those who fear Jahve he honoureth;  
He sweareth to [his own] hurt — he changeth not.
- 5 He putteth not out his money to usury,  
And taketh not a bribe against the innocent —  
He that doeth these things shall never be moved.

The preceding Psalm distinguished **דָּוִד צַדִּיק**, a righteous generation, from the mass of the universal corruption, and closed with a longing for the salvation out of Zion. Ps. xv. answers the question: who belongs to this **דָּוִד צַדִּיק**, and whom

shall the future salvation avail? Ps. xxiv., composed in connection with the removal of the Ark to Zion, is very similar. The state of mind expressed in this Psalm exactly corresponds to the unhypocritical piety and genuine lowliness which were manifest in David in their most beautiful light on that occasion; cf. ver. 4*b* with 2 Sam. vi. 19; ver. 4*a* with 2 Sam. vi. 21 sq. The fact, however, that Zion (Moriah) is called simply הַר הַקֹּדֶשׁ in ver. 1, rather favours the time of the Absolomic exile, when David was cut off from the sanctuary of his God, whilst it was in the possession of men the very opposite of those described in this Psalm (*vid.* iv. 6). Nothing can be maintained with any certainty except that the Psalm assumes the elevation of Zion to the special designation of "the holy mountain" and the removal of the Ark to the אֹהֶל erected there (2 Sam. vi. 17). Isa. xxxiii. 13—16 is a fine variation of this Psalm.

Vers. 1—2. That which is expanded in the tristichic portion of the Psalm, is all contained in this distichic portion *in nuce*. The address to God is not merely a favourite form (Hupfeld), but the question is really, as its words imply, directed to God. The answer, however, is not therefore to be taken as a direct answer from God, as it might be in a prophetic connection: the psalmist addresses himself to God in prayer, he as it were reads the heart of God, and answers to himself the question just asked, in accordance with the mind of God. נָרַךְ and שָׁכַן which are usually distinguished from each other like κατοικεῖν and κατοικεῖν in Hellenistic Greek, are alike in meaning in this instance. It is not a merely temporary נָרַךְ (lxi. 5), but for ever, that is intended. The only difference between the two interchangeable notions is this, the one denotes the finding of an abiding place of rest starting from the idea of a wandering life, the other the possession of an abiding place of rest starting from the idea of settled family life.\* The holy

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\* In the Arabic **جام الله** is "one under the protection of God, dwelling as it were in the fortress of God." *vid.* Fleischer's Samaschari, S. 1, Anm. 1.

tabernacle and the holy mountain are here thought of in their spiritual character as the places of the divine presence and of the church of God assembled round the symbol of it; and accordingly the sojourning and dwelling there is not to be understood literally, but in a spiritual sense. This spiritual depth of view, first of all with local limitations, is also to be found in xxvii. 4, 5, lxi. 5. This is present even where the idea of earnestness and regularity in attending the sanctuary rises in intensity to that of constantly dwelling therein, lxxv. 5, lxxxiv. 4—5; while elsewhere, as in xxiv. 3, the outward materiality of the Old Testament is not exceeded. Thus we see the idea of the sanctuary at one time contracting itself within the Old Testament limits, and at another expanding more in accordance with the spirit of the New Testament; since in this matter, as in the matter of sacrifice, the spirit of the New Testament already shews signs of life, and works powerfully through its cosmical veil, without that veil being as yet rent. The answer to the question, so like the spirit of the New Testament in its intention, is also itself no less New Testament in its character: Not every one who saith Lord, Lord, but they who do the will of God, shall enjoy the rights of friendship with Him. But His will concerns the very substance of the Law, viz. our duties towards all men, and the inward state of the heart towards God.

In the expression הוֹלֵךְ הַמֵּיִם (here and in Prov. xxviii. 18), הַמֵּיִם is either a closer definition of the subject: one walking as an upright man, like הוֹלֵךְ רַבִּיל one going about as a slanderer, cf. הַיֹּשֵׁר הוֹלֵךְ Mic. ii. 7 "the upright as one walking"; or it is an accusative of the object, as in הוֹלֵךְ צְדָקוֹת Isa. xxxiii. 15: one who walks uprightness, *i. e.* one who makes uprightness his way, his mode of action; since הַמֵּיִם may mean *integrum* = *integritas*, and this is strongly favoured by הוֹלְכִים בְּהַמֵּיִם, which is used interchangeably with it in Ps. lxxxiv. 12 (those who walk in uprightness). Instead of הוֹלֵךְ צְדָקָה we have the poetical form of expression פָּעַל צְדָקָה. The characterising of the outward walk and action is followed in ver. 2b by the characterising of the inward nature: speaking truth in his heart, not: with his heart (not merely

with his mouth); for in the phrase אָמַר בְּלִבִּי, אֵין is always the *Beth* of the place, not of the instrument — the meaning therefore is: it is not falsehood and deceit that he thinks and plans inwardly, but truth (Hitz.). We have three characteristics here: a spotless walk, conduct ordered according to God's will, and a truth-loving mode of thought.

Vers. 3—5. The distich which contains the question and that containing the general answer are now followed by three tristichs, which work the answer out in detail. The description is continued in independent clauses, which, however, have logically the value of relative clauses. The *perff.* have the signification of abstract presents, for they are the expression of tried qualities, of the habitual mode of action, of that which the man, who is the subject of the question, never did and what consequently it is not his wont to do. רָגַל means to go about, whether in order to spie out (which is its usual meaning), or to gossip and slander (here, and the *Piel* in 2 Sam. xix. 28; cf. רָכַל, רָכַל). Instead of בְּלִשְׁנוֹ we have עַל־לִשְׁנוֹ (with *Dag.* in the second ל, in order that it may be read with emphasis and not slurred over\*), because a word lies upon the tongue ere it is uttered, the speaker brings it up as it were from within on to his tongue or lips, xvi. 4, 1. 16, Ezek. xxxvi. 3. The assonance of לַרְעוּדֵי רָעָה is well conceived. To do evil to him who is bound to us by the ties of kindred and friendship, is a sin which will bring its own punishment. קָרוֹב is also the parallel word to רָע in Exod. xxxii. 27. Both are here intended to refer not merely to persons of the same nation; for whatever is sinful in itself and under any circumstances whatever, is also sinful in relation to every man according to the morality of the Old Testament. The assertion of Hupfeld and others that נָשָׂא in conjunction with הִרְפָּה means *efferre* = *effari*, is opposed by its combination with עַל and its use elsewhere in the phrase נָשָׂא הִרְפָּה "to bear reproach" (lxi. 8). It means (since נָשָׂא is just as much *tollere* as *ferre*) to bring reproach on any one, or load any one with reproach. Re-

\* *vid.* the rule for this orthophonic *Dag.* in the *Luther. Zeitschrift*, 1863, S. 413.

proach is a burden which is more easily put on than cast off; *audacter calumniare, semper aliquid hæret.*

In ver. 4a the interpretation "he is little in his own eyes, despised," of which Hupfeld, rejecting it, says that Hitzig has picked it up out of the dust, is to be retained. Even the Targ., Saad., Aben-Ezra, Kimchi, Urbino (in his Grammar, אהל מועד) take נבזה בעיניו together, even though explaining it differently, and it is accordingly accented by Baer נְבוֹזָה בְּעֵינָיו וְנִמְאָם (Mahpach, Asla Legarme, Rebia magnum).<sup>\*</sup> God exalts him who is קָמָן בְּעֵינָיו, 1 Sam. xv. 17. David, when he brought up the ark of his God, could not sufficiently degrade himself (נָקַל), and appeared אֶפְסַל בְּעֵינָיו, 2 Sam. vi. 22. This lowliness, which David also confesses in Ps. cxxxi., is noted here and throughout the whole of the Old Testament, e. g., Isa. lvii. 15, as a condition of being well-pleasing before God; just as it is in reality the chief of all virtues. On the other hand, it is mostly translated either, according to the usual accentuation, with which the Beth of בעיניו is dageshed: the reprobate is despised in his eyes (Rashi, Hupf.), or in accordance with the above accentuation: despised in his eyes is the reprobate (Maurer, Hengst., Olsh., Luzzatto); but this would say but little, and be badly expressed. For the placing together of two participles without an article, and moreover of similar meaning, with the design of the one being taken as subject and the other as predicate, is to be repudiated simply on the ground of style; and the difference among expositors shews how equivocal the expression is.

On the other hand, when we translate it: "despicable is he in his own eyes, worthy to be despised" (Ges. § 134, 1), we can appeal to xiv. 1, where הַשְׁחִירוֹ is intensified just in the same way by הַתְּעִיבוֹ, as נְבוֹזָה is here by נִמְאָם; cf. also Gen. xxx. 31, Job xxxi. 23, Isa. xliii. 4. The antithesis of

<sup>\*</sup> The usual accentuation נְבוֹזָה וְבְעֵינָיו נִמְאָם forcibly separates בעיניו from נבזה to which according to its position it belongs. And Heidenheim's accentuation נְבוֹזָה בְּעֵינָיו נִמְאָם is to be rejected on accentuological grounds, because of two like distinctives the second has always a less distinctive value than the first. We are consequently only left to the one given above. The MSS. vary.

ver. 4b to ver. 4a is also thus fully met: he himself seems to himself unworthy of any respect, whereas he constantly shews respect to others; and the standard by which he judges is the fear of God. His own fear of Jahve is manifest from the self-denying strictness with which he performs his vows. This sense of  $\text{לְרַע לְרַע}$  is entirely misapprehended when it is rendered: he swears to his neighbour (רַע = רַע), which ought to be לְרַעֵה, or: he swears to the wicked (and keeps to what he has thus solemnly promised), which ought to be לְרַע; for to what purpose would be the omission of the elision of the article, which is extremely rarely (xxxvi. 6) not attended to in the classic style of the period before the Exile? The words have reference to Lev. v. 4: if any one swear, thoughtlessly pronouncing  $\text{לְרַע אִו לְרַעֵב}$ , to do evil or to do good, etc. The subject spoken of is oaths which are forgotten, and the forgetting of which must be atoned for by an *asham*, whether the nature of the oath be something unpleasant and injurious, or agreeable and profitable, to the person making the vow. The retrospective reference of  $\text{לְרַע}$  to the subject is self-evident; for to injure another is indeed a sin, the vowing and performance of which, not its omission, would require to be expiated. On  $\text{לְרַע} = \text{לְרַעֵב}$  *vid.* Ges. § 67, rem. 6. The hypothetical antecedent (*cf.* *e. g.*, 2 Kings v. 13) is followed by  $\text{לֹא יִמַר}$  as an apodosis. The verb  $\text{יִמַר}$  is native to the law of vows, which, if any one has vowed an animal in sacrifice, forbids both changing it for its money value ( $\text{הַחֲלִיף}$ ) and exchanging it for another, be it  $\text{טֹב בָּרֶע אִו־רַע בְּטֹב}$ , Lev. xxvii. 10, 33. The psalmist of course does not use these words in the technical sense in which they are used in the Law. Swearing includes making a vow, and  $\text{לֹא יִמַר}$  disavows not merely any exchanging of that which was solemnly promised, but also any alteration of that which was sworn: he does not misuse the name of God in anywise,  $\text{לֹא יִשָּׂא}$ .

In ver. 5a the psalmist also has a passage of the Tôrâ before his mind, *viz.* Lev. xxv. 37, *cf.* Exod. xxii. 24, Deut. xxiii. 20, Ezek. xviii. 8.  $\text{נָתַן בְּנִשְׁךְ}$  signifies to give a thing away in order to take usury ( $\text{נִשְׁךְ}$  from  $\text{נָשָׂה}$  to bite,  $\delta\acute{\alpha}\chi\upsilon\epsilon\upsilon$ ) for it. The receiver or demander of interest is  $\text{מִנִּשְׁךְ}$ , the



one who pays interest נָשַׁךְ, the interest itself לְשֹׁךְ. The trait of character described in ver. 5*b* also recalls the language of the Mosaic law: שָׁרֵךְ לֹא לֵקַח, the prohibition Exod. xxiii. 8, Deut. xvi. 19; and עַל-נַפְקֵי, the curse Deut. xxvii. 25: on account of the innocent, *i. e.* against him, to condemn him. Whether it be as a loan or as a gift, he gives without conditions, and if he attain the dignity of a judge he is proof against bribery, especially with reference to the destruction of the innocent. And now instead of closing in conformity with the description of character already given: such a man shall dwell, etc., the concluding sentence takes a different form, moulded in accordance with the spiritual meaning of the opening question: he who doeth these things shall never be moved (עָמַד *fut. Niph.*), he stands fast, being upheld by Jahve, hidden in His fellowship; nothing from without, no misfortune, can cause his overthrow.

## PSALM XVI.

REFUGE IN GOD, THE HIGHEST GOOD, IN THE PRESENCE  
OF DISTRESS AND OF DEATH.

- 1 PRESERVE me, O God, for in Thee do I hide myself
- 2 I say unto Jahve: "Thou art my Lord,  
Besides Thee I have no good",
- 3 And to the saints who are in the earth:  
"These are the excellent, in whom is all my delight".
- 4 Their sorrows shall be multiplied who have bartered  
for an idol —  
I will not pour out their drink-offerings of blood,  
Nor take their names upon my lips.
- 5 Jahve is the portion of my land and of my cup,  
Thou makest my lot illustrious.
- 6 The lines have fallen unto me in pleasant places,  
Yea, the heritage appears fair to me.
- 7 I will bless Jahve, who hath given me counsel;  
In the night-seasons also my reins instruct me.

- 8 I have set Jahve always before me,  
For He is at my right hand — therefore I shall not  
be moved.
- 9 Therefore my heart is glad, and my glory exulteth,  
My flesh also shall dwell free of care.
- 10 For Thou wilt not abandon my soul to Hades,  
Nor give up Thy Holy One to see the pit;
- 11 Thou wilt make me know the path of life —  
Fulness of joy is in Thy countenance,  
Pleasures are in Thy right hand for evermore.

The preceding Psalm closed with the words לֹא יָנֹחַ; this word of promise is repeated in xvi. 8 as an utterance of faith in the mouth of David. We are here confronted by a pattern of the unchangeable believing confidence of a friend of God; for the writer of Ps. xvi. is in danger of death, as is to be inferred from the prayer expressed in ver. 1 and the expectation in ver. 10. But there is no trace of anything like bitter complaint, gloomy conflict, or hard struggle: the cry for help is immediately swallowed up by an overpowering and blessed consciousness and a bright hope. There reigns in the whole Psalm, a settled calm, an inward joy, and a joyous confidence, which is certain that everything that it can desire for the present and for the future it possesses in its God.

The Psalm is inscribed לְדָוִד; and Hitzig also confesses that "David may be inferred from its language". Whatever can mark a Psalm as Davidic we find combined in this Psalm: thoughts crowding together in compressed language, which becomes in ver. 4 bold even to harshness, but then becomes clear and moves more rapidly; an antiquated, peculiar, and highly poetic impress (יְהוָה אֱלֹהֵי, *my Lord*, מִנְחָה, נְחֻלָּה, שָׁפָר, וְצִדְקָה); and a well-devised grouping of the strophes. In addition to all these, there are manifold points of contact with indisputably genuine Davidic Psalms (comp. *e. g.*, ver. 5 with xi. 6; ver. 10 with iv. 4; ver. 11 with xvii. 15), and with indisputably ancient portions of the Pentateuch (Exod. xxiii. 13, xix. 6, Gen. xlix. 6). Scarcely any other Psalm shews so clearly as this, what deep roots psalm-poetry

has struck into the Tôra, both as it regards the matter and the language. Concerning the circumstances of its composition, *vid.* on Ps. xxx.

The superscription **וְיִלְךְ עַד־מָוֶת**, Ps. xvi. has in common with Ps. lvi.—lx. After the analogy of the other superscriptions, it must have a technical meaning. This at once militates against Hitzig's explanation, that it is a poem hitherto unknown, an *ἀνέκδοτον*, according to the Arabic *mâktum*, hidden, secret, just as also against the meaning *κειμήλιον*, which says nothing further to help us. The LXX. translates it *στυλογραφία* (*εἰς στυλογραφίαν*), instead of which the Old Latin version has *tituli inscriptio* (Hesychius *τίτλος· πτυχίον ἐπίγραμμα ἔχον*). That this translation accords with the tradition is shewn by that of the Targum **אֲרִיזָה יְרֵאָה לְיִשְׂרָאֵל** *sculptura recta* (not *erecta* as Hupfeld renders it). Both versions give the verb the meaning **כָּתַב** *insculpere*, which is supported both by a comparison with **כָּתַב**, cogn. **רָצַב**, **עָצַב**, and by **חָתַם** *imprimere* (*sigillum*). Moreover, the sin of Israel is called **נִכְחַם** in Jer. ii. 22 (cf. xvii. 1) as being a deeply impressed spot, not to be wiped out. If we now look more closely into the *Michtam* Psalms as a whole, we find they have two prevailing features in common. Sometimes significant and remarkable words are introduced by **וְיִלְךְ עַד־מָוֶת**, **וְיִלְךְ עַד־מָוֶת**, xvi. 2, lviii. 12, lx. 8, cf. Isa. xxxviii. 10, 11 (in Hezekiah's psalm, which is inscribed **מִכְתָּב — מִכְתָּב** as it is perhaps to be read); sometimes words of this character are repeated after the manner of a refrain, as in Ps. lvi.: *I will not fear, what can man do to me!* in Ps. lvii.: *Be Thou exalted, Elohim, above the heavens, Thy glory above all the earth!* and in Ps. lix.: *For Elohim is my high tower, my merciful God.* Hezekiah's psalm unites this characteristic with the other. Accordingly **מִכְתָּב**, like *ἐπίγραμμα*,\* appears to mean first of all an inscription and then to be equivalent to an inscription-poem or epigram, a poem containing pithy sayings; since in the Psalms of this order some expressive sentence, after the style of an inscription or a motto on a

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\* In modern Jewish poetry **מִכְתָּב** is actually the name for the epigram.

monument, is brought prominently forward, by being either specially introduced or repeated as a refrain.

The strophe-schema is 5. 5. 6. 7. The last strophe, which has grown to seven lines, is an expression of joyous hopes in the face of death, which extend onward even into eternity.

Vers. 1—3. The Psalm begins with a prayer that is based upon faith, the special meaning of which becomes clear from ver. 10: May God preserve him (which He is able to do as being אֱלֹהִים, the Almighty, able to do all things), who has no other refuge in which he has hidden and will hide but Him. This short introit is excepted from the parallelism; so far therefore it is monostichic, — a sigh expressing everything in few words. And the emphatic pronunciation אֲמַרְנִי *shām'reni* harmonises with it; for it is to be read thus, just as in lxxxvi. 2, cxix. 167 *shām'rah* (cf. on Isa. xxxviii. 14 עֲשֶׂהָ), according to the express testimony of the Masora.\*

The text of the next two verses (so it appears) needs to be improved in two respects. The reading אֲמַרְתָּ as addressed to the soul (Targ.), cf. Lam. iii. 24 sq., is opposed by the absence of any mention of the thing addressed. It rests upon a misconception of the defective form of writing, אֲמַרְתָּ (Ges. § 44, rem. 4). Hitzig and Ewald (§ 190, *d*) suppose that in such cases a rejection of the final vowel, which really occurs in the language of the people, after the manner of the Aramaic (אֲמַרְתָּ or אֲמַרְתָּ), lies at the bottom of the form. And it does really seem as though the frequent occurrence of this defective form (יִרְעָתִי = יִרְעָתִי cxi. 13, Job xlii. 2, בְּנִיתָ = בְּנִיתִי 1 Kings viii. 48, עֲשִׂיתָ = עֲשִׂיתִי Ezek. xvi. 59, cf. 2 Kings xviii. 20, אֲמַרְתָּ now pointed אֲמַרְתָּ, with Isa. xxxvi. 5) has its occasion at least in some such cutting away of the *î*, peculiar to the language of the common people; although,

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\* The Masora observes בְּסִפְרָא בְּנִשְׁנָא בְּנִשְׁנָא, *i. e.* twice in the Psalter אֲמַרְנִי is in the imperative, the *ô* being displaced by *Gaja* (*Metheg*) and changed into *â*, *vid.* Baer, *Torath Emeth* p. 22 sq. In spite of this the grammarians are not agreed as to the pronunciation of the imperative and infinitive forms when so pointed. Luzzatto, like Lonzano, reads it *shōm'reni*.

if David wrote it so, אֲמַרְךָ is not intended to be read otherwise than it is in xxxi. 15, cxl. 7.\*

First of all David gives expression to his confession of Jahve, to whom he submits himself unconditionally, and whom he sets above everything else without exception. Since the suffix of אֲרֵנִי (properly *domini mei* = *domine mi*, Gen. xviii. 3, cf. xix. 2), which has become mostly lost sight of in the usage of the language, now and then retains its original meaning, as it does indisputably in xxxv. 23, it is certainly to be rendered also here: "Thou art my Lord" and not "Thou art the Lord". The emphasis lies expressly on the "my". It is the unreserved and joyous feeling of dependence (more that of the little child, than of the servant), which is expressed in this first confession. For, as the second clause of the confession says: Jahve, who is his Lord, is also his benefactor, yea even his highest good. The preposition לְּ frequently introduces that which extends beyond something else, Gen. xlviii. 22 (cf. lxxxix. 8, xc. 3), and to this passage may be added Gen. xxxi. 50, xxxii. 12, Exod. xxxv. 22, Num. xxxi. 8, Deut. xix. 9, xxii. 6, the one thing being above, or co-ordinate with, the other. So also here: "my good, *i. e.* whatever makes me truly happy, is not above Thee", *i. e.* in addition to Thee, beside Thee; according to the sense it is equivalent to out of Thee or without Thee (as the Targ., Symm., and Jerome render it), Thou alone, without exception, art my good. In connection with this rendering of the לְּ, the בָּל (poetic, and contracted from בְּלֵי), which is unknown to the literature before David's time, presents no difficulty. As in Prov. xxiii. 7 it is short for בְּלֵי-תְהִיָּה. Hengstenberg remarks, "Just as *Thou art the Lord!* is the response of the soul to the words *I am the Lord thy God* (Exod. xx. 2), so *Thou only art my salvation!* is the response to *Thou shalt have no other gods beside Me* (עַל-פְּנֵי)". The psalmist knows no fountain of true hap-

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\* Pinsker's view (*Einleit.* S. 100—102), who considers אֲרֵנִי to have sprung from אֲרֵנִי as the primary form of the 1. *pers. sing.*, from which then came אֲרֵנִי and later still אֲרֵנִי, is untenable according to the history of the language.

piness but Jahve, in Him he possesses all, his treasure is in Heaven.

Such is his confession to Jahve. But he also has those on earth to whom he makes confession. Transposing the  $\nu$  we read:

לְקַדְּשִׁים אֲשֶׁר בְּאֶרֶץ  
הַמָּה אֲדִירֵי כָּל־הַפְּצִיבִים :

While Diestel's alteration: "to the saints, who are in his land, he makes himself glorious, and all his delight is in them,"\* is altogether strange to this verse: the above transfer of the *Waw*\* suffices to remove its difficulties, and that in a way quite in accordance with the connection. Now it is clear, that לְקַדְּשִׁים, as has been supposed by some, is the dative governed by אֲמַרְתִּי, the influence of which is thus carried forward; it is clear what is meant by the addition אֲשֶׁר בְּאֶרֶץ, which distinguishes the object of his affection here below from the One above, who is incomparably the highest; it is clear, as to what הַמָּה defines, whereas otherwise this purely descriptive relative clause אֲשֶׁר בְּאֶרֶץ הַמָּה (which von Ortenberg transposes into הַמָּה אֲשֶׁר אֲרִצָּה בְּהַמָּה) appears to be useless and surprises one both on account of its redundancy (since הַמָּה is superfluous, cf. *e. g.* 2 Sam. vii. 9, ii. 18) and on account of its arrangement of the words (an arrangement, which is usual in connection with a negative construction, Deut. xx. 15, 2 Chron. viii. 7, cf. Gen. ix. 3, Ezek. xii. 10); it is clear, in what sense אֲדִירֵי alternates with קַדְּשִׁים, since it is not those who are accounted by the world as אֲדִירִים on account of their worldly power and possessions (cxxxvi. 18, 2 Chron. xxiii. 20), but the holy, prized by him as being also glorious, partakers of higher glory and worthy of higher honour; and moreover, this corrected arrangement of the verse harmonises with the *Michtam* character of the Psalm. The thought thus obtained, is the thought one expected (love to God and love to His saints), and the one which one is also obliged to wring from the text as we have it, either by translating with De Welte, Maurer, Dietrich and others:

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\* Approved by Kamphausen and by the critic in the *Liter. Blatt* of the *Allgem. Kirchen-Zeitung* 1864 S. 107.

“the saints who are in the land, they are the excellent in whom I have all my delight”, — a *Waw apodoseos*, with which one could only be satisfied if it were וְיִהְיֶה (cf. 2 Sam. xv. 34) — or: “the saints who are in the land and the glorious — all my delight is in them”. By both these interpretations, לְ would be the exponent of the *nom. absol.* which is elsewhere detached and placed at the beginning of a sentence, and this לְ of reference (Ew. § 310, a) is really common to every style (Num. xviii. 8, Isa. xxxii. 1, Eccl. ix. 4); whereas the לְ understood of the fellowship in which he stands when thus making confession to Jahve: associating myself with the saints (Hengst.), with (von Lengerke), among the saints (Hupf., Thenius), would be a preposition most liable to be misapprehended, and makes ver. 3 a cumbersome appendage of ver. 2. But if לְ be taken as the *Lamed* of reference then the elliptical construct וְאֲדִירֵי, to which הָאָרֶץ ought to be supplied, remains a stumbling-block not to be easily set aside. For such an isolation of the connecting form from its genitive cannot be shown to be syntactically possible in Hebrew (*vid.* on 2 Kings ix. 17, Thenius, and Keil); nor are we compelled to suppose in this instance what cannot be proved elsewhere, since כֹּל-הַפְּצִירְכֶם is, without any harshness, subordinate to וְאֲדִירֵי as a genitival notion (Ges. § 116, 3). And still in connection with the reading וְאֲדִירֵי, both the formation of the sentence which, beginning with לְ, leads one to expect an apodosis, and the relation of ver. 3 to ver. 2, according to which the central point of the declaration must lie just within כֹּל-הַפְּצִירְכֶם, are opposed to this rendering of the words וְאֲדִירֵי כֹל-הַפְּצִירְכֶם.

Thus, therefore, we come back to the above easy improvement of the text. קְרוֹיִשִׁים are those in whom the will of Jahve concerning Israel, that it should be a holy nation (Exod. xix. 6, Deut. vii. 6), has been fulfilled, viz. the living members of the *ecclesia sanctorum* in this world (for there is also one in the other world, lxxxix. 6). Glory, δόξα, is the outward manifestation of holiness. It is ordained of God for the sanctified (cf. Rom. viii. 30), whose moral nobility is now for the present veiled under the menial form

of the עַי; and in the eyes of David they already possess it. His spiritual vision pierces through the outward form of the servant. His verdict is like the verdict of God, who is his all in all. The saints, and they only, are the excellent to him. His whole delight is centred in them, all his respect and affection is given to them. The congregation of the saints is his *Chephzibah*, Isa. lxii. 4 (cf. 2 Kings xxi. 1).

Vers. 4—5. As he loves the saints so, on the other hand, he abhors the apostates and their idols. אָחַר מְהָרָו is to be construed as an appositional relative clause to the preceding: *multi sunt cruciatus* (cf. xxxii. 10) *eorum, eorum scil. qui alium permutant*. The expression would flow on more smoothly if it were יִרְבוּ: they multiply, or increase their pains, who . . ., so that אָחַר מְהָרָו would be the subject, for instance like ה' אֲהַבֵּנוּ (he whom Jahve loves), Isa. xlvi. 14. This ver. 4 forms a perfect antithesis to ver. 3. In David's eyes the saints are already the glorified, in whom his delight centres; while, as he knows, a future full of anguish is in store for the idolatrous, and their worship, yea, their very names are an abomination to him. The suffixes of נִהְבִּיחָם and שְׁמוֹתָם might be referred to the idols according to Exod. xxiii. 13, Hos. ii. 19, if אָחַר be taken collectively as equivalent to אֲחֵרִים, as in Job viii. 19. But it is more natural to assign the same reference to them as to the suffix of עֲצֻבוֹתָם, which does not signify "their idols" (for idols are עֲצָבִים), but their torments, pains (from עֲצָבָה derived from עָצַב), cxlvii. 3, Job ix. 28. The thought is similar to 1 Tim. vi. 10, *ἐαυτοὺς περιέπειραν δδύνας ποικίλαις*. אָחַר is a general designation of the broadest kind for everything that is not God, but which man makes his idol beside God and in opposition to God (cf. Isa. xlii. 8, xlvi. 11). אָחַרִי cannot mean *festinant*, for in this signification it is only found in *Piel* מְהָרָו, and that once with a local, but not a personal, accusative of the direction, Nah. ii. 6. It is therefore to be rendered (and the *perf.* is also better adapted to this meaning): they have taken in exchange that which is not God (like מְהָרָו, הִמְיָר, cvi. 20, Jer. ii. 11). Perhaps (cf. the phrase וְנָה אֲחֵרִי) the secondary meaning of wooing and fondling is connected with it; for מְהָרָו is the proper word for acquiring



a wife by paying down the price asked by her father, Exod. xxii. 15. With such persons, who may seem to be אֲדִירִים in the eyes of the world, but for whom a future full of anguish is in store, David has nothing whatever to do: he will not pour out drink-offerings as they pour them out. גַּם־זֵיֶהֱם has the *Dag. lene*, as it always has. They are not called קָדִים as actually consisting of blood, or of wine actually mingled with blood; but consisting as it were of blood, because they are offered with blood-stained hands and blood-guilty consciences. מִן is the *min* of derivation; in this instance (as in Amos iv. 5, cf. Hos. vi. 8) of the material, and is used in other instances also for similar virtually adjectival expressions, x. 18, xvii. 14, lxxx. 14.

In ver. 4c the expression of his abhorrence attains its climax: even their names, *i. e.* the names of their false gods, which they call out, he shuns taking upon his lips, just as is actually forbidden in the Tóra, Exod. xxiii. 13 (cf. *Const. Apost.* V. 10 εἰδωλον μυημονεῦειν ὀνόματα δαιμονικά). He takes the side of Jahve. Whatever he may wish for, he possesses in Him; and whatever he has in Him, is always secured to him by Him. חֶלֶק does not here mean food (Böttch.), for in this sense חֶלֶק (Lev. vi. 10) and מְנָה (1 Sam. i. 4) are identical; and parallel passages like cxlii. 6 shew what חֶלֶק means when applied to Jahve. According to xi. 6, כּוֹסֵי is also a genitive just like חֶלֶק; מְנַח חֶלֶק is the share of landed property assigned to any one; מְנַח כּוֹס the share of the cup according to paternal apportionment. The tribe of Levi received no territory in the distribution of the country, from which they might have maintained themselves; Jahve was to be their חֶלֶק, Num. xviii. 20, and the gifts consecrated to Jahve were to be their food, Deut. x. 9, xviii. 1 sq. But nevertheless all Israel is βασιλειον ἱεράτευμα, Exod. xix. 6, towards which even קְדוּשִׁים and אֲדָרִים in ver. 3 pointed; so that, therefore, the very thing represented by the tribe of Levi in outward relation to the nation, holds good, in all its deep spiritual significance, of every believer. It is not anything earthly, visible, created, and material, that is allotted to him as his possession and his sustenance, but Jahve and Him only; but in Him is perfect contentment.

In ver. 5b, רֹמֵךְ, as it stands, looks at first sight as though it were the *Hiph.* of a verb יָמַךְ (יָמַךְ). But such a verb is not to be found anywhere else, we must therefore seek some other explanation of the word. It cannot be a substantive in the signification of possession (Maurer, Ewald), for such a substantival form does not exist. It might more readily be explained as a participle — רֹמֵךְ, somewhat like יֹסִיף, Isa. xxix. 4, xxxviii. 5, Eccl. i. 18, — יֹסֵף, — a comparison which has been made by Aben-Ezra (*Sefath Jether* No. 421) and Kimchi (*Michlol* 11a), — a form of the participle to which, in writing at least, סֹמֵךְ, 2 Kings viii. 21, forms a transition; but there is good reason to doubt the existence of such a form. Had the poet intended to use the *part.* of חָמַךְ, it is more probable he would have written אֶתְּהָ רֹמֵךְ גִּרְלִי, just as the LXX. translators might have had it before them, taking the *Chirek compaginis* as a suffix: σὺ εἶ ὁ ἀποκαθιστῶν τὴν κληρονομίαν μου ἐμοί (Böttcher). For the conjecture of Olshausen and Thenius, רֹמֵךְ in the sense: "thou art continually my portion" halts both in thought and expression. Hitzig's conjecture רֹמֵךְ "thou, thy Tummim are my lot", is more successful and tempting. But the fact that the רֹמֵךְ are never found (not even in Deut. xxxiii. 8) without the אֵימֵךְ, is against it. Nevertheless, we should prefer this conjecture to the other explanations, if the word would not admit of being explained as *Hiph.* from יָמַךְ (יָמַךְ), which is the most natural explanation. Schultens has compared the Arabic *wamika*, to be broad, from which there is a *Hiphil* form أَوْمَكَ, to make broad, in Syro-Arabic, that is in use even in the present day among the common people.\* And since we must at any rate come down to the supposition of something unusual about this רֹמֵךְ, it is surely not too bold to regard it as a ἀπαξ γεγραμμ.: Thou

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\* The Arabic Lexicographers are only acquainted with a noun *wamka*, breadth (*amplitudo*), but not with the verb. And even the noun does not belong to the universal and classical language. But at the present day الرِّمَك (pronounced *wumk*), breadth, and *wamik* are in common use in Damascus; and it is only the verb that is shunned in the better conversational style. — Wetzstein.

makest broad my lot, *i. e.* ensurest for me a spacious habitation, a broad place, as the possession that falleth to me,\* — a thought, that is expanded in ver. 6.

Vers. 6—8. The measuring lines (חֲבָלִים) are cast (Mic. ii. 5) and fall to any one just where and as far as his property is assigned to him; so that נָפַל חֲבָל (Josh. xvii. 5) is also said of the falling to any one of his allotted portion of land. נְעֻמִים (according to the Masora defective as also in ver. 11 נְעֻמָּה) is a *pluralet.*, the plural that is used to denote a unity in the circumstances, and a similarity in the relations of time and space, Ges. § 108, 2, *a*; and it signifies both pleasant circumstances, Job xxxvi. 11, and, as here, a pleasant locality, Lat. *amœna* (to which נְעֻמָּה in ver. 11, more strictly corresponds). The lines have fallen to him in a charming district, viz. in the pleasurable fellowship of God, this most blessed domain of love has become his paradisaic possession. With הָאֵל he rises from the fact to the perfect contentment which it secures to him: such a heritage seems to him to be fair, he finds a source of inward pleasure and satisfaction in it. נְחֻלָּה — according to Ew. § 173, *d*, lengthened from the construct form נְחֻלָּה (like נִינְיָה lxi. 1); according to Hupfeld, springing from נְחֻלָּהִי (by the same apocope that is so common in Syriac, perhaps like אֲמָרָה ver. 1 from אֲמָרָהִי) just like וְמָרָה Exod. xv. 2 — is rather, since in the former view there is no law for the change of vowel and such an application of the form as we find in lx. 13 (cviii. 13) is opposed to the latter, a stunted

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\* It is scarcely possible for two words to be more nearly identical than גִּזְרֵל and ἀλῆρος. The latter, usually derived from ἀλάω (a piece broken off), is derived from ἐλέεσθαι (a determining of the divine will) in Döderlein's *Homer. Glossar*, iii. 124. But perhaps it is one word with גִּזְרֵל. Moreover ἀλῆρος signifies 1) the sign by which anything whatever falls to one among a number of persons in conformity with the decision of chance or of the divine will, a pebble, potsherd, or the like. So in Homer, *Il.* iii. 316, vii. 175, xxiii. 351, *Od.* x. 206, where casting lots is described with the expression ἀλῆρος. 2) The object that falls to any one by lot, *patrimonium*, *e. g.* *Od.* xiv. 64, *Il.* xv. 493, οἶκος καὶ ἀλῆρος, especially of lands. 3) an inheritance without the notion of the lot, and even without any thought of inheriting, absolutely: a settled, landed property. It is the regular expression for the allotments of land assigned to colonists (ἀληροῦχοι).

form of נְחִלָּה: the heritage — such a heritage pleases me, lit. seems fair to me (שָׁפַר, cognate root שָׁפַר, צָפַר, cognate in meaning בָּשַׁר, بَشَر, to rub, polish, make shining, intr. שָׁפַר to be shining, beautiful). עֲלֵי of beauty known and felt by him (cf. Esth. iii. 9 with 1 Sam. xxv. 36 טוב עליו, and the later way of expressing it Dan. iii. 32). But since the giver and the gift are one and the same, the joy he has in the inheritance becomes of itself a constant thanksgiving to and blessing of the Giver, that He (אֲשֶׁר *quippe qui*) has counselled him (lxxiii. 24) to chose the one thing needful, the good part. Even in the night-seasons his heart keeps watch, even then his reins admonish him (יָסַר, here of moral incitement, as in Isa. viii. 11, to warn). The reins are conceived of as the seat of the blessed feeling that Jahve is his possession (*vid. Psychol. S. 268; tr. p. 316*). He is impelled from within to offer heart-felt thanks to his merciful and faithful God. He has Jahve always before him, Jahve is the point towards which he constantly directs his undiverted gaze; and it is easy for him to have Him thus ever present, for He is מִיְמֵינִי (supply הוּא, as in xxii. 29, lv. 20, cxii. 4), at my right hand (*i. e.* where my right hand begins, close beside me), so that he has no need to draw upon his power of imagination. The words בְּלֹא אֲפִיִּם, without any conjunction, express the natural effect of this, both in consciousness and in reality: he will not and cannot totter, he will not yield and be overthrown.

Vers. 9—11. Thus then, as this concluding strophe, as it were like seven rays of light, affirms, he has the most blessed prospect before him, without any need to fear death. Because Jahve is thus near at hand to help him, his heart becomes joyful (שָׂמַח) and his glory, *i. e.* his soul (*vid. on vii. 6*) rejoices, the joy breaking forth in rejoicing, as the *fut. consec.* affirms. There is no passage of Scripture that so closely resembles this as 1 Thess. v. 23. לֵב is πνεῦμα (νοῦς), נְבוֹר, ψυχή (*vid. Psychol. S. 98; tr. p. 119*), בְּשָׁר (according to its primary meaning, *attractabile*, that which is frail), σῶμα. The ἀμέμπτως τηρηθῆναι which the apostle in the above passage desires for his readers in respect of all three parts of their being, David here expresses as a confident expectation; for תָּא implies that he also hopes for his body

that which he hopes for his spirit-life centred in the heart, and for his soul raised to dignity both by the work of creation and of grace. He looks death calmly and triumphantly in the face, even his flesh shall dwell or lie securely, viz. without being seized with trembling at its approaching corruption. David's hope rests on this conclusion: it is impossible for the man, who, in appropriating faith and actual experience, calls God his own, to fall into the hands of death. For ver. 10 shews, that what is here thought of in connection with *שָׁכַן לְבֵטָח*, dwelling in safety under the divine protection (Deut. xxxiii. 12, 28, cf. Prov. iii. 24), is preservation from death. *שָׁחָה* is rendered by the LXX. *διαφθορά*, as though it came from *שָׁחָה* *διαφθείρειν*, as perhaps it may do in Job xvii. 14. But in vii. 16 the LXX. has *βόθρος*, which is the more correct: prop. a sinking in, from *שָׁחָה* to sink, to be sunk, like *נָחַת* from *נָחַת* from *נָחַת*. To leave to the unseen world (*עָזַב* prop. to loosen, let go) is equivalent to abandoning one to it, so that he becomes its prey. Ver. 10b — where to see the grave (xlix. 10), equivalent to, to succumb to the state of the grave, *i. e.* death (lxxxix. 49, Lk. ii. 26, John viii. 51) is the opposite of "seeing life", *i. e.* experiencing and enjoying it (Eccl. ix. 9, John iii. 36), the sense of sight being used as the noblest of the senses to denote the *sensus communis*, *i. e.* the common sense lying at the basis of all feeling and perception, and figuratively of all active and passive experience (*Psychol.* S. 234; tr. p. 276) — shews, that what is said here is not intended of an abandonment by which, having once come under the power of death, there is no coming forth again (Böttcher). It is therefore the hope of not dying, that is expressed by David in ver. 10. For by *חַסְדֵיךָ* David means himself. According to Norzi, the Spanish MSS. have *חַסְדֵיךָ* with the Masoretic note *יָדִיר יָדִיר*, and the LXX., Targ., and Syriac translate, and the Talmud and Midrash interpret it, in accordance with this *Keri*. There is no ground for the reading *חַסְדֵיךָ*, and it is also opposed by the personal form of expression surrounding it.\*

\* Most MSS. and the best, which have no distinction of *Keri* and *Chetib* here, read *חַסְדֵיךָ*, as also the *Biblia Ven.* 1521, the Spanish

The positive expression of hope in ver. 11 comes as a companion to the negative just expressed: Thou wilt grant me to experience (הוֹרִיעַ, is used, as usual, of the presentation of a knowledge, which concerns the whole man and not his understanding merely) אֶרְחַח הַיִּים, the path of life, *i. e.* the path to life (cf. Prov. v. 6, ii. 19 with *ib.* x. 17, Mat. vii. 14); but not so that it is conceived of as at the final goal, but as leading slowly and gradually onwards to life; חַיִּים in the most manifold sense, as, *e. g.*, in xxxvi. 10, Deut. xxx. 15: life from God, with God, and in God, the living God; the opposite of death, as the manifestation of God's wrath and banishment from Him. That his body shall not die is only the external and visible phase of that which David hopes for himself; on its inward, unseen side it is a living, inwrought of God in the whole man, which in its continuance is a walking in the divine life. The second part of ver. 11, which consists of two members, describes this life with which he solaces himself. According to the accentuation, — which marks חַיִּים with *Olewejored* not with *Rebia magnum* or *Pazer*, — שְׂבַע שְׂמֵחוֹת is not a second object dependent upon הוֹרִיעֵנִי, but the subject of a substantial clause: a satisfying fulness of joy is אֶת-פְּנֵיךָ, with Thy countenance, *i. e.* connected with and naturally produced by beholding Thy face (אֶת preposition of fellowship, as in xxi. 7, cxi. 14); for joy is light, and God's countenance, or doxa, is the light of lights. And every kind of pleasurable things, נָעֻמוֹת, He holds in His right hand, extending them to His saints — a gift which lasts for ever; נָעַץ equivalent to לְנֶעֱצָה, נָעַץ, from the primary notion of conspicuous brightness, is duration extending beyond all else — an expression for לְעוֹלָם, which David has probably coined, for it appears for the first time in the Davidic Psalms. Pleasures are in Thy right hand continually — God's right hand is never empty, His fulness is inexhaustible.

The apostolic application of this Psalm (Acts ii. 29—32, xiii. 35—37) is based on the considerations that David's

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Polyglott and other older printed copies. Those MSS. which give קִרְיָה (without any *Keri*), on the other hand, scarcely come under consideration.

hope of not coming under the power of death was not realised in David himself, as is at once clear, to the unlimited extent in which it is expressed in the Psalm; but that it is fulfilled in Jesus, who has not been left to Hades and whose flesh did not see corruption; and that consequently the words of the Psalm are a prophecy of David concerning Jesus, the Christ, who was promised as the heir to his throne, and whom, by reason of the promise, he had prophetically before his mind. If we look into the Psalm, we see that David, in his mode of expression, bases that hope simply upon his relation to Jahve, the ever-living One. That it has been granted to him in particular, to express this hope which is based upon the mystic relation of the *קַדְוֵיךָ* to Jahve in such language, — a hope which the issue of Jesus' life has sealed by an historical fulfilment, — is to be explained from the relation, according to the promise, in which David stands to his seed, the Christ and Holy One of God, who appeared in the person of Jesus. David, the anointed of God, looking upon himself as in Jahve, the God who has given the promise, becomes the prophet of Christ; but this is only indirectly, for he speaks of himself, and what he says has also been fulfilled in his own person. But this fulfilment is not limited to the condition, that he did not succumb to any peril that threatened his life so long as the kingship would have perished with him, and that, when he died, the kingship nevertheless remained (Hofmann); nor, that he was secured against all danger of death until he had accomplished his life's mission, until he had fulfilled the vocation assigned to him in the history of the plan of redemption (Kurtz) — the hope which he cherishes for himself personally has found a fulfilment which far exceeds this. After his hope has found in Christ its full realisation in accordance with the history of the plan of redemption, it receives through Christ its personal realisation for himself also. For what he says, extends on the one hand far beyond himself, and therefore refers prophetically to Christ: *in decachordo Psalterio* — as Jerome boldly expresses it — *ab inferis suscitatur resurgentem*. But on the other hand that which is predicted comes back upon himself, to raise him also from death and Hades to the beholding of God. *Verus justitiæ sol* — says

Sonntag in his *Tituli Psalmorum*, 1687 — *e sepulcro resurrexit, στήλη seu lapis sepulcralis a monumento devolutus, arcus triumphalis erectus, victoria ab hominibus reportata. En vobis Michtam! En Evangelium! —*

## PSALM XVII.

FLIGHT OF AN INNOCENT AND PERSECUTED MAN FOR REFUGE IN THE LORD, WHO KNOWETH THEM THAT ARE HIS.

- 1 HEAR, O Jahve, righteousness, hearken to my cry,  
Give ear to my prayer with undeceitful lips!
- 2 From Thy presence let my right go forth,  
Thine eyes behold rightly.
- 3 Thou hast proved my heart, Thou hast visited(me)  
by night,  
Thou hast tried me — Thou findest nothing:  
If I think evil, it doth not pass my mouth.
- 4 In connection with the doings of men, by the words of  
Thy lips  
I have guarded myself against the paths of the destroyer;
- 5 My steps held fast to Thy paths,  
My footsteps have not slipped.
- 6 As such an one I call upon Thee, for Thou hearest me,  
O God!  
Incline Thine ear unto me, hear my speech.
- 7 Shew Thy marvellous lovingkindness, Helper of those  
who seek refuge  
From those that rise up [against them], at Thy right hand.
- 8 Keep me as the apple — the pupil — of the eye;  
Hide me in the shadow of Thy wings
- 9 From the wicked, who would destroy me,  
From my deadly enemies, who compass me about.
- 10 They have shut up their fat,  
They speak proudly with their mouth;
- 11 At every step they have surrounded me,  
Their purpose is to smite down to the earth.
- 12 He is like a lion that is greedy to ravin,  
And like a young lion lurking in the lair.



- 13 Arise, Jahve, go forth to meet him, cast him down,  
 Deliver my soul from the wicked, with Thy sword,  
 14 From men, with Thy hand, Jahve — from men of this  
 world,  
 Whose portion is in life, and with Thy treasures Thou  
 fillest their belly,  
 They have plenty of children and leave their abundance  
 to their young ones.  
 15 As for me — in righteousness shall I behold Thy face,  
 I will satisfy myself, when I awake, with Thine image.

Ps. xvii. is placed after Ps. xvi., because just like the latter (cf. xi. 7) it closes with the hope of a blessed and satisfying vision of God. In other respects also the two Psalms have many prominent features in common: as, for instance, the the petition *שְׁמַרְנִי*, xvi. 1, xvii. 8; the retrospect on nightly fellowship with God, xvi. 7, xvii. 3; the form of address in prayer *אֵל*, xvi. 1, xvii. 6; the verb *תָּמַח*, xvi. 5, xvii. 5, &c. (*vid. Symbolæ* p. 49), notwithstanding a great dissimilarity in their tone. For Ps. xvi. is the first of those which we call Psalms written in the indignant style, in the series of the Davidic Psalms. The language of the Psalms of David, which is in other instances so flowing and clear, becomes more harsh and, in accordance with the subject and mood, as it were, full of unresolved dissonances (Ps. xvii. cxl. lviii. xxxvi. 2 sq., cf. x. 2—11) when describing the dissonant conduct of his enemies, and of the ungodly in general. The language is then more rough and unmanageable, and wanting in the clearness and transparency we find elsewhere. The tone of the language also becomes more dull and, as it were, a dull murmur. It rolls on like the rumble of distant thunder, by piling up the suffixes *mo*, *āmo*, *ēmo*, as in xvii. 10, xxxv. 16, lxiv. 6, 9, where David speaks of his enemies and describes them in a tone suggested by the indignation, which is working within his breast; or in lix. 12—14, lvi. 8, xxi. 10—13, cxl. 10, lviii. 7., where, as in prophetic language, he announces to them of the judgment of God. The more vehement and less orderly flow of the language which we find here, is the result of the inward tumult of his feelings.

There are so many parallels in the thought and expression of thought of this Psalm in other Davidic Psalms (among those we have already commented on we may instance more especially Ps. vii. and xi., and also iv. and x.), that even Hitzig admits the לָרֹדֵד. The author of the Psalm is persecuted, and others with him; foes, among whom one, their leader, stands prominently forward, plot against his life, and have encompassed him about in the most threatening manner, eager for his death. All this corresponds, line for line, with the situation of David in the wilderness of *Maon* (about three hours and three quarters S.S.E. of Hebron), as narrated in 1 Sam. xxiii. 25 sq., when Saul and his men were so close upon the heels of David and his men, that he only escaped capture by a most fortunate incident.

The only name inscribed on this Psalm is תְּפִלָּה (a prayer), the most comprehensive name for the Psalms, and the oldest (lxxii. 20); for שִׁיר and מְזִמֹּר were only given to them when they were sung in the liturgy and with musical accompaniment. As the title of a Psalm it is found five times (xvii. lxxxvi. xc. cii. cxlii) in the Psalter, and besides that once, in Hab. iii. Habakkuk's תְּפִלָּה is a hymn composed for music. But in the Psalter we do not find any indication of the Psalms thus inscribed being arranged for music. The strophe schema is 4. 7; 4. 4. 6. 7.

Vers. 1—2. צַדִּיק is the accusative of the object: the righteousness, intended by the suppliant, is his own (ver. 15a). He knows that he is not merely righteous in his relation to man, but also in his relation to God. In all such assertions of pious self-consciousness, that which is intended is a righteousness of life which has its ground in the righteousness of faith. True, Hupfeld is of opinion, that under the Old Testament nothing was known either of righteousness which is by faith or of a righteousness belonging to another and imputed. But if this were true, then Paul was in gross error and Christianity is built upon the sand. But the truth, that faith is the ultimate ground of righteousness, is expressed in Gen. xv. 6, and at other turning-points in the course of the history of redemption; and the truth, that the righteousness which avails before God is a gift of grace is for instance, a thought distinctly marked out in the

expression of Jeremiah יהוה צדקני, "the Lord our righteousness." The Old Testament conception, it is true, looks more to the phenomena than to the root of the matter (*ist mehr phänomenell als wurzelhaft*), is (so to speak) more Jacobic than Pauline; but the righteousness of life of the Old Testament and that of the New have one and the same basis, viz. in the grace of God, the Redeemer, towards sinful man, who in himself is altogether wanting in righteousness before God (cxliii. 2). Thus there is no self-righteousness, in David's praying that the righteousness, which in him is persecuted and cries for help, may be heard. For, on the one hand, in his personal relation to Saul, he knows himself to be free from any ungrateful thoughts of usurpation, and on the other, in his personal relation to God free from מרמה, *i. e.* self-delusion and hypocrisy. The shrill cry for help, רנה, which he raises, is such as may be heard and answered, because they are not lips of deceit with which he prays. The actual fact is manifest לפני יהוה, therefore may his right go forth מלפניו, — just what does happen, by its being publicly proclaimed and openly maintained — from Him, for His eyes, the eyes of Him who knoweth the hearts (xi. 4), behold מישרים (as in lviii. 2, lxxv. 3 = במישרים, ix. 9, and many other passages), in uprightness, *i. e.* in accordance with the facts of the case and without partiality. מישרים might also be an accusative of the object (cf. 1 Chron. xxix. 17), but the usage of the language much more strongly favours the adverbial rendering, which is made still more natural by the confirmatory relation in which ver. 2*b* stands to 2*a*.

Vers. 3—5. David refers to the divine testing and illumination of the inward parts, which he has experienced in himself, in support of his sincerity. The preterites in ver. 3 express the divine acts that preceded the result בל-המציא, viz. the testing He has instituted, which is referred to in צרפתי and also בחנתה as a trying of gold by fire, and in פקד as an investigation (Job vii. 18). The result of the close scrutiny to which God has subjected him in the night, when the bottom of a man's heart is at once made manifest, whether it be in his thoughts when awake or in the dream and fancies of the sleeper, was and is this, that He does not find,

viz. anything whatever to punish in him, anything that is separated as dross from the gold. To the mind of the New Testament believer with his deep, and as it were microscopically penetrating, insight into the depth of sin, such a confession concerning himself would be more difficult than to the mind of an Old Testament saint. For a separation and disunion of flesh and spirit, which was unknown in the same degree to the Old Testament, has been accomplished in the New Testament consciousness by the facts and operations of redemption revealed in the New Testament; although at the same time it must be remembered that in such confessions the Old Testament consciousness does not claim to be clear from sins, but only from a conscious love of sin, and from a self-love that is hostile to God.

With וְמוֹתִי David begins his confession of how Jahve found him to be, instead of finding anything punishable in him. This word is either an infinitive like חֲנֹן (lxxvii. 10) with the regular *ultima* accentuation, formed after the manner of the לִי verbs, — in accordance with which Hitzig renders it: my thinking does not overstep my mouth, — or even 1 *pers. præt.*, which is properly *Milel*, but does also occur as *Milra*, e. g. Deut. xxxii. 41, Isa. xlv. 16 (*vid.* on Job xix. 17), — according to which Böttcher translates: should I think anything evil, it dare not pass beyond my mouth, — or (since וְמוֹתִי may denote the determination that precedes the act, e. g. Jer. iv. 28, Lam. ii. 17): I have determined my mouth shall not transgress. This last rendering is opposed by the fact, that עָבַר by itself in the ethical signification "to transgress" (cf. post-biblical עָבַרְתָּ אֶת־הַבְּרִיתָא *παράβασαι*) is not the usage of the biblical Hebrew, and that when עָבַר־פִּי stand close together, פִּי is presumptively the object. We therefore give the preference to Böttcher's explanation, which renders וְמוֹתִי as a hypothetical perfect and is favoured by Prov. xxx. 32 (which is to be translated: and if thou thinkest evil, (lay) thy hand on thy mouth!). Nevertheless בִּלְעֵבֶר־פִּי is not the expression of a fact, but of a purpose, as the combination of בִּלְ with the future requires it to be taken. The psalmist is able to testify of himself that he so keeps evil thoughts in subjection within him, even when they may arise, that they do not pass beyond his mouth,

much less that he should put them into action. But perhaps the psalmist wrote פִּקֵּד originally, "my reflecting does not go beyond Thy commandment" (according to Num. xxii. 18, 1 Sam. xv. 24, Prov. viii. 29), — a meaning better suited, as a result of the search, to the nightly investigation. The ל of לִפְעֻלֹת need not be the ל of reference (as to); it is that of the state or condition, as in xxxii. 6, lxix. 22. אָרָם, as perhaps also in Job xxxi. 33, Hos. vi. 7 (if אָרָם is not there the name of the first man), means, men as they are by nature and habit. בְּדַבַּר שִׁפְחָתִי does not admit of being connected with לִפְעֻלֹת: at the doings of the world contrary to Thy revealed will (Hofmann and others); for פָּעַל לֹא can not mean: to act contrary to any one, but only: to work upon any one, Job xxxv. 6. These words must therefore be regarded as a closer definition, placed first, of the שְׁמֵרָתִי which follows: in connection with the doings of men, by virtue of the divine commandment, he has taken care of the paths of the oppressor, viz. not to go in them; 1 Sam. xxv. 21 is an instance in support of this rendering, where שְׁמֵרָתִי, as in Job ii. 6, means: I have kept (Nabal's possession), not seizing upon it myself. Jerome correctly translates *vias latronis*; for פָּרִיעַי signifies one who breaks in, i. e. one who does damage intentionally and by violence. The confession concerning himself is still continued in ver. 5, for the *inf. absol.* תִּמְנֶה, if taken as imperative would express a prayer for constancy, that is alien to the circumstances described. The perfect after כֹּל is also against such a rendering. It must therefore be taken as *inf. historicus*, and explained according to Job xxiii. 11, cf. Ps. xli. 13. The noun following the *inf. absol.*, which is usually the object, is the subject in this instance, as, e. g. in Job xl. 2, Prov. xvii. 12, Eccl. iv. 2, and frequently. It is אֲשֻׁרֵי, and not אֲשֻׁרֵי, אֲשֹׁר (a step) never having the שׁ dageshed, except in ver. 11 and Job xxxi. 7.

Vers. 6—7. It is only now, after his inward parts and his walk have been laid open to Jahve, that he resumes his petition, which is so well justified and so soundly based, and enters into detail. The אֲנִי\* found beside קָרָאתִיךָ (the

\* The word is pointed אֲנִי in correct texts, as אֲנִי always is when

perfect referring to that which has just now been put into execution) is meant to imply: such an one as he has described himself to be according to the testimony of his conscience, may call upon God, for God hears such and will therefore also hear him.  $\text{הַטְּ אֶזְנוֹךָ}$  exactly corresponds to the Latin *au-di* (*aus-cul-ta*). The *Hiph.*  $\text{הִפְלִיָּה$  ( $\text{הִפְלִיָּה}$ , xxxi. 22, cf. iv. 4) signifies here to work in an extraordinary and marvellous manner. The danger of him who thus prays is great, but the mercies of God, who is ready and able to help, are still greater. Oh that He may, then, exhibit all its fulness on his behalf. The form of the address resembles the Greek, which is so fond of participles. If it is translated as Luther translates it: "Shew Thy marvellous loving-kindness, Thou Saviour of those who trust in Thee, Against those who so set themselves against Thy right hand", then  $\text{חֹסֵי$  is used just as absolutely as in Prov. xiv. 32, and the right hand of God is conceived of as that which arranges and makes firm. But "to rebel against God's right (not *statuta*, but *dexteram*)" is a strange expression. There are still two other constructions from which to choose, viz. "Thou Deliverer of those seeking protection from adversaries, with Thy right hand" (Hitz.), or: "Thou Helper of those seeking protection from adversaries, at Thy right hand" (Aben-Ezra, Tremell.). This last rendering is to be preferred to the two others. Since, on the one hand, one says  $\text{מִחֹסֶה מִן}$ , refuge from . . . , and on the other,  $\text{כִּי חָסָה}$  to hide one's self in any one, or in any place, this determining of the verbal notion by the preposition (on this, see above on ii. 12) must be possible in both directions.  $\text{מִמְתַּקְמִים}$  is equivalent to  $\text{מִמְתַּקְמִיהֶם}$  Job. xxvii. 7; and  $\text{חֹסִים בְּיַמִּינְךָ}$ , those seeking protection at the strong hand of Jahve. The force of the  $\text{כִּי}$  is just the same as in connection with  $\text{הִסְתַּפֵּר}$ , 1 Sam. xxiii. 19. In Damascus and throughout Syria — Wetzstein observes on this passage — the weak make use of these words when they surrender themselves to the strong:

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it has *Munach* and *Decht* follows, e. g. also cxvi. 16. This *Gaja* demands an emphatic intonation of the secondary word in its relation to the principal word (which here is  $\text{קְרָאֲחִיד}$ ).

انا بقبضة يدك "I am in the grasp of thy hand (in thy closed hand) i. e. I give myself up entirely to thee".\*

Vers. 8—9. The covenant relationship towards Himself in which Jahve has placed David, and the relationship of love in which David stands to Jahve, fully justified the oppressed one in his extreme request. The apple of the eye, which is surrounded by the iris, is called אֵישׁוֹן, the man (Arabic *insân*), or in the diminutive and endearing sense of the termination *on*: the little man of the eye, because a picture in miniature of one's self is seen, as in a glass, when looking into another person's eye. אֵישׁוֹן either because it is as if born out of the eye and the eye has, as it were, concentrated itself in it, or rather because the little image which is mirrored in it is, as it were, the little daughter of the eye (here and Lam. ii. 18). To the Latin *pupilla* (*pupula*), Greek *κόρη*, corresponds most closely עֵין זָכָה, Zech. ii. 12, which does not signify the gate, aperture, sight, but, as זָכָה shews, the little boy, or more strictly, the little girl of the eye. It is singular that אֵישׁוֹן here has the feminine אֵישׁוֹנָה as the expression in apposition to it. The construction might be genitival: "as the little man of the apple of the eye", inasmuch as the saint knows himself to be so near to God, that, as it were, his image in miniature is mirrored in the great eye of God. But (1) the more ordinary name for the pupil of the eye is not עֵין זָכָה, but אֵישׁוֹן; and (2) with that construction the proper point of the comparison, that the apple of the eye is an object of the most careful self-preservation, is missed. There is, consequently, a combination of two names of the pupil or apple of the eye, the usual one and one more select, without reference to the gender of the former, in order to give greater definition

\* Cognate in meaning to אֶסְתַּרְבּ are قَدَّرِي ب and استتر ب he shelters (hides) himself by the wall from the wind, or تَذَرِي بِالْحَايِطِ مِنَ الرِّيحِ e. g. by a fire against the cold, or بِالْعِضَاءِ مِنَ الْبَرْدِ and عَان, which is often applied in like manner to God's protection. Thus, e. g. (according to Bochart's *Sunna*) a woman, whom Muhammed wanted to seize, cried out: اَعُوذُ بِاللَّهِ مِنْكَ I place myself under God's protection against thee, and he replied: عُدَّتْ بِمَعَانِي thou hast taken refuge in an (inaccessib:le) *asylum* (cf. *Job*, i. 310 n. and ii. 22 n. 2).

and emphasis to the figure. The primary passage for this bold figure, which is the utterance of loving entreaty, is Deut. xxxii. 10, where the dazzling anthropomorphism is effaced by the LXX. and other ancient versions;\* cf. also Sir. xvii. 22. Then follows another figure, taken from the eagle, which hides its young under its wings, likewise from Deut. xxxii, viz. ver. 11, for the figure of the hen (Mat. xxiii. 37) is alien to the Old Testament. In that passage, Moses, in his great song, speaks of the wings of God; but the double figure of the shadow of God's wings (here and in xxxvi. 8, lvii. 2, lxiii. 8) is coined by David. "God's wings" are the spreadings out, *i. e.* the manifestations of His love, taking the creature under the protection of its intimate fellowship, and the "shadow" of these wings is the refreshing rest and security which the fellowship of this love affords to those, who hide themselves beneath it, from the heat of outward or inward conflict.

From ver. 9 we learn more definitely the position in which the psalmist is placed. *שָׂרַר* signifies to use violence, to destroy the life, continuance, or possession of any one. According to the accentuation *בְּנַפְשׁוֹ* is to be connected with *אֵיבֵי*, not with *יִקְיִפוּ*, and to be understood according to Ez. xxv. 6: "enemies with the soul" are those whose enmity is not merely superficial, but most deep-seated (cf. *ἐκ ψυχῆς*, Eph. vi. 6, Col. iii. 23). The soul (viz. the hating and eagerly longing soul, xxvii. 12, xli. 3) is just the same as if *בְּנַפְשׁוֹ* is combined with the verb, viz. the soul of the enemies; and *אֵיבֵי נַפְשִׁי* would therefore not be more correct, as Hitzig thinks, than *אֵיבֵי בְנַפְשׁוֹ*, but would have a different meaning. They are eager to destroy him (*perf. conatus*), and form a circle round about him, as ravenous ones, in order to swallow him up.

Vers. 10—12 tell what sort of people these persecutors are. Their heart is called fat, *adeps*, not as though *חֶלֶב* could in itself be equivalent to *לֶב*, more especially as both words are radically distinct (*חֶלֶב* from the root *לֶב*, *לב*, *λεπ*; *לֶב* from the root *לֶב*, *לה* to envelope: that which is enveloped, the kernel, the inside), but (without any need for

\* Vid. Geiger, *Urschrift und Uebersetzungen der Bibel*, S. 324.



von Ortenberg's conjecture **הִלֵּכ לִבָּמוֹ סָגְרוּ** "they close their heart with fat") because it is, as it were, entirely fat (cxix. 70, cf. lxxiii. 7), and because it is inaccessible to any feeling of compassion, and in general incapable of the nobler emotions. To shut up the fat — the heart (cf. *κλείειν τὰ σπλάγχνα* 1 John iii. 17), is equivalent to: to fortify one's self wilfully in indifference to sympathy, tender feeling, and all noble feelings (cf. **הִשְׁמִין לֵב** — to harden, Isa. vi. 10). The construction of **פִּימוֹ** (which agrees in sound with **הִמָּהַם**, Job xv. 27) is just the same as that of **קָוְלִי**, iii. 5. On the other hand, **אֶשְׁוֹרְנֵי** (after the form **עָפְרוּ** and written *plene*) is neither such an accusative of the means or instrument, nor the second accusative, beside the accusative of the object, of that by which the object is surrounded, that is usually found with verbs of surrounding (*e. g.* v. 13, xxxii. 7); for "they have surrounded me (us) with our step" is unintelligible. But **אֶשְׁוֹרְנֵי** can be the accusative of the member, as in iii. 8, cf. xxii. 17, Gen. iii. 15, for "it is true the step is not a member" (Hitz.), but since "step" and "foot" are interchangeable notions, lxxiii. 2, the *σχημα καθ' ἑλόν και μέρος* is applicable to the former, and as, *e. g.* Homer says, *Iliad* vii. 355: *σὲ μάλιστα πόνος φρένας ἀμφιβέβηκεν*, the Hebrew poet can also say: they have encompassed us (and in fact) our steps, each of our steps (so that we cannot go forwards or backwards with our feet). The *Keri* **כִּכְבוֹנֵי** gets rid of the change in number which we have with the *Chethib* **כִּכְבוֹנֵי**; the latter, however, is admissible according to parallels like lxii. 5, and corresponds to David's position, who is hunted by Saul and at the present time driven into a strait at the head of a small company of faithful followers. Their eyes — he goes on to say in ver. 11b — have they set to fell, viz. us, who are encompassed, to the earth, *i. e.* so that we shall be cast to the ground. **נָמְהָ** is transitive, as in xviii. 10, lxii. 4, in the transitively applied sense of lxxiii. 2 (cf. xxxvii. 31): to incline to fall (whereas in xlv. 19, Job xxxi. 7, it means to turn away from); and **בְּאַרְץ** (without any need for the conjecture **בְּאַרְחָ**) expresses the final issue, instead of **לְאַרְץ**, vii. 6. By the expression **דְּמִיתוֹ** one is prominently singled out from the host of the enemy, viz. its chief, the words being: his likeness is as a lion, according to the pecu-

liarity of the poetical style, of changing verbal into substantial clauses, instead of **דָּמָה כְּאַרְיֵה**. Since in Old Testament Hebrew, as also in Syriac and Arabic, **כ** is only a preposition, not a connective conjunction, it cannot be rendered: as a lion longs to prey, but: as a lion that is greedy or hungry (cf. **كسف** used of sinking away, decline, obscuring or eclipsing, growing pale, and **خسف** more especially of enfeebling, hunger, distinct from **הִשָּׁף = كشف** to peel off, make bare) to ravin. In the parallel member of the verse the participle alternates with the attributive clause. **כְּפִיר** is (according to Meier) the young lion as being covered with thicker hair.

Vers. 13—15. The phrase **קָדַם פָּנַי**, *antevertere faciem alicujus*, means both to appear before any one with reverence, **xcv. 2** (post-biblical: to pay one's respects to any one) and to meet any one as an enemy, rush on him. The foe springs like a lion upon David, may Jahve — so he prays — as his defence cross the path of the lion and intercept him, and cast him down so that he, being rendered harmless, shall lie there with bowed knees (**כָּרַע**, of the lion, **Gen. xlix. 9**, **Num. xxiv. 9**). He is to rescue his soul from the ungodly **חֲרֹבָה**. This **חֲרֹבָה**, and also the **יָדָה** which follows, can be regarded as a permutative of the subject (**Böttcher**, **Hupfeld**, and **Hitzig**), an explanation which is commended by **xliv. 3** and other passages. But it is much more probably that more exact definitions of this kind are treated as accusatives, *vid.* on **iii. 5**. At any rate "sword" and "hand" are meant as the instruments by which the **פָּלַט**, rescuing, is effected. The force of **פָּלַטָה** extends into **ver. 14**, and **מִמָּחִים** (with a *Chateph* under the letter that is freed from reduplication, like **מִמָּכֹן**, **xxxiii. 14**) corresponds to **מְרִשָּׁע**, as **יָדָה** to **חֲרֹבָה**. The word **מִמָּחִים** (plural of **מַח**, men, **Deut. ii. 34**, whence **מָחָם**, each and every one), which of itself gives no complete sense, is repeated and made complete after the interruption caused by the insertion of **יָדָה ה'** — a remarkable manner of obstructing and then resuming the thought, which **Hofmann** (*Schriftbeweis* ii. 2. 495) seeks to get over by a change in the division of the verse and in the interpunction. **חָלַד**, either from **חָלַד** Syriac to creep, glide, slip away (whence **הַלְדָה** a weasel, a mole) or from **חָלַד** Talmudic

to cover, hide, signifies: this temporal life which glides by unnoticed (distinct from the Arabic *chald*, *chuld*, an abiding stay, endless duration); and consequently *חַדְל*, limited existence, from *חָדַל* to have an end, alternates with *חָלַךְ* as a play upon the letters, comp. xlix. 2 with Isa. xxxviii. 11. The combination *מַחֲלֵךְ מַחֲלֵךְ* resembles x. 18, xvi. 4. What is meant, is: men who have no other home but the world, which passeth away with the lust thereof, men *ἀπὸ τοῦ αἰῶνος τοῦ αἰῶνος*, or *ἀπὸ τοῦ αἰῶνος τοῦ αἰῶνος*. The meaning of the further description *בְּחַיִּים הֶלְקֶם* (cf. Eccl. ix. 9) becomes clear from the converse in xvi. 5. Jahve is the *הֶלֶךְ* of the godly man; and the sphere within which the worldling claims his *הֶלֶךְ* is *בְּחַיִּים*, this temporal, visible, and material life. This is everything to him; whereas the godly man says: *מִנֹּכַח חַיֵּיךָ* *בְּחַיִּים*, lxiii. 4. The contrast is not so much between this life and the life to come, as between the world (life) and God. Here we see into the inmost nature of the Old Testament faith. To the Old Testament believer, all the blessedness and glory of the future life, which the New Testament unfolds, is shut up in Jahve. Jahve is his highest good, and possessing Him he is raised above heaven and earth, above life and death. To yield implicitly to Him, without any explicit knowledge of a blessed future life, to be satisfied with Him, to rest in Him, to hide in Him in the face of death, is the characteristic of the Old Testament faith. *בְּחַיִּים הֶלְקֶם* expresses both the state of mind and the lot of the men of the world. Material things which are their highest good, fall also in abundance to their share. The words "whose belly Thou fillest with Thy treasure" (*Chethib*: *וַיִּצְפְּתֶךָ* the usual participial form, but as a participle an Aramaising form) do not sound as though the poet meant to say that God leads them to repentance by the riches of His goodness, but on the contrary that God, by satisfying their desires which are confined to the outward and sensuous only, absolutely deprives them of all claim to possessions that extend beyond the world and this present temporal life. Thus, then, *וַיִּצְפֵּן* in this passage is used exactly as *וַיִּצְפֵּן* is used in Job xx. 26 (from *וַיִּצְפֵּן* to hold anything close to one, to hold back, to keep by one). Moreover, there is not the slightest alloy of murmur or envy in the words. The godly man who lacks

these good things out of the treasury of God, has higher delights; he can exclaim, xxxi. 20: "how great is Thy goodness which Thou hast laid up (צִפְנֵתָ) for those who fear Thee!" Among the good things with which God fills the belly and house of the ungodly (Job xxii. 17 sq.) are also children in abundance; these are elsewhere a blessing upon piety (cxxvii. 3 sq., cxxviii. 3 sq.), but to those who do not acknowledge the Giver they are a snare to self-glorifying, Job xxi. 11 (cf. Wisdom iv. 1). כְּנִים is not the subject, but an accusative, and has been so understood by all the old translators from the original text, just as in the phrase יָמִים שָׂבַע to be satisfied with, or weary of, life. On עֹלָלִים *vid.* on viii. 3. יָתַר (from יָתַר to stretch out in length, then to be overhanging, towering above, projecting, superfluous, redundant) signifies here, as in Job xxii. 20, riches and the abundance of things possessed.

Ver. 15. With אֲנִי he contrasts his incomparably greater prosperity with that of his enemies. He, the despised and persecuted of men, will behold God's face בְּצִדְקָה, in righteousness, which will then find its reward (Mat. v. 8, Hebr. xii. 14), and will, when this hope is realised by him, thoroughly refresh himself with the form of God. It is not sufficient to explain the vision of the divine countenance here as meaning the experience of the gracious influences which proceed from the divine countenance again unveiled and turned towards him. The parallel of the next clause requires an actual vision, as in Num. xii. 8, according to which Jahve appeared to Moses in the true form of His being, without the intervention of any self-manifestation of an accommodative and visionary kind; but at the same time, as in Exod. xxxiii. 20, where the vision of the divine countenance is denied to Moses, according to which, consequently, the self-manifestation of Jahve in His intercourse with Moses is not to be thought of without some veiling of Himself which might render the vision tolerable to him. Here, however, where David gives expression to a hope which is the final goal and the very climax of all his hopes, one has no right in any way to limit the vision of God, who in love permits him to behold Him (*vid.* on xi. 7), and to limit the being satisfied with His רְמוּנָה (LXX. ἡ δόξα σου, *vid.* *Psychol*

S. 49; transl. p. 61). If this is correct, then וַיִּשְׁכַּב cannot mean "when I wake up from this night's sleep" as Ewald, Hupfeld and others explain it; for supposing the Psalm were composed just before falling asleep what would be the meaning of the postponement of so transcendent a hope to the end of his natural sleep? Nor can the meaning be to "awake to a new life of blessedness and peace through the sunlight of divine favour which again arises after the night of darkness and distress in which the poet is now to be found" (Kurtz); for to awake from a night of affliction is an unsuitable idea and for this very reason cannot be supported. The only remaining explanation, therefore, is the waking up from the sleep of death (cf. Böttcher, *De inferis* § 365—367). The fact that all who are now in their graves shall one day hear the voice of Him that wakes the dead, as it is taught in the age after the Exile (Dan. xii. 2), was surely not known to David, for it was not yet revealed to him. But why may not this truth of revelation, towards which prophecy advances with such giant strides (Isa. xxvi. 19. Ezek. xxxvii. 1—14), be already heard even in the Psalms of David as a bold demand of faith and as a hope that has struggled forth to freedom out of the comfortless conception of Sheôl possessed in that age, just as it is heard a few decades later in the master-work of a cotemporary of Solomon, the Book of Job? The morning in Ps. xlix. 15 is also not any morning whatever following upon the night, but that final morning which brings deliverance to the upright and inaugurates their dominion. A sure knowledge of the fact of the resurrection such as, according to Hofmann (*Schriftbeweis* ii. 2, 490), has existed in the Old Testament from the beginning, is not expressed in such passages. For laments like vi. 6, xxx. 10, lxxxviii. 11—13, shew that no such certain knowledge was then in existence; and when the Old Testament literature which we now possess allows us elsewhere an insight into the history of the perception of redemption, it does not warrant us in concluding anything more than that the perception of the future resurrection of the dead did not pass from the prophetic word into the believing mind of Israel until about the time of the Exile, and that up to that period faith made bold to hope for a

redemption from death, but only *by means of an inference drawn from that which was conceived and existed within itself*, without having an express word of promise in its favour.\* Thus it is here also. David certainly gives full expression to the hope of a vision of God, which, as righteous before God, will be vouchsafed to him; and vouchsafed to him, even though he should fall asleep in death in the present extremity (xiii. 4), as one again awakened from the sleep of death, and, therefore (although this idea does not directly coincide with the former), as one raised from the dead. But this hope is not a believing appropriation of a "certain knowledge", but a view that, by reason of the already existing revelation of God, lights up out of his consciousness of fellowship with Him.

## PSALM XVIII.

### DAVID'S HYMNIC RETROSPECT OF A LIFE CROWNED WITH MANY MERCIES.

- 2 FERVENTLY do I love Thee, Jahve, my strength,  
 3 Jahve, my rock, and my fortress, and my Deliverer,  
 My God, my fastness wherein I hide myself,  
 My shield, and the horn of my salvation, my high tower!  
 4 As worthy to be praised do I call upon Jahve,  
 And against mine enemies shall I be helped.
- 5 The bands of death had compassed me  
 And the floods of the abyss came upon me.  
 6 The bands of hades had surrounded me,  
 The snares of death assaulted me.

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\* To this Hofmann, *loc. cit.* S. 496, replies as follows: "We do not find that faith indulges in such boldness elsewhere, or that the believing ones cherish hopes which are based on such insecure grounds." But the word of God is surely no insecure ground, and to draw bold conclusions from that which is intimated only from afar, was indeed, even in many other respects (for instance, respecting the incarnation, and respecting the abrogation of the ceremonial law), the province of the Old Testament faith.

- 7 In my distress I called upon Jahve,  
 And unto my God did I cry;  
 He heard my call out of His temple,  
 And my cry before Him came into His ears.
- 8 The earth shook and quaked,  
 And the foundations of the mountains trembled,  
 And they swung to and fro, for He was wroth.
- 9 There went up a smoke in His nostrils,  
 And fire out of His mouth devoured,  
 Coals were kindled by it.
- 10 Then He bowed the heavens and came down,  
 And thick darkness was under His feet
- 11 And He rode upon a cherub and did fly,  
 And floated upon the wings of the wind;
- 12 He made darkness His covering, His pavilion round about  
 Him  
 Darkness of waters, thick clouds of the skies.
- 13 Out of the brightness before Him there broke through His  
 clouds  
 Hail-stones and coals of fire.
- 14 Then Jahve thundered in the heavens,  
 And the Highest made His voice to sound forth.  
 [Hail-stones and coals of fire.]
- 15 And He sent forth His arrows and scattered them,  
 And lightnings in abundance and discomfited them.
- 16 And the channels of the waters became visible,  
 And the foundations of the earth were laid bare,  
 At Thy threatening, Jahve,  
 At the snorting of the breath of Thy wrath.
- 17 He reached from the height, He seized me,  
 He drew me up out of great waters;
- 18 He delivered me from my grim foe,  
 And from them that hated me, because they were too  
 strong for me.
- 19 They came upon me in the day of my calamity,  
 Then Jahve was a stay to me,

- 20 And brought me forth into a large place;  
He delivered me, for He delighted in me.
- 21 Jahve rewarded me according to my righteousness,  
According to the cleanness of my hands did He recompense me.
- 22 For I have kept the ways of Jahve,  
And have not wickedly departed from my God.
- 23 Far from this, all His judgments are my aim,  
And His statutes I do not put away from me.
- 24 And I was spotless towards Him,  
And I have kept myself from mine iniquity.
- 25 Therefore Jahve recompensed me according to any righteousness,  
According to the cleanness of my hands, which was manifest in His eyes.
- 26 Towards the good Thou shewest Thyself good  
Towards the man of perfect submission Thou shewest Thyself yielding.
- 27 Towards him who sanctifies himself Thou shewest Thyself pure,  
And towards the perverse Thou shewest Thyself forward.
- 28 For Thou, Thou savest the afflicted people,  
And high looks Thou bringest down.
- 29 For Thou makest my lamp light;  
Jahve, my God, enlighteneth my darkness.
- 30 For by Thee do I scatter a troop,  
And by my God do I leap walls.
- 31 As for God — spotless is His way,  
The word of Jahve is tried;  
A shield is He to all who hide in Him.
- 32 For who is a divine being, but Jahve alone.  
And who is a rock save our God?
- 33 The God, who girded me with strength,  
And made my way perfect,



- 34 Making my feet like hinds' feet,  
And who set me upon my high places,  
35 Training my hands for war,  
And mine arms bent a bow of brass.
- 36 And Thou gavest me also the shield of Thy salvation,  
And Thy right hand upheld me,  
And Thy lowliness made me great.
- 37 Thou madest room for my footsteps under me,  
And mine ankles have not slipped.
- 38 I pursued mine enemies and overtook them,  
And turned not back, till they were consumed.
- 39 I smote them, so that they could not rise,  
They fell under my feet
- 40 And Thou didst gird me with strength for the battle,  
Thou madest my foes to bow down under me,
- 41 Thou gavest me the necks of mine enemies,  
And those that hated me, I utterly destroyed.
- 42 They cried, but there was no helper,  
Even to Jahve, but He answered them not.
- 43 And I crushed them as dust before the wind,  
Like the dirt of the streets I emptied them out.
- 44 Thou didst deliver me from the strivings of the people,  
Thou didst make me Head of the nations;  
A people that I knew not, served me.
- 45 At the hearing of the ear, they obeyed me,  
Strangers submitted to me,
- 46 Strangers faded away,  
And came forth trembling from their strongholds.
- 47 Jahve liveth, and blessed be my Rock,  
And let the God of my salvation be exalted;
- 48 The God, who gave me revenges  
And bent back peoples under me,
- 49 My Deliverer from mine enemies,  
Yea, Thou who liftest me up above my foes,  
Who rescuest me from the violent man.

- 50 Therefore will I praise Thee among the nations, O Jahve,  
And I will sing praises unto Thy name,  
51 As He, who giveth great deliverance to His king  
And sheweth favour to His anointed,  
To David and his seed for ever.

Next to a תְּפִלָּה of David comes a שִׁירָה (*nom. unitatis* from שִׁיר), which is in many ways both in words and thoughts (*Symbolae* p. 49) interwoven with the former. It is the longest of all the hymnic Psalms, and bears the inscription: *To the Precentor, by the servant of Jahve, by David, who spake unto Jahve the words of this song in the day that Jahve had delivered him out of the hand of all his enemies and out of the hand of Saül: then he said.* The original inscription of the Psalm in the primary collection was probably only לְמַנְצֵחַ לְדָוִד לְעֹבֵר ה' לְדָוִד, like the inscription of Ps. xxxvi. The rest of the inscription resembles the language with which songs of this class are wont to be introduced in their connection in the historical narrative, Ex. xv. 1, Num. xxi. 17, and more especially Deut. xxxi. 30. And the Psalm before us is found again in 2 Sam. xxii., introduced by words, the manifestly unaccidental agreement of which with the inscription in the Psalter, is explained by its having been incorporated in one of the histories from which the Books of Samuel are extracted, — probably the Annals (*Dibre ha-Jamim*) of David. From this source the writer of the Books of Samuel has taken the Psalm, together with that introduction; and from this source also springs the historical portion of the inscription in the Psalter, which is connected with the preceding by אֲשֶׁר.

David may have styled himself in the inscription עֹבֵר ה', just as the apostles call themselves δοῦλοι Ἰησοῦ Χριστοῦ. He also in other instances, in prayer, calls himself "the servant of Jahve", xix. 12, 14, cxliv. 10, 2 Sam. vii. 20, as every Israelite might do; but David, who is the first after Moses and Joshua to bear this designation or by-name, could do so in an especial sense. For he, with whom the kingship of promise began, marks an epoch in his service of the work of God no less than did Moses, through whose mediation Israel received the Law, and Joshua, through whose instrumentality they obtained the Land of promise.

The terminology of psalm-poesy does not include the word *שִׁירָה*, but only *שִׁיר*. This at once shews that the historical portion of the inscription comes from some other source. *בַּיּוֹם* is followed, not by the *infin.* *הַיּוֹם*: on the day of deliverance, but by the more exactly *plusquamperf.* *הַיּוֹם*: on the day (*בַּיּוֹם* — at the time, as in Gen. ii. 4, and frequently) when he had delivered — a genitival (Ges. § 116, 3) relative clause, like cxxxviii. 3, Ex. vi. 28, Num. iii. 1, cf. Ps. lvi. 10. *מָרָה* alternates with *מִכַּף* in this text without any other design than that of varying the expression. The deliverance out of the hand of Saul is made specially prominent, because the most prominent portion of the Psalm, vers. 5—20, treats of it. The danger in which David then was placed, was of the most personal, the most perilous, and the most protracted kind. This prominence was of great service to the collector, because the preceding Psalm bears the features of this time, the lamentations over which are heard there and further back, and now all find expression in this more extended song of praise.

Only a fondness for doubt can lead any one to doubt the Davidic origin of this Psalm, attested as it is in two works, which are independent of one another. The twofold testimony of tradition is supported by the fact that the Psalm contains nothing that militates against David being the author; even the mention of his own name at the close, is not against it (cf. 1 Kings ii. 45). We have before us an Israelitish counterpart to the cuneiform monumental inscriptions, in which the kings of worldly monarchies recapitulate the deeds they have done by the help of their gods. The speaker is a king; the author of the Books of Samuel found the song already in existence as a Davidic song; the difference of his text from that which lies before us in the Psalter, shews that at that time it had been transmitted from some earlier period; writers of the later time of the kings here and there use language which is borrowed from it or are echoes of it (comp. Prov. xxx. 5 with ver. 31; Hab. iii. 19 with ver. 34); it bears throughout the mark of the classic age of the language and poetry, and "if it be not David's, it must have been written in his name and by some one imbued with his spirit, and who could have been this

contemporary poet and twin-genius?" (Hitzig). All this irresistibly points us to David himself, to whom really belong also all the other songs in the Second Book of Samuel, which are introduced as Davidic (over Saul and Jonathan, over Abner, &c.). This, the greatest of all, springs entirely from the new self-consciousness to which he was raised by the promises recorded in 2 Sam. vii.; and towards the end, it closes with express retrospective reference to these promises; for David's certainty of the everlasting duration of his house, and God's covenant of mercy with his house, rests upon the announcement made by Nathan.

The Psalm divides into two halves; for the strain of praise begins anew with ver. 32, after having run its first course and come to a beautiful close in ver. 31. The two halves are also distinct in respect of their artificial form. The strophe schema of the first is: 6. 8. 8. 6. 8 (not 9). 8. 8. 8. 7. The mixture of six and eight line strophes is symmetrical, and the seven of the last strophe is nothing strange. The mixture in the second half on the contrary is varied. The art of the strophe system appears here, as is also seen in other instances in the Psalms, to be relaxed; and the striving after form at the commencement has given way to the pressure and crowding of the thoughts.

The traditional mode of writing out this Psalm, as also the *Cantica*, 2 Sam. xxii. and Judges v., is "a half-brick upon a brick, and a brick upon a half-brick" (אִירַח עַל גְּבִי לְבִנָּה) : *i. e.* one line consisting of two, and one of three parts of a verse, and the line consisting of the three parts has only one word on the right and on the left; the whole consequently forms three columns. On the other hand, the song in Deut. xxxii. (as also Josh. xii. 9 sqq., Esth. ix. 7—10) is to be written "a half-brick upon a half-brick and a brick upon a brick", *i. e.* in only two columns, cf. *infra* p. 269.

Vers. 2—4. The poet opens with a number of endearing names for God, in which he gratefully comprehends the results of long and varied experience. So far as regards the parallelism of the members, a monostich forms the beginning of this Psalm, as in Ps. xvi. xxiii. xxv. and many

others. Nevertheless the matter assumes a somewhat different aspect, if ver. 3 is not, with Maurer, Hengstenberg and Hupfeld, taken as two predicate clauses (Jahve is . . ., my God is . . .), but as a simple vocative — a rendering which alone corresponds to the intensity with which this greatest of the Davidic hymns opens — God being invoked by יה, יהי, אֱלֹהֵי, and each of these names being followed by a predicative expansion of itself, which increases in fulness of tone and emphasis. The אֶרְחַמְךָ (with *ā*, according to Ew. § 251, *b*), which carries the three series of the names of God, makes up in depth of meaning what is wanting in compass. Elsewhere we find only the *Piel* רַחַם of tender sympathising love, but here the *Kal* is used as an Aramaism. Hence the Jalkut on this passage explains it by רַחֵמַי יְיָךְ “I love thee”, of ardent, heartfelt love and attachment. The primary signification of softness (root רַח, רַח, יִרַח, to be soft, lax, loose), whence רַחֵם, *uterus*, is transferred in both cases to tenderness of feeling or sentiment. The most general predicate רַחֵמֵי (from רַחֵם according to a similar inflexion to אָמַר, בָּסַר, עָמַק, plur. עָמָקִי Prov. ix. 18) is followed by those which describe Jahve as a protector and deliverer in persecution on the one hand, and on the other as a defender and the giver of victory in battle. They are all typical names symbolising what Jahve is in Himself; hence instead of וּמְפִלְטִי it would perhaps have been more correct to point וּמְפִלְטִי (and my refuge). God had already called Himself a shield to Abram, Gen. xv. 1; and He is called צֹרֵךְ (cf. אָבְרָם Gen. xlix. 24) in the great Mosaic song, Deut. xxxii. 4, 37 (the latter verse is distinctly echoed here). סִלַּע from סָלַע, *findere*, means properly a cleft in a rock (Arabic سَلَعٌ\*), then a cleft

\* Neshwān defines thus: السَّلْعُ is a cutting in a mountain after the manner of a gorge; and Jākūt, who cites a number of places that are so called: a wide plain (فضاء) enclosed by steep rocks, which is reached through a narrow pass (شعب), but can only be descended on foot. Accordingly, in סִלַּעִי the idea of a safe (and comfortable) hiding-place preponderates; in צֹרֵךְ that of firm ground and inaccessibility. The one figure calls to mind the (well-watered) Edomitic place surrounded with precipitous rocks, Isa. xvi. 1, xlii. 11, the Πέτρα

rock, and צור, like the Arabic صخر, a great and hard mass of rock (Aramaic טור, a mountain). The figures of the מצודה (מצודה, מצוד, מצוד) and the מצוד are related; the former signifies properly *specula*, a watch-tower\*, and the latter, a steep height. The horn, which is an ancient figure of victorious and defiant power in Deut. xxxiii. 17, 1 Sam. ii. 1, is found here applied to Jahve Himself: "horn of my salvation" is that which interposes on the side of my feebleness, conquers, and saves me. All these epithets applied to God are the fruits of the affliction out of which David's song has sprung, viz. his persecution by Saul, when, in a country abounding in rugged rocks and deficient in forest, he betook himself to the rocks for safety, and the mountains served him as his fortresses. In the shelter which the mountains, by their natural conformations, afforded him at

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described by Strabo, xvi. 4, 21; the other calls to mind the Phœnician rocky island ציר, *Ṣūr* (Tyre), the refuge in the sea.

\* In Arabic مَصَادٌ signifies (1) a high hill (a signification that is wanting in Freytag), (2) the summit of a mountain, and according to the original lexicons it belongs to the root مَصَدٌ, which in outward appearance is supported by the synonymous forms مَصَدٌ and مَصَدٌ, as also by their plurals أَمَصِدَةٌ and مُصَدَانٌ, since these can only be properly formed from those singulars on the assumption of the *m* being part of the root. Nevertheless, since the meanings of مَصَدٌ all distinctly point to its being formed from the root مَص contained in the reduplicated stem مَصَصٌ to suck, but the meanings of مَصَادٌ, مَصَدٌ, and مَصَدٌ do not admit of their being referred to it, and moreover there are instances in which original *nn. loci* from *vv. med.* و and ی admit of the prefixed *m* being treated as the first radical through forgetfulness or disregard of their derivation, and with the retention of its form secondary roots (as مَكَنٌ, مَدَنٌ, مَصَرٌ), it is highly probable that in *maṣād*, *maṣad* and *maṣd* we have an original מַצֵּדָה, מַצֵּדָה, מַצֵּדָה. These Hebrew words, however, are to be referred to a צַד in the signification to look out, therefore properly *specula*. — Fleischer

that time, and in the fortunate accidents, which sometimes brought him deliverance when in extreme peril, David recognises only marvellous phenomena of which Jahve Himself was to him the final cause. The confession of the God tried and known in many ways is continued in ver. 4 by a general expression of his experience. מְהִלֵּל is a predicate accusative to יְהוָה: As one praised (worthy to be praised) do I call upon Jahve, — a rendering that is better suited to the following clause, which expresses confidence in the answer coinciding with the invocation, which is to be thought of as a cry for help, than Olshausen's, "Worthy of praise, do I cry, is Jahve", though this latter certainly is possible so far as the style is concerned (*vid.* on Isa. xlv. 24, cf. also Gen. iii. 3, Mic. ii. 6). The proof of this fact, viz. that calling upon Him who is worthy to be praised, who, as the history of Israel shews, is able and willing to help, is immediately followed by actual help, as events that are coincident, forms the further matter of the Psalm.

Vers. 5—7. In these verses David gathers into one collective figure all the fearful dangers to which he had been exposed during his persecution by Saul, together with the marvellous answers and deliverances he experienced, that which is unseen, which stands in the relation to that which is visible of cause and effect, rendering itself visible to him. David here appears as passive throughout; the hand from out of the clouds seizes him and draws him out of mighty waters: while in the second part of the Psalm, in fellowship with God and under His blessing, he comes forward as a free actor.

The description begins in vers. 5—7 with the danger and the cry for help which is not in vain. The verb אָפַף according to a tradition not to be doubted (cf. אָפַף a wheel) signifies to go round, surround, as a poetical synonym of סָבַב, הִקִּיף, בָּרַחַר, and not, as one might after the Arabic have thought: to drive, urge. Instead of "the bands of death," the LXX. (cf. Acts ii. 24) renders it ὀδῶνες (constrictive pains) θανάτου; but ver. 6b. favours the meaning bands, cords, cf. cxix. 61 (where it is likewise הִקִּילִי instead of the הִבִּילִי, which one might have expected, Josh. xvii. 5, Job xxxvi. 8), death is therefore represented as a hunter with a cord and

net, xci. 3.  $\text{בְּלֹעַל}$ , compounded of  $\text{לֹעַל}$  and  $\text{עַל}$  (from  $\text{עָלָה}$ ,  $\text{עָל}$ , root  $\text{עַל}$ ), signifies unprofitableness, worthlessness, and in fact both deep-rooted moral corruption and also abysmal destruction (cf. 2 Cor. vi. 15,  $\text{Βελίαρ} = \text{Βελίαλ}$  as a name of Satan and his kingdom). Rivers of destruction are those, whose engulfing floods lead down to the abyss of destruction (Jon. ii. 7). Death, *Beljidal*, and *Sheöl* are the names of the weird powers, which make use of David's persecutors as their instruments. *Futt.* in the sense of imperfects alternate with *prætt.*  $\text{פָּעַר}$  (=  $\text{بغت}$ ) signifies to come suddenly upon any one (but compare also  $\text{بعت}$ , to startle, *excitare*, to alarm), and  $\text{קָרַח}$ , to rush upon; the two words are distinguished from one another like *überfallen* and *ansfallen*. The  $\text{קַיִל}$  out of which Jahve hears is His heavenly dwelling-place, which is both palace and temple, inasmuch as He sits enthroned there, being worshipped by blessed spirits.  $\text{לִפְנֵי$  belongs to  $\text{שִׁוְעָתִי}$ : my cry which is poured forth before Him (as *e. g.* in cii. 1), for it is tautological if joined with  $\text{בְּפָנָיו}$  beside  $\text{בְּפָנָיו}$ . Before Jahve's face he made supplication and his prayer urged its way into His ears.

Vers. 8—10. As these verses go on to describe, the being heard became manifest in the form of deliverance. All nature stands to man in a sympathetic relationship, sharing his curse and blessing, his destruction and glory, and to God in a (so to speak) synergetic relationship, furnishing the harbingers and instruments of His mighty deeds. Accordingly in this instance Jahve's interposition on behalf of David is accompanied by terrible manifestations in nature. Like the deliverance of Israel out of Egypt, Ps. lxxviii. lxxviii., and the giving of the Law on Sinai, Exod. xix., and like the final appearing of Jahve and of Jesus Christ according the words of prophet and apostle (Hab. iii., 2 Thess. i. 7 sq.), the appearing of Jahve for the help of David has also extraordinary natural phenomena in its train. It is true we find no express record of any incident in David's life of the kind recorded in 1 Sam. vii. 10, but it must be some real experience which David here idealises (*i. e.* seizes at its very roots, and generalises and works up into a grand majestic picture of his miraculous deliverance). Amidst earthquake, a black thunderstorm gathers, the charging of



which is heralded by the lightning's flash, and its thick clouds descend nearer and nearer to the earth. The aorists in ver. 8 introduce the event, for the introduction of which, from ver. 4 onwards, the way has been prepared and towards which all is directed. The inward excitement of the Judge, who appears to His servant for his deliverance, sets the earth in violent oscillation. The foundations of the mountains (Isa. xxiv. 18) are that upon which they are supported beneath and within, as it were, the pillars which support the vast mass. געש (rhyming with רעש) is followed by the *Hithpa.* of the same verb: the first impulse having been given they, viz. the earth and the pillars of the mountains, continue to shake of themselves. These convulsions occur, because "it is kindled with respect to God"; it is unnecessary to supply אפו לו, אַפּוֹ לֹו is a synonym of לוֹ חַם. When God is wrath, according to Old Testament conception, the power of wrath which is present in Him is kindled and blazes up and breaks forth. The panting of rage may accordingly also be called the smoke of the fire of wrath (lxxiv. 1, lxxx. 5). The smoking is as the breathing out of the fire, and the vehement hot breath which is inhaled and exhaled through the nose of one who is angry (cf. Job xli. 12), is like smoke rising from the internal fire of anger. The fire of anger itself "devours out of the mouth", *i. e.* flames forth out of the mouth, consuming whatever it lays hold of, — in men in the form of angry words, with God in the fiery forces of nature, which are of a like kind with, and subservient to, His anger, and more especially in the lightning's flash. It is the lightning chiefly, that is compared here to the blazing up of burning coals. The power of wrath in God, becoming manifest in action, breaks forth into a glow, and before it entirely discharges its fire, it gives warning of action like the lightning's flash heralding the outburst of the storm. Thus enraged and breathing forth His wrath, Jahve bowed the heavens, *i. e.* caused them to bend towards the earth, and came down, and darkness of clouds (עָרַפְלִי similar in meaning to ὄφρυγ, cf. ἔρπελος) was under His feet: black, low-hanging clouds announced the coming of Him who in His wrath was already on His way downwards towards the earth.

Vers. 11—13. The storm, announcing the approaching

outburst of the thunderstorm, was also the forerunner of the Avenger and Deliverer. If we compare ver. 11 with civ. 3, it is natural to regard כְּרוֹב as a transposition of רְכוֹב (a chariot, Ew. § 153, a). But assuming a relationship between the biblical *Cherub* and (according to Ctesias) the Indo-Per-sian griffin, the word (from the Zend *grab, garew, garefsh*, to seize) signifies a creature seizing and holding irrecoverably fast whatever it seizes upon; perhaps in Semitic language the strong creature, from כְּרַב = כֶּבֶב *torquere, constringere*, (whence *mukrab*, tight, strong). It is a passive form like נִבְּלָה, וְיָסַר, לְבַשׁ. The cherubim are mentioned in Gen. iii. 24 as the guards of Paradise (this alone is enough to refute the interpretation recently revived in the *Evang. Kirchen-Zeit.*, 1866, No. 46, that they are a symbol of the unity of the living One, כְּרוֹב = כְּרוֹב "like a multitude"), and elsewhere, as it were, as the living mighty rampart and vehicle of the approach of the inaccessible majesty of God; and they are not merely in general the medium of God's personal presence in the world, but more especially of the presence of God as turning the fiery side of His doxa towards the world. As in the Prometheus of Æschylus, Oceanus comes flying τὸν πτερυγαῶνα τὸν ὀλοῦν γυμνὸν σπομίωσ ἀτρὺ ἐθόσων, so in the present passage Jahve rides upon the cherub, of which the heathenish griffin is a distortion; or, if by a comparison of passages like civ. 3, Isa. lxvi. 15, we understand David according to Ezekiel, He rides upon the cherub as upon His living throne-chariot (מֶרְכָּבָה). The throne floats upon the cherubim, and this cherub-throne flies upon the wings of the wind; or, as we can also say: the cherub is the celestial spirit working in this vehicle formed of the spirit-like elements. The Manager of the chariot is Himself hidden behind the thick thunder-clouds. יָשָׁה is an aorist without the consecutive ו (cf. יָהַד Hos. vi. 1). הַשָּׁה is the accusative of the object to it; and the accusative of the predicate is doubled: His covering, His pavilion round about Him. In Job xxxvi. 29 also the thunder-clouds are called God's סִבָּה, and also in xcvi. 2 they are סִבְּיָיו, concealing Him on all sides and announcing only His presence when He is wroth. In ver. 12b the accusative of the object, הַשָּׁה, is expanded into "darkness of waters", i. e. swelling with

waters\* and billows of thick vapour, thick, and therefore dark, masses (עַב in its primary meaning of denseness, or a thicket, Exod. xix. 9, cf. Jer. iv. 29) of שְׁחָקִים, which is here a poetical name for fleecy clouds. The dispersion and discharge, according to ver. 13, proceeded from נָגַה נְגַדָּה. Such is the expression for the doxa of God as being a mirroring forth of His nature, as it were, over against Him, as being therefore His brightness, or the reflection of His glory. The doxa is fire and light. On this occasion the forces of wrath issue from it, and therefore it is the fiery forces: heavy and destructive hail (cf. Exod. ix. 23 sq., Isa. xxx. 30) and fiery glowing coals, *i. e.* flashing and kindling lightning. The object עָבִי stands first, because the idea of clouds, behind which, according to ver. 11, the doxa is concealed, is prominently connected with the doxa. It might be rendered: before His brightness His clouds turn into hail . . . , a rendering which would be more in accordance with the structure of the stichs, and is possible according to Ges. § 138, rem. 2. Nevertheless, in connection with the combination of עָבִי with clouds, the idea of breaking through (Lam. iii. 44) is very natural. If עָבִי is removed, then עָבִי signifies "thence came forth hail . . ." But the mention of the clouds as the medium, is both natural and appropriate.

Vers. 14—16. Amidst thunder, Jahve hurled lightnings as arrows upon David's enemies, and the breath of His anger laid bare the beds of the flood to the very centre of the earth, in order to rescue the sunken one. Thunder is the rumble of God, and as it were the hollow murmur of His mouth, Job xxxvii. 2. עֲלִיוֹן, the Most High, is the name of God as the inapproachable Judge, who governs all things. The third line of ver. 14 is erroneously repeated from the preceding strophe. It cannot be supported on grammatical grounds by Ex. ix. 23, since נָתַן קוֹל, *edere vocem*, has a different meaning from the נָתַן קוֹלָהּ, *dare tonitrua*, of that passage. The symmetry of the strophe structure is also against it; and it is wanting both in 2 Sam. and in the LXX. כִּי,

\* Rab Dimi, *B. Taanith* 10a, for the elucidation of the passage quotes a Palestine proverb: נהור ענני ועירין מוהי חשוק ענני סגין מוהי: *i. e.* if the clouds are transparent they will yield but little water, if they are dark they will yield a quantity.

which, as the opposite of מְעַט Neh. ii. 12, Isa. x. 7, means adverbially "in abundance", is the parallel to הִשְׁלַח. It is generally taken, after the analogy of Gen. xlix. 23, in the sense of בָּרַק, cxliv. 6: רַב in pause = רַב (the *ō* passing over into the broader *ā* like *ן* instead of *נ* in Gen. xlix. 3) = רַב, cognate with רָבָה, רָמָה; but the forms רַב, רַב, here, and in every other instance, have but a very questionable existence, as *e. g.* רַב, Isa. liv. 13; is more probably an adjective than the third person *præt.* (cf. Böttcher, *Neue Aehrenlese* No. 635, 1066). The suffixes *em* do not refer to the arrows, *i. e.* lightnings, but to David's foes. הִמָּם means both to put in commotion and to destroy by confounding, Exod. xiv. 24, xxiii. 27. In addition to the thunder, the voice of Jahve, comes the stormwind, which is the snorting of the breath of His nostrils. This makes the channels of the waters visible and lays bare the foundations of the earth. פִּיֵּן (collateral form to פִּיֵּן) is the bed of the river and then the river or brook itself, *a continendo aquas* (Ges.), and exactly like the Arabic *mesik, mesāk, mesek* (from *مسك*, the VI. form of which, *tamāsaka*, corresponds to פִּיֵּן), means a place that does not admit of the water soaking in, but on account of the firmness of the soil preserves it standing or flowing. What are here meant are the water-courses or river beds that hold the water. It is only needful for Jahve to threaten (ἐπιτιμᾶν Mat. viii. 26) and the floods, in which he, whose rescue is undertaken here, is sunk, flee (civ. 7) and dry up (cvi. 9, Nah. i. 4). But he is already half engulfed in the abyss of Hades, hence not merely the bed of the flood is opened up, but the earth is rent to its very centre. From the language being here so thoroughly allegorical, it is clear that we were quite correct in interpreting the description as ideal. He, who is nearly overpowered by his foes, is represented as one engulfed in deep waters and almost drowning.

Vers. 17—20. Then Jahve stretches out His hand from above into the deep chasm and draws up the sinking one. The verb הִשְׁלַח occurs also in prose (2 Sam. vi. 6) without הִ (lvii. 4, cf. on the other hand the borrowed passage, cxliv. 7) in the signification to reach (after anything). The verb הִשְׁלַח, however, is only found in one other instance, viz.

Exod. ii. 10, as the root (transferred from the Egyptian into the Hebrew) of the name of Moses, and even Luther saw in it an historical allusion, "He hath made a Moses of me", He hath drawn me out of great (many) waters, which had well nigh swallowed me up, as He did Moses out of the waters of the Nile, in which he would have perished. This figurative language is followed, in ver. 18, by its interpretation, just as in cxliv. 7 the "great waters" are explained by מִיַּד בְּנֵי נֶקֶר, which, however, is not suitable here, or at least is too limited.

With ver. 17 the hymn has reached the climax of epic description, from which it now descends in a tone that becomes more and more lyrical. In the combination אֲבִי נָע, נָע is not an adverbial accusative, but an adjective, like רִחֵק מִיָּבֶה cxliii. 10, and ὁ ἀνὴρ ἀγαθός (*Hebräerbrief* S. 353). בִּי introduces the reason for the interposition of the divine omnipotence, viz. the superior strength of the foe and the weakness of the oppressed one. On the day of his אָוֶד, *i. e.* (*vid.* on xxxi. 12) his load or calamity, when he was altogether a homeless and almost defenceless fugitive, they came upon him (קָדַם xvii. 13), cutting off all possible means of delivering himself, but Jahve became the fugitive's staff (xxiii. 4) upon which he leaned and kept himself erect. By the hand of God, out of straits and difficulties he reached a broad place, out of the dungeon of oppression to freedom, for Jahve had delighted in him, he was His chosen and beloved one. הִפְּץ has the accent on the penult here, and *Metheg* as a sign of the lengthening (הִפְּצָה) beside the *ē*, that it may not be read *ē*.\* The following strophe tells the reason of his pleasing God and of His not allowing him to perish. This בִּי הִפְּץ בִּי (for He delighted in me) now becomes the primary thought of the song.

Vers. 21—24. On נִגַּל (like שָׁלַם with the accusative not merely of the thing, but also of the person, *e. g.* 1 Sam. xxiv. 18), εὖ or κακῶς παραττεν τινά, *vid.* on vii. 5. שָׁמַר, to observe = to keep, is used in the same way in Job xxii. 15.

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\* In like manner *Metheg* is placed beside the *ē* of the final closed syllable that has lost the tone in הִפְּץ xii. 9, וְהִחַזְלִיל xc. 2., *vid.* *Isaiah* S. 594 note.

רָשַׁע מִן is a pregnant expression of the *malitiosa desertio*. "From God's side", *i. e.* in His judgment, would be contrary to the general usage of the language (for the מִן in Job iv. 17 has a different meaning) and would be but a chilling addition. On the poetical form מָנִי, in pause מְנִי, *vid.* Ew. § 263, *b.* The *fut.* in ver. 23*b*, close after the substantival clause ver. 23*a*, is not intended of the habit in the past, but at the present time: he has not wickedly forsaken God, but (כִּי = *imo, sed*) always has God's commandments present before him as his rule of conduct, and has not put them far away out of his sight, in order to be able to sin with less compunction; and thus then (*fut. consec.*) in relation (עִם, as in Deut. xviii. 13, cf. 2 Sam. xxiii. 5) to God he was הִמָּצִי, with his whole soul undividedly devoted to Him, and he guarded himself against his iniquity (עָוֹן, from עָוָה, עָוִי, to twist, pervert, cf. غَوَى of error, delusion, self-enlightenment), *i. e.* not: against acquiescence in his in-dwelling sin, but: against iniquity becoming in any way his own; מַעֲוִי equivalent to מַעֲוִי (Dan. ix. 5), cf. מַחֲוִי = than that I should live, Jon. iv. 8. In this strophe, this Psalm strikes a cord that harmonises with Ps. xvii., after which it is therefore placed. We may compare David's own testimony concerning himself in 1 Sam. xxvi. 23 sq., the testimony of God in 1 Kings xiv. 8, and the testimony of history in 1 Kings xv. 5, xi. 4.

Vers. 25.—28. What was said in ver. 21 is again expressed here as a result of the foregoing, and substantiated in vers. 26, 27. הַחֵיֶר is a friend of God and man, just as *pius* is used of behaviour to men as well as towards God. נָבֵר הָמִים the man (construct of נָבֵר) of moral and religious completeness (*integri = integritatis*, cf. xv. 2), *i. e.* of undivided devotion to God. נָבֵר (instead of which we find בָּר לָבֵב elsewhere, xxiv. 4, lxxiii. 1) not one who is purified, but, in accordance with the reflexive primary meaning of *Niph.*, one who is purifying himself, ἀγλιζων εαυτόν, 1 John iii. 3. עָקָשׁ (the opposite of אֲשֶׁר) one who is morally distorted, perverse. Freely formed *Hithpaels* are used with these attributive words to give expression to the corresponding self-manifestation: הִתְחַסֵּד, הִתְחַמֵּם (Ges. § 54, 2, *b*), הִתְחַבֵּר, and הִתְחַלֵּל (to shew one's self נִפְתָּח or שִׁתְּחַלֵּל). The fervent

love of the godly man God requites with confiding love, the entire submission of the upright with a full measure 'of grace, the endeavour after purity by an unobscured charity (cf. lxxiii. 1), moral perverseness by paradoxical judgments, giving the perverse over to his perverseness (Rom. i. 28) and leading him by strange ways to final condemnation (Isa. xxix. 14, cf. Lev. xxvi. 23 sq.). The truth, which is here enunciated, is not that the conception which man forms of God is the reflected image of his own mind and heart, but that God's conduct to man is the reflection of the relation in which man has placed himself to God; cf. 1 Sam. ii. 30, xv. 23. This universal truth is illustrated and substantiated in ver. 28. The people who are bowed down by affliction experience God's condescension, to their salvation; and their haughty oppressors, God's exaltation, to their humiliation. Lofty, proud eyes are among the seven things that Jahve hateth, according to Prov. vi. 17. The judgment of God compels them to humble themselves with shame, Isa. ii. 11.

Vers. 29—31. The confirmation of what has been asserted is continued by David's application of it to himself. Hitzig translates the futures in vers. 29 sq. as imperfects; but the sequence of the tenses, which would bring this rendering with it, is in this instance interrupted, as it has been even in ver. 28, by נִרְאֶה. The lamp, נֵר (contracted from *nawer*), is an image of life, which as it were burns on and on, including the idea of prosperity and high rank; in the form נֵרִי (from *nivr*, *nijr*) it is the usual figurative word for the continuance of the house of David, 1 Kings xi. 36, and frequently. David's life and dominion, as the covenant king, is the lamp which God's favour has lighted for the well-being of Israel, and His power will not allow this lamp (2 Sam. xxi. 17) to be quenched. The darkness which breaks in upon David and his house is always lighted up again by Jahve. For His strength is mighty in the weak; in, with, and by Him he can do all things. The *fut.* נִרְאֶה may be all the more surely derived from נִרְאֶה (= אִרְאֶה), inasmuch as this verb has the changeable *u* in the future also in Isa. xlii. 4, Eccl. xii. 6. The text of 2 Sam. xxii., however, certainly seems to put "rushing upon" in the stead of "breaking down". With

ver. 31 the first half of the hymn closes epiphonematically. **הָאֱלֹהִים** is a *nom. absol.*, like **הַצִּיּוֹר**, Deut. xxxii. 4. This old Mosaic utterance is re-echoed here, as in 2 Sam. vii. 22, in the mouth of David. The article of **הָאֱלֹהִים** points to God as being manifest in past history. His way is faultless and blameless. His word is **צִרְיָה**, not slaggy ore, but purified solid gold, xii. 7. Whoever retreats into Him, the God of the promise, is shielded from every danger. Prov. xxx. 5 is borrowed from this passage.

Vers. 32—35. The grateful description of the tokens of favour he has experienced takes a new flight, and is continued in the second half of the Psalm in a more varied and less artificial mixture of the strophes. What is said in ver. 31 of the way and word of Jahve and of Jahve Himself, is confirmed in ver. 32 by the fact that He alone is **אֱלֹהִים**, a divine being to be revered, and He alone is **צִיּוֹר**, a rock, *i. e.* a ground of confidence that cannot be shaken. What is said in ver. 31 consequently can be said only of Him. **מִבְּלֵעֵי** and **זִלְתֵּי** alternate; the former (with a negative intensive **מִן**) signifies "without reference to" and then absolutely "without" or besides, and the latter (with **י** as a connecting vowel, which elsewhere has also the function of a suffix), from **זִלְתָּ** (**זִלְתָּה**), "exception". The verses immediately following are attached descriptively to **אֱלֹהֵינוּ**, our God (*i. e.* the God of Israel), the God, who girded me with strength; and accordingly (*fut. consec.*) made my way **רַמְיָם**, "perfect", *i. e.* absolutely smooth, free from stumblings and errors, leading straight forward to a divine goal. The idea is no other than that in ver. 31, cf. Job xxii. 3, except that the freedom from error here is intended to be understood in accordance with its reference to the way of a man, of a king, and of a warrior; cf., moreover, the other text. The verb **שָׁוֶה** signifies, like **سَوَّى**, to make equal (*æquare*), to arrange, to set right; the dependent passage Hab. iii. 19 has, instead of this verb, the more uncoloured **שָׁוֶה**. The hind, **אֵילָה** or **אֵילָהּ**, is the perfection of swiftness (cf. *ἔλαφος* and *ἐλαφρός*) and also of gracefulness among animals. "Like the hinds" is equivalent to like hinds' feet; the Hebrew style leaves it to the reader to infer the appropriate point of



comparison from the figure. It is not swiftness in flight (De Wette), but in attack and pursuit that is meant, — the latter being a prominent characteristic of warriors, according to 2 Sam. i. 23, ii. 18, 1 Chron. xii. 8. David does not call the high places of the enemy, which he has made his own by conquest “my high places”, but those heights of the Holy Land which belong to him as king of Israel: upon these Jahve preserves him a firm position, so that from them he may rule the land far and wide, and hold them victoriously (cf. passages like Deut. xxxii. 13, Isa. lviii. 14). The verb לָמַד, which has a double accusative in other instances, is here combined with לֵ of the subject taught, as the aim of the teaching. The verb נָחַת (to press down — to bend a bow) precedes the subject “my arms” in the singular; this inequality is admissible even when the subject stands first (*e. g.* Gen. xlix. 22, Joel i. 20, Zech. vi. 14). קֶשֶׁת נְחוּשֶׁת a bow of brazen = of brass, as in Job xx. 24. It is also the manner of heroes in Homer and in the Ramâjana to press down and bend with their hand a brazen bow, one end of which rests on the ground.

Vers. 36—37. Yet it is not the brazen bow in itself that makes him victorious, but the helpful strength of his God. “Shield of Thy salvation” is that consisting of Thy salvation. מִגִּן has an unchangeable *â*, as it has always. The salvation of Jahve covered him as a shield, from which every stroke of the foe rebounded; the right hand of Jahve supported him that his hands might not become feeble in the conflict. In its ultimate cause it is the divine עֲנִיּוּהוּ, to which he must trace back his greatness, *i. e.* God’s lowliness, by virtue of which His eyes look down upon that which is on the earth (cxiii. 6), and the poor and contrite ones are His favourite dwelling-place (Isa. lvii. 15, lxvi. 1 sq.); cf. *B. Megilla* 31a, “wherever Scripture testifies of the נְבוֹרָה of the Holy One, blessed be He, it gives prominence also, in connection with it, to His condescension, עֲנִיּוּתוֹ, as in Deut. x. 17 and in connection with it ver. 18, Isa. lvii. 15a and 15b, Ps. lxxviii. 5 and 6”. The rendering of Luther, who follows the LXX. and Vulgate, “When Thou humblest me, Thou makest me great” is opposed by the fact that עֲנִיּוּהוּ means the bending of one’s self, and not of another. What

is intended is, that condescension of God to mankind, and especially to the house of David, which was in operation, with an ultimate view to the incarnation, in the life of the son of Jesse from the time of his anointing to his death, viz. the divine *χρηστότης καὶ φιλανθρωπία* (Tit. iii. 4), which elected the shepherd boy to be king, and did not cast him off even when he fell into sin and his infirmities became manifest. To enlarge his steps under any one is equivalent to securing him room for freedom of motion (cf. the opposite form of expression in Prov. iv. 12). Jahve removed the obstacles of his course out of the way, and steeled his ankles so that he stood firm in fight and endured till he came off victorious. The *præf.* מַעַרְוֹ substantiates what, without any other indication of it, is required by the *consecutio temporum*, viz. that everything here has a retrospective meaning.

Vers. 38—41. Thus in God's strength, with the armour of God, and by God's assistance in fight, he smote, cast down, and utterly destroyed all his foes in foreign and in civil wars. According to the Hebrew syntax the whole of this passage is a retrospect. The imperfect signification of the futures in vers. 38, 39 is made clear from the aorist which appears in ver. 40, and from the perfects and futures in what follows it. The strophe begins with an echo of Exod. xv. 9 (cf. *supra* vii. 6). The poet calls his opponents קָמִי, as in ver. 49, xlv. 6, lxxiv. 23, cf. קִימָנִי Job xxii. 20, inasmuch as קָם by itself has the sense of rising up in hostility and consequently one can say קָמִי instead of יָלִי קָמִים (קָמִים 2 Kings xvi. 7).<sup>\*</sup> The frequent use of this phrase (*e. g.* xxxvi. 13, Lam. i. 14) shews that קָם in ver. 39a does not mean "to stand (resist)", but "to rise (again)." The phrase הִעָרַף, however, which in other passages has those fleeing as its subject (2 Chron. xxix. 6), is here differently applied: Thou gavest, or madest me mine enemies &

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\* In the language of the Beduins *kôm* is war, feud, and *kômānt* (denominative from *kôm*) my enemy (*hostis*); *kôm* also has the signification of a collective of *kômānt*, and one can equally well say: *entum wa-tjānā kôm*, you and we are enemies, and: *bēnātū kôm*, there is war between us.

back, *i. e.* those who turn back, as in Exod. xxiii. 27. From xxi. 13 (שָׁבוּ אֲחֵינוּ, Symm. *τάξεισ ἀποστρέφους*) it becomes clear that עָרָךְ is not an accusative of the member beside the accusative of the person (as *e. g.* in Deut. xxxiii. 11), but an accusative of the factitive object according to Ges. § 139, 2.

Vers. 42—43. Their prayer to their gods, wrung from them by their distress, and even to Jahve, was in vain, because it was for their cause, and too late put up to Him. עַל — אֵל; in xlii. 2 the two prepositions are interchanged. Since we do not pulverize dust, but to dust, כָּפַר is to be taken as describing the result: so that they became as dust (cf. Job xxxviii. 30, כָּאֲבָן, so that it is become like stone, and the extreme of such pregnant brevity of expression in Isa. xli. 2) before the wind (עַל-פָּנָיו as in 2 Chron. iii. 17, before the front). The second figure is to be explained differently: I emptied them out (אֲרִיקָם from הֲרִיק) like the dirt of the streets, *i. e.* not merely: so that they became such, but as one empties it out, — thus contemptuously, ignominiously and completely (cf. Isa. x. 6, Zech. x. 5). The LXX. renders it *λεανῶ* from הֲרַק (root רַק to stretch, make thin, cf. *tendo tenuis, dehnen dünn*); and the text of 2 Sam. xxii. presents the same idea in אֲרִיקָם.

Vers. 44—46. Thus victorious in God, David became what he now is, *viz.* the ruler of a great kingdom firmly establish both in home and foreign relations. With respect to the נַיִם and the verb הִפְלִטָנִי which follows, רִיבֵי עָם can only be understood of the conflicts among his own people, in which David was involved by the persecution of Saul and the rebellions of Absalom and Sheba the son of Bichri and from which Jahve delivered him, in order to preserve him for his calling of world-wide dominion in accordance with the promise. We therefore interpret the passage according to עַם בְּרִיחַ in Isa. xlix. 8., and קָנְאוּ-עָם in Isa. xxvi. 11; whereas the following עַם comes to have a foreign application by reason of the attributive clause לֹא-יִדְעוּהָ (Ges. § 123, 3). The *Niph.* נִשְׁמַע in ver. 45 is the reflexive of שָׁמַע, to obey (*e. g.* Ex. xxiv. 7), and is therefore to be rendered: shew themselves obedient (= *Ithpa.* in Dan. vii. 27). אֲנִי לְשִׁמְעָאֵן implies more than that they obeyed at the

word; **שָׁמַע אָזְנוֹ** means information, rumour, and **שָׁמַע אָזְנוֹ** is the opposite of personal observation (Job xlii. 5), it is therefore to be rendered: they submitted even at the tidings of my victories; and 2 Sam. viii. 9 sq. is an example of this. **כָּבַד** to lie, disown, feign, and flatter, is used here, as it is frequently, of the extorted humility which the vanquished shew towards the conqueror. Ver. 46 completes the picture of the reason of the sons of a foreign country "putting a good face on a bad game". They faded away, *i. e.* they became weak and faint-hearted (Ex xviii. 18), incapable of holding out against or breaking through any siege by David, and trembled, surrendering at discretion, out of their close places, *i. e.* out of their strongholds behind which they had shut themselves in (cf. cxlii. 8). The signification of being alarmed, which in this instance, being found in combination with a local **מִן**, is confined to the sense of terrified flight, is secured to the verb **חָרַג** by the Arabic **خَرَجَ** (root **ح ر ج**, of audible pressure, crowding, and the like) to be pressed, crowded, tight, or narrow, to get in a strait, and the Targumic **חָרַגָּא רְמוּחָא** — **אִמְחָא רְמוּחָא** (*vid.* the Targums on Deut. xxxii. 25). **חָלַל** to limp, halt, which is compared by Hitzig, is far removed as to the sound; and the most natural, but colourless **خَرَجَ**, to go out of (according to its radical meaning — cf. **خَرَقَ**, **خَرَعَ** &c. —: to break forth, *erumpere*), cannot be supported in Hebrew or Aramaic. The **יָרָגוּ** found in the borrowed passage in Micah, ch. vii. 17, favours our rendering.

Vers. 47—49. The hymn now draws towards the end with praise and thanksgiving for the multitude of God's mighty deeds, which have just been displayed. Like the (**צוּרֵי**) **כָּרוּךְ** which is always doxological, **חַי ה'** (*vivus Jahve*) is meant as a predicate clause, but is read with the accent of an exclamation just as in the formula of an oath, which is the same expression; and in the present instance it has a doxological meaning. Accordingly **וַיָּרֹם** also signifies "exalted be," in which sense it is written **וַיָּרֹם** — **וַיָּרֹם** in the other text. There are three doxological utterances drawn from the events which have just been celebrated in

song. That which follows, from הַאֵל onwards, describes Jahve once more as the living, blessed (εὐλογητός), and exalted One, which He has shewn Himself to be. From הַדָּבָר we see that הַנְּוֹרָן is to be resolved as an imperfect. The proofs of vengeance, הַנְּקָמָה, are called God's gift, insofar as He has rendered it possible to him to punish the attacks upon his own dignity and the dignity of his people, or to witness the punishment of such insults (*e. g.* in the case of Nabal); for divine vengeance is a securing by punishment (*vindicatio*) of the inviolability of the right. It is questionable whether הַדְּבִיר (synonym הַדָּבָר, cxliv. 2) here and in xlvi. 4 means "to bring to reason" as an intensive of הַדָּבָר, to drive (Ges.); the more natural meaning is "to turn the back" according to the Arabic *adbara* (Hitzig), cf. *dabar*, *dabre*, flight, retreat; *dabira* to be wounded behind; *medbûr*, wounded in the back. The idea from which הַדְּבִיר gains the meaning "to subdue" is that of flight, in which hostile nations, overtaken from behind, sank down under him (xl. 6); but the idea that is fully worked out in cxxix. 3, Isa. li. 23, is by no means remote. With מִפְּלִטִי the assertion takes the form of an address. הַנְּוֹרָם מִן does not differ from ix. 14: Thou liftest me up away from mine enemies, so that I hover above them and triumph over them. The climactic אֵף, of which poetry is fond, here unites two thoughts of a like import to give intensity of expression to the one idea. The participle is followed by futures: his manifold experience is concentrated in one general ideal expression.

Vers. 50—51. The praise of so blessed a God, who acts towards David as He has promised him, shall not be confined within the narrow limits of Israel. When God's anointed makes war with the sword upon the heathen, it is, in the end, the blessing of the knowledge of Jahve for which he opens up the way, and the salvation of Jahve, which he thus mediatorially helps on. Paul has a perfect right to quote ver. 50 of this Psalm (Rom. xv. 9), together with Deut. xxxii. 43 and Ps. cxvii. 1, as proof that salvation belongs to the Gentiles also, according to the divine purpose of mercy. What is said in ver. 51 as the reason and matter of the praise that shall go forth beyond Israel, is an echo of the Messianic promises in 2 Sam. vii. 12—16 which is per-

fectly reconcileable with the Davidic authorship of the Psalm, as Hitzig acknowledges. And Theodoret does not wrongly appeal to the closing words עַל־עֹלָם against the Jews. In whom, but in Christ, the son of David, has the fallen throne of David any lasting continuance, and in whom, but in Christ, has all that has been promised to the seed of David eternal truth and reality? The praise of Jahve, the God of David, His anointed, is, according to its ultimate import, a praising of the Father of Jesus Christ.

#### PSALM XVIII. ACCORDING TO THE TEXT OF 2 SAM. XXII.

On the differences of the introductory superscription, see on xviii. 1. The relation of the prose accentuation of the Psalm in 2 Sam. xxii. to the poetical accentuation in the Psalter is instructive. Thus, for example, instead of *Mercha mahpach*. (*Olewejored*) in the Psalter we here find *Athnach*; instead of the *Athnach* following upon *Mercha mahpach*., here is *Zakeph* (cf. xviii. 7, 16, 31 with 2 Sam. xxii. 7, 16, 31); instead of *Rebia mugrash*, here *Tiphcha* (cf. xviii. 4 with 2 Sam. xxii. 4); instead of *Pazer* at the beginning of a verse, here *Athnach* (cf. Ps. xviii. 2 with 2 Sam. xxii. 2).\* The peculiar mode of writing the stichs, in which we find this song in our editions, is the old traditional mode. If a half-line is placed above a half-line, so that they form two columns, it is called אַרְיָה עַל־גִּבִּי לְבָנָה אַרְיָה עַל־גִּבִּי אַרְיָה, brick upon brick, a half-brick upon a half-brick, as the song *Haazinu* in Deut. xxxii. is set out in our editions. On the other hand if the half-lines appear as they do here divided and placed in layers one over another, it is called אַרְיָה עַל־גִּבִּי לְבָנָה וּלְבָנָה עַל־גִּבִּי אַרְיָה. According to *Megilla* 16*b* all the *cantica* in the Scriptures are to be written thus; and according to *Sofrim* xiii., Ps. xviii. has this form in common with 2 Sam. xxii.

Vers. 2—4. This strophe is stunted by the falling away of its monostichic introit, xviii. 2. In consequence of this, the vocatives in vers. 2 sq. are deprived of their support

\* *Vid.* Baer's *Accentsystem* xv., and *Thorath Emeth* iii. 2 together with S. 44, Anm.

and lowered to substantival clauses: *Jahve is my Rock*, &c., which form no proper beginning for a hymn. Instead of *וּמִפְּלִי* we have, as in cxliv. 2, *וּמִפְּלִי לִי*; and instead of *וְאֵלֵי צוּרֵי* we find *אֵלֵהֶי צוּרֵי*, which is contrary to the usual manner of arranging these emblematical names. The loss the strophe sustains is compensated by the addition: *and my Refuge, my Saviour, who savest me from violence*. In ver. 4b as in ver. 49b the non-assimilated *מִן* (cf. ver. 14, xxx. 4, lxxiii. 19) is shortened into an assimilated one. May *לִי* perhaps be the remains of the obliterated *אֵלֵי*, and *אֵלֵהֶי*, as it were, the clothing of the *צוּרֵי* which was then left too bare?

Vers. 5—7. The connection of this strophe with the preceding by *כִּי* accords with the sense, but is tame. On the other hand, the reading *מִשְׁבְּרֵי* instead of *חֲבָלֵי* (even though the author of cxvi. 3 may have thus read it) is commended by the parallelism, and by the fact, that now the latter figure is not repeated in vers. 5, 6. *מִשְׁבְּרֵי* are not necessarily waves that break upon the shore, but may also be such as break one upon another, and consequently *אֶתְפַּנִּי* is not inadmissible. The *ו* of *וְנִחַלִי* of *ו*, which is not wanted, is omitted. Instead of the fuller toned form *מִקְבֻנֵי*, which is also more commensurate with the closing cadence of the verse, we have here the usual syncopated *סִבְנֵי* (cf. cxviii. 11). The repetition of the *אֶקְרָא* (instead of *אֲשַׁעֵ*) is even more unpoetical than the repetition of *חֲבָלֵי* would be. On the other hand, it might originally have been *וְיִשְׁמַע* instead of *יִשְׁמַע*; without *ו* it is an expression (intended retrospectively) of what takes place simultaneously, with *ו* it expresses the principal fact. The concluding line *וְשִׁנְעָתִי בְּאֹזְנֵי* is stunted: the brief substantival clause is not meaningless (cf. Job xv. 21, Isa. v. 9), but is only a fragment of the more copious, fuller toned conclusion of the strophe which we find in the Psalter.

Vers. 8—10. The *Keri* here obliterates the significant alternation of the *Kal* and *Hithpa.* of *נָעַשׂ*. Instead of *וּמִצְדֵי* we have the feminine form of the plural *מוֹסְדוֹת* (as in both texts in ver. 16) without *ו*. Instead of the genitive *הַרִים*, by an extension of the figure, we have *הַשָּׁמַיִם* (cf. the pillars, Job xxvi. 11), which is not intended of the mountains as of Atlases, as it were, supporting the heavens, but of the points

of support and central points of the heavens themselves: the whole universe trembles.

Vers. 11—13. Instead of the pictorial וַיִּרְאֵהוּ (Deut. xxviii. 49, and hence in Jeremiah), which is generally used of the flight of the eagle, we have the plain, uncoloured וַיִּרְאֵהוּ *He appeared*. Instead of יִשְׁתַּחֲוֶה, which is intended as an aorist, we meet the more strictly regular, but here, where so many aorists with ו come together, less poetical וַיִּשְׁתַּחֲוֶה. In ver. 12a the rise and fall of the parallel members has grown over till it forms one heavy clumsy line: *And made darkness round about Him a pavilion* (סִבּוֹת). But the ἀπ. λεγ. הַשְׂרָרָה, to which the signification of a "massive gathering together" is secured by the Arabic, is perhaps original. The word حشر, frequently used in the Koran of assembling to judgment, with the radical signification *stipare, cogere* (to crowd together, compress) which is also present in حاش, حاشی, حشد, is here used like ἀγείρειν in the Homeric νεφέληγερέτα (the cloud-gatherer).\* Ver. 13 is terribly mutilated. Of וַיִּרְאֵהוּ עָרְרוּ בָרָד of the other text there are only the four letters בָּעָרְרוּ (as in ver. 9c) left.

Vers. 14—16. Instead of וַיִּרְעַם we find יִרְעַם, which is less admissible here, where a principal fact is related and the description is drawing nearer and nearer to its goal. Instead of מִן־שָׁמַיִם the other text has בְּשָׁמַיִם; in xxx. 4 also, מן is retained without being assimilated before ש. But the fact, however, that the line וַיִּנְחַל־אֵשׁ בָּרָד is wanting, is a proof, which we welcome, that it is accidentally repeated from the preceding strophe, in the other text. On the other hand, הַצִּיּוֹן is inferior to הַצִּיּוֹן רָב; וַיִּבְרְקוּ רָב is corrupted into a tame בָּרָק; and the *Keri* וַיִּהָרְגוּ erroneously assumes that the suffix of וַיִּפְצְצוּ refers to the arrows, *i. e.* lightnings. Again on the other hand, אֲפִיקַי יָם, channels of the sea, is perhaps

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\* Midrash and Talmud explain it according to the Aramaic "a straining of the clouds", inasmuch as the clouds, like a sieve, let the drops trickle down to the earth, falling close upon each other and yet separately (*B. Taanith 9b*: מַחֲשׂוֹת מַיִם עַל־גּוֹבֵי קִרְקַע). Kimchi combines הַצִּיּוֹן with הַצִּיּוֹן קָשָׁר. But the ancient Arabic حشر is the right key to the word. The root of הַשְׂרָרָה and הַשְׂרָרָה is perhaps the same (cf. Exod. x. 21).



original; מים in this connection expresses too little, and, as being the customary word in combination with אפיקי (xlii. 2, Joel i. 20), may easily have been substituted after it. At any rate ים and הַבַּל form a more exact antithesis. תָּלוּ instead of וַיִּגְלוּ is the same in meaning. The close of the strophe is here also weakened by the obliteration of the address to God: *by* (בְּ instead of the מְ of the other text) *the threatening of Jahve, at the snorting of His breath of anger.* The change of the preposition in this surge (so-to-speak) of the members of the verse is rather interruptive than pleasing.

Vers. 17—20. The variant מְשַׁנְּאֵי instead of וּמְשַׁנְּאֵי is unimportant; but מְשַׁעֵן instead of לְמַשְׁעֵן, *for a support*, is less pleasing both as it regards language and rhythm. The resolution of וּוּצִיאֵנִי into אֲחִי . . . וַיִּצֵּא is a clumsy and needless emphasising of the *me*.

Vers. 21—24. Instead of בְּצַדִּיקִי, we find בְּצַדִּיקָתִי here and in ver. 25, contrary to usage of the language of the Psalms (cf. vii. 9 with 1 King viii. 32). Instead of the poetical אָסִיר מִנִּי (Job xxvii. 5, xxiii. 12) we have אָסִיר מִפְּנֵה (with the *fem.* used as a neuter), according to the common phrase in 2 Kings iii. 3, and frequently (cf. Deut. v. 32). Instead of וְאֵהִי, the not less (*e. g.* cii. 8) usual וְאֵהְיֶה; and instead of וְאִשְׁתַּמֵּר, the form with *ah* of direction which occurs very frequently with the first person of the *fut. con-vers.* in the later Hebrew, although it does also occur even in the older Hebrew (iii. 6, vii. 5, Gen. xxxii. 6, Job xix. 20). And instead of עָמַן we find לוֹ, which does not commend itself, either as a point of language or of rhythm; and by comparison with vers. 26, 27, it certainly is not original.

Vers. 25—28. On בְּצַדִּיקָתִי see ver. 21. בְּבָרִי is without example, since elsewhere בַּר יָדַיִם (בְּפִיָּים) is the only expression for innocence. In the equally remarkable expression גְּבוּרַת הַמַּיִם (*the upright "man of valour"*), גְּבוּרַת is used just as in the expression גְּבוּרַת הַיָּם. The form הַתְּבַר, has only the sound of an assimilated *Hithpa.* like תְּחַמֵּם (= חַחַמֵּם), and is rather a reflexive of the *Hiph.* הִבֵּר after the manner of the Aramaic *Ittaphal* (therefore — הַתְּבַר); and the form תְּחַפֵּל sounds altogether like a *Hithpa.* from תְּחַל (thou shewest thyself insipid, absurd, foolish), but — since תְּחַלֵּה

cannot be ascribed to God (Job i. 22), and is even unseemly as an expression — appears to be treated likewise as an *Ittaphal* with a kind of inverted assimilation — הִתְהַפְּתָל (Böttcher). They are contractions such as are sometimes allowed by the dialect of the common people, though contrary to all rules. וַיֵּאָחַ instead of כִּי at the beginning of ver. 28 changes what is confirmatory into a mere continuation of the foregoing. One of the most sensible variations is the change of וְעֵינַיִם רְמוֹת וְעֵינַיִךְ עַל־רָמִים to וְעֵינַיִךְ עַל־רָמִים. The rendering: And Thine eyes (are directed down) upon the haughty that Thou mayst bring (them) low (Stier, Hengst., and others), violates the accentuation and is harsh so far as the language is concerned (לְהַשְׁפִּילִים for הַשְׁפִּיל). Hitzig renders it, according to the accents: And Thou lowerest Thine eyes against the proud, הַשְׁפִּיל עֵינַיִם = הַפִּיל פְּנִים (Jer. iii. 12). But one would expect כִּי instead of עַל, if this were the meaning. It is better to render it according to Ps. cxiii. 6: *And Thou dost cast down Thine eyes upon the haughty*, in which rendering the haughty are represented as being far beneath Jahve notwithstanding their haughtiness, and the “casting down or depressing of the eyes” is an expression of the utmost contempt (*despectus*).

Vers. 29—31. Here in ver. 29a תֵּאָוִיר has been lost, for Jahve is called, and really is, אֵוִיר in xxvii. 1, but not נִיר. The form of writing נִיר is an incorrect wavering between נִיר and נִיר. The repetition וַיְהוּה וַיְהוּה, by which the loss of תֵּאָוִיר, and of אֵלֶיךָ in ver. 29b, is covered, is inelegant. We have הִבָּה here instead of בָּהֶךָ, as twice besides in the Old Testament. The form of writing אָרוֹץ, as Isa. xlii. 4 shews, does not absolutely require that we should derive it from רוֹץ; nevertheless רוֹץ can be joined with the accusative just as well as דָּלַג, in the sense of running against, rushing upon; therefore, since the parallelism is favourable, it is to be rendered: *by Thee I rush upon a troop*. The omission of the ו before בְּאֵלֶיךָ is no improvement to the rhythm.

Vers. 32—35. The variety of expression in ver. 32 which has been preserved in the other text is lost here. Instead of הַמְּאֹרְנֵי חַיִל we find, as if from a faded MS., מְעוֹן חַיִל (according to Norzi מְעוֹןי) my refuge (*lit.* hiding) of strength, i. e. my strong refuge, according to a syntactically more

elegant style of expression (= מעוזו קעז חיל), like lxxi. 7, Lev. vi. 3, xxvi. 42; *vid.* Nägelsbach § 63, *g*, where it is correctly shewn, that this mode of expression is a matter of necessity in certain instances.\* The form of writing, קעזי, seems here to recognise a קעז, a hiding-place, refuge, = معاذ, which is different from קעז a fortress (from קעז); but just as in every other case the punctuation confuses the two substantives (*vid.* on xxxi. 3), so it does even here, since קעז, from קעז, ought to be inflected מעוזי, like מניסי, and not קעזי. Nevertheless the *plena scriptio* may avail to indicate to us, that here קעז is intended to be a synonym of מרחסה. Instead of ויחן (חמים ררבי) we have ויחן here; perhaps it is He let, or caused, my way to be spotless, *i. e.* made it such. Thus Ewald renders it by referring to the modern Arabic حلى to let, cause [Germ. *lassen*, French *faire*] = to make, effect; even the classic ancient Arabic language uses ترك (*lassen*) in the sense of جعل (to make), *e. g.* "I have made (تركت) the sword my camp-companion", *i. e.* my inseparable attendant (*lit.* I have caused it to be such), as it is to be translated in Nöldecke's *Beiträge zur Kenntniss der Poesie der alten Araber*, S. 131.\*\* Or does החיר retain its full and

\* In the present instance מעוזו חילי, like מעוזו עזי in lxxi. 7 (cf. Ezek. xvi. 27, xviii. 7, and perhaps Hab. iii. 8) would not be inadmissible, although in the other mode of expression greater prominence is given to the fact of its being provided and granted by God. But in cases like the following it would be absolutely inadmissible to append the suffix to the *nom. rectum*, viz. שניאי שקר xxxviii. 20; בריתי יעקב; my covenant with Jacob, Lev. xxvi. 42; מדי בר; his garment of linen, Lev. vi. 3; פתחיהם הפתחיהם; their ancestral register, Ezra ii. 62; and it is probable that this transference of the pronominal suffix to the *nom. regens* originated in instances like these, where it was a logical necessary and then became transferred to the *syntax ornata*. At the same time it is clear from this, that in cases like שניאי שקר, and consequently also שניאי חנם, the second notion is not conceived as an accusative of more precise definition, but as a governed genitive.

\*\* *Ibid.* S. 133, Z. 13 is, with Fleischer, to be rendered: ye have made (تركتم) my milk camels restless, *i. e.* caused them to be such, by having stolen them and driven them away so that they now yearn after home and their young ones.

proper meaning "to unfetter"? This is more probable, since the usage of Hebrew shews no example of **הִתִּיר** in the post-biblical signification "to allow, permit", which ought to form the transition to "to cause to be = to effect". Therefore we may compare on the contrary Koran ix. 15, *challu seb-lahum* loose their way, *i. e.* let them go forth free, and render it: He unfettered, unbound, left to itself, *let my way go on as faultless* (unobstructed). Hitzig, following the *Chethib* **דרכו**, renders it differently: "and made the upright skip on his way." But **חמים** beside **דרכו** is to be regarded at the outset as its predicate, and **הִתִּיר** means "to cause to jump up", Hab. iii. 6, not "to skip along". Nevertheless, the *Chethib* **דרכו**, which, from the following *Chethib* **רגליו**, bears the appearance of being designed, at any rate seems to have understood **חמים** personally: *He unfettered (expedit) the upright his way, making his feet like &c.* The reading **וְנָחָה** instead of **וְנָחָה**, although admissible so far as the syntax is concerned (Ges. § 147, a), injures the flow of the rhythm.

Vers. 36—37. The pentastich is stunted here by the falling away of the middle line of ver. 36: *and Thy right hand supported me.* Instead of the expressive **וְעִנְיָהֶךָ** (and Thy condescension) we find here **וְעִנְיָהֶךָ** which, in accordance with the usage of the language, does not mean Thy being low (Hengst.), but rather: Thy labour (Böttch.), or more securely: *Thine answering*, LXX. *ὑπακοή* (*i. e.* the actual help, where-with Thou didst answer my prayer). Instead of **הִתְחַיֵּי** we find, as also in vers. 40, 48, **הִתְחַיֵּי** with a verbal suffix, like **וְעָרַר** in cxxxix. 11; it is perhaps an inaccuracy of the common dialect, which confused the genitive and accusative suffix. But instances of this are not wanting even in the written language, Ges. § 103, rem. 3.

Vers. 38—41. The cohortative **אֲרִדְפָהּ**, as frequently, has the sense of a hypothetical antecedent, whether it refers to the present, as in cxxxix. 8, or to the past as in lxxiii. 16 and here: *in case I pursued.* In the text in the Psalter it is **וְאֲשִׁיבֵם**, here it is **וְאֲשִׁיבֵם**, by which the echo of Exod. xv. is obliterated. And after **עַד-כְּלוֹחֵם** how tautological is the **וְאֲכַלֵּם** which is designed to compensate for the shortening of the verse! The verse, to wit, is shortened at the end, **וְלֹא יִקְמוּן וְלֹא יִכְלוּ קוּם** being transformed into **וְלֹא יִקְמוּן**. Instead of

יָפְלוּ, וַיִּפְּלוּ is not inappropriate. Instead of וַתִּאָּרְנֵי we find וַתִּאָּרְנֵי, by a syncope that belongs to the dialect of the people, cf. תִּהְיֶה for תִּהְיֶה Jer. ii. 36, מִלֵּךְ for מִלֵּךְ Job xxxv. 11. Of the same kind is תָּהָה = תָּהָה, an apocope take from the mouths of the people, with which only יָרָר, Judg. xix. 11, if equivalent to יָרָר, can be compared. The conjunctive ו of וַיִּמְשָׁנָה stands here in connection with אֲצִמִיתָם as a *consec.*: *my haters, whom I destroyed*. The other text is altogether more natural, better conceived, and more elegant in this instance.

Vers. 42—43. Instead of וַיִּשְׁעוּ we have וַיִּשְׁעוּ, a substitution which is just tolerable: they look forth for help, or even: they look up expectantly to their gods, Isa. xvii. 8, xxxi. 1. The two figurative expressions in ver. 43, however, appear here, in contrast with the other text, in a distorted form: *And I pulverised them as the dust of the earth, as the mire of the street did I crush them, I trampled them down*. The lively and expressive figure כַּעֲפָר עַל-פְּנֵי רֹחַ is weakened into כַּעֲפָר-אָרֶץ. Instead of אָרִיקָם, we have the overloaded glossarial אָרִיקָם אָרִיקָם. The former (root רָק, רָךְ, to break in pieces) is a word that is interchanged with the אָרִיקָם of the other text in the misapprehended sense of אָרִיקָם. The latter (root רָק, to stretch, to make broad, thin, and compact) looks like a gloss of this אָרִיקָם. Since one does not intentionally either crush or trample upon the dirt of the street nor tread it out thin or broad, we must in this instance take not merely כַּעֲפָר-אָרֶץ but also כְּמִיטְחֻצוֹת as expressing the issue or result.

Vers. 44—46. The various reading עָמִי רִיבֵי proceeds from the correct understanding, that רִיבֵי refers to David's contentions within his kingdom. The supposition that עָמִי is a *plur. apoc.* and equivalent to עָמִים, as it is to all appearance in cxliv. 2, and like מְנִי = מְנִים xlvi. 9, has no ground here. The reasonable variation תִּשְׁמְרֵנִי harmonises with עָמִי: *Thou hast kept me (preserved me) for a head of the nations, viz.* by not allowing David to become deprived of the throne by civil foes. The two lines of ver. 45 are reversed, and not without advantage. The *Hithpa.* יִתְבַּהֲשִׁי instead of the *Piel* יִבְהֲשִׁי (cf. lxvi. 3, lxxxii. 16) is the reflexive of the latter: they made themselves flatterers (cf. the *Niph.* Deut. xxxiii. 29: to shew

themselves flattering, like the *ישמעו* which follows here, *audientes se præstabant = obediebant*). Instead of (*און*) *לשמע* we have here, in a similar signification, but less elegant, (*און*) *לשמוע* according to the hearing of the ear, *i. e.* hearsay. Instead of *וידרנו* we find *וידרנו*, which is either a transposition of the letters as a solecism (cf. *פריץ* 2 Sam. xiii. 27 for *פצר*), or used in a peculiar signification. "They gird (*accincti prodeunt*)" does not give any suitable meaning to this picture of voluntary submission. But *הגר* (whence Talmudic *הגר* lame) may have signified "to limp" in the dialect of the people, which may be understood of those who drag themselves along with difficulty and reluctance (*Hitz.*). "*Out of their closed places (castles)*", here with the suff. *ām* instead of *ēhēm*.

Vers. 47—49. The *צור* thrust into ver. 47*b* is troublesome. *וירם* (without any necessity for correcting it to *וירם*) is optative, cf. Gen. xxvii. 31, Prov. ix. 4, 16. Instead of *וידבר* we have *ומריר* and *who subdueth*, which is less significant and so far as the syntax is concerned less elegant. Also here consequently *תרחני* for *תרחני*. Instead of *מפלי* we find *ומוציא* and *who bringeth me forth out of my enemies*, who surround me — a peculiar form of expression and without support elsewhere (for it is different in ver. 20). The poetical *אף* is exchanged for the prose *מקמי* for *מקמי*, and *הים* (*איש*) for *המים* (*איש*); the last being a *plur.* (cxl. 2, 5, Prov. iv. 17), which is foreign to the genuine Davidic Psalms.

Vers. 50—51. The change of position of *יהוה* in ver. 50*a*, as well as *אומר* for *אומרה*, is against the rhythm; the latter, moreover, is contrary to custom, lvii. 10, cviii. 4. While *מגדל* of the other text is not pointed *מגדל*, but *מגדל*, it is corrected in this text from *מגדל* into *מגדול* tower of salvation — a figure that recalls lxi. 4, Prov. xviii. 10, but is obscure and somewhat strange in this connection; moreover, *migdol* for *migdal*, a tower, only occurs elsewhere in the Old Testament as a proper name.

If we now take one more glance over the mutual relationship of the two texts, we cannot say that both texts equally partake of the original. With the exception of the correct omission of ver. 14*c* and the readings *חשרת*, *משברי* and *אפיקי* there is scarcely anything in the text of 2 Sam.

xxii. that specially commends itself to us. That this text is a designed, and perhaps a Davidic, revision of the other text (Hengst.), is an assumption that is devoid of reason and appearance; for in 2 Sam. xxii. we have only a text that varies in some instances, but not a substantially new form of the text. The text in 2 Sam. xxii., as it has shewn us, is founded upon careless written and oral transmission. The rather decided tendency towards a defective form of writing leads one to conjecture the greater antiquity of the copy from which it is taken. It is easy to understand how poetical passages inserted in historical works were less carefully dealt with. It is characteristic of the form of the text of the Psalm in 2 Sam. xxii., that in not a few instances the licences of popular expression have crept into it. There is some truth in what Böttcher says, when he calls the text in the Psalter the recension of the priests and that in the Second Book of Samuel the recension of the laity.

## PSALM XIX.

PRAYER TO GOD, WHOSE REVELATION OF HIMSELF IS  
TWOFOLD.

- 2 THE heavens are telling the glory of God,  
And the work of His hands doth the firmament declare.
- 3 Day unto day poureth forth speech,  
And night unto night sheweth knowledge —
- 4 There is no speech and there are no words,  
Whose voice is inaudible.
- 5 Into all lands is their line gone forth,  
And to the end of the world their utterances:  
To the sun hath He appointed a tabernacle there.
- 6 And he is like a bridegroom coming out of his chamber,  
He rejoiceth as a strong man to run his course.
- 7 From the end of the heaven is his going forth  
And his circuit unto the end of it,  
And nothing can hide itself from his heat.

- 8 The Law of Jahve is spotless,  
restoring the soul;  
The testimony of Jahve is sure,  
making wise the simple.
- 9 The statutes of Jahve are right,  
rejoicing the heart;  
The commandment of Jahve is pure,  
enlightening the eyes;
- 10 The fear of Jahve is clean  
enduring for ever;  
The decisions of Jahve are truth,  
righteous altogether.
- 11 More to be desired are they than gold,  
and much fine gold,  
And sweeter than honey  
and honey-comb.
- 12 Moreover Thy servant is instructed by them,  
in keeping them there is great reward.
- 13 As for errors who observeth them?! From hidden sins  
do Thou pronounce me clear!
- 14 Also from presumptuous sins keep Thy servant back,  
that they may not have dominion over me!  
Then shall I be guiltless and clean  
from great transgression.
- 15 Thus let be acceptable the words of my mouth  
and the meditation of my heart  
Before Thy face, O Jahve,  
my rock and my Redeemer!!

In the inscription of Ps. xviii. David is called עֶבֶר יְהוָה, and in Ps. xix. he gives himself this name. In both Psalms, in the former at the beginning, in the latter at the close, he calls upon Jahve by the name צוּרִי, my rock. These and other points of contact (*Symbolæ* p. 49) have concurred to lead the collector to append Ps. xix., which celebrates God's revelation of Himself in nature and in the Law, to Ps. xviii., which celebrates God's revelation of Himself in the history of David. The view, that in Ps. xix. we have before us two torsi blown together from some quarter or other, is founded upon a defective insight into the relationship, which accords



with a definite plan, of the two halves vers. 2—7, 8—15, as Hitzig has recently shewn in opposition to that view. The poet begins with the praise of the glory of God the Creator, and rises from this to the praise of the mercy of God the Lawgiver; and thus through the praise, springing from wondering and loving adoration, he clears the way to the prayer for justification and sanctification. This prayer grows out of the praise of the mercy of the God who has revealed Himself in His word, without coming back to the first part, vers. 2—7. For, as Lord Bacon says, the heavens indeed tell of the glory of God, but not of His will, according to which the poet prays to be pardoned and sanctified. Moreover, if we suppose the Psalm to be called forth by the aspect of the heavens by day, just as Ps. viii. was by the aspect of the heavens by night, then the unity of this praise of the two revelations of God becomes still more clear. It is morning, and the psalmist rejoices on the one hand at the dawning light of day, and on the other he prepares himself for the day's work lying before him, in the light of the Tôra. The second part, just like the first part, consists of fourteen lines, and each of them is naturally divided into a six and an eight line strophe. But in the second part, in the place of the short lines comes the cæsural schema, which as it were bounds higher, draws deeper breaths and surges as the rise and fall of the waves, for the Tôra inspires the psalmist more than does the sun. And it is also a significant fact, that in the first part God is called אֱלֹהִים according to his relationship of power to the world, and is only mentioned once; whereas in the second part, He is called by His covenant name יְהוָה, and mentioned seven times, and the last time by a threefold name, which brings the Psalm to a close with a full toned יְהוָה צוּרֵי וְנֹאֲלֵי. What a depth of meaning there is in this distinction of the revelation of God, the Redeemer, from the revelation of God, the Creator!

The last strophe presents us with a sharply sketched soteriology *in nuce*. If we add Ps. xxxii., then we have the whole of the way of salvation in almost Pauline clearness and definiteness. Paul, moreover, quotes both Psalms; they were surely his favourites.

Vers. 2—4. The heavens, *i. e.* the superterrestrial spheres, which, so far as human vision is concerned, are lost in infinite space, declare how glorious is God, and indeed לַאֲ, as the Almighty; and what His hands have made, *i. e.* what He has produced with a superior power to which everything is possible, the firmament, *i. e.* vault of heaven stretched out far and wide and as a transparency above the earth (Græco-Veneta τάμα = ἔκταμα, from רָקַע, root רָק, to stretch, טֵלַעַי), distinctly expresses. The sky and firmament are not conceived of as conscious beings which the middle ages, in dependence upon Aristotle (*vid.* Maimonides, *More Nebuchim* ii. 5), believed could be proved from this passage, cf. Neh. ix. 6, Job xxxviii. 7. Moreover, Scripture knows nothing of the "music of the spheres" of the Pythagoreans. What is meant is, as the old expositors correctly say, *objectivum vocis non articulatae præconium*. The doxa, which God has conferred upon the creature as the reflection of His own, is reflected back from it, and given back to God as it were in acknowledgment of its origin. The idea of perpetuity, which lies even in the participle, is expanded in ver. 3. The words of this discourse of praise are carried forward in an uninterrupted line of transmission. רָבִיעַ (fr. נָבַע, root נָב, to gush forth, nearly allied to which, however, is also the root בָּע, to spring up) points to the richness with which, as from an inexhaustible spring, the testimony passes on from one day to the next. The parallel word רָבִיעַ is an unpictorial, but poetic, word that is more Aramaic than Hebrew (= רָבִיעַ). אֲמִרָה also belongs to the more elevated style; the γλωσσὸν τοῦ Θεοῦ deposited in the creature, although not reflected, is here called דְּעִרָה. The poet does not say that the tidings proclaimed by the day, if they gradually die away as the day declines, are taken up by the night, and the tidings of the night by the day; but (since the knowledge proclaimed by the day concerns the visible works of God by day, and that proclaimed by the night, His works by night), that each dawning day continues the speech of that which has declined, and each approaching night takes up the tale of that which has passed away (*Psychol.* S. 347, tr. p. 408). If ver. 4 were to be rendered

“there is no speech and there are no words, their voice is inaudible”, *i. e.* they are silent, speechless witnesses, uttering no sound, but yet speaking aloud (Hengst.), only inwardly audible but yet intelligible everywhere (Then.): then, ver. 5 ought at least to begin with a *Waw adversativum*, and, moreover, the poet would then needlessly check his fervour, producing a tame thought and one that interrupts the flow of the hymn. To take ver. 4 as a circumstantial clause to ver. 5, and made to precede it, as Ewald does, “without loud speech . . . their sound has resounded through all the earth” (§ 341, *d*), is impossible, even apart from the fact of אָמַר not meaning “loud speech” and קָנָה hardly “their sound”. Ver. 4 is in the form of an independent sentence, and there is nothing whatever in it to betray any designed subordination to ver. 5. But if it be made independent in the sense “there is no loud, no articulate speech, no audible voice, which proceeds from the heavens”, then ver. 5 would form an antithesis to it; and this, in like manner, there is nothing to indicate, and it would at least require that the verb יָצָא should be placed first. Luther’s rendering is better: There is no language nor speech, where their voice is not heard, *i. e.*, as Calvin also renders it, the testimony of the heavens to God is understood by the peoples of every language and tongue. But this ought to be אֵין לְשׁוֹן or אֵין שְׂפָה (Gen. xi. 1). Hofmann’s rendering is similar, but more untenable: “There is no speech and there are no words, that their cry is not heard, *i. e.* the language of the heavens goes forth side by side with all other languages; and men may discourse ever so, still the speech or sound of the heavens is heard therewith, it sounds above them all.” But the words are not כְּלֵי נִשְׁמָע (after the analogy of Gen. xxxi. 20), or rather כְּלֵי יִשְׁמָע (as in Job xli. 18, Hos. viii. 7). כְּלֵי with the *part.* is a poetical expression for the *Alpha privat.* (2 Sam. i. 21), consequently כְּלֵי נִשְׁמָע is “unheard” or “inaudible”, and the opposite of נִשְׁמָע, audible, Jer. xxxi. 15. Thus, therefore, the only rendering that remains is that of the LXX, Vitranga, and Hitzig: There is no language and no words, whose voice is unheard, *i. e.* inaudible. Hupfeld’s assertion that this rendering destroys the parallelism is unfounded. The structure of the distich resembles cxxxix.

4. The discourse of the heavens and the firmament, of the day (of the sky by day) and of the night (of the sky by night), is not a discourse uttered in a corner, it is a discourse in speech that is everywhere audible, and in words that are understood by all, a *φανερόν*, Rom. i. 19.

Vers. 5—7. Since *אָמַר* and *דְּבָרִים* are the speech and words of the heavens, which form the ruling principal notion, comprehending within itself both *יוֹם* and *לַיְלָה*, the suffixes of *קוֹם* and *מְלִירָם* must unmistakably refer to *הַשָּׁמַיִם* in spite of its being necessary to assign another reference to *קוֹלִם* in ver. 4. Jer. xxxi. 39 shews how we are to understand *קוֹ* in connection with *מִצָּן*. The measuring line of the heavens is gone forth into all the earth, *i. e.* has taken entire possession of the earth. Ver. 5*b* tells us what kind of measuring line is intended, *viz.* that of their heraldship: their words (from *מְלִירָם*, which is more Aramaic than Hebrew, and consequently more poetic) reach to the end of the world, they fill it completely, from its extreme boundary inwards. Isaiah's *קוֹ*, ch. xxviii. 10, is inapplicable here, because it does not mean commandment, but rule, and is there used as a word of derision, rhyming with *צוֹ*. The *ὁ φθόγγος αὐτῶν* of the LXX. (*ὁ ἤχος αὐτῶν* Symm.) might more readily be justified, inasmuch as *קוֹ* might mean a harpstring, as being a cord in tension, and then, like *τόνος* (cf. *τοναία*), a tone or sound (Gesenius in his *Lex.*, and Ewald), if the reading *קוֹלִם* does not perhaps lie at the foundation of that rendering. But the usage of the language presents the signification of a measuring line for *קוֹ* when used with *מִצָּן* (Aq. *κανών*, cf. 2 Cor. x. 13); and this gives a new thought, whereas in the other case we should merely have a repetition of what has been already expressed in ver. 4. Paul makes use of these first two lines of the strophe in order, with its very words, to testify to the spread of the apostolic message over the whole earth. Hence most of the older expositors have taken the first half of the Psalm to be an allegorical prediction, the heavens being a figure of the church and the sun a figure of the gospel. The apostle does not, however, make a formal citation in the passage referred to, he merely gives a New Testament application to Old Testament language, by taking the all-penetrating

*præconium calorum* as figure of the all-penetrating *præconium evangelii*; and he is fully justified in so doing by the parallel which the psalmist himself draws between the revelation of God in nature and in the written word.

The reference of בְּרָהַם to הַשָּׁמַיִם is at once opposed by the tameness of the thought so obtained. The tent, viz. the retreat (אָהֶל, according to its radical meaning a dwelling, from אָהַל, cogn. אָוַל, to retire from the open country) of the sun is indeed in the sky, but it is more naturally at the spot where the sky and the קֶצֶר הַכֹּל meet. Accordingly בְּרָהַם has the neuter signification "there" (cf. Isa. xxx. 6); and there is so little ground for reading שָׁם instead of שָׁמַיִם, as Ewald does, that the poet on the contrary has written בְּרָהַם and not שָׁם, because he has just used שָׁמַיִם (Hitzig). The name of the sun, which is always feminine in Arabic, is predominantly masculine in Hebrew and Aramaic (cf. on the other hand Gen. xv. 17, Nah. iii. 17, Isa. xlv. 6, Mal. iii. 20); just as the Sabians and heathen Arabs had a sun-god (*masc.*). Accordingly in ver. 6 the sun is compared to a bridegroom, who comes forth in the morning out of his חֶפְזָה. Joel ii. 16 shews that this word means a bride-chamber; properly (from חָפַף to cover) it means a canopy (Isa. iv. 5), whence in later Hebrew the bridal or portable canopy (Talmud. בֵּית גַּנָּא), which is supported by four poles and borne by four boys, at the consecration of the bridal pair, and then also the marriage itself, is called *chuppa*. The morning light has in it a freshness and cheerfulness, as it were a renewed youth. Therefore the morning sun is compared to a bridegroom, the desire of whose heart is satisfied, who stands as it were at the beginning of a new life, and in whose youthful countenance the joy of the wedding-day still shines. And as at its rising it is like a bridegroom, so in its rapid course (Sir. xliii. 5) it is like a hero (*vid.* on xviii. 34), inasmuch as it marches on its way ever anew, light-giving and triumphant, as often as it comes forth, with גְּבוּרָה (Judges v. 31). From one end of heaven, the extreme east of the horizon, is its going forth, *i. e.* rising (cf. Hos. vi. 3; the opposite is מָבִיא going in = setting), and its circuit (חֲקִיפָה, from חָקַף = נָקַף, Isa. xxix. 1, to revolve) עַל-קְצוֹתָם, to their (the heavens') end (= עַד Deut. iv. 32), cf.

1 Esdr. iv. 34: ταχὺς τῷ δρόμῳ ὁ ἥλιος, ὅτι στρέφεται ἐν τῷ κύκλῳ τοῦ οὐρανοῦ καὶ πάλιν ἀποτρέχει εἰς τὸν ἑαυτοῦ τόπον ἐν μιᾷ ἡμέρᾳ. On this open way there is not  $\text{הָסֵת}$ , anything hidden, *i. e.* anything that remains hidden, before its heat.  $\text{הַשִּׁיחַ$  is the enlightening and warming influence of the sun, which is also itself called  $\text{הַשִּׁיחַ}$  in poetry.

Vers. 8—10. No sign is made use of to mark the transition from the one part to the other, but it is indicated by the introduction of the divine name  $\text{יְהוָה}$  instead of  $\text{לֵא}.$  The word of nature declares  $\text{לֵא}$  (God) to us, the word of Scripture  $\text{יְהוָה}$  (Jahve); the former God's power and glory, the latter also His counsel and will. Now follow twelve encomiums of the Law, of which every two are related as antecedent and consequent, rising and falling according to the cæsural schema, after the manner of waves. One can discern how now the heart of the poet begins to beat with redoubled joy as he comes to speak of God's word, the revelation of His will.  $\text{הַשִּׁיחַ}$  does not in itself mean the law, but a pointing out, instruction, doctrine or teaching, and more particularly such as is divine, and therefore positive; whence it is also used of prophecy, Isa. i. 10, viii. 16, and prophetically of the New Testament gospel, Isa. ii. 3. But here no other divine revelation is meant than that given by the mediation of Moses, which is become the law, *i. e.* the rule of live ( $\nu\acute{o}\mu\omicron\varsigma$ ), of Israel; and this law, too, as a whole not merely as to its hortatory and disciplinary character, but also including the promises contained in it. The praises which the poet pronounces upon the Law, are accurate even from the standpoint of the New Testament. Even Paul says, Rom. vii. 12, 14, "The Law is holy and spiritual, and the commandment holy, and just, and good." The Law merits these praises in itself; and to him who is in a state of favour, it is indeed no longer a law bringing a curse with it, but a mirror of the God merciful in holiness, into which he can look without slavish fear, and is a rule for the direction of his free and willing obedience. And how totally different is the affection of the psalmists and prophets for the Law, — an affection based upon the essence and universal morality of the commandments, and upon a spiritual realisation of the letter, and the consolation

of the promises, — from the pharisaical rabbinical service of the letter and the ceremonial in the period after the Exile!

The divine Law is called *הַמִּימָה*, "perfect", *i. e.* spotless and harmless, as being absolutely well-meaning, and altogether directed towards the well-being of man. And *מְשִׁיבָה נִפְשׁ* restoring, bringing back, *i. e.* imparting newness of life, quickening the soul (cf. *Ps.* שׁוּבָה, xxiii. 3), to him, viz., who obeys the will of God graciously declared therein, and enters upon the divine way or rule of salvation. Then in the place of the word *חֹרֶה* we find *עֲדוּת*, — as the tables of the Ten Commandments (*לְחוֹת הָעֲדוּת*) are called, — from *עָד* (*הָעָד*), which signifies not merely a corroborative, but also a warning and instructive testimony or attestation. The testimony of Jahve is *נֶאֱמָנָה*, made firm, sure, faithful, *i. e.* raised above all doubt in its declarations, and verifying itself in its threatenings and promises; and hence *מִחֻבְיַת פְּתִי*, making wise simplicity, or the simple, *lit.* openness, the open (root *פָּח* to spread out, open, Indo-Germ. *prat*, *πετ*, *pat*, *pad*), *i. e.* easily led astray; to such an one it gives a solid basis and stability, *σφίσει αὐτόν*, 2 Tim. iii. 15. The Law divides into *פְּקֻדִים*, precepts or declarations concerning man's obligation; these are *יְשָׁרִים*, straight or upright, as a *norma normata*, because they proceed from the upright, absolutely good will of God, and as a *norma normans* they lead along a straight way in the right track. They are therefore *מְשַׁמְּרֵי לֵב*, their educative guidance, taking one as it were by the hand, frees one from all tottering, satisfies a moral want, and preserves a joyous consciousness of being in the right way towards the right goal. *מִצְוַת יְהוָה*, Jahve's statute (from *צָוָה statuere*), is the tenour of His commandments. The statute is a lamp — it is said in Prov. vi. 23 — and the law a light. So here: it is *בְּרָרָה*, clear, like the light of the sun (Cant. vi. 10), and its light is imparted to other objects: *מְאִירָה עֵינַיִם*, enlightening the eyes, which refers not merely to the enlightening of the understanding, but of one's whole condition; it makes the mind clear, and body as well as mind healthy and fresh, for the darkness of the eyes is sorrow, melancholy, and bewilderment. In this chain of names for the Law, *יִרְאָה ה'* is not the fear of

God as an act performed, but as a precept, it is what God's revelation demands, effects, and maintains; so that it is the revealed way in which God is to be feared (xxxiv. 12), — in short, it is the religion of Jahve (cf. Prov. xv. 33 with Deut. xvii. 19). This is טְהוֹרָה, clean, pure, as the word which is like to pure gold, by which it is taught, xii. 7, cf. Job xxviii. 19; and therefore לְעֶד עֹמְדָה, enduring for ever in opposition to all false forms of reverencing God, which carry their own condemnation in themselves. מִשְׁפָּטֵי ה' are the *jura* of the Law as a *corpus juris divini*, everything that is right and constitutes right according to the decision of Jahve. These judgments are אֱמֶת, truth, which endures and verifies itself; because, in distinction from most others and those outside Israel, they have an unchangeable moral foundation: צְדִיקוֹ יִחַדוּ, *i. e.* they are צְדִיקִים, in accordance with right and appropriate (Deut. iv. 8), altogether, because no reproach of inappropriateness and sanctioned injustice or wrong clings to them. The eternal will of God has attained a relatively perfect form and development in the Law of Jahve according to the standard set up as the law of the nation.

Vers. 11—15. With הַנְּחֻמִּים (for which, preferring a simple *Shebā* with the gutturals, Ben-Naphtali writes הַנְּחֻמִּים) the poet sums up the characteristics enumerated; the article is summative, as in הַיֶּשֶׁעַ at the close of the hexahemeron, Gen. i. 31. פָּן is the finest purified gold, cf. 1 Kings x. 18 with 2 Chron. ix. 17. נִפְתַּח צִיפִים "the discharge (from נִפְתַּח = نَفَث) of the honeycombs" is the virgin honey, *i. e.* the honey that flows of itself out of the cells. To be desired are the revealed words of God, to him who possesses them as an outward possession; and to him who has received them inwardly they are sweet. The poet, who is himself conscious of being a servant of God, and of striving to act as such, makes use of these words for the end for which they are revealed: he is נִוְהָר, one who suffers himself to be enlightened, instructed, and warned by them. נִם belongs to נוֹהָר (according to the usual arrangement of the words, *e. g.* Hos. vi. 11), just as in ver. 14 it belongs to חֶשֶׁךְ. He knows that בְּשִׂמְרָם (with a subjective suffix in an objective sense, cf. Prov. xxv. 7, just as we may also say:) in their observance is, or is included, great reward. עֵקֶב is that



which follows upon one's heels (עקב), or comes immediately after anything, and is used here of the result of conduct. Thus, then, inasmuch as the Law is not only a copy of the divine will, but also a mirror of self-knowledge, in which a man may behold and come to know himself, he prays for forgiveness in respect of the many sins of infirmity, — though for the most part unperceived by him, — to which, even the pardoned one succumbs. שְׁנֵי־אָרָה (in the terminology of the Law, שְׁנֵי־נֶגֶד, ἀγνοηματα) comprehends the whole province of the *peccatum involuntarium*, both the *peccatum ignorantiae* and the *peccatum infirmitatis*. The question *delicta quis intelligit* is equivalent to the negative clause: no one can discern his faults, on account of the heart of man being unfathomable and on account of the disguise, oftentimes so plausible, and the subtlety of sin. Hence, as an inference, follows the prayer: pronounce me free also מִנְּסֻחָרוֹת, *ab occultis* (*peccatis*, which, however, cannot be supplied on grammatical grounds), equivalent to מִעֲלָמִים (xc. 8), *i. e.* all those sins, which even he, who is most earnestly striving after sanctification, does not discern, although he may desire to know them, by reason of the ever limited nature of his knowledge both of himself and of sin.\* נִקְרָה, δικάσῃς, is a *vox judicialis*, to declare innocent, pronounce free from, to let go unpunished. The prayer for justification is followed in ver. 14 by the prayer for sanctification, and indeed for preservation against deliberate sins. From זֵד, זָדוֹן, to seethe, boil over, *Hiph.* to sin wilfully, deliberately, insolently, — *opp.* of sin arising from infirmity, Exod. xxi. 14, Deut. xviii. 22, xvii. 12, — is formed זָדוֹן an insolent sinner, one who does not sin בְּשִׁגְגָה, but בְּזָדוֹן (cf. 1 Sam. xvii. 28, where David's brethren bring this reproach against him), or בְּיָד בְּיָדָה, and the neuter collective זָדוֹת (cf. בְּזָדוֹת, ci. 3, Hos. v. 2) *peccata proæretica* or *contra conscientiam*, which cast one out of the state of grace or favour, Num. xv. 27—31. For if זָדוֹת had been intended of arrogant and insolent possessors

\* In the Arab proverb, "no sin which is persisted in is small, no sin great for which forgiveness is sought of God," صغيرة directly means a little and كبيرة a great sin, *vid. Allgem. Literar. Zeitschr.* 1844. No. 46, p. 363.

of power (Ewald), the prayer would have taken some other form than that of "keeping back" (קִשְׁרָה as in 1 Sam. xxv. 39 in the mouth of David). חַיִּים, presumptuous sins, when they are repeated, become dominant sins, which irresistibly enslave the man (מִשְׁלָל) with a non-personal subject, as in Isa. iii. 4b, cf. Ps. ciii. 19); hence the last member of the climax (which advances from the *peccatum involuntarium* to the *proæreticum*, and from this to the *regnans*): let them not have dominion over me (רָבָה with *Dechi* in Baer; generally wrongly marked with *Munach*).

Then (אָן), when Thou bestowest this twofold favour upon me, the favour of pardon and the grace of preservation, shall I be blameless (אֵיחָדִים 1 *fut. Kal*, instead of אָחָדִים, with ׀ as a characteristic of *ē*) and absolved (וְנִקְיָתִי not *Piel*, as in ver. 13, but *Niph.*, to be made pure, absolved) from great transgression. פָּשַׁע\* from פָּשַׁע (root פֶּשַׁע), to spread out, go beyond the bounds, break through, trespass, is a collective name for deliberate and reigning, dominant sin, which breaks through man's relation of favour with God, and consequently casts him out of favour, — in one word, for apostasy. Finally, the psalmist supplicates a gracious acceptance of his prayer, in which both mouth and heart accord, supported by the faithfulness, stable as the rock (צִדְקָה), and redeeming love (גֹּאֲלִי *redemptor, vindex*, root גָּל, חָלַל, to loose, redeem) of his God. הָיָה לְרִצּוֹן is a standing expression of the sacrificial *tôra*, *e. g.* Lev. i. 3 sq. The לְרִצּוֹן, which, according to Exod. xxviii. 38, belongs to לְרִצּוֹן, stands in the second member in accordance with the "parallelism by postponement." Prayer is a sacrifice offered by the inner man. The heart meditates and fashions it; and the mouth presents it, by uttering that which is put into the form of words.

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\* The *Gaja* with פָּשַׁע is intended in this instance, where מִפְּשַׁע רָבָה are to be read in close connection, to secure distinctness of pronunciation for the unaccented ׀, as *e. g.* is also the case in lxxviii. 13, בָּרָקָה (bāḳa' jām).

## PSALM XX.

## PRAYER FOR THE KING IN TIME OF WAR.

- 2 JAHVE answer thee in the day of distress,  
The name of the God of Jacob set thee up on high,
- 3 Send thee help from the sanctuary,  
And uphold thee out of Zion!
- 4 Remember all thy meat-offerings,  
And graciously accept thy burnt offerings! (*Sela*).
- 5 Give thee according to thine own heart,  
And fulfil all thy counsel!
- 6 We will shout for joy because of Thy help,  
And in the name of our God will we raise our  
banners —  
Jahve fulfil all thy wishes.
- 7 Now know I that Jahve giveth help to His Anointed;  
He will answer him from His holy heaven  
With the helpful mighty deeds of His right hand.
- 8 Some [praise] chariots and some horses,  
And we, we praise the name of Jahve, our God.
- 9 If those have bowed down and fallen,  
Then we have risen up and stand firm.
- 10 Jahve, Oh help the king! —  
May He hear us in the day we call.

To Ps. xix. is closely attached Ps. xx., because its commencement is as it were the echo of the prayer with which the former closes; and to Ps. xx. is closely attached Ps. xxi., because both Psalms refer to the same event relatively, as prayer and thanksgiving. Ps. xx. is an intercessory psalm of the nation, and Ps. xxi. a thanksgiving psalm of the nation, on behalf of its king. It is clearly manifest that the two Psalms form a pair, being connected by unity of author and subject. They both open somewhat uniformly with a synonymous parallelism of the members,

xx. 2—6, xxi. 2—8; they then increase in fervour and assume a more vivid colouring as they come to speak of the foes of the king and the empire, xx. 7—9, xxi. 9—13; and they both close with an ejaculatory cry to Jahve, xx. 10, xxi. 14. In both, the king is apostrophised through the course of several verses, xx. 2—6, xxi. 9—13; and here and there this is done in a way that provokes the question whether the words are not rather addressed to Jahve, xx. 6, xxi. 10. In both Psalms the king is referred to by הַמֶּלֶךְ, xx. 10, xxi. 8; both comprehend the goal of the desires in the word יִשְׁמְחָה, xx. 6, cf. 7, xxi. 2, 6; both delight in rare forms of expression, which are found only in these instances in the whole range of Old Testament literature, viz. נִרְגַל xx. 6, נִחְעָרָד xx. 9, אֲרִשָׁה xxi. 3, וַאֲצַחְדָּרוּ xx. 7.

If, as the לָרֵךְ indicates, they formed part of the oldest Davidic Psalter, then it is notwithstanding more probable that their author is a cotemporary poet, than that it is David himself. For, although both as to form of expression (cf. xxi. 12 with x. 2) and as to thoughts (cf. xxi. 7 with xvi. 11), they exhibit some points of contact with Davidic Psalms, they still stand isolated by their peculiar character. But that David is their subject, as the inscription לָרֵךְ, and their position in the midst of the Davidic Psalms, lead one to expect, is capable of confirmation. During the time of the Syro-Ammonitish war comes David's deep fall, which in itself and in its consequences made him sick both in soul and in body. It was not until he was again restored to God's favour out of this self-incurred peril, that he went to his army which lay before Rabbath Ammon, and completed the conquest of the royal city of the enemy. The most satisfactory explanation of the situation referred to in this couplet of Psalms is to be gained from 2 Sam. xi. xii. Ps. xx. prays for the recovery of the king, who is involved in war with powerful foes; and Ps. xxi. gives thanks for his recovery, and wishes him a victorious issue to the approaching campaign. The "chariots and horses" (xx. 8) are characteristic of the military power of Aram (2 Sam. x. 18, and frequently), and in xxi. 4 and 10 we perceive an allusion to 2 Sam. xii. 30, 31, or at least a remarkable agreement with what is there recorded.

Vers. 2—6. Litany for the king in distress, who offers sacrifices for himself in the sanctuary. The futures in vers. 2—5, standing five times at the head of the climactic members of the parallelism, are optatives. וַיִּמְלֵא, ver. 6, also continues the chain of wishes, of which even נִרְנְנָה (cf. lxi. 15) forms one of the links. The wishes of the people accompany both the prayer and the sacrifice. "The Name of the God of Jacob" is the self-manifesting power and grace of the God of Israel. יִעֲקֹב is used in poetry interchangeably with יִשְׂרָאֵל, just like יְהוָה with אֱלֹהִים. Alshêch refers to Gen. xxxv. 3; and it is not improbable that the desire moulds itself after the fashion of the record of the fact there handed down to us. May Jahve, who, as the history of Jacob shews, hears (and answers) in the day of distress, hear the king; may the Name of the God of Jacob bear him away from his foes to a triumphant height. שֶׁנָּבֹא alternates with רוּמָם (xviii. 49) in this sense. This intercession on the behalf of the praying one is made in the sanctuary on the heights of Zion, where Jahve sits enthroned. May He send him succour from thence, like auxiliary troops that decide the victory. The king offers sacrifice. He offers sacrifice according to custom before the commencement of the battle (1 Sam. xiii. 9 sq., and cf. the phrase קָדַשׁ מִלְחָמָה), a whole burnt-offering and at the same time a meat or rather meal offering also, מִנְחוֹת;\* for every whole offering and every *shelamim*- or peace-offering had a meat-offering and a drink-offering as its indispensable accompaniment. The word זָבַח is perfectly familiar in the ritual of the meal-offering. That portion of the meal-offering, only a part of which was placed upon the altar (to which, however, according to traditional practice, does not belong the accompanying meal-offering of the מִנְחַת נֹסְחִים, which was entirely devoted to the altar), which ascended with the altar fire is called אֲזִכָּרָה, אֲזִכָּרָה, אֲזִכָּרָה.

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\* This, though not occurring in the Old Testament, is the principal form of the plural, which, as even David Kimchi recognises in his *Lexicon*, points to a verb כָּנַח (just as שָׁמְלוּת, גְּבַעוּת, שְׁפָחוּת point to שָׁפַל, גָּבַע, שָׁפַח); whereas other old grammarians supposed נָחָה to be the root, and were puzzled with the traditional pronunciation *m'nachôth*, but without reason.

(cf. Acts x. 4), that which brings to remembrance with God him for whom it is offered up (not "incense", as Hupfeld renders it); for the designation of the offering of jealousy, Num. v. 15, as "bringing iniquity to remembrance before God" shews, that in the meal-offering ritual **זָכַר** retains the very same meaning that it has in other instances. Every meal-offering is in a certain sense a **מִנְחַת זִכְרוֹן**. Hence here the prayer that Jahve would graciously remember them is combined with the meal-offerings.

As regards the *'olah*, the wish "let fire from heaven (Lev. ix. 24, 1 Kings xviii. 38, 1 Chron. xxi. 26) turn it to ashes", would not be vain. But the language does not refer to anything extraordinary; and in itself the consumption of the offering to ashes (Böttcher) is no mark of gracious acceptance. Moreover, as a denominative from **רָשַׁן**, fat ashes, **רָשַׁן** means "to clean from ashes", and not: to turn into ashes. On the other hand, **רָשַׁן** also signifies "to make fat", xxiii. 5, and this effective signification is applied declaratively in this instance: may He find thy burnt-offering fat, which is equivalent to: may it be to Him a **רִיחַ נִיחֻם** [an odour of satisfaction, a sweet-smelling savour]. The voluntative *ah* only occurs here and in Job xi. 17 (which see) and Isa. v. 19, in the 3 *pers.*; and in this instance, just as with the cohortative in 1 Sam. xxviii. 15, we have a change of the lengthening into a sharpening of the sound (cf. the exactly similar change of forms in 1 Sam. xxviii. 15, Isa. lix. 5, Zech. v. 4, Prov. xxiv. 14, Ezek. xxv. 13) as is very frequently the case in **מָה** for **מֶה**. The alteration to **יִשְׁעָה** or **יִדְשְׁנָה** (Hitzig) is a felicitous but needless way of getting rid of the rare form. The explanation of the intensifying of the music here is, that the intercessory song of the choir is to be simultaneous with the presentation upon the altar (**הַקְטֹרֶת**). **עֵצָה** is the resolution formed in the present war-time. "Because of thy salvation", *i. e.* thy success in war, is, as all the language is here, addressed to the king, cf. xxi. 2, where it is addressed to Jahve, and intended of the victory accorded to him. It is needless to read **נָגַדְלָה** instead of **נָגַדְלָה**, after the rendering of the LXX. **μεγαλυσθησόμεθα**. **נָגַדְלָה** is a denominative from **דָּגַל**: to wave a banner. In the closing line, the rejoicing of hope goes back again to the

present and again assumes the form of an intercessory desire.

Vers. 7—9. While vers. 2—6 were being sung the offering of the sacrifice was probably going on. Now, after a lengthened pause, there ascends a voice, probably the voice of one of the Levites, expressing the cheering assurance of the gracious acceptance of the offering that has been presented by the priest. With עָתָה or עֲתָה, the usual word to indicate the turning-point, the instantaneous entrance of the result of some previous process of prolonged duration, whether hidden or manifest (*e. g.* 1 Kings xvii. 24, Isa. xxix. 22), is introduced. הוֹשִׁיעַ is the perfect of faith, which, in the certainty of being answered, realises the fulfilment in anticipation. The exuberance of the language in ver. 7 corresponds to the exuberance of feeling which thus finds expression.

In ver. 3 the answer is expected out of Zion, in the present instance it is looked for from God's holy heavens; for the God who sits enthroned in Zion is enthroned for ever in the heavens. His throne on earth is as it were the vestibule of His heavenly throne; His presence in the sanctuary of Israel is no limitation of His omnipresence; His help out of Zion is the help of the Celestial One and Him who is exalted above the heaven of heavens. נְבִירוֹת does not here mean the fulness of might (*cf.* xc. 10), but the displays of power (*cvi.* 2, *cxlv.* 4, *cl.* 2, *Isa.* lxiii. 15), by which His right hand procures salvation, *i. e.* victory, for the combatant. The glory of Israel is totally different from that of the heathen, which manifests itself in boastful talk. In ver. 8a הוֹפִירוֹ or הוֹפִירוֹ must be supplied from the הוֹפִיר in ver. 8b (LXX. *μεγαλυθησομεθα* = נִבִיר, xii. 5); הוֹפִיר, to make laudatory mention of any matter, to extol, and indirectly therefore to take credit to one's self for it, to boast of it (*cf.* הִלֵּל, xliv. 9). According to the Law Israel was forbidden to have any standing army; and the law touching the king (*Deut.* xvii. 16) speaks strongly against his keeping many horses. It was also the same under the judges, and at this time under David; but under Solomon, who acquired for himself horses and chariots in great number (1 Kings x. 26—29), it was very different. It is

therefore a confession that must belong to the time of David which is here made in ver. 8, viz. that Israel's glory in opposition to their enemies, especially the Syrians, is the sure defence and protection of the Name of their God alone. The language of David to Goliath is very similar, 1 Sam. xvii. 45. The preterites in ver. 9 are *præt. confidentiæ*. It is, as Luther says, "a song of triumph before the victory, a shout of joy before succour." Since קים does not mean to stand, but to rise, קמני assumes the present superiority of the enemy. But the position of affairs changes: those who stand fall, and those who are lying down rise up; the former remain lying, the latter keep the field. The *Hithpa.* הִתְעוֹרֵר signifies to shew one's self firm, strong, courageous; like עוֹרֵר, cxlvi. 9, clxvii. 6, to strengthen, confirm, recover, from עוֹר to be compact, firm, cogn. אָ f. i., inf. *aid*, strength; as, e. g., the Koran (*Sur.* xxxviii. 16) calls David *dhd-l-aidi*, possessor of strength, II. *ajjada*, to strengthen, support, and אָ, inf. *add*, strength, superiority, V. *taaddada*, to shew one's self strong, brave, courageous.

Ver. 10. After this solo voice, the chorus again come on. The song is closed, as it was opened, by the whole congregation; and is rounded off by recurring to its primary note, praying for the accomplishment of that which is sought and pledged. The accentuation construes הַמֶּלֶךְ with יַעֲנֵנִי as its subject, perhaps in consideration of the fact, that הוֹשִׁיעָה is not usually followed by a governed object, and because thus a medium is furnished for the transition from address to direct assertion. But if in a Psalm, the express object of which is to supplicate salvation for the king, הוֹשִׁיעָה הַמֶּלֶךְ stand side by side, then, in accordance with the connection, הַמֶּלֶךְ must be treated as the object; and more especially since Jahve is called מֶלֶךְ רַב, in xlvi. 3, and the like, but never absolutely הַמֶּלֶךְ. Wherefore it is, with Hupfeld, Hitzig, and others, to be rendered according to the LXX. and Vulgate, *Domine salvum fac regem*. The New Testament cry Ὁσσαννά τῷ υἱῷ Δαυὶδ is a peculiar application of this Davidic "God bless the king (God save the king)", which is brought about by means of cxviii. 25. The closing line, ver. 10b, is an expanded Amen.



## PSALM XXI.

## THANKSGIVING FOR THE KING IN TIME OF WAR.

- 2 JAHVE, on account of Thy strength is the king glad,  
And on account of Thy succour how greatly doth he  
rejoice!
- 3 The wish of his heart hast Thou granted him,  
And the desire of his lips hast Thou not refused. (*Sela.*)
- 4 For Thou dost meet him bringing blessings of good,  
Thou settest upon his head a crown of fine gold.
- 5 He asked life of Thee, — Thou grantedst it to him,  
Length of days, for ever and ever.
- 6 Great is his glory through Thy help,  
Praise and glory dost Thou lay upon him.
- 7 For Thou makest him blessings for ever,  
Thou dost delight him with joy in Thy presence.
- 8 For the king trusted in Jahve,  
And through the favour of the Most High he shall not  
be moved.
- 9 Thy hand will reach to all thine enemies  
Thy right hand will reach all those that hate thee.
- 10 Thou shalt make them as a fiery oven,  
when thou art angry,  
Jahve in His wrath shall swallow them up,  
and a fire shall devour them.
- 11 Their fruit shalt thou destroy from the earth,  
And their seed from among the children of men.
- 12 For they intend evil against thee,  
They devise mischief: they shall accomplish nothing.
- 13 For thou wilt make them turn back,  
With thy strings wilt thou aim at their faces.
- 14 Be Thou exalted, Jahve, in Thy might;  
We will celebrate with voice and harp Thy strength.

“*Jahve fulfil all thy desires*” cried the people in the preceding Psalm, as they interceded on behalf of their king; and in this Psalm they are able thankfully to say to God “*the desire of his heart hast Thou granted.*” In both Psalms the people come before God with matters that concern the welfare of their king; in the former, with their wishes and prayers, in the latter, their thanksgivings and hopes; in the latter as in the former when in the midst of war, but in the latter after the recovery of the king, in the certainty of a victorious termination of the war.

The Targum and the Talmud, *B. Succa* 52*a*, understand this 21st Psalm of the king Messiah. Rashi remarks that this Messianic interpretation ought rather to be given up for the sake of the Christians. But even the Christian exposition cannot surely mean to hold fast this interpretation so directly and rigidly as formerly. This pair of Psalm treats of David; David's cause, however, in its course towards a triumphant issue — a course leading through suffering — is certainly figuratively the cause of Christ.

Vers. 2—3. The Psalm begins with thanksgiving for the bodily and spiritual blessings which Jahve has bestowed and still continues to bestow upon the king, in answer to his prayer. This occupies the three opening tetrastichs, of which these verses form the first. עָן (whence עָנָה, as in lxxiv. 13, together with עָנָה, lxiii. 3, and frequently) is the power that has been made manifest in the king, which has turned away his affliction; יִשְׁעָה is the help from above which has freed him out of his distresses. The יָנִי, which follows the מַה of the exclamation, is naturally shortened by the *Keri* into יָנִי (with the retreat of the tone); cf. on the contrary Prov. xx. 24, where מַה is interrogative and, according to the sense, negative). The ἀπ. λεγ. אֶרְשָׁה has the signification eager desire, according to the connection, the LXX. δέησις, and the perhaps also cognate רָשָׁה, to be poor; the Arabic وَرِش, *avidum esse*, must be left out of consideration according to the laws of the interchange of consonants, whereas יָרַשׁ, وَرِش, *capere, captare* (cf. وَرِث = اَرِث, an inheritance), but not רָשָׁה (*vid.* xxxiv. 11), belongs apparently to

the same root. Observe the strong negation **לֹא**: no, thou hast not denied, but done the very opposite. The fact of the music having to strike up here favours the supposition, that the occasion of the Psalm is the fulfilment of some public, well-known prayer.

Vers. 4—5. "Blessings of good" (Prov. xxiv. 25) are those which consist of good, *i. e.* true good fortune. The verb **קָרַךְ**, because used of the favour which meets and presents one with some blessing, is construed with a double accusative, after the manner of verbs of putting on and bestowing (Ges. § 139). Since ver. 4*b* cannot be intended to refer to David's first coronation, but to the preservation and increase of the honour of his kingship, this particularisation of ver. 4*a* sounds like a prediction of what is recorded in 2 Sam. xii. 30: after the conquest of the Ammonitish royal city Rabbah David set the Ammonitish crown (**עֲטָרָה**), which is renowned for the weight of its gold and its ornamentation with precious stones, upon his head. David was then advanced in years, and in consequence of heavy guilt, which, however, he had overcome by penitence and laying hold on the mercy of God, was come to the brink of the grave. He, worthy of death, still lived; and the victory over the Syro-Ammonitish power was a pledge to him of God's faithfulness in fulfilling his promises. It is contrary to the tenour of the words to say that ver. 5*b* does not refer to length of life, but to hereditary succession to the throne. To wish any one that he may live **לְעוֹלָם**, and especially a king, is a usual thing, 1 Kings i. 31, and frequently. The meaning is, may the life of the king be prolonged to an indefinitely distant day. What the people have desired elsewhere, they here acknowledge as bestowed upon the king.

Vers. 6—7. The help of God turns to his honour, and paves the way for him to honour, it enables him — this is the meaning of ver. 6*b* — to maintain and strengthen his kingship with fame and glory. **שָׁרָה עָלַי** used, as in lxxxix. 20, of divine investiture and endowment. To make blessings, or a fulness of blessing, is a stronger form of expressing God's words to Abram, Gen. xii. 2: thou shalt be a blessing *i. e.* a possessor of blessing thyself, and a medium of blessing

to others. Joy in connection with (אֵת as in xvi. 11) the countenance of God, is joy in delightful and most intimate fellowship with Him. חֲדָה, from חָדַד, which occurs once in Exod. xviii. 9, has in Arabic, with reference to nomad life, the meaning "to cheer the beasts of burden with a song and urge them on to a quicker pace", and in Hebrew, as in Aramaic, the general signification "to cheer, enliven."

Vers. 8—9. With this strophe the second half of the Psalm commences. The address to God is now changed into an address to the king; not, however, expressive of the wishes, but of the confident expectation, of the speakers. Hengstenberg rightly regards ver. 8 as the transition to the second half; for by its objective utterance concerning the king and God, it separates the language hitherto addressed to God, from the address to the king, which follows. We do not render ver. 8b: and [trusting] in the favour of the Most High — he shall not be moved; the mercy is the response of the trust, which (trust) does not suffer him to be moved; on the expression, cf. Prov. x. 30. This inference is now expanded in respect to the enemies who desire to cause him to totter and fall. So far from any tottering, he, on the contrary, makes a victorious assault upon his foes. If the words had been addressed to Jahve, it ought, in order to keep up the connection between vers. 9 and 8, at least to have been אֵיבֵי וּשְׂנְאָיו (his, *i. e.* the king's, enemies). What the people now hope on behalf of their king, they here express beforehand in the form of a prophecy. לְמַצָּא (as in Isa. x. 10) and מַצָּא *seq. acc.* (as in 1 Sam. xxiii. 17) are distinguished as: to reach towards, or up to anything, and to reach anything, attain it. Supposing לְ to represent the accusative, as *e. g.* in lxix. 6, ver. 9b would be a useless repetition.

Vers. 10—11. Hitherto the Psalm has moved uniformly in synonymous dipodia, now it becomes agitated; and one feels from its excitement that the foes of the king are also the people's foes. True as it is, as Hupfeld takes it, that לְעַת פְּנִיךָ sounds like a direct address to Jahve, ver. 10b nevertheless as truly teaches us quite another rendering. The destructive effect, which in other passages is said to proceed from the face of Jahve, xxxiv. 17, Lxx. xx. 6, Lam.

iv. 16 (cf.  $\xi\gamma\epsilon\iota\ \theta\epsilon\delta\varsigma\ \xi\lambda\delta\iota\kappa\omicron\nu\ \delta\mu\mu\alpha$ ), is here ascribed to the face, *i. e.* the personal appearing (2 Sam. xvii. 11) of the king. David's arrival did actually decide the fall of Rabbath Ammon, of whose inhabitants some died under instruments of torture and others were cast into brick-kilns, 2 Sam. xii. 26 sqq. The prospect here moulds itself according to this fate of the Ammonites.  $\text{פְּרִי הַבְּתֹנִיִּם}$  is a second accusative to  $\text{אֲשֶׁר תַּעֲשֶׂה$ , thou wilt make them like a furnace of fire, *i. e.* a burning furnace, so that like its contents they shall entirely consume by fire (*synecdoche continentis pro contento*). The figure is only hinted at, and is differently applied to what it is in Lam. v. 10, Mal. iii. 19. Ver. 10a and 10b are intentionally two long rising and falling wave-like lines, to which succeed, in ver. 11, two short lines; the latter describe the peaceful gleaning after the fiery judgment of God that has been executed by the hand of David.  $\text{פְּרִי הַבְּתֹנִיִּם}$ , as in Lam. ii. 20, Hos. ix. 16, is to be understood after the analogy of the expression  $\text{פְּרִי הַבְּתֹנִיִּם}$ . It is the fate of the Amalekites (cf. ix. 6 sq.), which is here predicted of the enemies of the king.

Vers. 12—13. And this fate is the merited frustration of their evil project. The construction of the sentences in ver. 12 is like xxvii. 10, cxix. 83; Ew. § 362, *b*.  $\text{נָטָה רֵעָה}$  is not to be understood according to the phrase  $\text{נָטָה רֵשָׁע}$  (= פְּרָשׁ), for this phrase is not actually found; we have rather, with Hitzig, to compare lv. 4, 2 Sam. xv. 14: to incline evil down upon any one is equivalent to: to put it over him, so that it may fall in upon him.  $\text{נָטָה}$  signifies "to extend lengthwise", to unfold, but also to bend by drawing tight.  $\text{שִׁית שְׂכָם}$  to make into a back, *i. e.* to make them into such as turn the back to you, is a more choice expression than  $\text{נָתַן עֲרֵף}$ , xviii. 41, cf. 1 Sam. x. 9; the half segolate form  $\text{שְׂכָם}$ , (=  $\text{שְׂכָם}$ ) becomes here, in pause, the full segolate form  $\text{שְׂכָם}$ .  $\text{הַצִּים}$  must be supplied as the object to  $\text{הִכְנִיחַ}$ , as it is in other instances after  $\text{הוֹרָה}$ ,  $\text{הִשְׁלִיךְ}$ ,  $\text{יָדָה}$ ;  $\text{כִּתְּנֵה חַץ}$ , xi. 2, cf. vii. 14, signifies to set the swift arrow upon the bow-string ( $\text{מִיָּחַר} = \text{יָחַר}$ ) = to aim. The arrows hit the front of the enemy, as the pursuer overtakes them.

Ver. 14. After the song has spread abroad its wings in twice three tetrastichs, it closes by, as it were, soaring aloft

and thus losing itself in a distich. It is a cry to God for victory in battle, on behalf of the king. "Be Thou exalted", *i. e.* manifest Thyself in Thy supernal (lvii. 6, 12) and judicial (vii. 7 sq.) sovereignty. What these closing words long to see realised is that Jahve should reveal for world-wide conquest this נִבְרָךְ, to which everything that opposes Him must yield, and it is for this they promise beforehand a joyous gratitude.

## PSALM XXII.

ELI ELI LAMA ASABTANI.

- 2 MY God, my God, why hast Thou forsaken me?!  
Far from my help is my entreating cry,
- 3 O my God, I cry in the daytime, but Thou answerest not,  
And in the night season, but I have no rest.
- 4 Yet Thou art holy, sitting enthroned above the praises  
of Israel.
- 5 In Thee our fathers trusted,  
They trusted, and Thou didst deliver them.
- 6 Unto Thee they cried and were freed,  
In Thee trusting, they were not put to shame.
- 7 But I am a worm, and not a man;  
A reproach of men and despised of the people.
- 8 All they that see me laugh me to scorn;  
They shoot out the lip, they shake the head:
- 9 "Roll it upon Jahve — let Him deliver him,  
"Let Him rescue him, when He delighteth in him."
- 10 Yea Thou art He that took me out of the womb  
That inspired me with trust at my mother's breasts.
- 11 On Thee was I cast from my birth,  
From my mother's womb Thou art my God.
- 12 Be not far from me, for trouble is near,  
For there is no helper at hand.
- 13 Mighty bulls have compassed me,  
Strong ones of Bashan have beset me round.

14 They open their mouth against me —  
A lion ravening and roaring.

15 Like water am I poured out,  
And out of joint are all my bones.  
My heart is become like wax,  
Melted in the midst of my bowels.

16 Dried up like a potsherd is my strength,  
And my tongue cleaveth to my jaws,  
And Thou layest me in the dust of death.

17 For dogs have compassed me,  
A band of wicked men encircles me,  
Like a lion, my hands and my feet.

18 I can count all my bones,  
They look, they stare upon me.

19 They part my garments among them,  
And upon my vesture they cast lots.

20 And Thou, Jahve, remain not afar off!  
My strength, haste Thee to help me!

21 Rescue my soul from the sword,  
My only one from the paw of the dog.

22 Save me from the lion's jaws,  
And from the horns of the antilopes — Thou wilt  
answer me.

23 I will declare Thy name among my brethren,  
In the midst of the congregation will I praise Thee:

24 "Ye that fear Jahve, praise Him;  
"All ye the seed of Jacob, glorify Him,  
"And stand in awe of Him, all ye seed of Israel!"

25 "For He hath not despised nor abhorred the affliction  
of the afflicted,

"Neither hath He hid His face from him,  
"And when he cried, He hath hearkened to him."

- 26 From Thee cometh my praise in the great congregation —  
My vows will I pay before them that fear Him.
- 27 The meek shall eat and be satisfied,  
They shall praise Jahve that seek Him:  
"Let your heart refresh itself for ever!"
- 28 Remember and turn unto Jahve shall all the ends of  
the earth,  
And all the families of the nations shall bow down  
before Thee.
- 29 For Jahve's is the kingship, and He ruleth among the  
nations.
- 30 All the thriving of the earth shall eat and bow down,  
Before Him shall all they that go down to the dust sink  
down and they that cannot prolong their life.
- 31 A seed shall serve Him: it shall be told to the generation  
concerning the Lord;
- 32 They shall come and declare His righteousness to a  
future people, that He hath finished it.

We have here a plaintive Psalm, whose deep complaints, out of the midst of the most humiliating degradation and most fearful peril, stand in striking contrast to the cheerful tone of Ps. xxi. — starting with a disconsolate cry of anguish, it passes on to a trustful cry for help, and ends in vows of thanksgiving and a vision of world-wide results, which spring from the deliverance of the sufferer. In no Psalm do we trace such an accumulation of the most excruciating outward and inward suffering pressing upon the complainant, in connection the most perfect innocence. In this respect Ps. lxxix. is its counterpart; but it differs from it in this particular, that there is not a single sound of imprecation mingled with its complaints.

It is David, who here struggles upward out of the gloomiest depth to such a bright height. It is a Davidic Psalm belonging to the time of the persecution by Saul. Ewald brings it down to the time preceding the destruction



of Jerusalem, and Bauer to the time of the Exile. Ewald says it is not now possible to trace the poet more exactly. And Maurer closes by saying: *illud unum equidem pro certo habeo, fuisse vatem hominem opibus præditum atque illustrem, qui magna auctoritate valeret non solum apud suos, verum etiam apud barbaros.* Hitzig persists in his view, that Jeremiah composed the first portion when cast into prison as an apostate, and the second portion in the court of the prison, when placed under this milder restraint. And according to Olshausen, even here again, the whole is appropriate to the time of the Maccabees. But it seems to us to be confirmed at every point, that David, who was so persecuted by Saul, is the author. The cry of prayer אֱלֹהֵי חַדְדֹק (xxii. 12, 20, xxxv. 22, xxxviii 22, borrowed in lxxi. 12); the name given to the soul, יְחִידָה (xxii. 21, xxxv. 17); the designation of quiet and resignation by רְוִימִיָה (xxii. 3, xxxix. 3, lxii. 2, cf. lxv. 2), are all regarded by us, since we do not limit the genuine Davidic Psalms to Ps. iii. — xix. as Hitzig does, as Davidic idioms. Moreover, there is no lack of points of contact in other respects with genuine old Davidic hymns (cf. xxii. 30 with xxviii. 1, those that go down to the dust, to the grave; then in later Psalms as in cxliii. 7, in Isaiah and Ezekiel), and more especially those belonging to the time of Saul, as Ps. lxix. (cf. xxii. 27 with lxix. 33) and lix. (cf. xxii. 17 with lix. 15). To the peculiar characteristics of the Psalms of this period belong the figures taken from animals, which are heaped up in the Psalm before us. The fact that Ps. xxii. is an ancient Davidic original is also confirmed by the parallel passages in the later literature of the *Shîr* (lxxi. 5 sq. taken from xxii. 10 sq.; cii. 18 sq. in imitation xxii. 25, 31 sq.), of the *Chokma* (Prov. xvi. 3, נָל אֱלֹהֵי taken from Ps. xxii. 9, xxxvii. 5), and of prophecy (Isaiah, ch. xlix. liii.; Jeremiah, in Lam. iv. 4; cf. Ps. xxii. 15, and many other similar instances). In spite of these echoes in the later literature there are still some expressions that remain unique in the Psalm and are not found else where, as the hapaxlegomena אֵילָהָה and עֲנֹוָה. Thus, then, we entertain no doubts respecting the truth of the לְדָוִד. David speaks in this Psalm, — he and not any other, and that

out of his own inmost being. In accordance with the nature of lyric poetry, the Psalm has grown up on the soil of his individual life and his individual sensibilities.

There is also in reality in the history of David, when persecuted by Saul, a situation which may have given occasion to the lifelike picture drawn in this Psalm, viz. 1 Sam. xxiii. 25 sq. The detailed circumstances of the distress at that time are not known to us, but they certainly did not coincide with the rare and terrible sufferings depicted in this Psalm in such a manner that these can be regarded as an historically faithful and literally exact copy of those circumstances; cf. on the other hand Ps. xvii. which was composed at the same period. To just as slight a degree have the prospects, which he connects in this Psalm with his deliverance, been realised in David's own life. On the other hand, the first portion exactly coincides with the sufferings of Jesus Christ, and the second with the results that have sprung from His resurrection. It is the agonising situation of the Crucified One which is presented before our eyes in vers. 15—18 with such artistic faithfulness: the spreading out of the limbs of the naked body, the torturing pain in hands and feet, and the burning thirst which the Redeemer, in order that the Scripture might be fulfilled, announced in the cry  $\delta\psi\omega$ , John xix. 28. Those who blaspheme and those who shake their head at Him passed by His cross, Mat. xxvii. 39, just as ver. 8 says; scoffers cried out to Him: let the God in whom He trusts help Him, Mat. xxvii. 43, just as ver. 9 says; His garments were divided and lots were cast for His coat, John xix. 23 sq., in order that ver. 19 of our Psalm might be fulfilled. The fourth of the seven sayings of the dying One, 'Ηλί, 'Ηλί x. τ. λ., Mat. xxvii. 46, Mark xv. 34, is the first word of our Psalm and the appropriation of the whole. And the Epistle to the Hebrews, ch. ii. 11 sq., cites ver. 23 as the words of Christ, to shew that He is not ashamed to call them brethren, whose sanctifier God has appointed Him to be, just as the risen Redeemer actually has done, Mat. xxviii. 10, John xx. 17. This has by no means exhausted the list of mutual relationships. The Psalm so vividly sets before us not merely the sufferings of the Crucified One, but also the salvation of the world

arising out of His resurrection and its sacramental efficacy, that it seems more like history than prophecy, *ut non tam prophetia, quam historia videatur* (Cassiodorus). Accordingly the ancient Church regarded Christ, not David, as the speaker in this Psalm; and condemned Theodore of Mopsuestia who expounded it as cotemporary history. Bakius expresses the meaning of the older Lutheran expositors when he says: *asserimus, hunc Psalmum ad literam primo, proprie et absque ulla allegoria, tropologia et ἀναγωγῇ integrum et per omnia de solo Christo exponendum esse*. Even the synagogue, so far as it recognises a suffering Messiah, hears Him speak here; and takes the "hind of the morning" as a name of the *Shechina* and as a symbol of the dawning redemption.

To ourselves, who regard the whole Psalm as the words of David, it does not thereby lose anything whatever of its prophetic character. It is a typical Psalm. The same God who communicates His thoughts of redemption to the mind of men, and there causes them to develope into the word of prophetic announcement, has also moulded the history itself into a prefiguring representation of the future deliverance; and the evidence for the truth of Christianity which is derived from this factual prophecy (*Thatweissagung*) is as grand as that derived from the verbal prediction (*Wortweissagung*). That David, the anointed of Samuel, before he ascended the throne, had to traverse a path of suffering which resembles the suffering path of Jesus, the Son of David, baptized of John, and that this typical suffering of David is embodied for us in the Psalms as in the images reflected from a mirror, is an arrangement of divine power, mercy, and wisdom. But Ps. xxii. is not merely a typical Psalm. For in the very nature of the type is involved the distance between it and the antitype. In Ps. xxii., however, David descends, with his complaint, into a depth that lies beyond the depth of his affliction, and rises, with his hopes, to a height that lies far beyond the height of the reward of his affliction.

In other words: the rhetorical figure hyperbole (مبالغة, *i. e.* depiction, with colours thickly laid on), without which, in the eyes of the Semite, poetic diction would be flat and

faded, is here made use of by the Spirit of God. By this Spirit the hyperbolic element is changed into the prophetic. This elevation of the typical into the prophetic is also capable of explanation on psychological grounds. Since David has been anointed with the oil of royal consecration, and at same time with the Holy Spirit, the Spirit of the kingship of promise, he regards himself also as the messiah of God, towards whom the promises point; and by virtue of this view of himself, in the light of the highest calling in connection with the redemptive history, the historical reality of his own experiences becomes idealised to him, and thereby both what he experiences and what he hopes for acquire a depth and height of background which stretches out into the history of the final and true Christ of God. We do not by this maintain any overflowing of his own consciousness to that of the future Christ, an opinion which has been shewn by Hengstenberg, Tholuck and Kurtz to be psychologically impossible. But what we say is, that looking upon himself as the Christ of God, — to express it in the light of the historical fulfilment, — he looks upon himself in Jesus Christ. He does not distinguish himself from the Future One, but in himself he sees the Future One, whose image does not free itself from him till afterwards, and whose history will coincide with all that is excessive in his own utterances. For as God the Father moulds the history of Jesus Christ in accordance with His own counsel, so His Spirit moulds even the utterances of David concerning himself the type of the Future One, with a view to that history. Through this Spirit, who is the Spirit of God and of the future Christ at the same time, David's typical history, as he describes it in the Psalms and more especially in this Psalm, acquires that ideal depth of tone, brilliancy, and power, by virtue of which it (the history) reaches far beyond its typical facts, penetrates to its very root in the divine counsels, and grows to be the word of prophecy: so that, to a certain extent, it may rightly be said that Christ here speaks through David, insofar as the Spirit of Christ speaks through him, and makes the typical suffering of His ancestor the medium for the representation of His own future sufferings. Without recognising this

incontestable relation of the matter Ps. xxii. cannot be understood nor can we fully enter into its sentiments.

The inscription runs: *To the precentor, upon (after) the hind of the morning's dawn, a Psalm of David.* Luther, with reference to the fact that Jesus was taken in the night and brought before the Sanhedrim, renders it "*of the hind, that is early chased,*" for

*Patris Sapientia, Veritas divina,  
Deus homo captus est horâ matutinâ.*

This interpretation is certainly a well-devised improvement of the ὑπὲρ τῆς ἀντιλήψεως τῆς ἑωθινῆς of the LXX. (Vulg. *pro susceptione matutina*), which is based upon a confounding of אֵילֹת with אֵילוֹת (ver. 20), and is thus explained by Theodoret: ἀντίληψις ἑωθινή ἢ τοῦ σωτῆρος ἡμῶν ἐπιφάνεια. Even the Midrash recalls Cant. ii. 8, and the Targum the lamb of the morning sacrifice, which was offered as soon as the watchman on the pinnacle of the Temple cried: בְּרֵק בְּרֵקָא (the first rays of the morning burst forth). אֵילֹת הַשָּׁחַר is in fact, according to traditional definition, the early light preceding the dawn of the morning, whose first rays are likened to the horns of a hind.\* But natural as it may be to assign to the inscription a symbolical meaning in the case of this Psalm, it certainly forms no exception to the technical meaning, in connection with the music, of the other inscriptions. And Melissus (1572) has explained it correctly "concerning the melody of a common song, whose commencement was *Ajëleth Hashdhar*, that is, The hind of the morning's dawn." And it may be that the choice of the melody bearing this name was designed to have reference to the glory which bursts forth in the night of affliction.

According to the course of the thoughts the Psalm falls into three divisions, vers. 2—12, 13—22, 23—32, which are

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\* There is a determination of the time to this effect, which is found both in the Jerusalem and in the Babylonian Talmud "from the hind of the morning's dawn till the east is lighted up." In *Jer. Berachoth, ad init.*, it is explained: אֵילֹת הַשָּׁחַר כַּמֵּן חֲרָחִי קִרְנֵי דְנְהוּרָא וּמְנַהֲרִין לְעֵלְמָא סְלִקִּין מִמִּינְחָא וּמְנַהֲרִין לְעֵלְמָא, "like two horns of light, rising from the east and filling the world with light."

of symmetrical compass, consisting of 21, 24, and 21 lines. Whether the poet has laid out a more complete strophic arrangement within these three groups or not, must remain undecided. But the seven long closing lines are detached from the third group and stand to the column of the whole, in the relation of its base.

Vers. 2—3. In the first division, vers. 2—12, the disconsolate cry of anguish, beginning here in ver. 2 with the lamentation over prolonged desertion by God, struggles through to an incipient, trustfully inclined prayer. The question beginning with לָמָּה (instead of לְפָנָי before the guttural, and perhaps to make the exclamation more piercing, *vid.* on vi. 5, x. 1) is not an expression of impatience and despair, but of alienation and yearning. The sufferer feels himself rejected of God; the feeling of divine wrath has completely enshrouded him; and still he knows himself to be joined to God in fear and love; his present condition belies the real nature of his relationship to God; and it is just this contradiction that urges him to the plaintive question, which comes up from the lowest depths: Why hast Thou forsaken me? But in spite of this feeling of desertion by God, the bond of love is not torn asunder; the sufferer calls God אֱלֹהֵי (my God), and urged on by the longing desire that God again would grant him to feel this love, he calls Him, אֱלֹהֵי אֱלֹהֵי. That complaining question: why hast Thou forsaken me? is not without example even elsewhere in the Psalms, lxxxviii. 15, cf. Isa. xlix. 14. The forsakenness of the Crucified One, however, is unique; and may not be judged by the standard of David or of any other sufferers who thus complain when passing through trial. That which is common to all is here, as there, this, viz. that behind the wrath that is felt, is hidden the love of God, which faith holds fast; and that he who thus complains even on account of it, is, considered in itself, not a subject of wrath, because in the midst of the feeling of wrath he keeps up his communion with God. The Crucified One is to His latest breath the Holy One of God; and the reconciliation for which He now offers himself is God's own eternal purpose of mercy, which is now being realised in the

fulness of times. But inasmuch as He places himself under the judgment of God with the sin of His people and of the whole human race, He cannot be spared from experiencing God's wrath against sinful humanity as though He were himself guilty. And out of the infinite depth of this experience of wrath, which in His case rests on no mere appearance, but the sternest reality\*, comes the cry of His complaint which penetrates the wrath and reaches to God's love, *יְלִי יְלִי לֹאמַר סַבְּאֲחָנִי*, which the evangelists, omitting the additional *πρόσχεος μοι\*\** of the LXX., render: *Θεέ μου, θεέ μου, ἵνα τί με ἐγκατέλιπες*. He does not say *יָנִי עֲזַבְתָּ*, but *יָנִי שָׁקַעְתָּ*, which is the Targum word for the former. He says it in Aramaic, not in order that all may understand it, — for such a consideration was far from His mind at such a time, — but because the Aramaic was His mother tongue, for the same reason that He called God *אֱלֹהִים* in prayer. His desertion by God, as ver. 2b says, consists in God's help and His cry for help being far asunder. *הִנֵּנִי*, prop. of the roar of the lion (Aq. *βρόχημα*), is the loud cry extorted by the greatest agony, xxxviii. 9; in this instance, however, as *יְרִי* shews, it is not an inarticulate cry, but a cry bearing aloft to God the words of prayer. *יְרִי* is not to be taken as an apposition of the subject of *עֲזַבְתָּ*: far from my help. (from) the words of my crying (Riehm); for *יְרִי שְׁאֵנִי* would then also, on its part, in connection with the non-repetition of the *כֵּן*, be in apposition to *מִשְׁעוֹעֵי*. But to this it is not adapted on account of its heterogeneousness; hence Hitzig seeks to get over the difficulty by the conjecture *יְרִי מִשְׁעוֹעֵי* ("from my cry, from the words of my groaning"). Nor can it be explained, with Olshausen and Hupfeld, by adopting Aben-Ezra's interpretation, "My God, my God, why hast Thou forsaken me, far from my help? are the words of my crying." This violates the structure of the

\* Eusebius observes on ver. 2 of this Psalm, *δικαιοσύνης ὑπάρχων πηγή τὴν ἡμετέραν ἀμαρτίαν ἀνέλαβε καὶ εὐλογίας ὡν πέλαγος τὴν ἐπιχειμένῃν ἡμῖν ἐδέξατο κατάραν*, and: *τὴν ὀρισμένῃν ἡμῖν παιδείαν ὑπέσθη ἐκὼν, παιδεία γὰρ εἰρήνης ἡμῶν ἐπ' αὐτὸν, ἣ φησὶν ὁ προφήτης*.

\*\* *Vid. Jerome's Ep. ad Pammachium de optimo genere interpretandi*, where he cries out to his critics, sticklers for tradition, *Reddant rationem, cur septuaginta translators interposuerunt "respice in me"!*

verse, the rhythm, and the custom of the language, and gives to the Psalm a flat and unlyrical commencement. Thus, therefore, רחוק in the primary form, as in cxix. 155, according to Ges. § 146, 4, will be the predicate to דברי and placed before it: far from my salvation, *i. e.* far from my being rescued, are the words of my cry; there is a great gulf between the two, inasmuch as God does not answer him though he cries unceasingly. In ver. 3 the reverential name of God אֱלֹהֵי takes the place of אֱלִי the name that expresses His might; it is likewise vocative and accordingly marked with *Rebia magnum*. It is not an accusative of the object after xviii. 4 (Hitzig), in which case the construction would be continued with וְלֹא יַעֲנֶנּוּ. That it is, however, God to whom he calls is implied both by the direct address אֱלֹהֵי, and by וְלֹא תַעֲנֶנּוּ, since he from whom one expects an answer is most manifestly the person addressed. His uninterrupted crying remains unanswered, and unappeased. The clause וְלֹא-דַמְיָה לִי is parallel to וְלֹא תַעֲנֶנּוּ, and therefore does not mean: without allowing me any repose (Jer. xiv. 17, Lam. iii. 49), but: without any rest being granted to me, without my complaint being appeased or stilled. From the sixth to the ninth hour the earth was shrouded in darkness. About the ninth hour Jesus cried, after a long and more silent struggle, ἡλί, ἡλί. The ἀνεβόησεν φωνῇ μεγάλῃ, Mat. xxvii. 46, and also the κραυγὴ ἰσχυρά of Hebr. v. 7, which does not refer exclusively to the scene in Gethsemane, calls to mind the שִׁנְאוֹת of ver. 2*b*. When His passion reached its climax, days and nights of the like wrestling had preceded it, and what then becomes audible was only an outburst of the second David's conflict of prayer, which grows hotter as it draws near to the final issue.

Vers. 4—6. The sufferer reminds Jahve of the contradiction between the long season of helplessness and His readiness to help so frequently and so promptly attested. תָּהָא opens an adverbial clause of the counterargument: although Thou art . . . Jahve is שָׁרֵיף, absolutely pure, *lit.* separated (root קָרַ, קָרַ, to cut, part, just as *ṭahara*, the synonym of *ḥadusa*, is the intransitive of *ṭahara* = *ab'ada*, to remove to a distance, and כָּרַר pure, clean, radically distinct from *pū-rus*, goes back to כָּרַר to sever), *viz.* from that



which is worldly and common, in one word: holy. Jahve is holy, and has shewn Himself such as the *תהלות* of Israel solemnly affirm, upon which or among which He sits enthroned. *תהלות* are the songs of praise offered to God on account of His attributes and deeds, which are worthy of praise (these are even called *תהלות* in lxxviii. 4, Exod. xv. 11, Isa. lxxiii. 7), and in fact presented in His sanctuary (Isa. lxiv. 10). The combination *ישב תהלות* (with the accusative of the verbs of dwelling and tarrying) is like *ישב פרכים*, cix. 1, lxxx. 2. The songs of praise, which resounded in Israel as the memorials of His deeds of deliverance, are like the wings of the cherubim, upon which His presence hovered in Israel. In vers. 5, 6, the praying one brings to remembrance this graciously glorious self-attestation of God, who as the Holy One always, from the earliest times, acknowledged those who fear Him in opposition to their persecutors and justified their confidence in Himself. In ver. 5 trust and rescue are put in the connection of cause and effect; in ver. 6 in reciprocal relation. *פלט* and *קלט* are only distinguished by the harder and softer sibilants, cf. xvii. 13 with cxvi. 4. It need not seem strange that such thoughts were at work in the soul of the Crucified One, since His divine-human consciousness was, on its human side, thoroughly Israelitish; and the God of Israel is also the God of salvation; redemption is that which He himself determined, why, then, should He not speedily deliver the Redeemer?

Vers. 7—9. The sufferer complains of the greatness of his reproach, in order to move Jahve, who is Himself involved therein, to send him speedy succour. Notwithstanding his cry for help, he is in the deepest affliction without rescue. Every word of ver. 7 is echoed in the second part of the Book of Isaiah. There, as here, Israel is called a worm, ch. xli. 14; there all these traits of suffering are found in the picture of the Servant of God, ch. xlix. 7, liii. 3, cf. l. 6, and especially lii. 14 "so marred was His appearance, that He no longer looked like a man." *תולע* is more particularly the kermes, or cochineal (*vermiculus*, whence *color vermiculi*, *vermeil*, *vermiglio*); but the point of comparison in the present instance is not the blood-red appear-

ance, but the suffering so utterly defenceless and even ignominious. עַץ is *gen. subj.*, like גַּי, Isa. xlix. 7. Jerome well renders the ἐξουθένωμα λαοῦ of the LXX. by *abjectio* (Tertullian: *nullificamen*) *plebis*, not *populi*. The ἐξεμακτήριον μὲν, by which the LXX. translates ילעינו לִי, is used by Luke, ch. xxiii. 35, cf. xvi. 14, in the history of the Passion; fulfilment and prediction so exactly coincide, that no more adequate expressions can be found in writing the gospel history than those presented by prophecy. In הַפְטִיר בְּשִׁפָּה, what appears in other instances as the object of the action (to open the mouth wide, *diducere labia*), is regarded as the means of its execution; so that the verbal notion being rendered complete has its object in itself: to make an opening with the mouth, cf. פָּעַר בְּפִה, Job xvi. 10, נָחַן נָחַן בְּקוֹל, lxviii. 34; Ges. § 138, 1, rem. 3. The shaking of the head is, as in cix. 25, cf. xlv. 15, lxiv. 9, a gesture of surprise and astonishment at something unexpected and strange, not a προσεύειν approving the injury of another, although נָד, נָדַן, נָדַט, νεύ-ω, nu-t-o, nic-to, *neigen*, *nicken*, all form one family of roots. In ver. 9 the words of the mockers follow without לְאִמֹר. גָּל is not the 3 *præt.* (LXX., cf. Mat. xxvii. 43) like אָרַךְ, אָרַךְ; it is not only in *Piel* (Jer. xi. 20, xx. 12, where גָּלִיתִי = גָּלִיתִי, Ew. § 121, a) that it is transitive, but even in *Kal*; nor is it *inf. absol.* in the sense of the imperative (Hitz., Böttch.), although this infinitive form is found, but always only as an *inf. intens.* (Numb. xxiii. 25, Ruth ii. 16, cf. Isa. xxiv. 19); but, in accordance with the parallels xxxvii. 5 (where it is written גָּל), Prov. xvi. 3, cf. Ps. lv. 23, 1 Pet. v. 7, it is *imperat.*: roll, viz. thy doing and thy suffering to Jahve, *i. e.* commit it to Him. The mockers call out this גָּל to the sufferer, and the rest they say of him with malicious looks askance. כִּי in the mouth of the foes is not confirmatory as in xviii. 20, but a conditional ἐάν (in case, provided that).

Vers. 10—12. The sufferer pleads that God should respond to his trust in Him, on the ground that this trust is made an object of mockery. With כִּי he establishes the reality of the loving relationship in which he stands to God, at which his foes mock. The intermediate thought, which is not expressed, "and so it really is", is confirmed; and thus

כי comes to have an affirmative signification. The verb נָחַץ (נָחַץ) signifies both intransitive: to break forth (from the womb), Job xxxviii. 8, and transitive: to push forward (cf. جَمَعَ), more especially, the fruit of the womb, Mic. iv. 10. It might be taken here in the first signification: my breaking forth, equivalent to "the cause of my breaking forth" (Hengstenberg, Baur, and others); but there is no need for this metonymy. נָחַץ is either *part.* equivalent to נָחַץ, my pusher forth, *i. e.* he who causes me to break forth, or, — since נָחַץ in a causative signification cannot be supported, and participles like בָּרַם stamping and לוֹט veiling (Ges. § 72, rem. 1) are nowhere found with a suffix, — participle of a verb נָחַץ, to draw forth (Hitz.), which perhaps only takes the place, *per metaplasmum*, of the *Pil.* נָחַץ with the uneuphonic מְנַחֵץ (Ewald S. 859, *Addenda*). Ps. lxxi. has נָחַץ (ver. 6) instead of נָחַץ, just as it has מְנַחֵץ (ver. 5) instead of מְנַחֵץ. The *Hiph.* מְנַחֵץ does not merely mean to make secure (Hupf.), but to cause to trust. According to biblical conception, there is even in the new-born child, yea in the child yet unborn and only living in the womb, a glimmering consciousness springing up out of the remotest depths of unconsciousness (*Psychol.* S. 215; transl. p. 254). Therefore, when the praying one says, that from the womb he has been cast\* upon Jahve, *i. e.* directed to go to Him, and to Him alone, with all his wants and care (lv. 23, cf. lxxi. 6), that from the womb onwards Jahve was his God, there is also more in it than the purely objective idea, that he grew up into such a relationship to God. Twice he mentions his mother. Throughout the Old Testament there is never any mention made of a human father, or begetter, to the Messiah, but always only of His mother, or her who bare Him. And the words of the praying one here also imply that the beginning of his life, as regards its outward circumstances, was amidst poverty, which like-

\* The *Hoph.* has *o*, not *u*, perhaps in a more neuter sense, more closely approximating to the reflexive (cf. Ezek. xxxii. 19 with xxxii. 32), rather than a purely passive. Such is apparently the feeling of the language, *vid.* B. *Megilla* 13a (and also the explanation in *Tosefoth*).

wise accords with the picture of Christ as drawn both in the Old and New Testaments. On the ground of his fellowship with God, which extends so far back, goes forth the cry for help (ver. 12), which has been faintly heard through all the preceding verses, but now only comes to direct utterance for the first time. The two כִּי are alike. That the necessity is near at hand, *i. e.* urgent, refers back antithetically to the prayer, that God would not remain afar off; no one doth, nor can help except He alone. Here the first section closes.

Vers. 13—14. Looking back upon his relationship to God, which has existed from the earliest times, the sufferer has become somewhat more calm, and is ready, in vers. 13—22, to describe his outward and inner life, and thus to unburden his heart. Here he calls his enemies פָּרִים, bullocks, and in fact אֲבִירֵי בָשָׁן (cf. l. 13 with Deut. xxxii. 14), strong ones of Bashan, the land rich in luxuriant oak forests and fat pastures (בָּשָׁן = *buthène*, which in the Beduin dialect means rich, stoneless meadow-land, *vid.* Job S. 509 f.; tr. ii. pp. 399 sq.) north of Jabbok extending as far as to the borders of Hermon, the land of Og and afterwards of Manasseh (Num. xxx. 1). They are so called on account of their robustness and vigour, which, being acquired and used in opposition to God is brutish rather than human (cf. Amos iv. 1). Figures like these drawn from the animal world and applied in an ethical sense are explained by the fact, that the ancients measured the instincts of animals according to the moral rules of human nature; but more deeply by the fact, that according to the indisputable conception of Scripture, since man was made to fall by Satan through the agency of an animal, the animal and Satan are the two dominant powers in Adamic humanity. כִּתּוּר is a climactic synonym of סִבְבָּ. On ver. 14a compare the echoes in Jeremiah, Lam. ii. 16, iii. 46. Finally, the foes are all comprehended under the figure of a lion, which, as soon as he sights his prey, begins to roar, Amos iii. 4. The Hebrew מִצְרָף, *discerpere*, according to its root, belongs to מִצְרָף, *carpere*. They are *instar leonis dilaniaturi et rugientis*.

Vers. 15—16. Now he describes, how, thus encompassed round, he is still just living, but already as it were dead.

The being poured out like water reminds us of the ignominious abandonment of the Crucified One to a condition of weakness, in which His life, deprived of its natural support, is in the act of dissolution, and its powers dried up (2 Sam. xiv. 14); the bones being stretched out, of the forcible stretching out of His body (הִחָפְרֵד, from פָּרַד to separate, cf. *فرد* according to its radical signification, which has been preserved in the common Arabic dialect: so to spread out or apart that the thing has no bends or folds,\* Greek *ἐξάπλωσθαι*); the heart being melted, recalls His burning anguish, the inflammation of the wounds, and the pressure of blood on the head and heart, the characteristic cause of death by crucifixion. נָמַס, in pause נָמַס, is 3 *præt.*; *wax*, נִדְוַנְג, receives its name from its melting (דָּוַנְג, root דָּוַנְג, דָּוַנְג). In ver. 16 the comparison כָּחֶרֶשׁ has reference to the issue or result (*vid.* xviii. 43): my strength is dried up, so that it is become like a potsherd. חָפִי (Saadia) instead of כָּחִי commends itself, unless, כָּח, perhaps, like the Talmudic כָּחַ, also had the signification "spittle" (as a more dignified word for רֶקֶק). לָשׁוֹן, with the exception perhaps of Prov. xxvi. 28, is uniformly feminine; here the predicate has the masculine ground-form without respect to the subject. The *part. pass.* has a tendency generally to be used without reference to gender, under the influence of the construction laid down in Ges. § 143, 1, *b*, according to which לָשׁוֹן may be treated as an accusative of the object; מְלִקְחֵי, however, is *acc. loci* (cf. *ל* cxxxvii. 6, Job xxix. 10; *אֶל* Lam. iv. 4, Ezek. iii. 26): my tongue is made to cleave to my jaws, *fauces meas*. Such is his state in consequence of outward distresses. His enemies, however, would not have power to do all this, if God had not given it to them. Thus it is, so to speak, God Himself who lays him low in death. שָׁפַח to put anywhere, to lay, with the accompanying idea of firmness and duration, ثَبَات, Isa. xxvi. 12; the future is used of that which is just taking place. Just in like manner, in Isa. liii., the death of the Servant of God is spoken of not merely as happening thus, but as decreed; and not merely as permitted by God, but as being in accordance with the divine will. David is per-

\* *vid.* Boethor, *Dict. franç.-arabe*, s. v. *Étendre* and *Déployer*.

secuted by Saul, the king of His people, almost to the death; Jesus, however, is delivered over by the Sanhedrim, the authority of His people, to the heathen, under whose hands He actually dies the death of the cross: it is a judicial murder put into execution according to the conditions and circumstances of the age; viewed, however, as to its final cause, it is a gracious dispensation of the holy God, in whose hands all the paths of the world's history run parallel, and who in this instance makes sin subservient to its own expiation.

Vers. 17—19. A continuation, referring back to ver. 12, of the complaint of him who is dying and is already as it were dead. In the animal name כְּלָבִים, figuratively descriptive of character, beside shamelessness and meanness, special prominence is given to the propensity for biting and worrying, *i. e.* for persecuting; hence Symmachus and Theodotion render it *θηράται, αὐτηγέται*. In ver. 17*b* עָרָה מְרַעִים takes the place of כְּלָבִים; and this again is followed by הַקִּיָּה in the *plur.* (to do anything in a circle, to surround by forming a circle round, a climactic synonym, like כָּפַר to סָבַב) either *per attractionem* (cf. cxi. 10, 1 Sam. ii. 4), or on account of the collective עָרָה. Tertullian renders it *synagoga maleficorum*, Jerome *concilium pessimorum*. But a faction gathered together for some evil purpose is also called עָרָה, *e. g.* עָרָה קָרָה. In ver. 17*c* the meaning of בְּאֲרֵי, *instar leonis*, is either that, selecting a point of attack, they make the rounds of his hands and feet, just as a lion does its prey upon which it springs as soon as its prey stirs; or, that, standing round about him like lions, they make all defence impossible to his hands, and all escape impossible to his feet. But whether we take this יְדֵי וְרַגְלָי as accusative of the members beside the accusative of the person (*vid.* xvii. 11), or as the object of the הַקִּיָּפוּ to be supplied from ver. 17*b*, it still remains harsh and drawing so far as the language is concerned. Perceiving this, the Masora on Isa. xxxviii. 13 observes, that בְּאֲרֵי, in the two passages in which it occurs (Ps. xxii. 17, Isa. xxxviii. 13), occurs in two different meanings (בְּחָרִי לִישָׁנִי); just as the Midrash then also understands כִּאֲרֵי in the Psalm as a verb used of marking with conjuring, magic cha-

acters.\* Is the meaning of the Masora that כְּאָרִי, in the passage before us, is equivalent to כְּאָרִים? If so the form would be doubly Aramaic: both the participial form כְּאָר (which only occurs in Hebrew in verbs *med. E*) and the apocopated plural, the occurrence of which in Hebrew is certainly, with Gesenius and Ewald, to be acknowledged in rare instances (*vid.* xlv. 9, and compare on the other hand 2 Sam. xxii. 44), but which would here be a capricious form of expression most liable to be misapprehended. If כְּאָרִי is to be understood as a verb, then it ought to be read כְּאָרִי. Tradition is here manifestly unreliable. Even in MSS. the readings כְּאָרִי and כְּאָרִי are found. The former is attested both by the Masora on Num. xxiv. 9 and by Jacob ben Chajim in the *Masora finalis* as a MS. *Chethib*.\*\* Even the Targum, which renders *mordent sicut leo manus et pedes meos*, bears witness to the ancient hesitancy between the substantival and verbal rendering of the כְּאָרִי. The other ancient versions have, without any doubt, read כְּאָרִי. Aquila in the 1st edition of his translation rendered it κτῆρας (from the Aramaic and Talmudic כְּאָר = כְּעָר to soil, *part. כְּאָרִי*, dirty, nasty); but this is not applicable to hands and feet, and therefore has nothing to stand upon. In the 2nd edition of his translation the same Aquila had instead of

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\* Hupfeld suspects this Masoretic remark (כְּאָרִי כִּי קִמְצִין כְּהָרִי) as a Christian interpolation, but it occurs in the alphabetical Masoreth register כִּי בִּי וְהָרִידוֹן כְּהָרִי לִישָׁנִי. Even Elias Levita speaks of it with astonishment (in his *מסרה המסרה* [*ed. Ginsburg*, p. 253]) without doubting its genuineness, which must therefore have been confirmed, to his mind, by MS. authority. Heidenheim also cites it in his edition of the Pentateuch, *מאור עינים*, on Num. xxiv. 9; and down to the present time no suspicion has been expressed on the part of Jewish critics, although all kinds of unsatisfactory attempts have been made to explain this Masoretic remark (*e. g.* in the periodical *Bicure ha-'Itim*).

\*\* The authenticity of this statement of the Masora כְּאָרִי יָדִי וְרַגְלֵי כְּאָרִי כְּהָרִי may be disputed, especially since Jacob ben Chajim became a convert to Christianity, and other Masoretic testimonies do not mention a קְרִי וְכְהָרִי; nevertheless, in this instance, it would be premature to say that this statement is interpolated. Ant. Hulsius in his edition of the Psalter (1650) has written כְּאָרִי in the margin according to the text of the Complutensis.

this, like Symmachus, "they have bound",\* after כָּר, כָּר, to twist, lace; but this rendering is improbable since the Hebrew has other words for "to bind", *constringere*. On the other hand nothing of any weight can be urged against the rendering of the LXX. ἄροσαν (Peshito בועו, Vulg. *foderunt*, Jer. *fixerunt*); for (1) even if we do not suppose any special verb כָּר, כָּר, can be expanded from כָּרוּ (כָּרוּ) = כָּרוּ (כָּרוּ) just in the same manner as כָּרָה, Zech. xiv. 10 from כָּרָה, cf. כָּרָה Dan. vii. 16. And (2) that כָּרוּ and כָּרָה can signify not merely to dig out and dig into, engrave, but also to dig through, pierce, is shewn, — apart from the derivative כָּרָה (the similarity of the sound of which to μάχαυρα from the root μαχ, *maksh*, *mraksh*, is only accidental), — by the double meaning of the verbs כָּרָה, ἄροσαν (e. g. ἄροσαν τὸν ἰσθμὸν Herod. i. 174), *fodere* (*hastā*); the LXX. version of Ps. xl. 7 would also support this meaning, if κατατρῆσω (from κατατρῆσῶν) in that passage had been the original reading instead of κατατρῖσω. If כָּרָה be read, then ver. 17c, applied to David, perhaps under the influence of the figure of the attacking dogs (Böhl), says that the wicked bored into his hands and feet, and thus have made him fast, so that he is inevitably abandoned to their inhuman desires. The fulfilment in the nailing of the hands and (at least, the binding fast) of the feet of the Crucified One to the cross is clear. This is not the only passage in which it is predicted that the future Christ shall be murderously pierced; but it is the same in Isa. liii. 5 where He is said to be pierced (מְדוּלָל) on account of our sins, and in Zech. xii. 10, where Jahve describes Himself as ἐκκεντηθείς in Him.

Thus, therefore, the reading כָּרָה might at least have an equal right to be recognised with the present *recepta*, for which Hupfeld and Hitzig demand exclusive recognition; while Böttcher, — who reads כָּרָה, and gives this the meaning

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\* Also in Jerome's independent translation the reading *vinxerunt* is found by the side of *fixerunt*, just as Abraham of Zante paraphrases it in his paraphrase of the Psalter in rhyme גַּם כָּרָה יָרִי וְרַגְלֵי אֶסְרוּ. The want of a verb is too perceptible. Saadia supplies it in a different way "they compass me as a lion. to crush my hands and feet."



“springing round about (after the manner of dogs)”, — regards the *sicut leo* as “a production of meagre Jewish wit”; and also Thenius after taking all possible pains to clear it up gives it up as hopeless, and with Meier, adopting a different division of the verse, renders it: “a mob of the wicked has encompassed me like lions. On my hands and feet I can count all my bones.” But then, how יָאֲרִי comes limping on after the rest! And how lamely does יְרֵי וְרַגְלֵי precede ver. 18! How unnaturally does it limit עֲצְמוֹתַי, with which one chiefly associates the thought of the breast and ribs, to the hands and feet! אֲסַפֵּר is *potentialis*. Above in ver. 15 he has said that his bones are out of joint. There is no more reason for regarding this “I can count &c.” as referring to emaciation from grief, than there is for regarding the former as referring to writhing with agony. He can count them because he is forcibly stretched out, and thereby all his bones stand out. In this condition he is a mockery to his foes. הִבִּיט signifies the turning of one’s gaze to anything, רָאָה בְּ, the fixing of one’s sight upon it with pleasure. In ver. 19 a new feature is added to those that extend far beyond David himself: they part my garments among them . . . It does not say they purpose doing it, they do it merely in their mind, but they do it in reality. This never happened to David, or at least not in the literal sense of his words, in which it has happened to Christ. In Him ver. 19a and 19b are literally fulfilled. The parting of the בְּגָדִים by the soldiers dividing His ἱμάτια among them into four parts; the casting lots upon the לְבָשׁ by their not dividing the χιτῶν ἄβραφος, but casting lots for it, John xix. 23 sq. לְבָשׁ is the garment which is put on the body that it may not be bare; בְּגָדִים the clothes, which one wraps around one’s self for a covering; hence לְבָשׁ is punningly explained in *B. Sabbath 77b* by לֹא בֹשָׁה (with which one has no need to be ashamed of being naked) in distinction from גְּלִימָה, a mantle (that through which one appears כְּגֹלָם, because it conceals the outline of the body). In Job xxiv. 7, and frequently, לְבָשׁ is an undergarment, or shirt, what in Arabic is called absolutely ثوب *thôb* “the garment”, or expressed according to the Roman distinction: the *tunica* in distinction from the *toga*, whose exact desig-

nation is מְעִיל. With ver. 19 of this Psalm it is exactly as with Zech. ix. 9, cf. Mat. xxi. 5; in this instance also, the fulfilment has realised that which, in both phases of the synonymous expression, is seemingly identical.\*

Vers. 20—22. In ver. 19 the description of affliction has reached its climax, for the parting of, and casting lots for, the garments assumes the certain death of the sufferer in the mind of the enemies. In ver. 20, with אֶתְהַרָה the looks of the sufferer, in the face of his manifold torments, concentrate themselves all at once upon Jahve. He calls Him אֵילֵי אֱלֹהֵי nom. abstr. from אֵיל, lxxxviii. 5: the very essence of strength, as it were the idea, or the ideal of strength; *le-'ezrāthi* has the accent on the *penult.*, as in lxxi. 12 (cf. on the other hand xxxviii. 23), in order that two tone syllables may not come together. In ver. 21, הַרְבֵּה means the deadly weapon of the enemy and is used exemplificatively. In the expression מִיַּד כָּלֵב מִיַּד מִיַּד is not merely equivalent to מִן, but יַד is, according to the sense, equivalent to "paw" (cf. כַּף, Lev. xi. 27), as פִּי is equivalent to jaws; although elsewhere not only the expression "hand of the lion and of the bear", 1 Sam. xvii. 37, but also "hands of the sword", Ps. lxiii. 11, and even "hand of the flame", Isa. xlvi. 14 are used, inasmuch as יַד is the general designation of that which acts, seizes, and subjugates, as the instrument of the act. Just as in connection with the dog יַד, and in connection with the lion פִּי (cf., however, Dan. vi. 28) is mentioned as its weapon of attack, the horns, not the *horn* (also not in Deut. xxxiii. 17), are mentioned in connection with antilopes, רַמִּים (a shorter form, occurring only in this passage, for רַאֲמִים, xxix. 6, Isa. xxxiv. 7). Nevertheless, Luther following the LXX. and Vulgate, renders it "rescue me from the unicorns" (*vid.* thereon on xxix. 6). תְּיִדְרֶה, as the parallel member here and in xxxv. 17 shews, is an epithet of נֶפֶשׁ. The LXX. in both instances renders it correctly ἑνὴ ψυχῆς ἑνὴ μὸν, Vulg. *unicam meam*, according to Gen. xxii. 2, Judges xi. 34, the one soul besides which man has no second, the

\* On such fulfilments of prophecy, literal beyond all expectation, *vid. Saat auf Hoffnung* iii., 3, 47—51.

one life besides which man has no second to lose, applied subjectively, that is, soul or life as the dearest and most precious thing, cf. Homer's φίλον κῆρ. It is also interpreted according to xxv. 16, lxviii. 7: my solitary one, *solitarium*, the soul as forsaken by God and man, or at least by man, and abandoned to its own self (Hupfeld, Kamphausen, and others). But the parallel נַפְשִׁי, and the analogy of כְּבוֹדִי (= נַפְשִׁי), stamp it as an universal name for the soul: the single one, *i. e.* that which does not exist in duplicate, and consequently that which cannot be replaced, when lost. The *praet.* עֲנִיתָנִי might be equivalent to עֲנֵנִי, provided it is a *perf. consec.* deprived of its *Waw convers.* in favour of the placing of מְקַרְנֵי רַמִּים first for the sake of emphasis; but considering the turn which the Psalm takes in ver. 23, it must be regarded as *perf. confidentiae*, inasmuch as in the very midst of his supplication there springs up in the mind of the suppliant the assurance of being heard and answered. To answer from the horns of the antelope is equivalent to hearing and rescuing from them; cf. the equally pregnant expression קָ עָנָה cxviii. 5, perhaps also Hebr. v. 7.\*

Vers. 23—24. In the third section, vers. 23—32, the great plaintive prayer closes with thanksgiving and hope. In certainty of being answered, follows the vow of thanksgiving. He calls his fellow-country men, who are connected with him by the ties of nature, but, as what follows, viz. "ye that fear Jahve" shews, also by the ties of spirit, "brethren". קָהָל (from קָהָל = קָל, καλ-έω, *cal-o*, Sanscr. *kal*, to resound) coincides with ἐκκλησία. The sufferer is conscious of the significance of his lot of suffering in relation to the working out of the history of redemption. Therefore he will make that salvation which he has experienced common property. The congregation or church shall hear the evangel of his rescue. In ver. 24 follows the introduction to this announcement, which is addressed to the whole of Israel, so far as it fears the God of revelation. Instead of וְיָרֵךְ the text of the Orientals (מְרַחֵם), *i. e.* Babylonians,

\* Thrupp in his *Emendations on the Psalms* (*Journal of Classic and Sacred Philology*, 1860) suggests עֲנִיתָנִי, my poverty (my poor soul), instead of עֲנִיתָנִי.

had here the *Chethib* יגור with the *Keri* יגור; the introduction of the jussive (xxxiii. 8) after the two imperatives would not be inappropriate. גור מן (= יגר) is a stronger form of expression for ירא מן, xxxiii. 8.

Ver. 25. This tristich is the evangel itself. The *materia laudis* is introduced by כִּי עֲנִיתָ (principal form עָנִיתָ) bending, bowing down, affliction, from עָנָה, the proper word to denote the Passion. For in Isaiah, ch. liii. 4, 7, the Servant of God is also said to be מְעִנָּה and נֶעְנָה, and Zechariah, ch. ix. 9, also introduces Him as עָנִי and נוֹשָׁע. The LXX., Vulgate, and Targum erroneously render it "cry". עָנָה does not mean to cry, but to answer, ἀπεῖθεσθα; here, however, as the stem-word of עֲנִיתָ, it means to be bent. From the שָׁקַץ (to regard as an abhorrence), which alternates with בָּזָה, we see that the sufferer felt the wrath of God, but this has changed into a love that sends help; God did not long keep His countenance hidden, He hearkened to him, for his prayer was well-pleasing to Him. שָׁמַע is not the verbal adjective, but, since we have the definite fact of the rescue before us, it is a pausal form for שָׁמַע, as in xxxiv. 7, 18, Jer. xxxvi. 13.

Vers. 26—27. The call to thanksgiving is now ended; and there follows a grateful upward glance towards the Author of the salvation; and this grateful upward glance grows into a prophetic view of the future. This fact, that the sufferer is able thus to glory and give thanks in the great congregation (xl. 10), proceeds from Jahve (יְהוָה) as in cxviii. 23, cf. lxxi. 6). The first half of the verse, according to Baer's correct accentuation, closes with בְּקִרְוֵי רֵב יִרְאֵי. יִרְאֵי does not refer to קִרְוֵי, but, as everywhere else, is meant to be referred to Jahve, since the address of prayer passes over into a declarative utterance. It is not necessary in this passage to suppose, that in the mind of David the paying of vows is purely ethical, and not a ritualistic act. Being rescued he will bring the שְׁלָמֵי נֶדֶר, which it is his duty to offer, the thank-offerings, which he vowed to God when in the extremest peril. When the sprinkling with blood (וְיִקְרָה) and the laying of the fat pieces upon the altar (הִקְטִירָה) were completed, the remaining flesh of the shelamim was used by the offerer to make a joyous meal;

and the time allowed for this feasting was the day of offering and on into the night in connection with the tôda-she-lamim offering, and in connection with the shelamim of vows even the following day also (Lev. vii. 15 sq.). The invitation of the poor to share in it, which the law does not command, is rendered probable by these appointments of the law, and expressly commended by other and analogous appointments concerning the second and third tithes. Ver. 27 refers to this: he will invite the עניים, those who are outwardly and spiritually poor, to this "eating before Jahve"; it is to be a meal for which they thank God, who has bestowed it upon them through him whom He has thus rescued. Ver. 27c is as it were the host's blessing upon his guests, or rather Jahve's guests through him: "your heart live for ever", *i. e.* may this meal impart to you ever enduring refreshment. קַיִּי optative of קַיִּיָה, here used of the reviving of the heart, which is as it were dead (1 Sam. xxv. 37), to spiritual joy. The reference to the ritual of the peace offerings is very obvious. And it is not less obvious, that the blessing, which, for all who can be saved, springs from the salvation that has fallen to the lot of the sufferer, is here set forth. But it is just as clear, that this blessing consists in something much higher than the material advantage, which the share in the enjoyment of the animal sacrifice imparts; the sacrifice has its spiritual meaning, so that its outward forms are lowered as it were to a mere figure of its true nature; it relates to a spiritual enjoyment of spiritual and lasting results. How natural, then, is the thought of the sacramental eucharist, in which the second David, like to the first, having attained to the throne through the suffering of death, makes us partakers of the fruits of His suffering!

Vers. 28—32. The long line closing strophe, which forms as it were the pedestal to the whole, shews how far not only the description of the affliction of him who is speaking here, but also the description of the results of his rescue, transcend the historical reality of David's experience. The sufferer expects, as the fruit of the proclamation of that which Jahve has done for him, the conversion of all peoples. The heathen have become forgetful and will again

recollect themselves; the object, in itself clear enough in ix. 18, becomes clear from what follows: there is a  $\gamma\psi\omega\sigma\iota\varsigma$  τοῦ θεοῦ (*Psychol.* S. 346 ff.; tr. pp. 407 sqq.) among the heathen, which the announcement of the rescue of this afflicted one will bring back to their consciousness.\* This prospect (Jer. xvi. 19 sqq.) is, in ver. 29 (cf. Jer. x. 7), based upon Jahve's right of kingship over all peoples. A ruler is called מֶלֶךְ as being exalted above others by virtue of his office (מֶלֶךְ according to its primary meaning — *erectum stare*, synonymous with כָּרֵן, *vid.* on cx. 4, cf. מֶלֶךְ Mic. v. 3). In מֶלֶךְ וּמֶלֶךְ we have the *part.*, used like the 3 *præt.*, without any mark of the person (cf. vii. 10, lv. 20), to express the pure *præs.*, and, so to speak, as *tempus durans*: He rules among the nations (ἔθνη). The conversion of the heathen by that sermon will, therefore, be the realisation of the kingdom of God.

Ver. 30. The eating is here again brought to mind. The perfect, אָכַל, and the future of sequence, וַיִּשְׂתַּחֲוּוּ, stand to one another in the relation of cause and effect. It is, as is clear from ver. 27, an eating that satisfies the soul, a spiritual meal, that is intended, and in fact, one that is brought about by the mighty act of rescue God has wrought. At the close of Ps. lxxix, where the form of the ritual thank-offering is straightway ignored, רָאָה (ver. 33) takes the place of the אָכַל. There it is the view of one who is rescued and who thankfully glorifies God, which leads to others sharing with him in the enjoyment of the salvation he has experienced; here it is an actual enjoyment of it, the joy, springing from thankfulness, manifesting itself not merely in words but in a thank-offering feast, at which, in Israel, those who long for salvation are the invited guests, for with them it is an acknowledgment of the mighty act of a God whom they already know; but among the heathen, men of the most diversified conditions, the richest and the poorest, for to them it is a favour unexpectedly brought to them, and which is all the more gratefully embraced by them on that account. So magnificent shall be the feast, that all רִשְׁוֹנֵי אֶרֶץ, *i. e.*

\* Augustin *De trinitate* xiv. 13, *Non igitur sic erant oblita istae gentes Deum, ut ejus nec commemoratae recordarentur.*

those who stand out prominently before the world and before their own countrymen by reason of the abundance of their temporal possessions (compare on the ascensive use of אָרץ, lxxv. 9, lxxvi. 10, Isa. xxiii. 9), choose it before this abundance, in which they might revel, and, on account of the grace and glory which the celebration includes within itself, they bow down and worship. In antithesis to the "fat ones of the earth" stand those who go down to the dust (עָפָר, always used in this formula of the dust of the grave, like the Arabic *turâb*) by reason of poverty and care. In the place of the participle יִרְדֵי we now have with תִּפְשֶׁן (= וְאֲשֶׁר נִפְשֶׁן) a clause with וְלֵא, which has the value of a relative clause (as in xlix. 21, lxxviii. 39, Prov. ix. 13, and frequently): and they who have not heretofore prolonged and could not prolong their life (Ges. § 123, 3, c). By comparing Phil. ii. 10 Hupfeld understands it to be those who are actually dead; so that it would mean, His kingdom extends to the living and the dead, to this world and the nether world. But any idea of a thankful adoration of God on the part of the dwellers in Hades is alien to the Old Testament; and there is nothing to force us to it here, since יִרְדֵי עָפָר, can just as well mean *descensuri* as *qui descenderunt*, and וְיִהֶה נִפְשֶׁן (also in Ezek. xviii. 27) means to preserve his own life, — a phrase which can be used in the sense of *vitam sustentare* and of *conservare* with equal propriety. It is, therefore, those who are almost dead already with care and want, these also (and how thankfully do these very ones) go down upon their knees, because they are accounted worthy to be guests at this table. It is the same great feast, of which Isaiah, ch. xxv. 6, prophesies, and which he there accompanies with the music of his words. And the result of this evangel of the mighty act of rescue is not only of boundless universality, but also of unlimited duration: it propagates itself from one generation to another.

Formerly we interpreted ver. 31 "a seed, which shall serve Him, shall be reckoned to the Lord for a generation;" taking יִסְפָּר as a metaphor applying to the census, 2 Chron. ii. 16, cf. Ps. lxxxvii. 6, and לָדוֹר, according to xxiv. 6 and other passages, as used of a totality of one kind, as וְרַע of the whole body of those of the same race. But the connec-

tion makes it more natural to take דור in a genealogical sense; and, moreover, with the former interpretation it ought to have been לְדֹר instead of לְדֹר. We must therefore retain the customary interpretation: "a seed (posterity) shall serve Him, it shall be told concerning the Lord to the generation (to come)". Decisive in favour of this interpretation is לְדֹר with the following יבא, by which דור acquires the meaning of the future generation, exactly as in lxxi. 18, inasmuch as it at once becomes clear, that three generations are distinctly mentioned, viz. that of the fathers who turn unto Jahve, ver. 30, that of the coming דור, ver. 31, and עַם נֹלָד, to whom the news of the salvation is propagated by this דור, ver. 32: "They shall come (בוא as in lxxi. 18: to come into being), and shall declare His righteousness to the people that shall be born, that He hath finished." Accordingly זרע is the principal notion, which divides itself into דור (יבא) and עַם נֹלָד; from which it is at once clear, why the expression could be thus general, "a posterity", inasmuch as it is defined by what follows. עַם נֹלָד is the people which shall be born, or whose birth is near at hand (lxxviii. 6); the LXX. well renders it: λαῶν τῶν τεχθησομένων (cf. cii. 19 בְּרֵא עַם *populus creandus*). צַדִּיקוֹ is the δικαιοσύνη of God, which has become manifest in the rescue of the great sufferer. That He did not suffer him to come down to the very border of death without snatching him out of the way of his murderous foes and raising him to a still greater glory, this was divine צַדִּיקוֹ. That He did not snatch him out of the way of his murderous foes without suffering him to be on the point of death — even this wrathful phase of the divine צַדִּיקוֹ, is indicated in ver. 16c, but then only very remotely. For the fact, that the Servant of God, before spreading the feast accompanying the shelamim (thank-offering) in which He makes the whole world participants in the fruit of His suffering, offered Himself as an asham (sin-offering), does not become a subject of prophetic revelation until later on, and then under other typical relationships. The nature of the עֲשׂוּהָ, which is in accordance with the determinate counsel of God, is only gradually disclosed in the Old Testament. This one word, so full of meaning (as in lii. 11, xxxvii. 5, Isa. xlv. 23),



implying the carrying through of the work of redemption, which is prefigured in David, comprehends everything within itself. It may be compared to the  $\text{וַיִּבְרָא}$ , Gen. ii. 3, at the close of the history of the creation. It is the last word of the Psalm, just as  $\text{τετέλεσται}$  is the last word of the Crucified One. The substance of the gospel in its preparatory history and its fulfilment, of the declaration concerning God which passes from generation to generation, is this, that God has accomplished what He planned when He anointed the son of Jesse and the Son of David as mediator in His work of redemption; that He accomplished it by leading the former through affliction to the throne, and making the cross to the latter a ladder leading up to heaven.

### PSALM XXIII.

#### PRAISE OF THE GOOD SHEPHERD.

- 1 JAHVE is my Shepherd, I shall not want.
- 2 In green pastures He maketh me to lie down,  
Beside still waters He leadeth me.
- 3 My soul He restoreth,  
He leadeth me in right paths —  
For His Name's sake.
- 4 Yea, though I walk in the valley of the shadow of  
death:  
I will fear no evil, for Thou art with me,  
Thy rod and Thy staff — they comfort me.
- 5 Thou preparest me a table in the presence of mine  
oppressors,  
Thou anointest my head with oil,  
My cup is fulness.
- 6 Only prosperity and mercy shall follow me  
All the days of my life,  
And again shall I dwell in the house of Jahvc  
For length of days

The arrangement, by which a Psalm that speaks of a great feast of mercy prepared for mankind is followed by a Psalm that praises Jahve as the Shepherd and Host of His own people, could not possibly be more sensible and appropriate. If David is the author, and there is no reason for doubting it, then this Psalm belongs to the time of the rebellion under Absalom, and this supposition is confirmed on every hand. It is like an amplification of iv. 8; and iii. 7 is also echoed in it. But not only does it contain points of contact with this pair of Psalms of the time mentioned, but also with other Psalms belonging to same period, as xxvii. 4, and more especially lxiii., which is said to have been composed when David had retreated with his faithful followers over Kidron and the Mount of Olives into the plains of the wilderness of Judah, whither Hushai sent him tidings, which counselled him to pass over Jordan with all possible haste. It is characteristic of all these Psalms, that in them David yearns after the house of God as after the peculiar home of his heart, and, that all his wishes centre in the one wish to be at home again. And does not this short, tender song, with its depth of feeling and its May-like freshness, accord with David's want and wanderings to and fro at that time?

It consists of two hexastichs with short closing lines, resembling (as also in Isa. xvi. 9, 10) the Adonic verse of the strophe of Sappho, and a tetrastich made up of very short and longer lines intermixed.

Vers. 1—3. The poet calls Jahve רָעִי, as He who uniformly and graciously provides for and guides him and all who are His. Later prophecy announces the visible appearing of this Shepherd, Isa. xl. 11, Ezek. xxxiv. 37, and other passages. If this has taken place, the רָעִי רַחֵם from the mouth of man finds its cordial response in the words ἐγὼ εἶμι ὁ ποιμὴν ὁ καλός. He who has Jahve, the possessor of all things, himself has all things, he lacks nothing; viz. לְכֹל־טוֹב | whatever is good in itself and would be good for him, xxxiv. 11, lxxxiv. 12. נְאוֹת דְּשֵׂא are the pastures of fresh and tender grass, where one lies at ease, and rest and enjoyment are combined. נָחָה (נָחָה), according to its primary meaning, is a resting- or

dwelling-place, specifically an oasis, *i. e.* a verdant spot in the desert. מֵי מְנוּחָה are waters, where the weary finds a most pleasant resting-place (according to Hitzig, it is a plural brought in by the plural of the governing word, but it is at any rate a superlative plural), and can at the same time refresh himself. נָהַל is suited to this as being a pastoral word used of gentle leading, and more especially of guiding the herds to the watering-places, just as הִרְבִּיץ is used of making them to rest, especially at noon-tide, Cant. i. 7; cf. ὄσθηται, Apoc. vii. 17. שׁוֹכֵב נַפְשׁ (elsewhere הַשִּׁיב) signifies to bring back the soul that is as it were flown away, so that it comes to itself again, therefore to impart new life, *recreate*. This He does to the soul, by causing it amidst the dryness and heat of temptation and trouble, to taste the very essence of life which refreshes and strengthens it. The *Hiph.* הִנְחָה (Arabic: to put on one side, as perhaps in Job xii. 23) is, as in cxliii. 10 the intensive of נָחָה (lxxvii. 21). The poet glories that Jahve leads him carefully and without risk or wandering in מַעְלֵי-צֶדֶק, straight paths and leading to the right goal, and this לְמַעַן שְׁמוֹ (for His Name's sake). He has revealed Himself as the gracious One, and as such He will prove and glorify Himself even in the need of him who submits to His guidance.

Vers. 4—5. Ῥod and staff are here not so much those of the pilgrim, which would be a confusing transition to a different figure, but those of Jahve, the Shepherd (שׂוֹכֵב), as in Mic. vii. 14, and in connection with it, cf. Num. xxi. 18, מִשְׁעֵנָה as the filling up of the picture), as the means of guidance and defence. The one rod, which the shepherd holds up to guide the flock and upon which he leans and anxiously watches over the flock, has assumed a double form in the conception of the idea. This rod and staff in the hand of God comfort him, *i. e.* preserve to him the feeling of security, and therefore a cheerful spirit. Even when he passes through a valley dark and gloomy as the shadow of death, where surprises and calamities of every kind threaten him, he fears no misfortune. The LXX. narrows the figure, rendering בָּנִיא according to the Aramaic בְּנִיא, Dan. iii. 25, ἐν ἀσάφ. The noun צִלְמוֹת, which occurs in this passage for the first time in the Old Testament literature,

is originally not a compound word; but being formed from a verb *צלם*, *צל*, *ظلم* (root *צל*, *ظلم*), to overshadow, darken, after the form *עֲבֹרֹת*, but pronounced *עֲלֹמוֹת* (cf. *הַעֲרֵמוֹת*, *Hadramôt* — the court of death, *בְּעֵלְאֵל* in-God's-shadow), it signifies the shadow of death as an epithet of the most fearful darkness, as of Hades, Job x. 21 sq., but also of a shaft of a mine, Job xxviii. 3, and more especially of darkness such as makes itself felt in a wild, uninhabited desert, Jer. ii. 6.

After the figure of the shepherd fades away in ver. 4, that of the host appears. His enemies must look quietly on (*גָּרַ*) as in xxxi. 20), without being able to do anything, and see how Jahve provides bountifully for His guest, anoints him with sweet perfumes as at a joyous and magnificent banquet (xcii. 11), and fills his cup to excess. What is meant thereby, is not necessarily only blessings of a spiritual kind. The king fleeing before Absalom and forsaken by the mass of his people was, with his army, even outwardly in danger of being destroyed by want; it is, therefore, even an abundance of daily bread streaming in upon them, as in 2 Sam. xvii. 27—29, that is meant; but even this, spiritually regarded, as a gift from heaven, and so that the satisfying, refreshing and quickening is only the outside phase of simultaneous inward experiences.\* The future *תִּשְׂרֶה* is followed, according to the customary return to the perfect ground-form, by *וְשָׂנֵה*, which has, none the less, the signification of a present. And in the closing assertion, *כּוֹסִי*, my cup, is metonymically equivalent to the contents of my cup. This is *וְרִיחֵה*, a fulness satiating even to excess.

Ver. 6. Foes are now pursuing him, but prosperity and favour alone shall pursue him, and therefore drive his present pursuers out of the field. *אֶךְ*, originally affirmative, here restrictive, belongs only to the subject-notion in its signification *nil nisi* (xxxix. 6, 12, cxxxix. 11). The expression is remarkable and without example elsewhere: as good spirits Jahve sends forth *טוֹב* and *חַסֵּד* to overtake David's enemies, and to protect him against them to their shame,

\* In the mouth of the New Testament saint, especially on the *dies viridium*, it is the table of the Lord's supper, as Apollinaris also hints when he applies to it the epithet *βίψυκτων βίβρωσαν*, *horrendorum onustam*

and that all his life long (accusative of continuance). We have now no need, in connection with our reference of the Psalm to the persecution under Absalom, either to persuade ourselves that וְשָׁבְתִי is equivalent to וְשָׁבְתִי xxvii. 4, or that it is equivalent to וְיִשְׁבְּתִי. The infinitive is logically inadmissible here, and unheard of with the vowel *ā* instead of *i*, which would here (cf. on the other hand קָחֲתִי) be confusing and arbitrary. Nor can it be shewn from Jer. xlii. 10 to be probable that it is contracted from וּשְׁבַתִּי, since in that passage שׁוּב signifies *redeundo* = *rursus*. The LXX., certainly, renders it by καθίσταντες, as in 1 Sam. xii. 2 by καὶ καθήσονται; but (since so much uncertainty attaches to these translators and their text) we cannot draw a safe inference as to the existing usage of the language, which would, in connection with such a contraction, go out of the province of one verb into that of another, which is not the case with תָּחֶה — נָחֶה in 2 Sam. xxii. 41. On the contrary we have before us in the present passage a *constructio prægna*: "and I shall return (*perf. consec.*) in the house of Jahve", *i. e.* again, having returned, dwell in the house of Jahve. In itself בְּשָׁבְתִי might also even mean *et revertam ad* (cf. vii. 17, Hos. xii. 7), like בְּעֹלָה, xxiv. 3, *adscendere ad (in)*. But the additional assertion of continuance, לְאָרְךָ יָמִים (as in xciii. 5, Lam. v. 20, אָרְךָ, root רָךְ, extension, lengthening — length) favours the explanation, that בְּ is to be connected with the idea of וּשְׁבַתִּי, which is involved in וְשָׁבְתִי as a natural consequence.

## PSALM XXIV.

PREPARATION FOR THE RECEPTION OF THE LORD WHO  
IS ABOUT TO COME.

A. Psalm on going up (below, on the hill of Zion).

*Chorus of the festive procession.*

- 1 JAHVE's is the earth, and its fulness,  
The world, and they that dwell therein.
- 2 For He, He hath founded it upon the seas,  
And upon streams did He set it fast.

*A voice.*

- 3 Who may ascend the hill of Jahve,  
Who may stand in His holy place?

*Another voice.*

- 4 He that is of innocent hands and of pure heart,  
He that doth not lift up his soul to vanity,  
And doth not swear deceitfully —

*Chorus.*

- 5 He shall receive a blessing from Jahve,  
And righteousness from the God of his salvation.  
6 This is the generation of those who aspire after Him,  
Who seek Thy face — Jacob. (*Sela*)

B. Psalm on entering (above, on the citadel of Zion).

*Chorus of the festive procession.*

- 7 Lift up, ye gates, your heads,  
And raise yourselves, ye ancient doors,  
That the King of Glory may come in.

*A voice, as it were, from the gates.*

- 8 Who is, then, the King of Glory?

*Chorus.*

- Jahve, a mighty one and a hero,  
Jahve, a hero in battle.  
9 Lift up, ye gates, your heads,  
And raise yourselves, ye ancient doors,  
That the King of Glory may come in.

*As it were, from the gates.*

- 10 Who is He, then, the King of Glory?

*Chorus.*

- Jahve of Hosts,  
He is the King of Glory. (*Sela*)

Ps. xxiii. expressed a longing after the house of Jahve on Zion; Ps. xxiv. celebrates Jahve's entrance into Zion, and the true character of him who may enter with Him. It was composed when the Ark was brought from Kirjath Jearim to Mount Zion, where David had caused it to be set up in a tabernacle built expressly for it, 2 Sam. vi. 17, cf. xi. 11, 1 Kings i. 39; or else, which is rendered the more probable by the description of Jahve as a warrior, at a time when the Ark was brought back to Mount Zion, after having been taken to accompany the army to battle (*vid.* Ps. lxxviii.). Ps. xv. is very similar. But only xxiv. 1—6 is the counterpart of that Psalm; and there is nothing wanting to render the first part of Ps. xxiv. complete in itself. Hence Ewald divides Ps. xxiv. into two songs, belonging to different periods, although both old Davidic songs, viz. Ps. xxiv. 7—10, the song of victory sung at the removal of the Ark to Zion; and xxiv. 1—6, a purely didactic song pre-supposing this event which forms an era in their history. And it is relatively more natural to regard this Psalm rather than Ps. xix., as two songs combined and made into one; but these two songs have an internal coherence; in Jahve's coming to His temple is found that which occasioned them and that towards which They point; and consequently they form a whole consisting of two divisions. To the inscription לְדוֹד מְזִמּוֹר the LXX. adds ἡς μᾶς σαββατου\* (= שַׁבָּת אֶחָד בַּשָּׁבֹעַ, for the first day of the week), according to which this Psalm was a customary Sunday Psalm. This addition is confirmed by *B. Tamid extr., Rosh ha-Shana 31a, Sofrim xviii.* (cf. *supra* p. 32). In the second of these passages cited from the Talmud, R. Akiba seeks to determine the reasons for this choice by reference to the history of the creation.

Incorporated in Israel's hymn-book, this Psalm became, with a regard to its original occasion and purpose, an Old Testament Advent hymn in honour of the Lord who should come into His temple, Mal. iii. 1; and the cry: Lift up, ye

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\* The London Papyrus fragments, in Tischendorf *Monum.* i. 247, read TH MIA TQN ΣΑΒΒΑΤΩΝ In the Hexaplarian text, this addition to the inscription was wanting.

gates, your heads, obtained a meaning essentially the same as that of the voice of the crier in Isaiah xl. 3: Prepare ye Jahve's way, make smooth in the desert a road for our God! In the New Testament consciousness, the second appearing takes the place of the first, the coming of the Lord of Glory to His church, which is His spiritual temple; and in this Psalm we are called upon to prepare Him a worthy reception. The interpretation of the second half of the Psalm of the entry of the Conqueror of death into Hades, — an interpretation which has been started by the Gospel of Nicodemus (*vid.* Tischendorf's *Ev. apocrypha* p. 306 sq.) and still current in the Greek church, — and the patristic interpretation of it of the εἰς οὐρανὸς ἀνάληψις τοῦ κυρίου, do as much violence to the rules of exegesis as to the parallelism of the facts of the Old and New Testaments.

Vers. 1—6. Jahve, whose throne of grace is now set upon Zion, has not a limited dominion, like the heathen deities: His right to sovereignty embraces the earth and its fulness (l. 12, lxxxix. 12), *i. e.* everything that is to be found upon it and in it.\* For He, יהוה, is the owner of the world, because its Creator. He has founded it upon seas, *i. e.* the ocean and its streams, יַהַרְרֹתָ, ἰεζερα (Jon. ii. 4); for the waters existed before the dry land, and this has been cast up out of them at God's word, so that consequently the solid land, — which indeed also conceals in its interior a יַהַרְרֹתָ יַבֵּיבָה (Gen. vii. 11), — rising above the surface of the sea, has the waters, as it were, for its foundation (cxxxvi. 6), although it would more readily sink down into them than keep itself above them, if it were not in itself upheld by the creative power of God. Hereupon arises the question, who

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\* In 1 Cor. x. 26, Paul founds on this verse (cf. l. 12) the doctrine that a Christian (apart from a charitable regard for the weak) may eat whatever is sold in the shambles, without troubling himself to enquire whether it has been offered to idols or not. A Talmudic teacher, *B. Berachoth* 35a, infers from this passage the duty of prayer before meat: He who eats without giving thanks is like one who lays hands upon קדושי שמים (the sacred things of God); the right to eat is only obtained by prayer.



may ascend the mountain of Jahve, and stand above in His holy place? The futures have a potential signification: who can have courage to do it? what, therefore, must he be, whom Jahve receives into His fellowship, and with whose worship He is well-pleased? Answer: he must be one innocent in his actions and pure in mind, one who does not lift up his soul to that which is vain (נפשׁוֹל, according to the Masora with *Waw minusculum*). (ה) לֵאמֹר נַפְשׁוֹ לַיהוָה, to direct one's soul, xxv. 1, or longing and striving, towards anything, Deut. xxiv. 15, Prov. xix. 18, Hos. iv. 8. The *Keri* נַפְשׁוֹ is old and acknowledged by the oldest authorities.\* Even the LXX. *Cod. Alex.* translates: τὴν ψυχὴν μου; whereas *Cod. Vat.* (Eus., Apollin., Theodor., et al.): τὴν ψυχὴν αὐτοῦ. Critically it is just as intangible, as it is exegetically incomprehensible; נַפְשׁוֹ might then be equivalent to נַפְשׁוֹ, Exod. xx. 7, an explanation, however, which does not seem possible even from Amos vi. 8, Jer. li. 14. We let this *Keri* alone to its undisturbed critical rights. But that the poet did actual write thus, is incredible.

In ver. 5 (just as at the close of Ps. xv.), in continued predicates, we are told the character of the man, who is worthy of this privilege, to whom the question in ver. 3 refers. Such an one shall bear away, or acquire (נֶאֱמַר), as e. g. Esth. ii. 17) blessing from Jahve and righteousness from

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\* The reading נַפְשׁוֹ is adopted by Saadia (in *Emunoth* ii, where נַפְשׁוֹ is equivalent to נַפְשׁוֹ), Juda ha-Levi (*Cuzari* iii. 27), Abulwalid (*Rikma* p. 180), Rashi, Kimchi, the Sohar, the Codices (and among others by that of the year 1294) and most editions (among which, the *Complutensis* has נַפְשׁוֹ in the text). Nor does Aben-Ezra, whom Norzi has misunderstood, by any means reverse the relation of the *Chethib* and *Keri*; to him נַפְשׁוֹ is the *Keri*, and he explains it as a metaphor (an anthropomorphism): וּכְחוּב נַפְשׁוֹ רִדָּךְ כִּנִּי. Elias Levita is the only one who rejects the *Keri* נַפְשׁוֹ; but he does so through misunderstanding a Masora (vid. Baer's *Psalterium* p. 130) and not without admitting Masoretic testimony in favour of it (וְכִן רִאשׁוֹנֵי בְרוּב נִסְחָאוֹת הַמַּסֹּרֶת). He is the only textual critic who rejects it. For Jacob b. Chajim is merely astonished that נַפְשׁוֹ is not to be found in the Masoreth register of words written with *Waw* and to be read with *Jod*. And even Norzi does not reject this *Keri*, which he is obliged to admit has greatly preponderating testimony in its favour, and he would only too gladly get rid of it.

the God of his salvation (xxv. 5, xxvii. 9). Righteousness, *i. e.* conformity to God and that which is well-pleasing to God, appears here as a gift, and in this sense it is used interchangeably with יָשַׁע (*e. g.* cxxxii. 9, 16). It is the righteousness of God after which the righteous, but not the self-righteous, man hungers and thirsts; that moral perfection which is the likeness of God restored to him and at the same time brought about by his own endeavours; it is the being changed, or transfigured, into the image of the Holy One Himself. With ver. 5 the answer to the question of ver. 3 is at an end; ver. 6 adds that those thus qualified, who may accordingly expect to receive God's gifts of salvation, are the true church of Jahve, the Israel of God. דָּוָר (lit. a revolution, Arabic *dahr*, root דָּר, to turn, revolve) is used here, as in xiv. 5, lxxiii. 15, cxii. 2, of a collective whole, whose bond of union is not cotemporaneousness, but similarity of disposition; and it is an alliteration with the דְּרָשִׁי (*Chethib* דְּרָשִׁי, without the *Jod plur.*) which follows. מִבְּקָשִׁי פָּנֶיךָ is a second genitive depending on דָּוָר, as in xxvii. 8. Here at the close the predication passes into the form of invocation (Thy face). And יַעֲקֹב is a summarising predicate: in short, these are Jacob, not merely after the flesh, but after the spirit, and thus in truth (Isa. xlv. 2, cf. Rom. ix. 6, Gal. vi. 16). By interpolating אֱלֹהֶיךָ, as is done in the LXX. and Peshîto, and adopted by Ewald, Olshausen, Hupfeld, and Böttcher, the nerve, as it were, of the assertion is cut through. The predicate, which has been expressed in different ways, is concentrated intelligibly enough in the one word יַעֲקֹב, towards which it all along tends. And here the music becomes *forte*. The first part of this double Psalm dies away amidst the playing of the instruments of the Levitical priests; for the Ark was brought in בְּכָל־עֹז וּבְשִׁירִים, as 2 Sam. vi. 5 (cf. 14) is to be read.

Vers. 7—10. The festal procession has now arrived above at the gates of the citadel of Zion. These are called פְּתָחַי עוֹלָם, doors of eternity (not "of the world" as Luther renders it contrary to the Old Testament usage of the language) either as doors which pious faith hopes will last for ever, as Hupfeld and Hitzig explain it, understanding them, in opposition to the inscription of the Psalm, to be the

gates of Solomon's Temple; or, what seems to us much more appropriate in the mouth of those who are now standing before the gates, as the portals dating back into the hoary ages of the past (עֹלָם as *e. g.* in Gen. xlix. 26, Isa. lviii. 12), the time of the Jebusites, and even of Melchizedek, through which the King of Glory, whose whole being and acts is glory, is now about to enter. It is the gates of the citadel of Zion, to which the cry is addressed, to expand themselves in a manner worthy of the Lord who is about to enter, for whom they are too low and too strait. Rejoicing at the great honour, thus conferred upon them, they are to raise their heads (Job x. 15, Zech. ii. 4), *i. e.* lift up their portals (lintels); the doors of antiquity are to open high and wide.\* Then the question echoes back to the festal procession from Zion's gates which are wont only to admit mighty lords: who, then (יְהוָה giving vividness to the question, Ges. § 122, 2), is this King of Glory; and they describe Him more minutely: it is the Hero-god, by whom Israel has wrested this Zion from the Jebusites with the sword, and by whom he has always been victorious in time past. The adjectival climactic form עָזָה (like לָמִיר, with *î* instead of the *ā* in קָשִׁיב, חָנִּין) is only found in one other passage, viz. Isa. xliii. 17. מִלְחָמָה refers back to Exod. xv. 3. Thus then shall the gates raise their heads and the ancient doors lift themselves, *i. e.* open high and wide; and this is expressed here by *Kal* instead of *Niph.* (נָשָׂא to lift one's self up, rise, as in Nah. i. 5, Hos. xiii. 1, Hab. i. 3), according to the well-known order in which recurring verses and refrain-like repetitions move gently onwards. The gates of Zion ask once more, yet now no longer hesitatingly, but in order to hear more in praise of the great King. It is now the enquiry seeking fuller information; and the heaping up of the pronouns (as in Jer. xxx. 21, cf. xlvi. 7, Esth. vii. 5) expresses its urgency (*quis tandem, ecquisnam*). The answer runs, "Jahve Tsebaoth, He is the King of Glory (now making His entry)". ה' צְבָאוֹת is the proper name of Jahve as King, which had become His customary name in the time

\* On the *Munach* instead of *Metheg* in וְהִנֵּי יָמָיו, *vid.* Baer's *Accent system* vii. 2.

of the kings of Israel. צְבָאוֹת is a genitive governed by ה'; and, while it is otherwise found only in reference to human hosts, in this combination it gains, of itself, the reference to the angels and the stars, which are called צְבָאוֹת in ciii. 21, cxlviii. 2: Jahve's hosts consisting of celestial heroes, Joel ii. 11, and of stars standing on the plain of the heavens as it were in battle array, Isa. xl. 26, — a reference for which experiences and utterances like those recorded in Gen. xxxii. 2 sq., Deut. xxxiii. 2, Judges v. 20, have prepared the way. It is, therefore, the Ruler commanding innumerable and invincible super-terrestrial powers, who desires admission. The gates are silent and open wide; and Jahve, sitting enthroned above the Cherubim of the sacred Ark, enters into Zion.

## P S A L M XXV.

## PRAYER FOR GRACIOUS PROTECTION AND GUIDANCE

- 1 א UNTO Thee, Jahve, do I lift up my soul.
- 2 ב My God in Thee do I trust, let me not be ashamed,  
Let not mine enemies triumph over me.
- 3 ג Yea none that wait on Thee shall be ashamed,  
They shall be ashamed who are faithless without cause.
- 4 ד Thy ways, Jahve, make known to me,  
Thy paths teach Thou me.
- 5 ה Lead me in Thy truth, and teach me;  
For Thou art the God of my salvation,  
On Thee do I hope continually.
- 6 ו Remember, Jahve, Thy tender mercies and Thy loving-kindnesses,  
For they are ever of old.
- 7 ז The sins of my youth and my transgressions remember not,  
According to Thy mercy remember Thou me  
For Thy goodness' sake, Jahve!
- 8 ח Good and upright is Jahve;  
Therefore He instructeth sinners in the right way.
- 9 ט He leadeth the humble in that which is right,  
And teacheth the humble His way.

- 10 **▷** All the paths of Jahve are mercy and truth,  
To such as keep His covenant and His testimonies.
- 11 **↳** For Thy name's sake, Jahve, pardon my sin,  
For it is great.
- 12 **▷** What man is he that feareth Jahve?  
Him shall He teach in the way of right choice.
- 13 **▷** His soul shall dwell in prosperity,  
And his seed shall inherit the land.
- 14 **▷** The secret of Jahve is with them that fear Him,  
And His covenant doth He make them know.
- 15 **γ** Mine eyes are ever towards Jahve,  
For He will pluck my feet out of the net.
- 16 **▷** Turn Thee unto me and be gracious unto me,  
For I am desolate and needy.
- 17 **γ** Troubles have spread over my heart,  
Out of my distresses bring Thou me forth!
- 18 **γ** Look upon mine affliction and my trouble,  
And forgive all my sins.
- 19 **γ** Look upon mine enemies, that they are many,  
And with cruel hatred they hate me.
- 20 **∇** Keep my soul, and deliver me,  
Let me not be ashamed, for I trust in Thee.
- 21 **▷** Let integrity and uprightness preserve me,  
For I hope in Thee.
- 22 **▷** Redeem Israel, Elohim,  
Out of all his troubles.

A question similar to the question, *Who may ascend the mountain of Jahve?* which Ps. xxiv. propounded, is thrown out by Ps. xxv., *Who is he that feareth Jahve?* in order to answer it in great and glorious promises. It is a calmly confident prayer for help against one's foes, and for God's instructing, pardoning, and leading grace. It is without any definite background indicating the history of the times in which it was composed; and also without any clearly marked traits of individuality. But it is one of the nine alphabetical Psalms of the whole collection, and the companion to Ps. xxxiv., to which it corresponds even in many peculiarities of the acrostic structure. For both Psalms

have no ṽ strophe; they are parallel both as to sound and meaning in the beginnings of the ם, ץ, and the first ם strophes; and both Psalms, after having gone through the alphabet, have a ם strophe added as the concluding one, whose beginning and contents are closely related. This homogeneousness points to one common author. We see nothing in the alphabetical arrangement at least, which even here as in Ps. ix—x. is handled very freely and not fully carried out, to hinder us from regarding David as this author. But, in connection with the general ethical and religious character of the Psalm, it is wanting in positive proofs of this. In its universal character and harmony with the plan of redemption Ps. xxv. coincides with many post-exilic Psalms. It contains nothing but what is common to the believing consciousness of the church in every age; nothing specifically belonging to the Old Testament and Israelitish, hence Theodoret says: ἀρμόζει μάλιστα τοῖς ἐξ ἔθνων κεκλημένοις. The introits for the second and third Quadragesima Sundays are taken from vers. 6 and 15; hence these Sundays are called *Reminiscere* and *Oculi*. Paul Gerhard's hymn "*Nach dir, o Herr, verlanget mich*" is a beautiful poetical rendering of this Psalm.

Vers. 1—2. The Psalm begins, like Ps. xvi. xxiii., with a monostich. Ver. 2 is the ם strophe, יה־לֹא (unless one is disposed to read יה־לֹא ך according to the position of the words in xxxi. 2), after the manner of the interjections in the tragedians, e. g. ὦμοι, not being reckoned as belonging to the verse (J. D. Köhler). In need of help and full of longing for deliverance he raises his soul, drawn away from earthly desires, to Jahve (lxxxvi. 4, cxliiii. 8), the God who alone can grant him that which shall truly satisfy his need. His ego, which has the soul within itself, directs his soul upwards to Him whom he calls יה־לֹא, because in believing confidence he clings to Him and is united with Him. The two לֹא declare what Jahve is not to allow him to experience, just as in xxxi. 2, 18. According to xxxv. 19, 24, xxxviii. 17, it is safer to construe לֹא with אֲנִי (cf. lxxi. 10), as also in xxvii. 2, xxx. 2, Mic. vii. 8, although it

would be possible to construe it with אִיְיָ (cf. cxliv. 2). In ver. 3 the confident expectation of the individual is generalised.

Ver. 3. That wherewith the praying one comforts himself is no peculiar personal prerogative, but the certain, joyous prospect of all believers: ἡ ἐλπὶς οὐ κατασχόμεναι, Rom. v. 5. These are called קוֹיָה (קוֹיָה participle to קוֹיָה, just as דְּבָר is the participle to דְּבָר). Hope is the eye of faith which looks forth clear and fixedly into the future. With those who hope in Jahve, who do not allow themselves to be in any way disconcerted respecting Him, are contrasted those who act treacherously towards Him (cxix. 158, Aq., Symm., Theodot., οἱ ἀποστατοῦντες), and that רִיקָם, *i. e.* — and it can only mean this — from vain and worthless pretexts, and therefore from wanton unconscientiousness.

Ver. 4. Recognising the infamy of such black ingratitude, he prays for instruction as to the ways which he must take according to the precepts of God (xviii. 22). The will of God, it is true, lies before us in God's written word, but the expounder required for the right understanding of that word is God Himself. He prays Him for knowledge; but in order to make what he knows a perfect and living reality, he still further needs the grace of God, viz. both His enlightening and also His guiding grace.

Ver. 5. His truth is the lasting and self-verifying fact of His revelation of grace. To penetrate into this truth and to walk in it (xxvi. 3, lxxxvi. 11) without God, is a contradiction in its very self. Therefore the psalmist prays, as in cxix. 35, ὁδῆγησόν με ἐν τῇ ἀληθείᾳ σου (LXX. *Cod. Alex.*; whereas *Cod. Vat.* ἐπὶ τῆν . . . , cf. John xvi. 13). He prays thus, for his salvation comes from Jahve, yea Jahve is his salvation. He does not hope for this or that, but for Him, all the day, *i. e.* unceasingly,\* for everything worth hoping for, everything that can satisfy the longing of the soul, is shut up in Him. All mercy or grace, however,

\* Hupfeld thinks the accentuation inappropriate; the first half of the verse, however, really extends to וְשִׁבְחֵי, and consists of two parts, of which the second is the confirmation of the first: the second half contains a relatively new thought. The sequence of the accents: *Rebia magnum, Athnach*, therefore fully accords with the matter.

which proceeds from Him, has its foundation in His compassion and condescension.

Ver. 6. The supplicatory *reminiscere* means, may God never forget to exercise His pity and grace towards him, which are (as the plurals imply) so rich and superabundant. The ground on which the prayer is based is introduced with כִּי (*nam*, or even *quoniam*). God's compassion and grace are as old in their operation and efficacy as man's feebleness and sin; in their counsels they are eternal, and therefore have also in themselves the pledge of eternal duration (c. 5, ciii. 17).

Ver. 7. May Jahve not remember the faults of his youth (חַטָּאתַי), into which lust and thoughtlessness have precipitated him, nor the transgressions (פְּשָׁעַיִם), by which even in maturer and more thoughtful years he has turned the grace of God into licentiousness and broken off his fellowship with Him (פָּשַׁע בָּ, of defection); but may He, on the contrary, turn His remembrance to him (זָכַר לִי as in cxxxvi. 23) in accordance with His grace or loving-kindness, which חַסְדֶּךָ challenges as being the form of self-attestation most closely corresponding to the nature of God. *Memor esto quidem mei*, observes Augustine, *non secundum iram, qua ego dignus sum, sed secundum misericordiam tuam, quae te digna est*. For God is טוֹב, which is really equivalent to saying, He is ἀγάπη. The next distich shews that טוֹב is intended here of God's goodness, and not, as *e. g.* in Neh. ix. 35, of His abundance of possessions.

Ver. 8. The כִּי with הַדֶּרֶךְ denotes the way, *i. e.* the right way (Job xxxi. 7), as the sphere and subject of the instruction, as in xxxii. 8, Prov. iv. 11, Job xxvii. 11. God condescends to sinners in order to teach them the way that leads to life, for He is טוֹב-וַיֵּשֶׁר; well-doing is His delight, and, if His anger be not provoked (xviii. 27b), He has only the sincerest good intention in what He does.

Ver. 9. The shortened form of the future stands here, according to Ges. § 128, 2, rem., instead of the full form (which, viz. יַדְרִיךְ, is perhaps meant); for the connection which treats of general facts, does not admit of its being taken as optative. The ב (cf. ver. 5, cvii. 7, cxix. 35) denotes the sphere of the guidance. מְשַׁפֵּט is the right so far as it is



traversed, *i. e.* practised or carried out. In this course of right He leads the עֲנִיִּים, and teaches them the way that is pleasing to Himself. עֲנִיִּים is the one word for the gentle, *mansueti*, and the humble, *modesti*. Jerome uses these words alternately in ver. 9*a* and 9*b*; but the poet designedly repeats the one word — the cardinal virtue of עֲנָוָה — here with the preponderating notion of lowliness. Upon the self-righteous and self-sufficient He would be obliged to force Himself even against their will. He wants disciples eager to learn; and how richly He rewards those who guard what they have learnt!

Ver. 10. The paths intended, are those which He takes with men in accordance with His revealed will and counsel. These paths are חַסֵּד [loving-kindness, mercy, or grace], for the salvation of men is their goal, and אֱמֶת [truth], for they give proof at every step of the certainty of His promises. But only they who keep His covenant and His testimonies faithfully and obediently shall share in this mercy and truth. To the psalmist the name of Jahve, which unfolds itself in mercy and truth, is precious. Upon it he bases the prayer that follows.

Ver. 11. The *perf. consec.* is attached to the יְהוָה, which is, according to the sense, implied in לְמַעַן שְׂמֶךָ, just as in other instances it follows adverbial members of a clause, placed first for the sake of emphasis, when those members have reference to the future, Ges. § 126, rem. 1. Separate and manifold sins (ver. 7) are all comprehended in עֲוֹן, which is in other instances also the collective word for the corruption and the guilt of sin. כִּי gives the ground of the need and urgency of the petition. A great and multiform load of sin lies upon him, but the name of God, *i. e.* His nature that has become manifest in His mercy and truth, permits him to ask and to hope for forgiveness, not for the sake of anything whatever that he has done, but just for the sake of this name (Jer. xiv. 7, Isa. xliii. 25). How happy therefore is he who fears God, in this matter!

Ver. 12. The question: *quisnam est vir*, which resembles xxxiv. 13, cvii. 43, Isa. l. 10, is only propounded in order to draw attention to the person who bears the character described, and then to state what such an one has to expect.

In prose we should have a relative antecedent clause instead, viz. *qui (quisquis) talis est qui Dominum vereatur*.\* The attributive יִקְחֶרֶךְ, (*viam quam eligat* (cf. Isa. xlvi. 17), might also be referred to God: in which He takes delight (LXX.); but parallels like cxix. 30, 173, favour the rendering: which he should chose. Among all the blessings which fall to the lot of him who fears God, the first place is given to this, that God raises him above the vacillation and hesitancy of human opinion.

Ver. 13. The verb לִין (לִין), probably equivalent to לִין (from לִין) signifies to tarry the night, to lodge. Good, *i. e.* inward and outward prosperity, is like the place where such an one turns in and finds shelter and protection. And in his posterity will be fulfilled what was promised to the patriarchs and to the people delivered from Egypt, viz. possession of the land, or as this promise runs in the New Testament, of the earth, Mat. v. 5 (cf. Ps. xxxvii. 11), Apoc. v. 10.

Ver. 14. The LXX. renders ἄνοιμα, as though it were equivalent to אִנִּים. The reciprocal אִנִּים, ii. 2 (which see), leads one to the right primary signification. Starting from the primary meaning of the root אִנ, "to be or to make tight, firm, compressed", אִנִּים signifies a being closely pressed together for the purpose of secret communication and converse, confidential communion or being together, lxxxix. 8, cxi. 1 (Symm. δμῦλῖα), then the confidential communication itself, lv. 15, a secret (Aquila ἀπόρρητον, Theod. μυστήριον). So here: He opens his mind without any reserve, speaks confidentially with those who fear Him; cf. the derivative passage Prov. iii. 32, and an example of the thing itself in Gen. xviii. 17. In ver. 14b the infinitive with ל, according to Ges. § 132, rem. 1, as in Isa. xxxviii. 20, is an expression for the fut. periphrast.: *fædus suum notum facturum est iis*; the position of the words is like Dan. ii. 16, 18, iv. 15. הוֹרִיעַ is used of the imparting of not merely intellectual, but experimental knowledge. Hitzig renders it differently, viz.

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\* The verb *ver-eri*, which signifies "to guard one's self, defend one's self from anything" according to its radical notion, has nothing to do with אָרַע (אָרַע).

to enlighten them. But the *Hiph.* is not intended to be used thus absolutely even in 2 Sam. vii. 21. בְּרִירוֹ is the object; it is intended of the rich and deep and glorious character of the covenant revelation. The poet has now on all sides confirmed the truth, that every good gift comes down from above, from the God of salvation; and he returns to the thought from which he started.

Ver. 15. He who keeps his eyes constantly directed towards God (cxli. 8, cxxiii. 1), is continually in a praying mood, which cannot remain unanswered. תָּמִיד corresponds to ἀδιαλείπτως in 1 Thess. v. 17. The aim of this constant looking upwards to God, in this instance, is deliverance out of the enemy's net. He can and will pull him out (xxxii. 5) of the net of complicated circumstances into which he has been ensnared without any fault of his own.

Ver. 16. The rendering "regard me", so far as לִפְנֵי אֵל means God's observant and sympathising turning to any one (LXX. ἐπιβλέπειν), corresponds to lxxxvi. 16, Lev. xxvi. 9. For this he longs, for men treat him as a stranger and refuse to have anything to do with him. יָחִיד is the only one of his kind, one who has no companion, therefore the isolated one. The recurrence of the same sounds אָנִי אָנִי is designedly not avoided. To whom could he, the isolated one, pour forth his affliction, to whom could he unveil his inmost thoughts and feelings? to God alone! To Him he can bring all his complaints, to Him he can also again and again always make supplication.

Ver. 17. The *Hiph.* הִרְחִיב signifies to make broad, and as a transitive denominative applied to the mind and heart: to make a broad space — to expand one's self (cf. as to the idea, Lam. ii. 13, "great as the sea is thy misfortune"), LXX. ἐπλατύνθησαν, perhaps originally it was ἐπλατύνθησαν. Accordingly הִרְחִיבִי is admissible so far as language is concerned; but since it gives only a poor antithesis to צָרוֹת it is to be suspected. The original text undoubtedly was וַיִּמְצְאוּנִי וּמְצוֹקוֹתֵי הַרְחִיבֵהּ (הִרְחִיבֵהּ, as in lxxvii. 2, or הִרְחִיבֵהּ, as *e. g.* in 2 Kings viii. 6): the straits of my heart do Thou enlarge (cf. cxix. 32, 2 Cor. vi. 11) and bring me out of my distresses (Hitzig and others).

Vers. 18—19. The falling away of the *p* is made up for

by a double  $\gamma$  strophe. Even the LXX. has  $\tilde{\iota}\delta\epsilon$  twice over. The seeing that is prayed for, is in both instances a seeing into his condition, with which is conjoined the notion of interposing on his behalf, though the way and manner thereof is left to God.  $\text{לְנַשֵּׂא}$ , with the object in the dative instead of the accusative (*tollere peccata*), signifies to bestow a taking away, *i. e.* forgiveness, upon any one (synon.  $\text{לְסַלַח}$ ). It is pleasing to the New Testament consciousness that God's vengeance is not expressly invoked upon his enemies.  $\text{כִּי}$  is an expansive *quod* as in Gen. i. 4.  $\text{שְׂנֵאתָ הָאֵם}$  with an attributive genitive is hatred, which springs from injustice and ends in injustice.

Ver. 20. He entreats for preservation and deliverance from God; and that He may not permit his hope to be disappointed ( $\text{אַל־אֲכַזֵּשׁ}$ , cf. 1 Chron. xxi. 13, instead of  $\text{אַל־אֲכַזְשֶׁה}$ , which is usual in other instances). This his hope rests indeed in Him: he has taken refuge in Him and therefore He cannot forsake him, He cannot let him be destroyed.

Ver. 21. Devoutness that fills the whole man, that is not merely half-hearted and hypocritical, is called  $\text{חֵם}$ ; and uprightness that follows the will of God without any by-paths and forbidden ways is called  $\text{יֵשֶׁר}$ . These two radical virtues (cf. Job i. 1) he desires to have as his guardians on his way which is perilous not only by reason of outward foes, but also on account of his own sinfulness. These custodians are not to let him pass out of their sight, lest he should be taken away from them (cf. xl. 12, Prov. xx. 28). He can claim this for himself, for the cynosure of his hope is God, from whom proceed  $\text{חֵם}$  and  $\text{יֵשֶׁר}$  like good angels.

Ver. 22. His experience is not singular, but the enmity of the world and sin bring all who belong to the people of God into straits just as they have him. And the need of the individual will not cease until the need of the whole undergoes a radical remedy. Hence the intercessory prayer of this meagre closing distich, whose connection with what precedes is not in this instance so close as in xxxiv. 23. It looks as though it was only added when Ps. xxv. came to be used in public worship; and the change of the name of God favours this view. Both Psalms close with a  $\text{פ}$  in excess

of the alphabet. Perhaps the first  $\text{D}$  represents the  $\pi$ , and the second the  $\varphi$ ; for xxv. 16, xxxiv. 17 follow words ending in a consonant, and xxv. 22, xxxiv. 23, words ending in a vowel. Or is it a propensity for giving a special representation of the final letters, just as these are sometimes represented, though not always perfectly, at the close of the hymns of the synagogue (*píjutim*)?

### PSALM XXVI.

THE LONGING OF ONE WHO IS PERSECUTED INNOCENTLY,  
TO GIVE THANKS TO GOD IN HIS HOUSE.

- 1 VINDICATE my cause, Jahve, for I have walked in mine integrity,  
And in Jahve have I trusted without wavering.
- 2 Prove me, Jahve, and try me,  
Purify my reins and my heart.
- 3 For Thy loving-kindness is before mine eyes,  
And I walk in Thy truth.
- 4 I have not sat with vain persons,  
And with dissemblers I have no intercourse.
- 5 I hate the congregation of the wicked,  
And I sit not with the ungodly.
- 6 I will wash my hands in innocency,  
And I desire to compass Thine altar, Jahve;
- 7 That I may join in with the voice of thanksgiving,  
And tell of all Thy wondrous works.
- 8 Jahve, I love the habitation of Thy house,  
And the place where Thy glory dwelleth.
- 9 Gather not my soul with sinners,  
Nor my life with men of blood,
- 10 In whose hands is infamy,  
And whose right hand is full of bribery!
- 11 I, however, do walk in mine integrity ---  
Deliver me and be gracious unto me!

12 My foot is come to stand in a wide plain,  
In the choirs of the congregation will I praise Jahve.

Ps. xxv. and xxvi. are bound together by similarity of thought and expression. In the former as in this Psalm, we find the writer's testimony to his trust in God (יִשְׁתַּחֲוֶה, xxv. 2, xxvi. 1); there as here, the cry coming forth from a distressed condition for deliverance (פָּדֵה, xxv. 22, xxvi. 11), and for some manifestation of mercy (יִנְיֶה, xxvi. 11, xxv. 16); and in the midst of these, other prominent points of contact (xxvi. 11, xxv. 21; xxvi. 3., xxv. 5). These are grounds sufficient for placing these two Psalms close together. But in Ps. xxvi. there is wanting the self-accusation that goes hand in hand with the self-attestation of piety, that confession of sin which so closely corresponds to the New Testament consciousness (*vid. supra* p. 72), which is thrice repeated in Ps. xxv. The harshness of the contrast in which the psalmist stands to his enemies, whose character is here more minutely described, does not admit of the introduction of such a lament concerning himself. The description applies well to the Absolomites. They are hypocrites, who, now that they have agreed together in their faithless and bloody counsel, have thrown off their disguise and are won over by bribery to their new master; for Absolom had stolen the hearts of the men of Israel, 2 Sam. xv. 6. David at that time would not take the Ark with him in his flight, but said: If I shall find favour in the eyes of Jahve, He will bring me back, and grant me to see both it and His habitation, 2 Sam. xv. 25. The love for the house of God, which is expressed herein, is also the very heart of this Psalm.

Vers. 1—3. The poet, as one who is persecuted, prays for the vindication of his rights and for rescue; and bases this petition upon the relation in which he stands to God. יִשְׁתַּחֲוֶה, as in vii. 9, xxxv. 24, cf. xliii. 1. צַדִּיק (synon. צַדִּיקָה, which, however, does not take any suffix) is, according to Gen. xx. 5 sq., 1 Kings xxii. 34, perfect freedom from all sinful intent, purity of character, pureness, guilelessness (ἀκακία, ἀπλότης). Upon the fact, that he has walked in a

harmless mind, without cherishing or provoking enmity, and trusted unwaveringly (לֹא אֶחָדָה, an adverbial circumstantial clause, cf. xxi. 8) in Jahve, he bases the petition for the proving of his injured right. He does not self-righteously hold himself to be morally perfect, he appeals only to the fundamental tendency of his inmost nature, which is turned towards God and to Him only. Ver. 2 also is not so much a challenge for God to satisfy Himself of his innocence, as rather a request to prove the state of his mind, and, if it be not as it appears to his consciousness, to make this clear to him (cxxxix. 23 sq). כָּחֹן is not used in this passage of proving by trouble, but by a penetrating glance into the inmost nature (xi. 5, xvii. 3). נִסְפָה, not in the sense of *πειράζειν*, but of *δοκιμάζειν*. צָרַף, to melt down, *i. e.* by the agency of fire, the precious metal, and separate the dross (xii. 7, lxvi. 10). The *Chethib* is not to be read צָרִיפָה (which would be in contradiction to the request), but צָרִיפָה, as it is out of pause also in Isa. xxxii. 11, cf. Judges ix. 8, 12, 1 Sam. xxviii. 8. The reins are the seat of the emotions, the heart is the very centre of the life of the mind and soul.

Ver. 3 tells how confidently and cheerfully he would set himself in the light of God. God's grace or loving-kindness is the mark on which his eye is fixed, the desire of his eye, and he walks in God's truth. חֶסֶד is the divine love, condescending to His creatures, and more especially to sinners (xxv. 7), in unmerited kindness; אֱמִתָּה is the truth with which God adheres to and carries out the determination of His love and the word of His promise. This lovingkindness of God has been always hitherto the model of his life, this truth of God the determining line and the boundary of his walk.

Vers. 4—5. He still further bases his petition upon his comportment towards the men of this world; how he has always observed a certain line of conduct and continues still to keep to it. With ver. 4a compare Jer. xv. 17. מְרִי שָׁוֵא (Job xi. 11, cf. xxxi. 5, where the parallel word is מְרִמָּה) are "not-real," unreal men, but in a deeper stronger sense than we are accustomed to use this word. שָׁוֵא (= שְׁוֵא, from שָׁו) is aridity, hollowness, worthlessness, and therefore

badness (סו') of disposition; the chaotic void of alienation from God; untruth white-washed over with the lie of dissimulation (xii. 3), and therefore nothingness: it is the very opposite of being filled with the fulness of God and with that which is good, which is the morally real (its synonym is און, *e. g.* Job xxii. 15). נַעֲלָמִים, the veiled, are those who know how to keep their worthlessness and their mischievous designs secret and to mask them by hypocrisy; post-biblical צְבוּעִים, dyed (cf. ἀσπαρτος, Luther "*ungefärbt*", undyed). (אָר) בּוֹא עִם, to go in with any one, is a short expression for: to go in and out with, *i. e.* to have intercourse with him, as in Prov. xxii. 24, cf. Gen. xxiii. 10. מְרֵעַ (from רָעַע) is the name for one who plots that which is evil and puts it into execution. On רָשָׁע see i. 1.

Vers. 6—8. The poet supports his petition by declaring his motive to be his love for the sanctuary of God, from which he is now far removed, without any fault of his own. The coloured future וְאֶחְבְּבָהּ, distinct from וְאֶחְבְּבָהּ (*vid.* on iii. 6 and lxxiii. 16), can only mean, in this passage, *et ambiam*, and not *et ambibam* as it does in a different connection (Isa. xliii. 26, cf. Judges vi. 9); it is the emotional continuation (cf. xxvii. 6, Cant. vii. 12, Isa. i. 24, v. 19, and frequently) of the plain and uncoloured expression אֶרְחֹץ. He wishes to wash his hands in innocence (יָדַי of the state that is meant to be attested by the action), and compass (lix. 7) the altar of Jahve. That which is elsewhere a symbolic act (Deut. xxi. 6, cf. Mat. xxvii. 24), is in this instance only a rhetorical figure made use of to confess his consciousness of innocence; and it naturally assumes this form (cf. lxxiii. 13) from the idea of the priest washing his hands preparatory to the service of the altar (Exod. xxxii. 20 sq.) being associated with the idea of the altar. And, in general, the expression of vers. 6 sq. takes a priestly form, without exceeding that which the ritual admits of, by virtue of the consciousness of being themselves priests which appertained even to the Israelitish laity (Exod. xix. 16). For סָבַב can be used even of half encompassing as it were like a semi-circle (Gen. ii. 11, Num. xxi. 4), no matter whether it be in the immediate vicinity of, or at a prescribed distance



from, the central point. לְשַׁמַּע is a syncopated and defectively written *Hiph.*, for לְהַשְׁמיעַ, like לְשַׁמַּר, Isa. xxiii. 11. Instead of לְשַׁמַּע קוֹל הַזֶּדֶה, “to cause the voice of thanksgiving to be heard”, since הַשְׁמיעַ is used absolutely (1 Chron. xv. 19, 2 Chron. v. 13) and the object is conceived of as the instrument of the act (Ges. § 138, 1, rem. 3), it is “in order to strike in with the voice of thanksgiving”. In the expression “all Thy wondrous works” is included the latest of these, to which the voice of thanksgiving especially refers, viz. the bringing of him home from the exile he had suffered from Absalom. Longing to be back again he longs most of all for the gorgeous services in the house of his God, which are performed around the altar of the outer court; for he loves the habitation of the house of God, the place, where His doxa, — revealed on earth, and in fact revealed in grace, — has taken up its abode. מְעוֹן does not mean refuge, shelter (Hupfeld), — for although it may obtain this meaning from the context, it has nothing whatever to do with עָנָה, *med. Waw*, in the signification to help (whence *má’ûn, má’ûne, má’âne*, help, assistance, succour or support), — but place, dwelling, habitation, like the Arabic *má’ân*, which the *Kamus* explains by *menzil*, a place to settle down in, and explains etymologically by مَكَلَّ الْعَيْنِ, *i. e.* “a spot on which the eye rests as an object of sight”; for in the Arabic *má’ân* is traced back to عَانَ *med. Je*, as is seen from the phrase *hum minka bi-má’ânin*, *i. e.* they are from thee on a point of sight (= on a spot where thou canst see them from the spot on which thou standest). The signification place, sojourn, abode (Targ. מְדוּרָה) is undoubted; the primary meaning of the root is, however, questionable.

Vers. 9—11. It is now, for the first time, that the petition compressed into the one word שְׁפַטְנִי (ver. 1) is divided out. He prays (as in xxviii. 3), that God may not connect him in one common lot with those whose fellowship of sentiment and conduct he has always shunned. אֲנִשֵּׁי רָמִים, as in v. 7, cf. ἄνθρωποι αἰμάτων, Sir. xxxi. 25. Elsewhere נִמְרָה signifies purpose, and more particularly in a bad sense; but in this passage it means infamy, and not unnatural unchastity, to which בְּיִדְיָהּ is inappropriate, but

scum of whatever is vicious in general: they are full of cunning and roguery, and their right hand, which ought to uphold the right — David has the lords of his people in his eye — is filled (מְלֹאָה, not מְלֵאָה) with accursed (Deut. xxvii. 25) bribery to the condemnation of the innocent. He, on the contrary, now, as he always has done, walks in his uprightness, so that now he can with all the more joyful conscience intreat God to interpose judicially in his behalf.

Ver. 12. The epilogue. The prayer is changed into rejoicing which is certain of the answer that shall be given. Hitherto shut in, as it were, in deep trackless gorges, he even now feels himself to be standing בְּמִישׁוֹר,\* upon a pleasant plain commanding a wide range of vision (cf. בְּמִדְבָּר, xxxi. 9), and now blends his grateful praise of God with the song of the worshipping congregation, קהל (LXX. ἐν ἐκκλησιαστικῶν), and its full-voiced choirs.

## P S A L M XXVII.

## TAKING HEART IN GOD, THE ALL-RECOMPENSING ONE.

- 1 JAHVE is my light and my salvation,  
whom shall I fear?  
Jahve is the defence of my life,  
of whom shall I be afraid?
- 2 When the wicked come against me,  
to eat up my flesh,  
My oppressors and my enemies to me —  
they have stumbled and fallen.
- 3 Though a host should encamp against me,  
my heart shall not fear,  
Though war should rise up against me,  
in spite of it I will be confident.

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\* The first labial of the combination כַּכּ, כִּכּ. when the preceding word ends with a vowel and the two words are closely connected, receives the *Dagesh* contrary to the general rule; on this orthophonic *Dag. lenē*, *vid. Luth. Zeitschr.*, 1863, S. 414.

- 4 One thing have I asked of Jahve,  
                                           that do I desire:  
 That I may dwell in the house of Jahve  
                                           all the days of my life,  
 To behold the graciousness of Jahve,  
                                           and to meditate in His temple.
- 5 For He concealeth me in His pavilion  
                                           in the day of evil,  
 He hideth me in the shelter of His tabernacle,  
 Upon a rock doth He raise me up.
- 6 Thus then shall my head be exalted above  
                                           mine enemies round about me,  
 And I will offer in His tabernacle sacrifices  
                                           of thankful joy.  
 I will sing and play the harp to Jahve.
- 7 Hear, Jahve, when I cry aloud; be gracious unto  
                                           me and answer me.
- 8 To Thee saith my heart: Seek ye My face —  
 'This Thy face, Jahve, will I seek.
- 9 Hide not Thy face from me,  
 Put not Thy servant away in anger;  
 Thou art my help, cast me not away,  
 And forsake me not, O God of my salvation.
- 10 For my father and mother have forsaken me,  
 But Jahve taketh me up.
- 11 Teach me, Jahve, Thy way,  
 And lead me in an even path because of my liars  
                                           in wait.
- 12 Give me not over into the will of mine oppressors,  
 For false witnesses rise up against me and such as  
                                           breathe out violence.
- 13 Did I not believe to see Jahve's goodness in the land  
                                           of the living — !
- 14 Hope in Jahve,  
 Be of good courage, and let thine heart be strong,  
 And hope in Jahve.

The same longing after Zion meets us sounding forth from this as from the preceding Psalm. To remain his whole life long in the vicinity of the house of God, is here his only prayer; and that, rescued from his enemies, he shall there offer sacrifices of thanksgiving, is his confident expectation. The הִיבֵל of God, the King, is at present only אֱהָא which, however, on account of Him who sits enthroned therein, may just as much be called הִיבֵל as the הִיבֵל which Ezekiel beheld in remembrance of the Mosaic tabernacle, אֱהָא, Ezek. xli. 1. Cut off from the sanctuary, the poet is himself threatened on all sides by the dangers of war; but he is just as courageous in God as in iii. 7, where the battle is already going on: "*I do not fear the myriads of people, who are encamped against me.*" The situation, therefore, resembles that of David during the time of Absalom. But this holds good only of the first half, vers. 1—6. In the second half, ver. 10 is not in favour of its being composed by David. In fact the two halves are very unlike one another. They form a *hysteron-proteron*, inasmuch as the *fides triumphans* of the first part changes into *fides supplex* in the second, and with the beginning of the δέησις in ver. 7, the style becomes heavy and awkward, the strophic arrangement obscure, and even the boundaries of the lines of the verses uncertain; so that one is tempted to regard vers. 7—14 as the appendage of another writer. The compiler, however, must have had the Psalm before him exactly as we now have it; for the grounds for his placing it to follow Ps. xxvi. are to be found in both portions, cf. ver. 7 with xxvi. 11; ver. 11 with xxvi. 12.

Vers. 1—3. In this first strophe is expressed the bold confidence of faith. It is a hexastich in the cæsural schema. Let darkness break in upon him, the darkness of night, of trouble, and of spiritual conflict, yet Jahve is his Light, and if he is in Him, he is in the light and there shines upon him a sun, that sets not and knows no eclipse. This sublime, infinitely profound name for God, אֱהָא, is found only in this passage; and there is only one other expression that can be compared with it, viz. אֱהָא in Isa. lx. 1; cf. φωσ; ἐλάμβανον, John xii. 46. אֱהָא does not stand beside אֱהָא

as an unfigurative, side by side with a figurative expression; for the statement that God is light, is not a metaphor. David calls Him his "salvation" in regard to everything that oppresses him, and the "stronghold (מָעוֹן from עָנָה, with an unchangeable *ā*) of his life" in regard to everything that exposes him to peril. In Jahve he conquers far and wide; in Him his life is hidden as it were behind a fortress built upon a rock (xxx. 3). When to the wicked who come upon him in a hostile way (עַל קָרַב differing from אֶל קָרַב), he attributes the intention of devouring his flesh, they are conceived of as wild beasts. To eat up any one's flesh signifies, even in Job xix. 22, the same as to pursue any one by evil speaking (in Aramaic by slander, back-biting) to his destruction. In בְּקָרַב the *Shebā* of the only faintly closed syllable is raised to a *Chateph*, as in וְלֹשְׁכֵנִי, xxxi. 12, לְשֹׂאֵל, and the like. The לִי of לִי אֹיְבֵי לִי may, as also in xxv. 2 (cf. cxliv. 2), be regarded as giving intensity to the notion of special, personal enmity; but a mere repetition of the subject (the enemy) without the repetition of their hostile purpose would be tame in the parallel member of the verse: לִי is a variation of the preceding עָלַי, as in Lam. iii. 60 sq. In the apodosis בְּשֵׁלֹי וְנִפְלִי, the overthrow of the enemy is regarded beforehand as an accomplished fact. The holy boldness and imperturbable repose are expressed in ver. 3 in the very rhythm. The thesis or downward movement in ver. 3*a* is spondaic: he does not allow himself to be disturbed; the thesis in ver. 3*b* is iambic: he can be bold. The rendering of Hitzig (as of Rashi): "in this do I trust, viz. that Jahve is my light, &c.," is erroneous. Such might be the interpretation, if בּוֹאֵת אֲנִי בּוֹיֵט closed ver. 2; but it cannot refer back over ver. 2 to ver. 1; and why should the poet have expressed himself thus materially, instead of saying בִּיהוֹה? The fact of the case is this, בּוֹיֵט signifies even by itself "of good courage", e. g. Prov. xi. 15; and בּוֹאֵת "in spite of this" (Coccejus: *hoc non obstante*), Lev. xxvi. 27, cf. Ps. lxxviii. 32, begins the apodosis, at the head of which we expect to find an adversative conjunction.

Vers. 4—5. There is only one thing, that he desires, although he also has besides full satisfaction in Jahve in the midst of strangers and in trouble. The future is used

side by side with the perfect in ver. 4a, in order to express an ardent longing which extends out of the past into the future, and therefore runs through his whole life. The one thing sought is unfolded in *שָׁבְתִי וְגו'*. A life-long dwelling in the house of Jahve, that is to say intimate spiritual intercourse with the God, who has His dwelling (*בֵּיתוֹ*), His palace (*הַיְיבֵל*) in the holy tent, is the one desire of David's heart, in order that he may behold and feast upon (*רָחַץ בְּ* of a clinging, lingering, chained gaze, and consequently a more significant form of expression than *רָחַץ* with an accusative, lxiii. 3) *נְעִם ה'* (xc. 17), the pleasantness (or gracefulness) of Jahve, *i. e.* His revelation, full of grace, which is there visible to the eye of the spirit. The interpretation which regards *amœnitas* as being equivalent to *amœnus cultus* takes hold of the idea from the wrong side. The assertion that *בִּקֵּר בְּ* is intended as a synonym of *רָחַץ בְּ*, of a pleased and lingering contemplation (Hupf., Hitz.), is contrary to the meaning of the verb, which signifies "to examine (with *לְ* to seek or spie about after anything, Lev. xiii. 36), to reflect on, or consider"; even the post-biblical signification to visit, more especially the sick (whence *בִּקֵּר הַלֵּים*), comes from the primary meaning *investigare*. An appropriate sense may be obtained in the present instance by regarding it as a denominative from *בִּקֵּר* and rendering it as Dunash and Rashi have done, "and to appear early in His temple"; but it is unnecessary to depart from the general usage of the language. Hengstenberg rightly retains the signification "to meditate on". *בְּהֵיכָלֹ* is a designation of the place consecrated to devotion, and *לְבִקֵּר* is meant to refer to contemplative meditation that loses itself in God who is there manifest. In ver. 5 David bases the justification of his desire upon that which the sanctuary of God is to him; the futures affirm what Jahve will provide for him in His sanctuary. It is a refuge in which he may hide himself, where Jahve takes good care of him who takes refuge therein from the storms of trouble that rage outside: there he is far removed from all dangers, he is lifted high above them and his feet are upon rocky ground. The *Chethib* may be read *בְּסִקְתָּ*, as in xxxi. 21 and with Ewald § 257,d; but, in this passage, with *אֶהְלֵ אֶסֶךְ* alternates *אֶסֶךְ*, which takes the place

of סָפָה in the poetic style (lxvi. 3, Lam. ii. 6), though it does not do so by itself, but always with a suffix.\*

Ver. 6. With וְעֵתָהּ the poet predicts inferentially (cf. ii. 10) the fulfilment of what he fervently desires, the guarantee of which lies in his very longing itself. וְכַחֵי תְרוּעָה do not mean sacrifices in connection with which the trumpets are blown by the priests; for this was only the case in connection with the sacrifices of the whole congregation (Num. x. 10), not with those of individuals. תְרוּעָה is a synonym of תּוֹרָה, xxvi. 7; and וְכַחֵי תְרוּעָה is a stronger form of expression for וְכַחֵי תּוֹרָה (cvii. 22), *i. e.* (cf. וְכַחֵי צֶדֶק, iv. 6. li. 21) sacrifices of jubilant thanksgiving: he will offer sacrifices in which his gratitude plays a prominent part, and will sing songs of thanksgiving, accompanied by the playing of stringed instruments, to his Deliverer, who has again and so gloriously verified His promises.

Vers. 7—8. Vows of thanksgiving on the assumption of the answering of the prayer and the fulfilment of the thing supplicated, are very common at the close of Psalms. But in this Psalm the prayer is only just beginning at this stage. The transition is brought about by the preceding conception of the danger that threatens him from the side of his foes who are round about him. The reality, which, in the first part, is overcome and surmounted by his faith, makes itself consciously felt here. It is not to be rendered, as has been done by the Vulgate, *Exaudi Domine vocem qua clamavi* (rather, *clamo*) *ad te* (the introit of the *Dominica exspectionis* in the interval of preparation between Ascension and Pentecost). קוֹלִי אֶמְעַע has *Dechi*, and accordingly אֶמְעַע אֶקְרָא, *voce mea* (as in iii. 5) *clamo*, is an adverbial clause equivalent to *voce mea clamante me*. In ver. 8 לֵךְ cannot

\* Just in like manner they say in poetic style צִיָּה, cxxxii. 15, צִיָּה, Prov. vii. 8; מִדָּה, Job xi. 9; גִּלְיָה, Zech. iv. 2; and perhaps even נִצְחָה, Gen. xl. 10; for צִדְתָּהּ, עֲנָתָהּ, מִדָּתָהּ, גִּלְתָּהּ, and נִצְחָהּ; as, in general, shorter forms are sometimes found in the inflexion, which do not occur in the corresponding principal form, *e. g.* צִיָּה, xlix. 15, for צִיָּהּ; מְנוּרָהּ, lv. 16, for מְנוּרָתָהּ; בְּעֶרְמָם, Job v. 13, for בְּרִמְתָּם; בְּחִינָתָם, Hos. xiii. 2, for בְּחִינָתָם; בְּחִינָתָם, Neh. v. 14, for בְּחִינָתָם; cf. Hitzig on Hos. xiii. 2, and Böttcher's *Neue Aehrenlese*, No. 693.

possibly be so rendered that לִי is treated as *Lamed auctoris* (Dathe, Olshausen): Thine, saith my heart, is (the utterance:) seek ye my face. The declaration is opposed to this sense, thus artificially put upon it. לִי אֶמְרָךְ are undoubtedly to be construed together; and what the heart says to Jahve is not: Seek ye my face, but by reason of this, and as its echo (Calvin: *velut Deo succinens*): I will therefore seek Thy face. Just as in Job xlii. 3, a personal inference is drawn from a directly quoted saying of God. In the periodic style it would be necessary to transpose פָּנַי בְּקִשְׁתִּי thus: since Thou hast permitted and exhorted us, or in accordance with Thy persuasive invitation, that we should seek Thy face, I do seek Thy face (Hupfeld). There is no retrospective reference to any particular passage in the Tôra, such as Deut. iv. 29. The prayer is not based upon any single passage of Scripture, but upon God's commands and promises in general.

Vers. 9—10. The requests are now poured forth with all the greater freedom and importunity, that God may be willing to be entreated and invoked. The *Hiph.* הִפְתָּה signifies in this passage standing by itself (cf. Job xxiv. 4): to push aside. The clause עֲזַרְתִּי הָיִיתָ does not say: be Thou my help (which is impossible on syntactical grounds), nor is it to be taken relatively: Thou who wast my help (for which there is no ground in what precedes); but on the contrary the *præf.* gives the ground of the request that follows "Thou art my help (lit. Thou has become, or hast ever been) — cast me, then, not away", and it is, moreover, accented accordingly. Ver. 10, as we have already observed, does not sound as though it came from the lips of David, of whom it is only said during the time of his persecution by Saul, that at that time he was obliged to part from his parents, 1 Sam. xxii. 3 sq. The words certainly might be David's, if ver. 10*a* would admit of being taken hypothetically, as is done by Ewald, § 362*b*: should my father and my mother forsake me, yet Jahve will &c. But the entreaty "forsake me not" is naturally followed by the reason: for my father and my mother have forsaken me; and just as naturally does the consolation: but Jahve will take me up, prepare the way for the entreaties which begin anew in



ver. 11. Whereas, if כִּי is taken hypothetically, ver. 11 stands disconnectedly in the midst of the surrounding requests. On יִאֲחַזְנֵי cf. Josh. xx. 4.

Vers. 11—12. He is now wandering about like a hunted deer; but God is able to guide him so that he may escape all dangers. And this is what he prays for. As in cxliii. 10, מִישׁוֹר is used in an ethical sense; and differs in this respect from its use in xxvi. 12. On שֶׁרְרִים, see the primary passage v. 9, of which this is an echo. Wily spies dodge his every step and would gladly see what they have invented against him and wished for him, realised. Should he enter the way of sin leading to destruction, it would tend to the dishonour of God, just as on the contrary it is a matter of honour with God not to let His servant fall. Hence he prays to be led in the way of God, for a oneness of his own will with the divine renders a man inaccessible [toevil]. נִפְזָז, ver. 12, is used, as in xvii. 9, and in the similar passage, which is genuinely Davidic, xli. 3, in the signification passion or strong desire; because the soul, in its natural state, is selfishness and inordinate desire. יִפְחַ is a collateral form of פִּיחַ; they are both adjectives formed from the future of the verb פִּיחַ (like יִרְיַח, יִרְיַח): accustomed to breathe out (exhale), *i. e.* either to express, or to snort, breathe forth (cf. πνεῖν, or ἐμπνεῖν φόνον and φόνος, θύμους, and the like, Acts ix. 1). In both Hitzig sees participles of יִפְחַ (Jer. iv. 31); but x. 5 and Hab. ii. 3 lead back to פִּיחַ (פִּיחַ); and Hupfeld rightly recognises such nouns formed from futures to be, according to their original source, circumlocutions of the participle after the manner of an elliptical relative clause (the صِفَة of the Arabic syntax), and explains יִפְחַ חֲזָבִים together with יִפְחַ חֲמָם, from the verbal construction which still continues in force.

Vers. 13—14. Self-encouragement to firmer confidence of faith. Joined to ver. 12 (Aben-Ezra, Kimchi), ver. 13 trails badly after it. We must, with Geier, Dachsel, and others, suppose that the apodosis is wanting to the protasis with its לִילָא pointed with three points above,\* and four

\* The ל has not any point above it, because it might be easily mistaken for a *Cholem*, *vid.* Baer's *Psalterium* p. 130.

below, according to the Masora (cf. *B. Berachoth 4a*), but a word which is indispensably necessary, and is even attested by the LXX. (ἐαυτῆ) and the Targum (although not by any other of the ancient versions); cf. the protasis with ל, which has no apodosis, in Gen. i. 15, and the apodoses with ו after ל in Gen. xxxi. 42, xliii. 10, 1 Sam. xxxv. 34, 2 Sam. ii. 27 (also Num. xxii. 33, where אָלִי = לֹא אֲנִי = לֹא אֲלִי), which are likewise to be explained *per aposiopesin*. The perfect after לִלְאֵל (לִלְאֵי) has sometimes the sense of a *plusquamperfectum* (as in Gen. xliii. 10, *nisi cunctati essemus*), and sometimes the sense of an *imperfect*, as in the present passage (cf. Deut. xxxii. 29, *si saperent*). The poet does not speak of a faith that he once had, a past faith, but, in regard to the danger that is even now abiding and present, of the faith he now has, a present faith. The apodosis ought to run something like this (cxix. 92, xciv. 17): did I not believe, were not confidence preserved to me . . . then (אִם or אִם כֵּן) I should perish; or: then I had suddenly perished. But he has such faith, and he accordingly in ver. 14 encourages himself to go on cheerfully waiting and hoping; he speaks to himself, it is, as it were, the believing half of his soul addressing the despondent and weaker half. Instead of אָמֵן (Deut. xxxi. 7) the expression is, as in xxxi. 25, אָמֵן לַיהוָה, let thy heart be strong, let it give proof of strength. The rendering "May He (Jahve) strengthen thy heart" would require אָמֵן; but אָמֵן, as e.g. הִרְחִיבֵנוּ xxv. 17, belongs to the transitive denominatives applying to the mind or spirit, in which the Hebrew is by no means poor, and in which the Arabic is especially rich.

### PSALM XXVIII.

CRY FOR HELP AND THANKSGIVING, IN A TIME OF REBELLION.

- 1 TO Thee, O Jahve, do I cry;  
My Rock, remain not deaf to me,  
Lest, if Thou be silent to me, I be like them that go down  
to the pit.
- 2 Hear the voice of my supplication, when I cry unto Thee,  
When I lift up my hands to Thy holy sanctuary.
- 3 Carry me not away with the ungodly and with the workers  
of iniquity,

- Who speak peace with their neighbours,  
While evil is in their hearts.
- 4 Give to them according to their work and the wickedness  
of their deeds;  
According to the work of their hands give to them,  
Requite them what they have done!
- 5 For they regard not the doings of Jahve,  
Nor the work of His hands —  
He shall pull them down, not build them up.
- 6 Blessed be Jahve,  
Because He hath heard my loud supplication!
- 7 Jahve is my defence and my shield,  
In Him my heart trusted and I was helped —  
Therefore my heart exulteth, and with my song do I  
praise Him.
- 8 Jahve is a defence to them,  
And the saving defence of His anointed one is He.
- 9 O help Thy people  
And bless Thy heritage,  
And feed them, and bear them up for ever!

To Ps. xxvi. and xxvii. a third Psalm is here added, belonging to the time of the persecution by Absalom. In this Psalm, also, the drawing towards the sanctuary of God cannot be lost sight of; and in addition thereto we have the intercession of the anointed one, when personally imperilled, on behalf of the people who are equally in need of help, — an intercession which can only be rightly estimated in connection with the circumstances of that time. Like Ps. xxvii. this, its neighbour, also divides into two parts; these parts, however, though their lines are of a different order, nevertheless bear a similar poetic impress. Both are composed of verses consisting of two and three lines. There are many points of contact between this Psalm and Ps. xxvii.; *e. g.* in the epithet applied to God, *מַעֲזָר*; but compare also ver. 3 with xxvi. 9; ver. 2 with xxxi. 23; ver. 9 with xxix. 11. The echoes of this Psalm in Isaiah are very many, and also in Jeremiah.

Vers. 1—5. This first half of the Psalm (vers. 1—5) is supplicatory. The preposition מן in connection with the verbs שָׁמַע, to be deaf, dumb, and דָּבַר, to keep silence, is a pregnant form of expression denoting an aversion or turning away which does not deign to give the suppliant an answer. Jahve is his צַר, his ground of confidence; but if He continues thus to keep silence, then he who confides in Him will become like those who are going down (xxii. 30), or are gone down (Isa. xiv. 19) to the pit. The participle of the past answers better to the situation of one already on the brink of the abyss. In the double sentence with וְ, the chief accent falls upon the second clause, for which the first only paratactically opens up the way (cf. Isa. v. 4, xii. 1); in Latin it would be *ne, te mihi non respondente, similis fiam*. Olshausen, and Baur with him, believes that because וְנִמְשַׁלְתִּי has not the accent on the *ultima* as being *perf. consec.*, it must be interpreted according to the accentuation thus, "in order that Thou mayst no longer keep silence, whilst I am already become like . . ." But this ought to be וְנִמְשַׁלְתִּי, or at least וְנִמְשַׁלְתִּי. And if וְנִמְשַׁלְתִּי were to be taken as a real perfect, it would then rather have to be rendered "and I should then be like." But, notwithstanding וְנִמְשַׁלְתִּי is *Milel*, it is still *perf. consecutivum* ("and I am become like"); for if, in a sentence of more than one member following upon פ, the *fut.*, as is usually the case (*vid.* on xxxviii. 17), goes over into the *perf.*, then the latter, in most instances, has the tone of the *perf. consec.* (Deut. iv. 19, Judges xviii. 25, Prov. v. 9—12, Mal. iii. 24), but not always. The *penultima*-accentuation is necessarily retained in connection with the two great pausal accents, *Silluk* and *Athnach*, Deut. viii. 12, Prov. xxx. 9; in this passage in connection with *Rebia mugrash*, just as we may say, in general, the *perf. consec.* sometimes retains its *penultima*-accentuation in connection with distinctives instead of being accented on the *ultima*; *c. g.* in connection with *Rebia mugrash*, Prov. xxx. 9; with *Rebia*, xix. 14 (cf. Prov. xxx. 9 with Ezek. xiv. 17); with *Zakeph*. 1 Sam. xxix. 8; and even with *Tiphcha* Obad. ver. 10, Joel iv. 21. The national grammarians are ignorant of any law on this subject.\*

\* *Aben-Ezra (Moznajim 36b)* explains the perfect accented on the

The point towards which the psalmist stretches forth his hands in prayer is Jahve's holy הַבַּיִת. Such is the word (after the form הַבַּיִת, בְּלִיָּהּ, עֲצֵן) used only in the Books of Kings and Chronicles, with the exception of this passage, to denote the Holy of Holies, not as being χρηματιστήριον (Aquila and Symmachus), or λαλητήριον, *oraculum* (Jerome), as it were, Jahve's audience chamber (Hengstenberg) — a meaning that is not in accordance with the formation of the word,—but as the hinder part of the tent, from הַבַּר, Arabic *dabara*, to be behind, whence *dubr* (Talmudic הַבַּר), that which is behind (opp. *kubl*, *kibal*, that which is in the front), cf. *Jesurun* p. 87 sq. In vers. 3, 4 the prayer is expanded. מִשֶּׁשׁ (instead of which we find אֶסֶף in xxvi. 9), to draw any one down forcibly to destruction, or to drag him to the place of judgment, Ezek. xxxii. 20. cf. x. 9, Job. xxiv. 22. The delineation of the ungodly David borrows from his actual foes. Should he succumb to them, then his fate would be like that which awaits them, to whom he is conscious that he is radically unlike. He therefore prays that God's recompensing justice may anticipate him, *i. e.* that He may requite them according to their desert, before he succumbs, to whom they have feigned שְׁלוֹם, a good understanding, or being on good terms, whereas they cherished in their heart the רָעָה that is now unmasked (cf. Jer. ix. 7). נָחַן, used of an official adjudication, as in Hos. ix. 14, Jer. xxxii. 19. The *epanaphora* of הִתְנַחֵם is like xxvii. 14.\* The phrase הִלְשִׁיב גְּמֹל (שָׁלֵם), which occurs frequently in the prophets, signifies to recompense or repay to any one his accomplishing, his manifestation, that is to say, what he has done and merited; the thoughts and expression call to mind more particularly Isa. iii. 8—11, i. 16. The right to pray for recompense (vengeance) is grounded, in ver. 5, upon their blindness to God's just and merciful rule as it is to be seen in human history (cf. Isa. v. 12, xxii. 11). The contrast of כָּנָה and חָרַם, to pull down (with a personal object, as in

*penult.* in Prov. xxx. 9 from the conformity of sound, and Kimchi (*Michlol 6b*) simply records the phenomenon.

\* This repetition, at the end, of a significant word that has been used at the beginning of a verse, is a favourite custom of Isaiah's (*Comment.* S. 387; transl. ii. 134).

Exod. xv. 7), is like Jeremiah's style (ch. xlii. 10, cf. i. 10, xviii. 9, and frequently, Sir. xlix. 7). In ver. 5*a*, the prominent thought in David's mind is, that they shamefully fail to recognise how gloriously and graciously God has again and again acknowledged him as His anointed one. He has (2 Sam. vii.) received the promise, that God would build him a house, *i.e.* grant perpetual continuance to his kingship. The Absalomites are in the act of rebellion against this divine appointment. Hence they shall experience the very reverse of the divine promise given to David: Jahve will pull them down and not build them up, He will destroy, at its very commencement, this dynasty set up in opposition to God.

Vers. 6—9. The first half of the Psalm prayed for deliverance and for judgment; this second half gives thanks for both. If the poet wrote the Psalm at one sitting then at this point the certainty of being answered dawns upon him. But it is even possible that he added this second part later on, as a memorial of the answer he experienced to his prayer (Hitzig, Ewald). It sounds, at all events, like the record of something that has actually taken place. Jahve is his defence and shield. The conjoined perfects in ver. 7*b* denote that which is closely united in actual realisation; and in the *fut. consec.*, as is frequently the case, *e. g.* in Job. xiv. 2, the historical signification retreats into the background before the more essential idea of that which has been produced. In לְשִׁירֵי, the song is conceived as the spring whence the הַדָּוָד bubble forth; and instead of אֲדֹרְנִי we have the more impressive form אֲדֹרְנִי, as in xlv. 18, cxvi. 6, 1 Sam. xvii. 47, the syncope being omitted. From suffering (*Leid*) springs song (*Lied*), and from song springs the praise (*Lob*) of Him, who has "turned" the suffering, just as it is attuned in vers. 6 and 8.\* The *αὐτοί*, who are intended by לָמוֹ in ver. 8*a*, are those of Israel, as in xii. 8, Isa. xxxiii. 2 (Hitzig). The LXX. (*καταίωμα τοῦ λαοῦ αὐτοῦ*) reads לְעַמּוֹ, as in xxix. 11, which is approved by Böttcher, Olshausen and Hupfeld; but לָמוֹ yields a similar sense. First of all

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\* There is a play of words and an alliteration in this sentence which we cannot fully reproduce in the English. — TR.

David thinks of the people, then of himself; for his private character retreats behind his official, by virtue of which he is the head of Israel. For this very reason his deliverance is the deliverance of Israel, to whom, so far as they have become unfaithful to His anointed, Jahve has not requited this faithlessness, and to whom, so far as they have remained true to him, He has rewarded this fidelity. Jahve is a *ry* to them, inasmuch as He preserves them by His might from the destruction into which they would have precipitated themselves, or into which others would have precipitated them; and He is the *שָׁמַיְמָה* of His anointed. inasmuch as He surrounds him as an inaccessible place of refuge which secures to him salvation in all its fulness instead of the destruction anticipated. Israel's salvation and blessing were at stake; but Israel is in fact God's people and God's inheritance — may He, then, work salvation for them in every future need and bless them. Apostatised from David, it was a flock in the hands of the hireling — may He ever take the place of shepherd to them and carry them in His arms through the destruction. The *שָׁמַיְמָה* coupled with *רָצַח* (thus it is to be pointed according to Ben-Asher) calls to mind Deut. i. 31, "Jahve carried Israel as a man doth carry his son", and Exod. xix. 4, Deut. xxxii. 11, "as on eagles' wings." The *Piel*, as in Isa. lxiii. 9, is used of carrying the weak, whom one lifts up and thus removes out of its helplessness and danger. Ps. iii. closes just in the same way with an intercession; and the close of Ps. xxix. is similar, but promissory, and consequently it is placed next to Ps. xxviii.

## PSALM XXIX.

### THE PSALM OF THE SEVEN THUNDERS.

- 1 GIVE unto Jahve, ye sons of God,  
Give unto Jahve glory and might!
- 2 Give unto Jahve the glory of His name,  
Do homage to Jahve in holy attire!
- 3 The voice of Jahve is upon the waters.  
The God of Glory thundereth,

- Jahve is upon the great waters.
- 4 The voice of Jahve goeth forth in power,  
The voice of Jahve goeth forth in majesty.
- 5 The voice of Jahve breaketh the cedars,  
Yea, Jahve breaketh the cedars of Lebanon.
- 6 And He maketh them to skip like a calf,  
Lebanon and Sirion like a young antelope.
- 7 The voice of Jahve flameth forth quivering fire.
- 8 The voice of Jahve shaketh the wilderness.  
Jahve shaketh the wilderness of Kadesh.
- 9 The voice of Jahve maketh the hinds to travail,  
He strippeth the forest —  
And in His temple everything saith: "Glory!"
- 10 Jahve hath sat at the Flood,  
And Jahve sitteth a King for ever.
- 11 Jahve will give power to His people,  
Jahve will bless His people with peace.

The occasion of this Psalm is a thunderstorm; it is not, however, limited to the outward natural phenomena, but therein is perceived the self-attestation of the God of the redemptive history. Just as in the second part of Ps. xix. the God of the revelation of salvation is called יהוה seven times in distinction from the God revealed in nature, so in this Psalm of thunders, יהוה is repeated seven times, so that it may be called the Psalm of the ἐπὶ βρονταί (Apoc. x. 3 sq.). During the time of the second Temple, as the addition to the inscription by the LXX. ἐξοδίου (ἐξόδου) σκηνης (= σκηνοπηγίας) seems to imply \*, it was sung on the *Shemini Azereth*, the last day (ἐξόδου, Lev. xxiii. 36) of the feast of tabernacles. Between two tetrastichs, in each of which the name

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\* The יהוה of the Temple liturgy of the *Shemini Azereth* is not stated in the Talmud (*vid. Tosefoth to B. Succa 47a*, where, according to *Sofrim* xix. § 2 and a statement of the Jerusalem Talmud, Ps. vi., or xii, is guessed at). We only know, that Ps. xxix. belongs to the Psalm-*portions* for the intervening days of the feast of tabernacles, which are



יהוה occurs four times, lie three pentastichs, which, in their sevenfold קל ה', represent the peals of thunder which follow in rapid succession as the storm increases in its fury.

Vers. 1—2. The opening strophe calls upon the celestial spirits to praise Jahve; for a revelation of divine glory is in preparation, which, in its first movements, they are accounted worthy to behold, for the roots of everything that takes place in this world are in the invisible world. It is not the mighty of the earth, who are called in lxxxii. 6 בְּנֵי עֲלִיִן, but the angels, who are elsewhere called בְּנֵי אֱלֹהִים (e.g. Job ii. 1), that are here, as in lxxxix. 7, called בְּנֵי אֱלִים. Since אֱלִים never means God, like אֱלֹהִים (so that it could be rendered sons of the deity), but gods, Exod. xv. 11, Dan. ix. 36, the expression בְּנֵי אֱלִים must be translated as a double plural from בְּנֵי-אֵל, after the analogy of בְּרַחֲמֵי קְדָשׁ, Isa. xlii. 22, from בֵּית קֳדָשׁ (Ges. § 108, 3), "sons of God", not "sons of gods." They, the God-begotten, i.e. created in the image of God, who form with God their Father as it were one family (vid. Genesis S. 121), are here called upon to give unto God glory and might (the primary passage is Deut. xxxii. 3), i.e. to render back to Him cheerfully and joyously in a laudatory recognition, as it were by an echo, His glory and might, which are revealed and to be revealed in the created world, and to give unto Him the glory of His name, i.e. to praise His glorious name (lxxii. 19) according its deserts. הָרְבִי in all three instances has the accent on the *ultima* according to rule (cf., on the other hand, Job vi. 22). הַרְרָה קִישׁ is holy vestments, splendid festal attire, 2 Chron.

comprehended in the *vox memorialis* הַיּוֹם בְּהֵי (Succa 55a, cf. Rashi on Joma 3a), viz. Ps. xxix. (ה); 1. 16 (ו); xciv. 16 (ז); xciv. 8 (ח); lxxxi. 7 (ט); lxxxii. 5b (י). Besides this the treatise *Sofrim* xviii. § 3 mentions Ps. xxix. as the Psalm for the festival of Pentecost and the tradition of the synagogue which prevails even at the present day recognises it only as a festival Psalm of the first day of Shabuoth [Pentecost]; the Psalm for Shemini Azereth is the 65th. The only confirmation of the statement of the LXX. is to be found in the Sohar; for there (section ז) Ps. xxix. is referred to the pouring forth of the water on the seventh day of the feast of tabernacles (*Hosianna rabba*), since it is said, that by means of the seven קִילוֹת (corresponding to the seven compassings of the altar) seven of the *Sephiroth* open the flood-gates of heaven.

xx. 21, cf. Ps. cx. 3.\* A revelation of the power of God is near at hand. The heavenly spirits are to prepare themselves for it with all the outward display of which they are capable. If ver. 2 were a summons to the church on earth, or, as in xcvi. 9, to the dwellers upon the earth, then there ought to be some expression to indicate the change in the parties addressed; it is, therefore, in ver. 2 as in ver. 1, directed to the priests of the heavenly הִיכָל. In the Apocalypse, also, the songs of praise and trumpeting of the angels precede the judgments of God.

Vers. 3—9. Now follows the description of the revelation of God's power, which is the ground of the summons, and is to be the subject-matter of their praise. The All-glorious One makes Himself heard in the language (Apoc. x. 3 sq.) of the thunder, and reveals Himself in the storm. There are fifteen lines, which naturally arrange themselves into three five-line strophes. The chief matter with the poet, however, is the sevenfold קָל ה'. Although קָל is sometimes used almost as an ejaculatory "Hark!" (Gen. iv. 10, Isa. lii. 8), this must not, with Ewald (§ 286, f), be applied to the קָל ה' of the Psalm before us, the theme of which is the voice of God, who announces Himself from heaven, — a voice which moves the world. The dull sounding קָל serves not merely to denote the thunder of the storm, but even the thunder of the earthquake, the roar of the tempest, and in general, every low, dull, rumbling sound, by which God makes Himself audible to the world, and more especially from the wrathful side of His doxa. The waters in ver. 3 are not the lower waters. Then the question arises what are they? Were the waters of the Mediterranean intended, they would be more definitely denoted in such a vivid description. It is, however, far more appropriate to the commencement of this description to understand them to mean the mass of water gathered together in the thick, black storm-clouds (*vid.* xviii. 12, Jer. x. 13). The rumb-

\* The reading proposed in *B. Berachoth* 30b בְּחִרְרָה (with holy trembling) has never been a various reading; nor has בְּחִצְרָה, after which the LXX. renders it ἐν αὐλῇ ἀγία αὐτοῦ.

ling\* of Jahve is, as the poet himself explains in ver. 3*b*, the thunder produced on high by the אֵל הַכְּבוֹד (cf. מֶלֶךְ הַכְּבוֹד, xxiv. 7 sqq.), which rolls over the sea of waters floating above the earth in the sky. Ver. 4*a* and 4*b*, just like ver. 3*a* and 3*b*, are independent substantival clauses. The rumbling of Jahve is, issues forth, or passes by; כּ with the abstract article as in lxxvii. 14, Prov. xxiv. 5 (cf. Prov. viii. 8, Luke iv. 32, ἐν ἰσχυρί Apoc. xviii. 2), is the כּ of the distinctive attribute. In ver. 3 the first peals of thunder are heard; in ver. 4 the storm is coming nearer, and the peals become stronger, and now it bursts forth with its full violence: ver. 5*a* describes this in a general form, and ver. 5*b* expresses by the *fut. consec.*, as it were inferentially, that which is at present taking place: amidst the rolling of the thunder the descending lightning flashes rive the cedars of Lebanon (as is well-known, the lightning takes the outermost points). The suffix in ver. 6*a* does not refer proleptically to the mountains mentioned afterwards, but naturally to the cedars (Hengst., Hupf., Hitz.), which bend down before the storm and quickly rise up again. The skipping of Lebanon and Sirion, however, is not to be referred to the fact, that their wooded summits bend down and rise again, but, according to cxiv. 4, to their being shaken by the crash of the thunder, — a feature in the picture which certainly does not rest upon what is actually true in nature, but figuratively describes the apparent quaking of the earth during a heavy thunderstorm. שְׂרִיין, according to Deut. iii. 9, is the Sidonian name of Hermon, and therefore side by side with Lebanon it represents Anti-Lebanon. The word, according to the Masora, has שׁ *sini-strum*, and consequently is שְׂרִיין, wherefore Hitzig correctly derives it from سُرَّاءُ, *fut. i.*, to gleam, sparkle, cf. the passage from an Arab poet at cxxxiii. 3. The lightning makes these mountains bound (Luther, *lecken*, *i.e.* according to his

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\* The simple rendering of קול by "voice" has been retained in the text of the Psalm. as in the Authorised Version. The word, however, which Dr. Delitzsch uses is *Gedrohn*, the best English equivalent of which is a "rumbling." — TR.

explanation: to spring, skip) like young antelopes. **אֲנָתִי\***, like βούβαλος, βούβαλις, is a generic name of the antelope, and of the buffalo that roams in herds through the forests beyond the Jordan even at the present day; for there are antelopes that resemble the buffalo and also (except in the formation of the head and the cloven hoofs) those that resemble the horse. The LXX. renders: ὡς υἱὸς μονοκεράτων. Does this mean the unicorn [Germ. one-horn] depicted on Persian and African monuments? Is this unicorn distinct from the one horned antelope? Neither an unicorn nor an one horned antelope have been seen to the present day by any traveller. Both animals, and consequently also their relation to one another, are up to the present time still undefinable from a scientific point of view.\*\*

Each peal of thunder is immediately followed by a flash of lightning; Jahve's thunder cleaveth flames of fire, *i. e.* forms (as it were λατομεῖ) the fire-matter of the storm-clouds into cloven flames of fire, into lightnings that pass swiftly along; in connection with which it must be remembered that קול ה' denotes not merely the thunder as a phenomenon, but at the same time it denotes the omnipotence of God expressing itself therein. The brevity and threefold division of ver. 7 depicts the incessant, zigzag, quivering movement

\* On **אֲנָתִי**, *vid.* Seetzen's *Reisen* iii. 339 and also iv. 496.

\*\* By **אֲנָתִי** Ludolf in opposition to Bochart understands the rhinoceros; but this animal, belonging to the swine tribe, is certainly not meant, or even merely associated with it. Moreover, the rhinoceros [Germ. nose-horn] is called in Egypt *charnin* (from **قَرْن** = **قرن**), but the unicorn, *charnit*. "In the year 1862 the French archæologist, M. Waddington, was with me in Damascus when an antiquary brought me an ancient vessel on which a number of animals were engraved, their names being written on their bellies. Among the well known animals there was also an unicorn, exactly like a zebra or a horse, but with a long horn standing out upon its forehead; on its body was the word **خَرْنَيْت**. M. Waddington wished to have the vessel and I gave it up to him; and he took it with him to Paris. We talked a good deal about this unicorn, and felt obliged to come to the conclusion that the form of the fabulous animal might have become known to the Arabs at the time of the crusades, when the English coat of arms came to Syria." — Wetzstein.

of the lightning (*tela trisulca, ignes trisulci*, in Ovid). From the northern mountains the storm sweeps on towards the south of Palestine into the Arabian desert, viz. as we are told in ver. 8*b* (cf. ver. 5, according to the schema of "parallelism by reservation"), the wilderness region of *Kadesh* (*Kadesh Barnea*), which, however we may define its position, must certainly have lain near the steep western slope of the mountains of Edom toward the Arabah. Jahve's thunder, viz. the thunderstorm, puts this desert in a state of whirl, inasmuch as it drives the sand (חול) before it in whirlwinds; and among the mountains it, viz. the strong lightning and thundering, makes the hinds to writhe, inasmuch as from fright they bring forth prematurely. Both the *Hiph.* יִחַיֵּל and the *Pil.* יִחַלְלֵל are used with a causative meaning (root חו, חוּ, to move in a circle, to encircle). The poet continues with וַיִּרְחַשֵּׁף, since he makes one effect of the storm to develop from another, merging as it were out of its chrysalis state. יַעֲרוּת is a poetical plural form; and תִּשְׁאֵף describes the effect of the storm which "shells" the woods, inasmuch as it beats down the branches of the trees, both the tops and the foliage. While Jahve thus reveals Himself from heaven upon the earth in all His irresistible power, בְּהִרְבֵּהוּ, in His heavenly palace (xi. 4, xviii. 7), כָּלוּ (note how בְּהִרְבֵּהוּ resolves this כָּלוּ out of itself), *i. e.* each of the beings therein, says: כִּבְיֹד. That which the poet, in vers. 1—2, has called upon them to do, now takes place. Jahve receives back His glory, which is immanent in the universe, in the thousand-voiced echo of adoration.

Vers. 10—11. Luther renders it: "The Lord sitteth to prepare a Flood", thus putting meaning into the unintelligible rendering of the Vulgate and LXX.; and in fact a meaning that accords with the language — for יִשַׁב לְ is most certainly intended to be understood after the analogy of יִשַׁב לְמִשְׁפַּח, cxxii. 5, cf. ix. 8 — just as much as with the context; for the poet has not thus far expressly referred to the torrents of rain, in which the storm empties itself. Engelhardt also (*Lutherische Zeitschrift*, 1861, 216 f.), Kurtz (*Bibel und Astronomie*, S. 568, Aufl. 4), Riehm (*Liter.-Blatt of the Allgem. Kirchen-Zeit.*, 1864, S. 110), and others understand by מַבּוּל the quasi-flood of the torrent of rain accompanying

the lightning and thunder. But the word is not לַמְבּוּל, but לַמַּבּוּל, and הַמַּבּוּל (Syr. *momûl*) occurs exclusively in Gen. vi.—xi. as the name of the great Flood. Every tempest, however, calls to mind this judgment and its merciful issue, for it comes before us in sacred history as the first appearance of rain with lightning and thunder, and of the bow in the clouds speaking its message of peace (*Genesis*, S. 276). The retrospective reference to this event is also still further confirmed by the aorist וַיֵּשֶׁב which follows the perfect יָשַׁב (Hofmann, *Schriftbeweis* i. 208). Jahve — says the poet — sat (upon His throne) at the Flood (to execute it), and sits (enthroned) in consequence thereof, or since that time, as this present revelation of Him in the tempest shews, as King for ever, inasmuch as He rules down here upon earth from His throne in the heavens (cxv. 16) in wrath and in mercy, judging and dispensing blessing. Here upon earth He has a people, whom from above He endows with a share of His own might and blesses with peace, while the tempests of His wrath burst over their foes. How expressive is בְּשֵׁלֹמֹם as the closing word of this particular Psalm! It spans the Psalm like a rain-bow. The opening of the Psalm shews us the heavens opened and the throne of God in the midst of the angelic songs of praise, and the close of the Psalm shews us, on earth, His people victorious and blessed with peace (בָּ as in Gen. xxiv. 1\*), in the midst of Jahve's voice of anger, which shakes all things. *Gloria in excelsis* is its beginning, and *pax in terris* its conclusion.

## PSALM XXX.

SONG OF THANKSGIVING AFTER RECOVERY FROM DANGEROUS SICKNESS.

- 2 I WILL extol Thee, Jahve, that Thou hast raised me up,  
And hast not made mine enemies to rejoice over me.  
3 Jahve, my God, I cried to Thee, then Thou didst heal me;

\* The Holy One, blessed be He — says the Mishna, *Uksin* iii. 12, with reference to this passage in the Psalms — has not found any other vessel (כֵּל) to hold the blessing specially allotted to Israel

- 4 Jahve, Thou hast brought up my soul from Hades,  
Thou hast revived me, that I should not go down to  
the grave.
- 5 Sing unto Jahve, ye saints of His,  
And give thanks to His holy name.
- 6 For His anger endureth but for a moment, His favour  
for a life long;  
At eventide weeping cometh in for the night —  
And in the morning cometh a shout of joy.
- 7 I, however, thought in my security:  
"I shall not totter for ever."
- 8 Jahve, by Thy favour hadst Thou made my mountain  
to stand strong;  
Thou hast hidden Thy face, — I became troubled.
- 9 To Thee, Jahve, did I cry,  
And to Jahve, made I supplication:
- 10 "What profit is there in my blood, in my going down to  
the grave?  
"Shall the dust praise Thee? shall it declare Thy truth?"
- 11 "Hear, Jahve, and be gracious unto me!  
"Jahve, be Thou my helper!"
- 12 Thou hast turned for me my mourning into dancing,  
Thou hast put off my sackcloth and didst gird me  
with joy;
- 13 To the end that my glory might sing of Thee, and not  
be silent —  
Jahve, my God, for ever will I praise Thee.

The summons to praise God which is addressed to the angels above in Ps. xxix., is directed in Ps. xxx. to the pious here below. There is nothing against the adoption of the לָרוּר. Hitzig again in this instance finds all kinds of indications of Jeremiah's hand; but the parallels in Jeremiah are echoes of the Psalms, and רָלִיתָנִי in ver. 2 does not need to be explained of a lowering into a tank or dungeon, it is a metaphorical expression for raising up out of the depths

of affliction. Even Hezekiah's song of thanksgiving in Isa. xxxviii. has grown out of the two closing strophes of this Psalm under the influence of an intimate acquaintance with the Book of Job. We are therefore warranted in supposing that it is David, who here, having in the midst of the stability of his power come to the verge of the grave, and now being roused from all carnal security, as one who has been rescued, praises the Lord, whom he has made his refuge, and calls upon all the pious to join with him in his song. The Psalm bears the inscription: *A Song-Psalm at the Dedication of the House, by David.* This has been referred to the dedication of the site of the future Temple, 2 Sam. xxiv., 1 Chron. xxi.; but although the place of the future Temple together with the altar then erected on it, can be called *בית ירוה* (1 Chron. xxii. 1), and might also at any rate be called absolutely *הבית* (as *הר הבית*, the Temple hill); yet we know that David did not himself suffer (2 Sam. xxiv. 17) from the pestilence, which followed as a punishment upon the numbering of the people which he instituted in his arrogant self-magnification. The Psalm, however, also does not contain anything that should point to a dedication of a sanctuary, whether Mount Moriah, or the tabernacle, 2 Sam. vi. 17. It might more naturally be referred to the re-consecration of the palace, that was defiled by Absalom, after David's return; but the Psalm mentions some imminent peril, the gracious averting of which does not consist in the turning away of bloodthirsty foes, but in recovery from some sickness that might have proved fatal. Thus then it must be the dedication of the citadel on Zion, the building of which was just completed. From 2 Sam. v. 12 we see that David regarded this building as a pledge of the stability and exaltation of his kingdom; and all that is needed in order to understand the Psalm is, with Aben-Ezra, Flaminus, Crusius, and Vaihinger, to infer from the Psalm itself, that David had been delayed by some severe illness from taking possession of the new building. The situation of Ps. xvi. is just like it. The regular official title *אֶשֶׁר עַל-הַבַּיִת* (majordomo) shews, that *הבית*, used thus absolutely, may denote the palace just as well as the Temple. The LXX. which renders it *τοῦ ἐγκατασκευοῦ τοῦ βασιλῆος* (*τοῦ*) *Δαυίδ*, understands the pal-



ace, not the Temple. In the Jewish ritual, Ps. xxx. is certainly, as is even stated in the Tractate *Sofrim* xviii. § 2, the Psalm for the feast of *Chanucca*, or Dedication, which refers to 1 Macc. iv. 52 sqq.

Vers. 2—4. The Psalm begins like a hymn. The *Piel* הָלַךְ (from הִלַּךְ, Arab.  $\text{حَل}$ , to hold anything long, loose and pendulous, whether upwards or downwards, conj. V. تَدَلَّى, to dangle) signifies to lift or draw up, like a bucket (הָלַי, Greek ἀναλίσκω, Latin *tollo, tolleno* in Festus). The poet himself says what that depth is into which he had sunk and out of which God had drawn him up without his enemies rejoicing over him (לִי as in xxv, 2), *i. e.* without allowing them the wished for joy at his destruction: he was brought down almost into Hades in consequence of some fatal sickness. הָרַה (never: to call into being out of nothing) always means to restore to life that which has apparently or really succumbed to death, or to preserve anything living in life. With this is easily and satisfactorily joined the *Keri* מִיָּרְדִי בֹר (without *Makkeph* in the correct text), *ita ut non descenderem*; the infinitive of יָרַד in this instance following the analogy of the strong verb is יָרַד, like יִשָּׁן, יִבֵּשׁ, and with suffix *jordi* (like *josdi*, Job xxxviii. 4) or *jār'di*, for here it is to be read thus, and not *jordi* (*vid.* on xvi. 1, lxxxvi. 2).\* The *Chethib* מִיָּוֹרְדִי might also be the infinitive, written with *Cholem plenum*, as an infinitive Gen. xxxii. 20, and an imperative Num. xxiii. 8, is each pointed with *Cholem* instead of *Kametz chatuph*; but it is probably intended to be read as a participle, מִיָּוֹרְדִי: Thou hast revived me from those who sink away into the grave (xxviii. 1), or out of the state of such (cf. xxii. 22b) — a perfectly admissible and pregnant construction.

Vers. 5—6 call upon all the pious to praise this God, who after a short season of anger is at once and henceforth gracious. Instead of שֵׁם of Jahve, we find the expression

\* The Masora does not place the word under אֱלֹהֵינוּ חַי וְחַיִּים יְהוָה (Introduction 28b), as one would expect to find it if it were to be read *mijordi*, and proceeds on the assumption that *mijār'di* is infinitive like עֲמַדְךָ (read *amādcha*) Obad. ver 11, not participle (Ewald, S. 533).

זָכַר in this instance, as in xcvi. 12 after Exod. iii. 15. Jahve, by revealing Himself, renders Himself capable of being both named and remembered, and that in the most illustrious manner. The history of redemption is, as it were, an unfolding of the Name of Jahve and at the same time a setting up of a monument, an establishment of a memorial, and in fact the erection of a זָכַר קָדָשׁ; because all God's self-attestations, whether in love or in wrath, flow from the sea of light of His holiness. When He manifests Himself to His own love prevails; and wrath is, in relation to them, only a vanishing moment: *a moment passes in His anger, a (whole) life in His favour, i. e. the former endures only for a moment, the latter the whole life of a man.* "Alles Ding währt seine Zeit, Gottes Lieb' in Ewigkeit." All things last their season, God's love to all eternity. The preposition בְּ does not here, as in the beautiful parallel Isa. liv. 7 sq., cf. lx. 10, denote the time and mode of that which takes place, but the state in which one spends the time. Ver. 6bc portrays the rapidity with which love takes back wrath (cf. Isa. xvii. 14): in the evening weeping takes up its abode with us for the night, but in the morning another guest, viz. רִנָּה, appears, like a rescuing angel, before whom בְּכִי disappears. The predicate יִלֵּן does not belong to ver. 6c as well (Hupfeld, Hitzig). The substantival clause: and in the morning joy—joy is present, depicts the unexpectedness and surprise of the help of Him who sends בְּכִי and רִנָּה.

Vers. 7—8. David now relates his experience in detail, beginning with the cause of the chastisement, which he has just undergone. In וָאֲנִי אֲמַרְתִּי (as in xxxi. 23, Psa. xlix. 4) he contrasts his former self-confidence, in which (like the רָשָׁע, x. 6) he thought himself to be immoveable, with the God-ward trust he has now gained in the school of affliction. Instead of confiding in the Giver, he trusted in the gift, as though it had been his own work. It is uncertain, — but it is all the same in the end, — whether שָׁלַח is the inflected infinitive שָׁלַח of the verb שָׁלַח (which we adopt in our translation), or the inflected noun שָׁלַח (שָׁלַח) = שָׁלַח, after the form שָׁחַ, a swimming, Ezek. xlvi. 5, = שָׁלַח, Jer. xxii. 21. The inevitable consequence of such carnal security, as it is more minutely described in Deut. viii. 11—18, is some

humbling divine chastisement. This intimate connection is expressed by the perfects in ver. 8, which represent God's pardon, God's withdrawal of favour, which is brought about by his self-exaltation, and the surprise of his being undeceived, as synchronous.  $\text{הָעֲמִיר עֵן}$ , to set up might is equivalent to: to give it as a lasting possession; cf. 2 Chron. xxxiii. 8, which passage is a varied, but not (as Riehm supposes) a corrupted, repetition of 2 Kings xxi. 8. It is, therefore, unnecessary, as Hitzig does, to take  $\text{ל}$  as accusative and  $\text{וַי}$  as adverbial: in Thy favour hadst Thou made my mountain to stand firm. The mountain is Zion, which is strong by natural position and by the additions of art (2 Sam. v. 9); and this, as being the castle-hill, is the emblem of the kingdom of David: Jahve had strongly established his kingdom for David, when on account of his trust in himself He made him to feel how all that he was he was only by Him, and without Him he was nothing whatever. The form of the inflexion  $\text{הַרְרִי}$ , instead of  $\text{הָרִי} = harri$ , is defended by Gen. xiv. 6 and Jer. xvii. 3 (where it is  $\text{הַרְרִי}$  as if from  $\text{הָרָר}$ ). The reading  $\text{להררי}$  (LXX., Syr.), *i. e.* to my kingly dignity is a happy substitution; whereas the reading of the Targum  $\text{להררי}$ , "placed (me) on firm mountains", at once refutes itself by the necessity for supplying "me."

Vers. 9—11. Nevertheless he who is thus chastened prayed fervently. The futures in ver. 9, standing as they do in the full flow of the narration, have the force of imperfects, of "the present in the past" as the Arabian grammarians call it. From the question "What profit is there (the usual expression for  $\tau\acute{\iota} \acute{\sigma}\phi\epsilon\lambda\omicron\varsigma$ , *quid lucri*) in my blood?", it is not to be inferred that David was in danger of death by the hand of a foe; for  $\text{וְהָרַפְּאֵנִי}$  in ver. 3 teaches us very different, "what profit would there be in my blood?" is therefore equivalent to (cf. Job xvi. 18) what advantage would there be in Thy slaying me before my time? On the contrary God would rob Himself of the praise, which the living one would render to Him, and would so gladly render. His request that his life may be prolonged was not, therefore, for the sake of worldly possessions and enjoyment, but for the glory of God. He feared death as being the end of the praise of God. For beyond the grave there will be no more psalms

sung, vi. 6. In the Old Testament, Hades was as yet unvanquished, Heaven was not yet opened. In Heaven are the בני אלים, but as yet no blessed בני אדם.

Vers. 12—13. In order to express the immediate sequence of the fulfilling of the prayer upon the prayer itself, the otherwise (*e.g.* xxxii. 5) usual ו of conjunction is omitted; on הִפְכֵתָנוּ cf. the echoes in Jer. xxxi. 13, Lam. v. 15. According to our interpretation of the relation of the Psalm to the events of the time, there is as little reason for thinking of 2 Sam. vi. 14 in connection with מְחוּל, as of 1 Chron. xxi. 16 in connection with שָׁקֵי. In place of the garment of penitence and mourning (cf. מְחִינָה שָׁק, Isa. iii. 24) slung round the body (perhaps fastened only with a cord) came a girding up (אָזַר, *synon.* חָגַר, lxx. 13, whence אָזַר, חֲגִירָה) with joy. The designed result of such a speedy and radical change in his affliction, after it had had the salutary effect of humbling him, was the praise of Jahve: in order that my glory (כְּבוֹד for כְּבוֹדִי = נִפְאֵשׁ, as in vii. 6, xvi. 9, cviii. 2) may sing Thy praises without ceasing (יָרִים *fut. Kal*). And the praise of Jahve for ever is moreover his resolve, just as he vows, and at the same time carries it out, in this Psalm.

## PSALM XXXI.

SURRENDER OF ONE SORELY PERSECUTED INTO THE HAND OF GOD.

- 2 IN Thee, Jahve, have I hidden —  
 Let me not be ashamed for ever;  
 In Thy righteousness set me free.
- 3 Bow down Thine ear to me, deliver me speedily;  
 Be Thou to me a rock of refuge,  
 A house of fortresses, to save me.
- 4 For my rock and my fortress art Thou,  
 And for Thy Name's sake wilt Thou lead me and guide me.
- 5 Thou wilt pull me out of the net they have laid privily  
 for me,  
 For Thou art my defence.
- 6 Into Thy hand do I commend my spirit,  
 Thou redeemest me, Jahve, God of truth!

- 7 Hateful to me are the worshippers of vain idols,  
Whereas I cleave to Jahve.
- 8 I will exult and rejoice in Thy mercy,  
That Thou hast regarded my poverty,  
That Thou hast taken knowledge of the distresses of  
my soul.
- 9 And hast not shut me up in the hand of the enemy,  
Thou hast set my feet in a broad place.
- 10 Be gracious unto me, Jahve, for I am straitened:  
Consumed with grief is mine eye, and my soul, and  
my body.
- 11 For spent is my life with sorrow,  
And my years with sighing;  
My strength has failed by reason of mine iniquity,  
And my bones are consumed.
- 12 Because of all mine adversaries I am become a reproach,  
And a burden to my neighbours, and a terror to my  
friends;  
Those who see me in the streets flee from me.
- 13 I am forgotten as a dead man out of mind;  
I am become like a broken vessel.
- 14 For I hear the slander of many,  
Fear on every side;  
While they take counsel together against me—  
They devise to take away my life.
- 15 But I — in Thee do I trust, Jahve,  
I say: Thou art my God.
- 16 In Thy hand are my times,  
Deliver me out of the hand of mine enemies, and from  
my persecutors!
- 17 Make Thy face to shine upon Thy servant,  
Save me in Thy mercy.
- 18 Jahve, I shall not be ashamed, for on Thee do I call;  
The wicked shall be ashamed, they shall be silent in  
Hades.
- 19 Lying lips shall be put to silence,  
Which speak insolently of the righteous,  
With pride and contempt.

- 20 How great is Thy goodness, which Thou hast reserved  
for them that fear Thee,  
Which Thou dost effect for them that hide in Thee in  
the presence of the children of men.
- 21 Thou protectest them in the hiding-place of Thy presence  
from the factions of man;  
Thou keepest them in a pavilion from the strife of  
tongues.
- 22 Blessed be Jahve,  
That He hath shewed me marvellous lovingkindness in  
a strong city,
- 23 Whilst I said in my feeble faith:  
"I am cut off from the vision of Thine eyes."—  
Nevertheless Thou heardest the cry of my supplication  
when I cried to Thee.
- 24 O love Jahve, all ye His saints;  
The faithful doth Jahve preserve,  
And plentifully rewardeth the proud doer.
- 25 Be strong and let your heart take courage,  
All ye that wait on Jahve!

In Ps. xxxi. the poet also, in וַאֲנִי אֶמְרָתִי (ver. 23), looks back upon a previous state of mind, viz. that of conflict, just as in xxx. 7 upon that of security. And here, also, he makes all the רוֹצְחֵי דָם partakers with him of the healthful fruit of his deliverance (cf. xxxi. 24 with xxx. 5). But in other respects the situation of the two Psalms is very different. They are both Davidic. Hitzig, however, regards them both as composed by Jeremiah. With reference to Ps. xxxi., which Ewald also ascribes to "Jéremjás", this view is well worthy of notice. Not only do we find ver. 14*a* recurring in Jeremiah, ch. xx. 10, but the whole Psalm, in its language (cf., *e. g.*, ver. 10 with Lam. i. 20; ver. 11 with Jer. xx. 18; ver. 18 with Jer. xvii. 18; ver. 23 with Lam. iii. 54) and its plaintive tenderness, reminds one of Jeremiah. But this relationship does not decide the question. The passage Jer. xx. 10, like many other passages of this prophet, whose language is so strongly imbued with that of the Psalter, may be just as much a reminiscence as Jon. ii. 5, 9; and as regards its plaintive tenderness there are no two

characters more closely allied naturally and in spirit than David and Jeremiah; both are servants of Jahve, whose noble, tender spirits were capable of strong feeling, who cherished earnest longings, and abounded in tribulations. We abide, though not without some degree of hesitation, by the testimony of the inscription; and regard the Psalm as a song springing from the outward and inward conflict (LXX. ἀκταόσεως, probably by a combination of ver. 23, ἐν ἀκταόσεω, בְּחַפְזִי, with Sam. xxiii. 26) of the time of Saul. While ver. 12c is not suited to the mouth of the captive Jeremiah (Hitzig), the Psalm has much that is common not only to Ps. lxix. (more especially lxix. 9, 33), a Psalm that sounds much like Jeremiah's, but also to others, which we regard as Davidic; viz. the figures corresponding to the life of warfare which David then lived among the rocks and caves of the wilderness; the cheering call, xxxi. 25, cf. xxii. 27, xxvii. 14; the rare use of the *Hiph.* הִפְלִי אֱלֹהִים xxxi. 22, xvii. 7; the desire to be hidden by God, xxxi. 21, cf. xvii. 8, lxiv. 3; etc. In common with Ps. xxii. this may be noted, that the crucified Christ takes His last word from this Psalm, just as He takes His last utterance but three from that Psalm. But in xxxi. 10—14, the prefiguration of the Passion is confined within the limits of the type and does not undergo the same prophetic enhancement as it does in that unique Ps. xxii., to which only Ps. lxix. is in any degree comparable. The opening, vers. 2—4, is repeated in the centonic Ps. lxxi., the work of a later anonymous poet, just as ver. 23 is in part repeated in cxvi. 11. The arrangement of the strophes is not very clear.

Vers 2—9. The poet begins with the prayer for deliverance, based upon the trust which Jahve, to whom he surrenders himself, cannot possibly disappoint; and rejoices beforehand in the protection which he assumes will, without any doubt, be granted. Out of his confident security in God (הַיְסוּדִי) springs the prayer: may it never come to this with me, that I am put to confusion by the disappointment of my hope. This prayer in the form of intense desire is followed by prayers in the direct form of supplication. The supplicatory פְּלִטָה is based upon God's righteousness, which cannot

refrain from repaying conduct consistent with the order of redemption, though after prolonged trial, with the longed for tokens of deliverance. In the second paragraph, the prayer is moulded in accordance with the circumstances of him who is chased by Saul hither and thither among the mountains and in the desert, homeless and defenceless. In the expression צור מְעוֹן, מְעוֹן is *genit. appositionis*: a rock of defence (מְעוֹן from עוֹן, as in xxvii. 1), or rather: of refuge (מְעוֹן = מְעָן, from עוֹן, עוֹן = עָן, as in xxxvii. 39, lii. 9, and probably also in Isa. xxx. 2 and elsewhere);\* a rock-castle, *i. e.* a castle upon a rock, would be called מְעוֹן צוֹר, reversing the order of the words. צוֹר מְעוֹן in lxxi. 3, a rock of habitation, *i. e.* of safe sojourn, fully warrants this interpretation. מְצוּדָה, prop. *specula*, signifies a mountain height or the summit of a mountain; a house on the mountain height is one that is situated on some high mountain

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\* It can hardly be doubted, that, in opposition to the pointing as we have it, which only recognises one מְעוֹן (מְעָן) from עוֹן, to be strong, there are two different substantives having this principal form, viz. מְעוֹן a fortress, secure place, bulwark, which according to its derivation is inflected מְעוֹנִי, etc., and מְעוֹן equivalent to the Arabic *ma'adh*, a hiding-place, defence, refuge, which ought to have been declined מְעוֹנִי or מְעוֹנִי like the synonymous מְנוֹסִי (Olshausen § 201, 202). Moreover עוֹן, עָן, like הִסְתָּה, of which it is the parallel word in Isa. xxx. 2, means to hide one's self anywhere (*Piel* and *Hiph.*, Hebrew הִסְתָּה, according to the *Kamus*, *Zamachshari* and *Neshwân*: to hide any one, *e. g.* Koran iii. 31); hence عَائِدٌ, a plant that grows among bushes (*bên esh-shók* according to the *Kamus*) or in the crevices of the rocks (*fi-l-hazn* according to *Neshwân*) and is thus inaccessible to the herds; عَوْنٌ, gazelles that are invisible, *i. e.* keep hidden, for seven days after giving birth, also used of pieces of flesh of which part is hidden among the bones; عَوْدَةٌ, an amulet with which a man covers himself (*protegit*), and so forth. — Wetzstein

Consequently מְעוֹן (formed like מְעָן, according to *Neshwân* equivalent to مَعْوَن) is prop. a place in which to hide one's self, synonymous with מְנוֹסָה, מְנוֹס, מְלִجָּה, מְלָגָה, and the like. True, the two substantives from עוֹן and עוֹן meet in their meanings like *praesidium* and *asylum*, and according to passages like Jer. xvi. 19 appear to be blended in the genius of the language, but they are radically distinct.



top and affords a safe asylum (*vid.* on xviii. 3). The thought "shew me Thy salvation, for Thou art my Saviour", underlies the connection expressed by כִּי in vers. 4 and 5b. Köster considers it to be illogical, but it is the logic of every believing prayer. The poet prays that God would become to him, *actu reflexo*, that which to the *actus directus* of his faith He is even now. The futures in vers. 4, 5 express hopes which necessarily arise out of that which Jahve is to the poet. The interchangeable notions הַיְהוָה and הַיְהוָה, with which we are familiar from Ps. xxiii., stand side by side, in order to give urgency to the utterance of the longing for God's gentle and safe guidance. Instead of translating it "out of the net, which etc.," according to the accents (cf. x. 2, xii. 8) it should be rendered "out of the net there", so that לִי מִמְּנֵהוּ is a relative clause without the relative.

Into the hand of this God, who is and will be all this to him, he commends his spirit; he gives it over into His hand as a trust or deposit (פְּקָדוֹן); for whatsoever is deposited there is safely kept, and freed from all danger and all distress. The word used is not נֶפֶשׁ, which Theodotion substitutes when he renders it τὴν ἑαυτοῦ ψυχὴν τῇ σῆ παρατίθῃμι προμνησεία, but רִוּחַ; and this is used designedly. The language of the prayer lays hold of life at its root, as springing directly from God and as also living in the believer from God and in God; and this life it places under His protection, who is the true life of all spirit-life (Isa. xxxviii. 16) and of all life. It is the language of prayer with which the dying Christ breathed forth His life, Luke xxiii. 46. The period of David's persecution by Saul is the most prolific in types of the Passion; and this language of prayer, which proceeded from the furnace of affliction through which David at that time passed, denotes, in the mouth of Christ, a crisis in the history of redemption in which the Old Testament receives its fulfilment. Like David, He commends His spirit to God; but not, that He may not die, but that dying He may not die, *i. e.* that He may receive back again His spirit-corporeal life, which is hidden in the hand of God, in imperishable power and glory. That which is so ardently desired and hoped for is regarded by him, who thus in faith commends himself to God, as having already taken place,

“Thou hast redeemed me, Jahve, God of truth.” The perfect פָּרִיתָהּ is not used here, as in iv. 2, of that which is past, but of that which is already as good as past; it is not precativè (Ew. § 223, *b*), but, like the perfects in vers. 8, 9, an expression of believing anticipation of redemption. It is the *præt. confidentiæ* which is closely related to the *præt. prophet.*; for the spirit of faith, like the spirit of the prophets, speaks of the future with historic certainty. In the notion of אֱלֹהֵי אֱמֶת it is impossible to exclude the reference to false gods which is contained in אֱלֹהֵי אֱמֶת, 2 Chron. xv. 3, since, in ver. 7, “vain illusions” are used as an antithesis. הַבְּלִיָּם, ever since Deut. xxxii. 21, has become a favourite name for idols, and more particularly in Jeremiah (*e. g.* ch. viii. 19). On the other hand, according to the context, it may also not differ very greatly from אֱלֹהֵי אֱמֶת, Deut. xxxii. 4; since the idea of God as a depositary or trustee still influences the thought, and אֱמֶת and אֱמוּנָה are used interchangeably in other passages as personal attributes. We may say that אֱמֶת is being that lasts and verifies itself, and אֱמוּנָה is sentiment that lasts and verifies itself. Therefore אֱלֹהֵי אֱמֶת is the God, who as the true God, maintains the truth of His revelation, and more especially of His promises, by a living authority or rule.

In ver. 7, David appeals to his entire and simple surrender to this true and faithful God: hateful to him are those, who worship vain images, whilst he, on the other hand, cleaves to Jahve. It is the false gods, which are called הַבְּלִיָּים, as beings without being, which are of no service to their worshippers and only disappoint their expectations. Probably (as in v. 6) it is to be read שָׁמָּה with the LXX., Vulgate, Syriac, and Arabic versions (Hitzig, Ewald, Olshausen, and others). In the text before us, which gives us no corrective *Keri* as in 2 Sam. xiv. 21, Ruth iv. 5, אֲנִי is not an antithesis to the preceding clause, but to the member of that clause which immediately precedes it. In Jonah's psalm, ch. ii. 9, this is expressed by הַבְּלִיָּים שָׁמָּה; in the present instance the *Kal* is used in the signification *observare, colere*, as in Hos. iv. 10, and even in Prov. xxvii. 18. In the waiting of service is included, according to lix. 10, the waiting of trust. The word בְּטַח which denotes the

*Aducia fidei* is usually construed with  $\text{ב}$  of adhering to, or  $\text{ל}$  of resting upon; but here it is combined with  $\text{ל}$  of hanging on. The cohortatives in ver. 8 express intentions. Olshausen and Hitzig translate them as optatives: may I be able to rejoice; but this, as a continuation of ver. 7, seems less appropriate. Certain that he will be heard, he determines to manifest thankful joy for Jahve's mercy, that ( $\text{רָצָה}$  as in Gen. xxxiv. 27) He has regarded ( $\text{ἐπέβλεψε}$ , Luke i. 48) his affliction, that He has known and exerted Himself about his soul's distresses. The construction  $\text{ב}$   $\text{יָרַע}$ , in the presence of Gen. xix. 33, 35, Job xii. 9, xxxv. 15, cannot be doubted (Hupfeld); it is more significant than the expression "to know of anything";  $\text{ב}$  is like  $\text{ἐπί}$  in  $\text{ἐπιγινώσκειν}$  used of the perception or comprehensive knowledge, which grasps an object and takes possession of it, or makes itself master of it.  $\text{רָחַסְנִיר}$ , ver. 9,  $\text{συγκλείειν}$ , as in 1 Sam. xxiii. 11 (in the mouth of David) is so to abandon, that the hand of another closes upon that which is abandoned to it, *i. e.* has it completely in its power.  $\text{מִתְרַחֵב}$ , as in xviii. 20, cf. xxvi. 12. The language is David's, in which the language of the Tóra, and more especially of Deuteronomy (xxxii. 30, xxiii. 16), is re-echoed.

Vers. 10—14. After the pæan before victory, which he has sung in the fulness of his faith, in this second part of the Psalm (with groups, or strophes, of diminishing compass: 6. 5. 4) there again breaks forth the petition, based upon the greatness of the suffering which the psalmist, after having strengthened himself in his trust in God, now all the more vividly sets before Him.  $\text{צָר־לִי}$ , *angustum est mihi*, as in lxix. 18, cf. xviii. 7. Ver. 10*b* is word for word like vi. 8, except that in this passage to  $\text{עֵינַי}$ , the eye which mirrors the state of suffering in which the sensuous perception and objective receptivity of the man are concentrated, are added  $\text{נַפְשִׁי}$ , the soul forming the *nexus* of the spirit and the body, and  $\text{בְּטֵן}$ , the inward parts of the body reflecting the energies and feelings of the spirit and the soul.  $\text{חַיִּים}$ , with which is combined the idea of the organic intermingling of the powers of soul and body, has the predicate in the plural, as in lxxxviii. 4. The fact that the poet makes mention of his iniquity as that by which his physical strength has be-

come tottering (לָשַׁל as in Neh. iv. 4), is nothing surprising even in a Psalm that belongs to the time of his persecution by Saul; for the longer this persecution continued, the more deeply must David have felt that he needed this furnace of affliction.

The text of ver. 12*ab* upon which the LXX. rendering is based, was just the same as ours: *παρὰ πάντας τοὺς ἐχθρούς μου ἐγενήθην ὄνειδος, καὶ τοῖς γείτοσί μου σφόδρα καὶ φόβος τοῖς γνωστοῖς μου.* But this *σφόδρα* (Jerome *nimis*) would certainly only be tolerable, if it could be rendered, "I am become a reproach even to my neighbours exceedingly" — in favour of this position of מֵאֵר we might compare Judges xii. 2, — and this rendering is not really an impossible one; for not only has י frequently the sense of "even" as in 2 Sam. i. 23, but (independently of passages, in which it may even be explained as "and that", an expression which takes up what has been omitted, as in Amos iv. 10) it sometimes has this meaning direct (like *καί*, *et = etiam*), Isa. xxxii. 7, Hos. viii. 6 (according to the accents), 2 Chron. xxvii. 5, Eccl. v. 5 (cf. Ew. § 352, *b*). Inasmuch, however, as this usage, in Hebrew, was not definitely developed, but was only as it were just developing, it may be asked whether it is not possible to find a suitable explanation without having recourse to this rendering of the י as equivalent to ׀, a rendering which is always hazardous. Olshausen places וּלְשִׁבְנִי after לְמִי־עֵי, a change which certainly gets rid of all difficulty. Hitzig alters מֵאֵר into מִנֹּר, frightened, scared. But one naturally looks for a parallel substantive to מִרְפָּה, somewhat like "terror" (Syriac) or "burden". Still מִנֹּר (dread) and מְשָׂאָה (a burden) do not look as though מֵאֵר could be a corruption of either of those words. Is it not perhaps possible for מֵאֵר itself to be equivalent in meaning to מְשָׂאָה? Since in the signification *σφόδρα* it is so unsuited to this passage, the expression would not be ambiguous, if it were here used in a special sense.

J. D. Michaelis has even compared the Arabic *أَوْدَانٌ* (أَوْدَانٌ) in the sense of *onus*. We can, without the hesitation felt by Maurer and Hupfeld, suppose that מֵאֵר has indeed this meaning in this passage, and without any necessity for its being pointed מֵאֵר; for even the adverb מֵאֵר is originally a sub-

stantive derived from אָדָּם, אָד (after the form קָצָר from צָר) *gravitas, firmitas*, which is then used in the sense of *gravier*, *firmiter* (cf. the French *ferme*). אָדָּם, אָד, however, has the radical signification to be compressed, compact, firm, and solid, from which proceed the significations, which are divided between *ada, jaidu*, and *ada, jaudu*, to be strong, powerful, and to press upon, to burden, both of which meanings אָד unites within itself (cf. on xx. 9).

The number of opponents that David had, at length made him a reproach even in the eyes of the better disposed of his people, as being a revoler and usurper. Those among whom he found friendly shelter began to feel themselves burdened by his presence because they were thereby imperilled; and we see from the sad fate of Abimelech and the other priests of Nob what cause, humanly speaking, they, who were not merely slightly, but even intimately acquainted with him (מְקַדְעִים as in lv. 14, lxxxviii. 9, 19), had for avoiding all intercourse with him. Thus, then, he is like one dead, whom as soon as he is borne out of his home to the grave, men are wont, in general, to put out of mind also (נִשְׁכַּח מִלֵּב, *oblivione extingui ex corde*; cf. מִסֵּפֶה, Deut. xxxi. 21). All intimate connection with him is as it were sundered, he is become כְּכֵלִי אֲבֵד, — a phrase, which, as we consider the confirmation which follows in ver. 14, has the sense of *vas periens* (not *vas perditum*), a vessel that is in the act of אֲבֵד, *i. e.* one that is set aside or thrown away, being abandoned to utter destruction and no more cared for (cf. Hos. viii. 8, together with Jer. xlvi. 38, and Jer. xxii. 28). With כִּי he gives the ground for his comparison of himself to a household vessel that has become worthless. The insinuations and slanders of many brand him as a transgressor, dread surrounds him on every side (this is word for word the same as in Jer. xx. 10, where the prophet, with whom in other passages also מִגֹּר מִסָּבִיב is a frequent and standing formula, under similar circumstances uses the language of the psalmist); when they come together to take counsel concerning him (according to the accents the second half of the verse begins with בְּהִיָּסְרֵם), they think only how they may get rid of him. If the construction of ב with its infinitive were intended to be

continued in ver. 14*d*, it would have been *וְיִזְמְמוּ לְקַחַח נַפְשִׁי* or *לְקַחַח נַפְשִׁי יִזְמוּ*.

Vers. 15—19. But, although a curse of the world and an offscouring of all people, he is confident in God, his Deliverer and Avenger. By *וְיִצְאֵי* prominence is given to the subject by way of contrast, as in ver. 7. It appears as though Jahve had given him up in His anger; but he confides in Him, and in spite of this appearance, he even confides in Him with the prayer of appropriating faith. *עֲתוּוֹת* or *עֲתוּיִם* (1 Chron. xxix. 30) are the appointed events and circumstances, the vicissitudes of human life; like the Arabic *'idât* (like *עָר* from *וָעָר*), the appointed rewards and punishments. The times, with whatsoever they bring with them, are in the Lord's hand, every lot is of His appointment or sending. The Vulgate follows the LXX., *in manibus tuis sortes meæ*. The petitions of vers. 16*b*, 17, spring from this consciousness that the almighty and faithful hand of God has moulded his life. There are three petitions; the middle one is an echo of the Aaronitish blessing in Num. vi. 25. *כִּי קָרְאֵתִיךָ*, which gives the ground of his hope that he shall not be put to shame (cf. ver. 2), is to be understood like *אֲמַרְתִּי* in ver. 15, according to Ges. § 126, 3. The expression of the ground for *אֶל-אֲבוֹשָׁה*, favours the explanation of it not so much as the language of petition (let me not be ashamed) as of hope. The futures which follow might be none the less regarded as optatives, but the order of the words does not require this. And we prefer to take them as expressing hope, so that the three petitions in vers. 16, 17, correspond to the three hopes in vers. 18, 19. He will not be ashamed, but the wicked shall be ashamed and silenced for ever. The form *יִדְמוּ*, from *דָּמַם*, is, as in Jer. viii. 14, the plural of the *fut. Kal* *יִדַם*, with the doubling of the first radical, which is customary in Aramaic (other examples of which we have in *יִקְדַם*, *יִשְׁלַם*, *יִחַם*), not of the *fut. Niph.* *יִדַם*, the plural of which would be *יִדְמוּ*, as in 1 Sam. ii. 9; *conticescere in orcum* is equivalent to: to be silent, *i. e.* being made powerless to fall a prey to hades. It is only in accordance with the connection, that in this instance *נִגְזַלְתֶּם*, ver. 19, just like *דָּמַם*, denotes that which is forcibly laid upon them by the judicial intervention of God: all lying lips shall be dumb, *i. e.* made dumb.

עֲתִיק prop. that which is unrestrained, free, insolent (cf. Arabic 'atik, 'atik, unrestrained, free\*) is the accusative of the object, as in xciv. 4, and as it is the nominative of the subject in 1 Sam. ii. 3.

Vers. 20—25. In this part well-grounded hope expands to triumphant certainty; and this breaks forth into grateful praise of the goodness of God to His own, and an exhortation to all to wait with steadfast faith on Jahve. The thought: how gracious hath Jahve been to me, takes a more universal form in ver. 20. It is an exclamation (בָּרָה, as in xxxvi. 8) of adoring admiration. מִיֵּב יְהוָה is the sum of the good which God has treasured up for the constant and ever increasing use and enjoyment of His saints. צָפֵן is used in the same sense as in xvii. 14; cf. τὸ ἀμύνα τὸ ἀεχρυσμένον, Apoc. ii. 17. Instead of פָּעִלָּהּ it ought strictly to be נָתַתָּה; for we can say פָּעַל מִיֵּב, but not מִיֵּב פָּעַל. What is meant is, the doing or manifesting of מִיֵּב springing from this מִיֵּב, which is the treasure of grace. Jahve thus makes Himself known to His saints for the confounding of their enemies and in defiance of all the world besides, xxiii. 5. He takes those who are His under His protection from the רִבְסֵי אִישׁ, confederations of men (from רָכַס, رَكْس, *magna copia*), from the wrangling, *i. e.* the slanderous scourging, of tongues. Elsewhere it is said, that God hides one in סֶתֶר אֱהָלוֹ (xxvii. 5), or in סֶתֶר בְּנִיפָיו (lxi. 5), or in His shadow (צֶל, xci. 1); in this passage it is: in the defence and protection of His countenance, *i. e.* in the region of the unapproachable light that emanates from His presence. The סֶתֶר is the safe and comfortable protection of the Almighty which spans over the persecuted one like an arbour of rich foliage. With בָּרַךְךָ ה' David again passes over to his own personal experience. The unity of the Psalm requires us to refer the praise to the fact of the deliverance which is anticipated by faith. Jahve has shewn him wondrous favour, inasmuch as He has given him a עֵר מְצוּר as a place of abode. מְצוּר, from צוּר to shut in (Arabic *misr* with the denominative verb *massara*, to found a fortified city), signifies both a siege, *i. e.* a shutting in by siege-

\* But these Arabic words do not pass over into the signification 'insolent'.

works, and a fortifying (cf. lx. 11 with cviii. 11), *i. e.* a shutting in by fortified works against the attack of the enemy, 2 Chron. viii. 5. The fenced city is mostly interpreted as God Himself and His powerful and gracious protection. We might then compare Isa. xxxiii. 21 and other passages. But why may not an actual city be intended, viz. Ziklag? The fact, that after long and troublous days David there found a strong and sure resting-place, he here celebrates beforehand, and unconsciously prophetically, as a wondrous token of divine favour. To him Ziklag was indeed the turning-point between his degradation and exaltation. He had already said in his trepidation (רָחַץ, *trepidare*), cf. cxvi. 11: I am cut away from the range of Thine eyes. נִגְרָחֵץ is explained according to גִּרְחֹן, an axe; Lam. iii. 54, נִגְרָחֵץ, and Jonah ii. 5, נִגְרָשָׁץ, favour this interpretation. He thought in his fear and despair, that God would never more care about him. אָבָן, *verum enim vero*, but Jahve heard the cry of his entreaty, when he cried unto Him (the same words as in xxviii. 2). On the ground of these experiences he calls upon all the godly to love the God who has done such gracious things, *i. e.* to love Love itself. On the one hand, He preserves the faithful (אֲמוּנִים, from אָמוּן = אֱמוּן, πιστοί, as in xii. 2), who keep faith with Him, by also proving to them His faithfulness by protection in every danger; on the other hand, not scantily, but plentifully (עַל as in Isa. lx. 7, Jer. vi. 14: κατὰ περισσεΐαν) He rewardeth those that practise pride — in the sight of God, the Lord, the sin of sins. An animating appeal to the godly (metamorphosed out of the usual form of the expression יִחַזַּק אֲמִץ, *macte esto*), resembling the animating call to his own heart in xxvii. 14, closes the Psalm. The godly and faithful are here called "those who wait upon Jahve". They are to wait patiently, for this waiting has a glorious end; the bright, spring sun at length breaks through the dark, angry aspect of the heavens, and the *esto mihi* is changed into *halleluja*. This eye of hope patiently directed towards Jahve is the characteristic of the Old Testament faith. The substantial unity, however, of the Old Testament order of grace, or mercy, with that of the New Testament, is set before us in Ps. xxxii.,



which, in its New Testament and Pauline character, is the counterpart of Ps. xix.

PSALM XXXII.

THE WAY TO THE FORGIVENESS OF SINS.

- 1 BLESSED is he whose transgression is taken away,  
whose sin is covered.
- 2 Blessed is the man to whom Jahve doth not reckon iniquity,  
And in whose spirit there is no guile.
- 3 When I kept silence, my bones rotted  
Through my constant groaning.
- 4 For day and night Thy hand was heavy upon me,  
My moisture was changed with the drought of summer.  
(Sela)
- 5 I acknowledged my sin unto Thee and did not cover my  
guilt;  
I said: "I will confess my transgressions unto Jahve" —  
And Thou, Thou hast taken away the guilt of my sin.  
(Sela)
- 6 For this cause let every godly man pray unto Thee in  
a time when Thou mayest be found;  
Surely, when the great waters rise —  
They shall not reach him.
- 7 Thou art my hiding-place, from trouble Thou wilt  
guard me,  
With songs of deliverance wilt Thou compass me about  
(Sela)
- 8 I will instruct thee and teach thee concerning the way  
thou shalt go.  
I will give counsel, keeping mine eye upon thee.
- 9 Be ye not as horses, as mules without understanding,  
With bit and bridle is their mouth to be curbed,  
Otherwise they will not come near unto thee.

- 10 Many sorrows are to the ungodly,  
But whoso trusteth in Jahve, with favour doth He compass him about.
- 11 Be glad in Jahve, and rejoice, ye righteous,  
And shout for joy all ye that are upright in heart!

There are several prominent marks by which this Psalm is coupled with the preceding (*vid. Symbolæ* § 52). In both Psalms, with the word אִמְרָתִי, the psalmist looks back upon some fact of his spiritual life; and both close with an exhortation to the godly, which stands in the relation of a general inference to the whole Psalm. But in other respects the two Psalms differ. For Ps. xxxi. is a prayer under circumstances of outward distress, and Ps. xxxii. is a didactic Psalm, concerning the way of penitence which leads to the forgiveness of sins; it is the second of the seven *Psalmi pœnitentiales* of the church, and Augustine's favourite Psalm. We might take Augustine's words as its motto: *intelligentia prima est ut te noris peccatorem*. The poet bases it upon his own personal experience, and then applies the general teaching which he deduces from it, to each individual in the church of God. For a whole year after his adultery David was like one under sentence of condemnation. In the midst of this fearful anguish of soul he composed Ps. li., whereas Ps. xxxii. was composed after his deliverance from this state of mind. The former was written in the very midst of the penitential struggle; the latter after he had recovered his inward peace. The theme of this Psalm is the precious treasure which he brought up out of that abyss of spiritual distress, viz. the doctrine of the blessedness of forgiveness, the sincere and unreserved confession of sin as the way to it, and the protection of God in every danger, together with joy in God, as its fruits.

In the signification *psalmus didascalicus s. informatorius* (Reuchlin: *ut si liceret dicere intellectificum vel resipiscenticum*), מִשְׁכֵּל would after all be as appropriate a designation as we could have for this Psalm which teaches the way of salvation. This meaning, however, cannot be sustained. It is improbable that מִשְׁכֵּל, which, in all other instances,

signifies *intelligens*, should, as a technical term, mean *intelligentem faciens*; because the *Hiph.* **הִשְׁכִּיל**, in the causative meaning "to impart understanding", occurs only in solitary instances (ver. 8, Prov. xxi. 11) in the Hebrew of the period before the Exile, and only came into common use in the later language (in Daniel, Chronicles, and Nehemiah). But, that which is decisive against the meaning "a didactic poem" is the fact, that among the thirteen Psalms which are inscribed **מִשְׁכִּיל**, there are only two (xxxii. and lxxviii.) which can be regarded as didactic poems. Ps. xlv. is called, in addition, **שִׁיר יְדִידָה**, and Ps. cxlii., **תְּפִלָּה**, two names which ill accord with a didactic intention and plan. Even Ps. xlvii. 8, a passage of importance in the determining of the right idea of the word, in which **מִשְׁכִּיל** occurs as an accusative of the object, excludes the meaning "didactic poem". Ewald observes (*Dichter des Alten Bundes*, i, 31) that "in Ps. xlvii. 8 we have the safest guide to the correct meaning of the word; in this passage **מִשְׁכִּיל** stands side by side with **זִמְרָה** as a more exact definition of the singing and there can be no doubt, that an *intelligent*, melodious song must be equivalent to a *choice or delicate*, skillfully composed song". But in all other cases, **מִשְׁכִּיל** is only found as an attribute of persons, because it is not that which makes prudent, but that which is in itself intelligent, that is so named. Even in 2 Chron. xxx. 22, where allusion is made to the *Maskil* Psalms, it is the Levitemusicians themselves who are called (**הַמְשַׁכִּילִים** (**שֶׁכַל טוֹב**)) (*i. e.* those who play skillfully with delicate tact). Thus then we are driven to the Hiphil meaning of pensive meditation in cvi. 7, cf. xli. 2, Prov. xvi. 20; so that **מִשְׁכִּיל** signifies that which meditates, then meditation, just like **מְכַבֵּיר**, that which multiplies, and then fulness; **מִשְׁחִיחַ**, that which destroys, and then destruction. From the *Maskil* Psalms, as *e. g.* from liv. and cxlii., we cannot discover anything special as to the technical meaning or use of the word. The word means just *pia meditatio*, a devout meditation, and nothing more.

Vers. 1—2. The Psalm begins with the celebration of the happiness of the man who experiences God's justifying grace, when he gives himself up unreservedly to Him. Sin is called **פֶּשַׁע**, as being a breaking loose or tearing away

from God; הִטָּאָה, as a deviation from that which is well-pleasing to God; עָוֹן, as a perversion, distortion, misdeed. The forgiveness of sin is styled נָשָׂא (Exod. xxxiv. 7), as a lifting up and taking away, ἀρῶν and ἀφαιρεῖν, Exod. xxxiv. 7; כָּסָה (lxxxv. 3, Prov. x. 12, Neh. iii. 37), as a covering, so that it becomes invisible to God, the Holy One, and is as though it had never taken place; לֹא הָשִׁב (2 Sam. xix. 20, cf. حَسِب, to number, reckon, οὐ λογίζεσθαι, Rom. iv. 6—9), as a non-imputing; the δικαιοσύνη χάρις ἔργων is here distinctly expressed. The justified one is called נְשִׁי-עֲשֵׂה, as being one who is exempted from transgression, *prævaricatione levatus* (Ges. § 135, 1); נְשִׁי, instead of נָשָׂא, Isa. xxxiii. 24, is intended to rhyme with כָּסִי (which is the *part.* to כָּסָה, just as בְּרוּךְ is the participle to בָּרַךְ); *vid.* on Isa. xxii. 13. One "covered of sin" is one over whose sin lies the covering of expiation (כִּפָּר, root כָּפַר, to cover, cogn. غفر, خفر, غمر) before the holy eyes of God. The third designation is an attributive clause: "to whom Jahve doth not reckon misdeed", inasmuch as He, on the contrary, regards it as discharged or as settled. He who is thus justified, however, is only he in whose spirit there is no רִמְיָה, no deceit, which denies and hides, or extenuates and excuses, this or that favourite sin. One such sin designedly retained is a secret ban, which stands in the way of justification.

Vers. 3—5. For, as his own experience has taught the poet, he who does not in confession pour out all his corruption before God, only tortures himself until he unburdens himself of his secret curse. Since ver. 3 by itself cannot be regarded as the reason for the proposition just laid down, כִּי signifies either "because, *quod*" (e. g. Prov. xxii. 22) or "when, *quum*" (Judges xvi. 16, Hos. xi. 1). The שִׁמְמָה was an outburst of the tortures which his accusing conscience prepared for him. The more he strove against confessing, the louder did conscience speak; and while it was not in his power to silence this inward voice, in which the wrath of God found utterance, he cried the whole day, viz. for help: but while his heart was still unbroken, he cried yet received no answer. He cried all day long, for God's punishing right hand (xxxviii. 3, xxxix. 11) lay heavy upon him day and

night; the feeling of divine wrath left him no rest, cf. Job xxxiii. 14 sqq. A fire burned within him which threatened completely to devour him. The expression is **בְּרִכְנֵי בָּעֵשׂן** (like **בְּעֵשׂן** in xxxvii. 20, cii. 4), without **כ**, inasmuch as the fears which burn fiercely within him even to his heart and, as it were, scorch him up, he directly calls the droughts of summer. The **בָּ** is the *Beth* of the state or condition, in connection with which the change, *i. e.* degeneration (Job xx. 14), took place; for *mutare in aliquid* is expressed by **הִפְתָּ לְ**. The **ל** (which Saadia and other have mistaken) in **לְשֵׁנִי** is part of the root; **לָשַׁד** (from **לָשַׁד**, **لَسَد**, to suck), inflected after the analogy of **נָמַל** and the like, signifies *succus*. In the summer-heat of anxiety his vital moisture underwent a change: it burned and dried up. Here the music becomes louder and does its part in depicting these torments of the awakened conscience in connection with a heart that still remains unbroken. In spite of this *διάψαλμα*, however, the historical connection still retains sufficient influence to give **אִוְרִיעַךְ** the force of the imperfect (cf. xxx. 9): “I made known my sin and my guilt did I not cover up (**כִּסֶּה** used here as in Prov. xxviii. 13, Job xxxi. 33); I made the resolve: I will confess my transgressions to the Lord (**הִתְוֹדַה** = **הוֹדַה**, Neh. i. 6, ix. 2; elsewhere construed with the accusative, *vid.* Prov. xxviii. 13) — then Thou forgavest”, etc. Hupfeld is inclined to place **אִמְרָתִי** before **חַטָּאתִי אִוְרִיעַךְ**, by which **אִוְרִיעַךְ** and **אִוְרָה** would become futures; but **אִוְרִיעַךְ** sounds like an assertion of a fact, not the statement of an intention, and **וְאִתָּה נִשְׂאָה** is the natural continuation of the **אִמְרָתִי** which immediately precedes. The form **וְאִתָּה נִשְׂאָה** is designedly used instead of **וְחִשָּׂא**. Simultaneously with his confession of sin, made *fide supplice*, came also the absolution: then Thou forgavest the guilt (**עֲוֹן**, misdeed, as a deed and also as a matter of fact, *i. e.* guilt contracted, and penance or punishment, cf. Lam. iv. 6, Zech. xiv. 19) of my sin. *Vox nondum est in ore*, says Augustine, *et vulnus sanatur in corde*. The **סִלַּח** here is the antithesis of the former one. There we have a shrill lament over the sinner who tortures himself in vain, here the clear tones of joy at the blessed experience of one who pours forth his soul to God — a musical Yea and Amen to the great truth of justifying grace.

Vers. 6—7. For this mercy, which is provided for every sinner who repents and confesses his sin, let then, every חסיד, who longs for חסד, turn in prayer to Jahve לַעֲוֹת מִצָּחַד, at the time (xxi. 10, 1 Chron. xii. 22; cf. בָּעֵת, Isa. xlix. 8) when He, and His mercy, is to be found (cf. Deut. iv. 29 with Jer. xxix. 13, Isa. lv. 6, בְּהַמְצֵאוֹ). This hortatory wish is followed by a promissory assurance. The fact of לְשֹׁמֵרָה מִיַּם רַבִּים being virtually a protasis: *quum inundant aquæ magnæ* (לְ of the time), which separates רַק from אֱלֹהֵי, prohibits our regarding רַק as belonging to אֱלֹהֵי in this instance, although like אָה, אָד, גַּם, and פֶּן, רַק is also placed *per hypallage* at the head of the clause (as in Prov. xiii. 10: with pride there is only contention), even when belonging to a part of the clause that follows further on. The restrictive meaning of רַק here, as is frequently the case (Deut. iv. 6, Judges xiv. 16, 1 Kings xxi. 25, cf. Ps. xci. 8), has passed over to the affirmative: *certo quum*, etc. Inundation or flooding is an exemplificative description of the divine judgment (cf. Nah. i. 8); ver. 6*bcd* is a brief form of expressing the promise which is expanded in Ps. xci. In ver. 7, David confirms it from his own experience. The assonance in מִצָּר הַצָּרֵנִי (Thou wilt preserve me, so that צָר, *angustum* = *angustia*, does not come upon me, cxix. 143) is not undesigned; and after חֲצֵרֵנִי comes רֵנִי, just like כָּלוּ after בְּהִיכָלוּ in xxix. 9. There is no sufficient ground for setting aside רֵנִי, with Houbigant and others, as a repetition of the half of the word חֲצֵרֵנִי. The infinitive רִן (Job xxxviii. 7) might, like רַב, *plur.* רַבִּי, חֹק, *plur.* חֻקֵּי, with equal right be inflected as a substantive; and פָּלַט (as in lvi. 8), which is likewise treated as a substantive, cf. נַפְסֵי, Dan. xii. 7, presents, as a genitive, no more difficulty than does רָעַת in the expression אִישׁ רָעַת. With songs of deliverance doth Jahve surround him, so that they encompass him on all sides, and an occasion of exulting meets him in whatever direction he turns. The music here again for the third time becomes *forte*, and that to express the highest feeling of delight.

Vers. 8—10. It is not Jahve, who here speaks in answer to the words that have been thus far addressed to Him. In this case the person addressed must be the poet, who, however, has already attained the knowledge here treated of.

It is he himself who now directly adopts the tone of the teacher (cf. xxxiv. 12). That which David, in Ps. li. 15, promises to do, he here takes in hand, viz. the instruction of sinners in the way of salvation. It is unnecessary to read אֶעֱצֶה instead of אֶעֱצֶה, as Olshausen does; the suffix of אֶעֱצֶה and אֶרְדֶּה (for אֶרְדֶּה) avails also for this third verb, to which עֵינַי עָלֶיךָ, equivalent to שָׁם עָלֶיךָ עֵינַי (fixing my eye upon thee, *i. e.* with sympathising love taking an interest in thee), stands in the relation of a subordinate relative clause. The LXX. renders it by ἐπιστηριῶ ἐπὶ σὲ τοὺς ὀφθαλμούς μου, so that it takes יַעֲצֶה, in accordance with its radical signification *firmare*, as the *regens* of עֵינַי (I will fix my eye steadfastly upon thee); but for this there is no support in the general usage of the language. The accents give a still different rendering; they apparently make עֵינַי an *accus. adverb.* (since אֶעֱצֶה עֵינַי is transformed from אֶעֱצֶה עֵינַי): I will counsel thee with mine eye; but in every other instance, יַעֲצֶה means only a hostile determination against any one, *e. g.* Isa. vii. 5. The form of address, without changing its object, passes over, in ver. 9, into the plural and the expression becomes harsh in perfect keeping with the perverted character which it describes. The sense is on the whole clear: not constrained, but willing obedience is becoming to man, in distinction from an irrational animal which must be led by a bridle drawn through its mouth. The asyndeton clause: like a horse, a mule (פָּרָד as an animal that is isolated and does not pair; cf. פָּרָד alone of its kind, single, unlike, the opposite of which is זֶגֶג, a pair, equal number), has nothing remarkable about it, cf. xxxv. 14, Isa. xxxviii. 14. But it is not clear what עֲרִי is intended to mean. We might take it in its usual signification "ornament", and render "with bit and bridle, its ornament", and perhaps at once recognise therein an allusion to the senseless servility of the animal, viz. that its ornament is also the means by which it is kept in check, unless עֲרִי, ornament, is perhaps directly equivalent to "harness". Still the rendering of the LXX. is to be respected: *in camo et fræno* — as Jerome reproduces it — *maxillas eorum constringere qui non approximant ad te*. If עֲרִי means jaw, mouth or cheek, then עֲרִי לְבָלוֹם is equivalent to *ora*

*eorum obturanda sunt* (Ges. § 132, rem. 1), which the LXX. expresses by ἄρξαι, *constringe*, or, following the *Cod. Alex.*, ἄρξεις (ἄρξεις), *constringes*. Like Ewald and Hitzig (on Ezek. xvi. 7), we may compare with עָרִי, the cheek, the Arabic حَدّ, which, being connected with نָרִיד, a furrow, signifies properly the furrow of the face, *i. e.* the indented part running downwards from the inner corners of the eyes to both sides of the nose, but then by synecdoche the cheek. If עָרִי refers to the mouth or jaws, then it looks as if כָּל קֶרֶב אֱלֹהֶיךָ must be translated: in order that they may not come too near thee, viz. to hurt thee (Targ., Syriac, Rashi, etc.); but this rendering does not produce any point of comparison corresponding to the context of this Psalm. Therefore, it is rather to be rendered: otherwise there is no coming near to thee. This interpretation takes the emphasis of the כָּל into account, and assumes that, according to a usage of the language that is without further support, one might, for instance, say: כָּל לִבִּי לְשָׁמֶר: "I will never go thither." In Prov. xxiii. 17, כָּל also includes within itself the verb to be. So here: by no means an approaching to thee, *i. e.* there is, if thou dost not bridle them, no approaching or coming near to thee. These words are not addressed to God, but to man, who is obliged to use harsh and forcible means in taming animals, and can only thus keep them under his control and near to him. In the antitype, it is the sinner, who will not come to God, although God only is his help, and who, as David has learned by experience, must first of all endure inward torture, before he comes to a right state of mind. This agonising life of the guilty conscience which the ungodly man leads, is contrasted in ver. 10 with the mercy which encompasses on all sides him, who trusts in God. רַבִּים, in accordance with the treatment of this adjective as if it were a numeral (*vid.* lxxxix. 51), is an attributive or adjective placed before its noun. The final clause might be rendered: mercy encompasses him; but the *Poel* and ver. 7 favour the rendering: with mercy doth He encompass him.

Ver. 11. After the doctrine of the Psalm has been unfolded in three unequal groups of verses, there follows, cor-



responding to the brief introduction, a still shorter close, which calls upon those whose happy state is there celebrated, to join in songs of exultant joy.

### PSALM XXXIII.

#### PRAISE OF THE RULER OF THE WORLD AS BEING THE DEFENDER OF HIS PEOPLE.

- 1 SHOUT for joy, O ye righteous, in Jahve,  
For the upright praise is comely.
- 2 Praise Jahve with cithern,  
With a ten-stringed nabla play unto Him.
- 3 Sing unto Him a new song,  
Play merrily with a joyful noise.
- 4 For upright is the word of Jahve,  
And all His working is in faithfulness.
- 5 He loveth righteousness and judgment;  
The earth is full of the mercy of Jahve.
- 6 By the word of Jahve were the heavens made,  
And by the breath of His mouth all their host.
- 7 He gathereth the waters of the sea together as a heap,  
He layeth up the depths in storehouses.
- 8 Let all the earth fear before Jahve,  
Let all the inhabitants of the world stand in awe of  
Him.
- 9 For He spake, and it was done;  
He commanded, and it stood fast.
- 10 Jahve hath brought the counsel of the heathen to nought,  
He hath made the thoughts of the people of none effect.
- 11 The counsel of Jahve standeth for ever,  
The thoughts of His heart to all generations.
- 12 Blessed is the nation whose God is Jahve,  
The people whom He chooseth for His own inheritance.

- 13 From heaven Jahve looketh down,  
He seeth all the children of men.
- 14 From the place of His habitation He looketh  
Upon all the inhabitants of the earth,
- 15 He, who fashioneth their heart together,  
Who considereth all their works.
- 16 A king doth not triumph by great strength,  
A mighty man is not delivered by great power.
- 17 A vain thing is a horse for victory,  
And its great strength cannot deliver.
- 18 Behold, the eye of Jahve is upon them that fear Him,  
Upon them that hope in His mercy,
- 19 To deliver their soul from death,  
And to keep them alive in famine.
- 20 Our soul waiteth for Jahve,  
Our help and our shield is He.
- 21 For in Him shall our heart rejoice,  
Because we trust in His holy Name
- 22 Let, then, Thy mercy, O Jahve, be upon us,  
According as we hope in Thee!

The Davidic Maskil, Ps. xxxii., is followed by an anonymous congregational song of a hymnic character, which begins just like the former closes. It owes its composition apparently to some deliverance of the nation from heathen oppression, which had resulted from God's interposition and without war. Moreover it exhibits no trace of dependence upon earlier models, such as might compel us to assign a late date to it; the time of Jeremiah, for instance, which Hitzig adopts. The structure is symmetrical. Between the two hexastichs, vers. 1—3, 20—22, the *materia laudis* is set forth in eight tetrastichs.

Vers. 1—3. The call contained in this hexastich is addressed to the righteous and upright, who earnestly seek

to live a godly and God-pleasing life, and the sole determining rule of whose conduct is the will and good pleasure of God. These alone know God, whose true nature finds in them a clear mirror; so on their part they are joyfully to confess what they possess in Him. For it is their duty, and at the same time their honour, to praise him, and make their boast in Him. נְאוּה is the feminine of the adjective נְאוּה (formed out of נְאוּי), as in cxlvii. 1, cf. Prov. xix. 10. On נְנוּר (LXX. κισθῆρα, κισύρα) and נְבֵל (LXX. ψαλτήριον,νάβλα, ναῦλα, etc.) *vid.* Introduction § II. נְבֵל is the name given to the harp or lyre on account of its resemblance to a skin bottle or flask (root נב, to swell, to be distended), and נְבֵל עֶשׂוּר, "harp of the decade", is the ten-stringed harp, which is also called absolutely עֶשׂוּר, and distinguished from the customary נְבֵל, in xcii. 4. By a comparison of the asyndeton expressions in xxxv. 14, Jer. xi. 19, Aben-Ezra understands by נְבֵל עֶשׂוּר two instruments, contrary to the tenour of the words. Gecatilia, whom he controverts, is only so far in error as that he refers the ten to holes (נְקִיבִים) instead of to strings. The נְ is *Beth instrum.*, just like the expression κισθαρίσειν ἐν κισθῆραις, Apoc. xiv. 2. A "new song" is one which, in consequence of some new mighty deeds of God, comes from a new impulse of gratitude in the heart, xl. 4, and frequently in the Psalms, Isa. xlii. 10, Judith vi. 13, Apoc. v. 9. In הִשְׁבִּיחֵי the notions of *scite* and *strenue*, *suaviter* and *naviter*, blend. With בְּהַרְמֵהָ, referring back to רַנְנוּ, the call to praise forms, as it were, a circle as it closes.

Vers. 4—5. Now begins the body of the song. The summons to praise God is supported (1) by a setting forth of His praiseworthiness\* (*a*) as the God of revelation in the kingdom of Grace. His word is יֶשֶׁר, upright in intention, and, without becoming in any way whatever untrue to itself, straightway fulfilling itself. His every act is an act in אֱמִתּוֹה, truth, which verifies the truth of His word, and one which accomplishes itself. On אֱהֵב, equivalent to הֵאֱהֵב, *vid.* vii. 10, xxii. 29. צְדִיקָה is righteousness as

\* We have adopted the word "praiseworthiness" for the sake of conciseness of expression, in order to avoid an awkward periphrasis, in the sense of being worthy to be praised. — TR.

conduct; **מִשְׁפָּט** is right as a rule of judgment and a state or condition. **חָסֵד** is an accusative, as in cxix. 64: *miseri-cordiâ Domini plena est terra* (the introit for Misericordias Sunday or the second Sunday after Easter).

Vers. 6—9. God's praiseworthiness (*b*) as the Creator of the world in the kingdom of Nature. Jahve's **דְּבַר** is His almighty "Let there be"; and **רוּחַ פִּי** (inasmuch as the breath is here regarded as the material of which the word is formed and the bearer of the word) is the command, or in general, the operation of His commanding omnipotence (Job xv. 30, cf. iv. 9; Isa. xxxiv. 16, cf. xi. 4). The heavens above and the waters beneath stand side by side as miracles of creation. The display of His power in the waters of the sea consists in His having confined them within fixed bounds and keeping them within these. **נֶדֶד** is a pile, *i. e.* a piled up heap (Arabic *nadd*), and more especially in reference to harvest: like such a heap do the convex waters of the sea, being firmly held together, rise above the level of the continents. The expression is like that in Josh. iii. 13, 16, cf. Exod. xv. 8; although there the reference is to a miracle occurring in the course of history, and in this passage to a miracle of creation. **פְּנֵים** refers to the heap itself, not to the walls of the storehouses as holding together. This latter figure is not introduced until ver. 7*b*: the bed of the sea and those of the rivers are, as it were, **אֹצְרוֹת**, treasuries or storehouses, in which God has deposited the deep, foaming waves or surging mass of waters. The inhabitants (**יֹשְׁבֵי**, not **יֹשְׁבֵי**) of the earth have cause to fear God who is thus omnipotent (**יָן**, in the sense of falling back *from* in terror); for He need only speak the word and that which He wills comes into being out of nothing, as we see from the hexaëmeron or history of Creation, but which is also confirmed in human history (Lam. iii. 37). He need only command and it stands forth like an obedient servant, that appears in all haste at the call of his lord, cxix. 91.

Vers. 10—11. His praiseworthiness (*c*) as the irresistible Ruler in the history of men. Since in 2 Sam. xv. 34, xvii. 14, and frequently, **הִפְרַ עֵצָה** is a common phrase, therefore **הִפְרַ** as in lxxxix. 34, Ezek. xvii. 19, is equivalent to **הִפְרַ** (Ges. § 67, rem. 9). The perfects are not used in the abstract,

but of that which has been experienced most recently, since the "new song" presupposes new matter. With ver. 11 compare Prov. xix. 21. The  $\text{עֶצֶר}$  of God is the unity of the "thoughts of His heart," *i. e.* of the ideas, which form the inmost part, the ultimate motives of everything that takes place. The whole history of the world is the uninterrupted carrying out of a divine plan of salvation, the primary object of which is His people, but in and with these are included humanity at large.

Vers. 12—19. Hence the call to praise God is supported (2) by a setting forth of that which His people possess in Him. This portion of the song is like a paraphrase of the  $\text{אֲזַיֵּרִי}$  in Deut. xxxiii. 29. The theme in ver. 12 is proved in vers. 13—15 by the fact, that Jahve is the omniscient Ruler, because He is the Creator of men, without whose knowledge nothing is undertaken either secretly or openly, and especially if against His people. Then in vers. 16—19 it is supported by the fact, that His people have in Jahve a stronger defence than the greatest worldly power would be. Jahve is called the fashioner of all the hearts of men, as in Zech. xii. 1, cf. Prov. xxiv. 12, as being their Maker. As such He is also the observer of all the works of men; for He is acquainted with their origin in the laboratory of the heart, which He as Creator has formed. Hupfeld takes  $\text{וַיַּרְךָ}$  as an equalisation (*pariter ac*) of the two appositions; but then it ought to be  $\text{וַיַּרְכֵן}$  (cf. xlix. 3, 11). The LXX. correctly renders it  $\kappa\alpha\tau\alpha\mu\acute{o}\nu\alpha\varsigma$ , *singillatim*. It is also needless to translate it, as Hupfeld does: He who formed, *qui finxit*; for the hearts of men were not from the very first created all at one time, but the primeval impartation of spirit-life is continued at every birth in some mysterious way. God is the Father of spirits, Hebr. xii. 9. For this very reason everything that exists, even to the most hidden thing, is encompassed by His omniscience and omnipotence. He exercises an omniscient control over all things, and makes all things subservient to the designs of His plan of the universe, which, so far as His people are concerned, is the plan of salvation. Without Him nothing comes to pass; but through Him everything takes place. The victory of the king, and the safety of the warrior, are not their own works. Their great military power and bodily

strength can accomplish nothing without God, who can also be mighty in the feeble. Even for purposes of victory (הַשָּׂעָרָה, cf. הַשָּׂעָרָה, xxi. 2) the war-horse is שָׂעָרָה, i. e. a thing that promises much, but can in reality do nothing; it is not its great strength, by which it enables the trooper to escape (יִמָּלֵט). "The horse", says Solomon in Prov. xxi. 31, "is equipped for the day of battle, but לֹדֶה הַהַשָּׂעָרָה, Jahve's is the victory", He giveth it to whomsoever He will. The ultimate ends of all things that come to pass are in His hands, and — as vers. 18 sq. say, directing special attention to this important truth by הַנִּיבָה — the eye of this God, that is to say the final aim of His government of the world, is directed towards them that fear Him, is pointed at them that hope in His mercy (לְמִתְּלִים). In ver. 19, the object, לְחַסְדֵּי, is expanded by way of example. From His mercy or loving-kindness, not from any acts of their own, conscious of their limited condition and feebleness, they look for protection in the midst of the greatest peril, and for the preservation of their life in famine. Ps. xx. 8 is very similar; but the one passage sounds as independent as the other.

Vers. 20—22. Accordingly, in this closing hexastich, the church acknowledges Him as its help, its shield, and its source of joy. Besides the passage before us, הִתְּבַר occurs in only one other instance in the Psalter, viz. cvi. 13. This word, which belongs to the group of words signifying hoping and waiting, is perhaps from the root חָכַ (חָכָא), חָכִי, *firmiter constringere* sc. *nodum*), to be firm, compact, like קָוָה from קָוָה, to pull tight or fast, cf. the German *harren* (to wait) and *hart* (hard, compact). In ver. 20<sup>b</sup> we still hear the echo of the primary passage Deut. xxxiii. 29 (cf. ver. 26). The emphasis, as in cxv. 9—11, rests upon הוֹיָהּ, into which בָּו, in ver. 21, puts this thought, viz. He is the unlimited sphere, the inexhaustible matter, the perennial spring of our joy. The second פִּי confirms this subjectively. His holy Name is His church's ground of faith, of love, and of hope; for from thence comes its salvation. It can boldly pray that the mercy of the Lord may be upon it, for it waits upon Him, and man's waiting or hoping and God's giving are reciprocally conditioned. This is the meaning of the

בְּאִשֶּׁר. God is true to His word. The *Te Deum laudamus* of Ambrose closes in the same way.

## P S A L M XXXIV.

THANKSGIVING AND TEACHING OF ONE WHO HAS  
EXPERIENCED DELIVERANCE.

- 2 א I WILL bless Jahve at all times,  
Continually let His praise be in my mouth.
- 3 ב In Jahve shall my soul make her boast,  
The patient shall hear thereof and be glad.
- 4 ג O magnify Jahve with me,  
And let us exalt His name together.
- 5 ד I sought Jahve, and He answered me,  
And out of all my fears did He deliver me.
- 6 ה Looking unto Him they are lightened,  
And their faces shall not be ashamed.
- 7 ו This afflicted one cried, and Jahve heard,  
And saved him out of all his troubles.
- 8 ז The Angel of Jahve encampeth round about them that  
fear Him,  
And delivereth them.
- 9 ח Taste and see, that Jahve is good —  
Blessed is the man that trusteth in Him.
- 10 ט Fear Jahve, ye His saints!  
For there is no want to them that fear Him.
- 11 י Young lions do lack and suffer hunger,  
But they that seek Jahve do not want any good thing.
- 12 יא Come, ye children, hearken unto me!  
The fear of Jahve will I teach you.
- 13 יב Whosoever thou art, dost thou desire long life,  
Dost thou love days that thou mayst see good —:
- 14 יג Keep thy tongue from evil,  
And thy lips from deceitful speaking.
- 15 יד Depart from evil and do good,  
Seek peace, and pursue it.
- 16 יו The eyes of Jahve observe the righteous,  
And His ears their cry.

- 17 **פ** The face of Jahve is against the evil doers,  
To cut off their remembrance from the earth.
- 18 **צ** The former cry unto Jahve, and He heareth,  
And out of all their troubles He delivereth them.
- 19 **פ** Jahve is nigh unto them that are of a broken heart,  
And saveth such as be of a contrite spirit.
- 20 **ו** Many are the afflictions of the righteous,  
But out of them all doth Jahve deliver him.
- 21 **ו** He preserveth all his bones,  
Not one of them is broken.
- 22 **ו** Evil shall slay the wicked,  
And they that hate the righteous shall be punished.
- 23 **פ** Jahve redeemeth the soul of His servant,  
And they shall not be punished who trust in Him.

In Ps. xxxiii. 18 we heard the words, "*Behold, the eye of Jahve is directed towards them that fear Him*", and in xxxiv. 16 we hear this same grand thought, "*the eyes of Jahve are directed towards the righteous*". Ps. xxxiv. is one of the eight Psalms which are assigned, by their inscriptions, to the time of David's persecution by Saul, and were composed upon that weary way of suffering extending from Gibea of Saul to Ziklag. (The following is an approximation to their chronological order: vii., lix., lvi., xxxiv., lii., lvii., cxlii., liv.). The inscription runs: *Of David, when he disguised his understanding* (מַעְמֹוֹ with *Dag.*, lest it should be pronounced מַעְמֹו before *Abimelech*, and he drove him away (וַיִּגְרֵם אֶת־שָׂרָף), with *Chateph Pathach*, as is always the case with verbs whose second radical is **ר**, if the accent is on the third radical) *and he departed*. David, being pressed by Saul, fled into the territory of the Philistines; here he was recognised as the man who had proved such a dangerous enemy to them years since and he was brought before Achish, the king. Ps. lvi. is a prayer which implores help in the trouble of this period (and its relation to Ps. xxiv. resembles that of Ps. li. to xxxii.). David's life would have been lost had not his desperate attempt to escape by playing the part of a madman been successful. The king commanded him to depart, and David betook himself to a place of concealment in his own country, viz. the cave of Adullam in the wilderness of Judah.



The correctness of the inscription has been disputed. Hupfeld maintains that the writer has blindly taken it from 1 Sam. xxi. 14. According to Redslob, Hitzig, Olshausen, and Stähelin, he had reasons for so doing, although they are invalid. The מַעֲמֹי of the Psalm (ver. 9) seemed to him to accord with מַעֲמֹי, 1 Sam. xxi. 14; and in addition to this, he combined תִּתְרַלֵּל, *gloriaris*, of the Psalm (ver. 3) with וַיִּתְרַלֵּל, *insanivit*, 1 Sam. xxi. 14. We come to a different conclusion. The Psalm does not contain any express reference to that incident in Philistia, hence we infer that the writer of the inscription knew of this reference from tradition. His source of information is not the Books of Samuel; for there the king is called אֲכִישׁ, whereas he calls him אֲכִישׁוֹן, and this, as even Basil has perceived (*vid.* Euthymius Zigadenus' introduction to this Psalm), is the title of the Philistine kings, just as *Pharaoh* is title of the Egyptian, *Agag* of the Amalekite, and *Lucumo* of the Etruscan kings. His source of information, as a comparison of 2 Sam. xxii. 1 with Ps. xviii. 1 shews, is a different work, viz. the Annals of David, in which he has traced the Psalm before us and other Psalms to their historical connection, and then indicated it by an inscription in words taken from that source. The fact of the Psalm being alphabetical says nothing against David as its author (*vid.* on Ps. ix.—x.). It is not arranged for music; for although it begins after the manner of a song of praise, it soon passes into the didactic tone. It consists of verses of two lines, which follow one another according to the order of the letters of the alphabet. The ו is wanting, just as the נ is wanting in Ps. cxlv.; and after ט, as in Ps. xxv., which is the counterpart to xxxiv., follows a second supernumerary ע.

Vers. 2—4. The poet begins with the praise of Jahve, and calls upon all the pious to unite with him in praising Him. The substantival clause ver. 2*b*, is intended to have just as much the force of a cohortative as the verbal clause ver. 2*a*. אֲבִיבֵךָ, like וַיִּגְדֵּשׁוּ, is to be written with *Chateph-Pathach* in the middle syllable. In distinction from עֲנִיִּים, *afflicti*, עֲנִיִּים signifies *submissi*, those who have learnt endurance or patience in the school of affliction. The praise of

the psalmist will greatly help to strengthen and encourage such; for it applies to the Deliverer of the oppressed. But in order that this praise may sound forth with strength and fulness of tone, he courts the assistance of companions in ver. 4. To acknowledge the divine greatness with the utterance of praise is expressed by נָגִיל with an accusative in lxix. 31; in this instance with לְ: to offer נִגְלָה unto Him, cf. xxix. 2. Even רוּמָם has this subjective meaning: with the heart and in word and deed, to place the exalted Name of God as high as it really is in itself. In accordance with the rule, that when in any word two of the same letters follow one another and the first has a *Sh'bd*, this *Sh'bd* must be an audible one, and in fact *Chateph Pathach* preceded by *Gaja* (*Metheg*), we must write תְּרַמְּמָה.

Vers. 5—7. The poet now gives the reason for this praise by setting forth the deliverance he has experienced. He longed for God and took pains to find Him (such is the meaning of שָׁרַר in distinction from שָׁשׂ), and this striving, which took the form of prayer, did not remain without some actual answer (עָנָה is used of the being heard and the fulfilment as an answer to the petition of the praying one). The perfects, as also in vers. 6, 7, describe facts, one of which did not take place without the other; whereas וַיַּעֲנֵנִי would give them the relation of antecedent and consequent. In ver. 6, his own personal experience is generalised into an experimental truth, expressed in the historical form: they look unto Him and brighten up, *i. e.* whosoever looketh unto Him (הִבִּיט אֵלַי of a look of intense yearning, eager for salvation, as in Num. xxi. 9, Zech. xii. 10) brightens up. It is impracticable to make the עָנִיִּים from ver. 3 the subject; it is an act and the experience that immediately accompanies it, that is expressed with an universal subject and in gnomic perfects. The verb נָהַר, here as in Isa. lx. 5, has the signification to shine, glitter (whence נִהָרָה, light). Theodoret renders it: Ὁ μετὰ πίστεως τῷ θεῷ προσώπων φωτὸς ἀκτῖνας δέχεται νοσοῦ, the gracious countenance of God is reflected on their faces; to the *actus directus* of *fides supplex* succeeds the *actus reflexus* of *fides triumphans*. It never comes to pass that their countenances must be covered with shame on account of disappointed hope: this shall not and

cannot be, as the sympathetic force of **ל** implies. In all the three dialects **חָפַר** (**חָפַר**) has the signification of being ashamed and scared; according to Gesenius and Fürst (root **פּר**) it proceeds from the primary signification of reddening, blushing; in reality, however, since it is to be combined, not with **חמר**, but with **חמר** (cf. **כפר**, **כפר**, **גפר**, **גפר**), it proceeds from the primary signification of covering, hiding, veiling (Arabic *chafra*, *tachuffara*, used of a woman, cf. *chamara*, to be ashamed, to blush, to be modest, used of both sexes), so that consequently the shame-covered countenance is contrasted with that which has a bright, bold, and free look. In ver. 7, this general truth is again individualised. By **וְהָיָה עֵינַי** (like **וְהָיָה עֵינַי** in lxviii. 9) David points to himself. From the great peril in which he was placed at the court of the Philistines, from which God has rescued him, he turns his thoughts with gratitude and praise to all the deliverances which lie in the past.

Vers. 8—11. This praise is supported by a setting forth of the gracious protection under which God's saints continually are. The **מַלְאֲכֵי יְהוָה**, is none other than He who was the medium of Jahve's intercourse with the patriarchs, and who accompanied Israel to Canaan. This name is not collective (Calvin, Hupfeld, Kamphausen, and others). He, the One, encampeth round about them, in so far as He is the Captain of the host of Jahve (Josh. v. 14), and consequently is accompanied by a host of inferior ministering angels; or insofar as He can, as being a spirit not limited by space, furnish protection that covers them on every side. **חֲנֻכָּה** (cf. Zech. ix. 8) is perhaps an allusion to **מַחֲנֵי** in Gen. xxxii. 2 sq., that angel-camp which joined itself to Jacob's camp, and surrounded it like a barricade or *carrago*. On the *fut. consec.* **וַיִּהְיֶה לָּם**, *et expedit eos*, as a simple expression of the sequence, or even only of a weak or loose internal connection, *vid.* Ewald, § 343, *a*. By reason of this protection by the Angel of God arises (ver. 9) the summons to test the graciousness of God in their own experience. Tasting (**γεύσασθαι**, Hebr. vi. 4 sq., 1 Pet. ii. 3) stands before seeing; for spiritual experience leads to spiritual perception or knowledge, and not *vice versâ*. *Nisi gustaveris*, says Bernard, *non videbis*.

David is desirous that others also should experience what he has experienced in order that they may come to know what he has come to know, viz. the goodness of God.\* Hence, in ver. 10, the call to the saints to fear Jahve (יִרְאֵי instead of יִרְאֵי, in order to preserve the distinction between *veremini* and *videbunt*, as in Josh. xxiv. 14, 1 Sam. xii. 24); for whoso fears Him, possesses everything in Him. The young mature lions may sooner lack and suffer hunger, because they have no prey, than that he should suffer any want whatsoever, the goal of whose striving is fellowship with God. The verb רָשׁ (to lack, be poor, once by metaplasm יִרְשׁ, 1 Sam. ii. 7, root רָשׁ, to be or to make loose, lax), elsewhere used only of men, is here, like civ. 21 בָּקַשׁ מֵאֵל, transferred to the lions, without כְּפִיּוּרִים being intended to refer emblematically (as in xxxv. 17, lvii. 5, xvii. 12) to his powerful foes at the courts of Saul and of Achish.

Vers. 12—15. The first main division of the Psalm is ended; the second (much the same as in Ps. xxxii.) assumes more the tone of a didactic poem; although even vers. 6, 9—11 have something of the didactic style about them. The poet first of all gives a direction for fearing God. We may compare xxxii. 8, li. 15 — how thoroughly Davidic is the turn which the Psalm here takes! בָּנִים are not children in years or in understanding; but it is a tender form of address of a master experienced in the ways of God to each one and to all, as in Prov. i. 8, and frequently. In ver. 13 he throws out the question, which he himself answers in vers. 14 sq. This form of giving impressiveness to a truth by setting it forth as a solution of some question that has been propounded is a habit with David: xv. 1, xxiv. 8, 10, xxv. 12. In the use made of this passage from the Psalms in 1 Pet. iii. 10—12 (= vers. 13—17a of the Psalm) this form of the question is lost sight of. To הִפְסֵךְ חַיִּים, as being just as exclusive in sense, corresponds אֲהַרְבֵּ יָמִים, so that consequently לְיָאוֹר is a definition of the purpose. יָמִים signifies days in the mass, just as חַיִּים means long-enduring life. We see from James

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\* On account of this ver. 9, Γεύσασθε καὶ ἴδετε, κ. τ. λ., Ps. xxxiii. (xxxiv.) was the Communion Psalm of the early church, *Constit. Apost.* viii. 13, Cyril, *Catech. Myst.* v. 17.

iii. 2 sqq., where ver. 13 also, in its form, calls to mind the Psalm before us, why the poet give the pre-eminence to the avoiding of sins of the tongue. In ver. 15, from among what is good peace is made prominent, — peace, which not only are we not to disturb, but which we are to seek, yea, pursue it like as the hunter pursues the finest of the herds. Let us follow, says the apostle Paul also, Rom. xiv. 19 (cf. Hebr. xii. 14), after those things which make for peace. **שְׁלוֹמִים** is a relationship, harmonious and free from trouble, that is well-pleasing to the God of love. The idea of the bond of fellowship is connected with the corresponding word **εἰρήνη**, according to its radical notion.

Vers. 17—22. The poet now recommends the fear of God, to which he has given a brief direction, by setting forth its reward in contrast with the punishment of the ungodly. The prepositions **לְ** and **כִּי**, in vers 16*a* and 17*a*, are a well considered interchange of expression: the former, of gracious inclination (xxxiii. 18), the latter, of hostile intention or determining, as in Job vii. 8, Jer. xxi. 10, xlv. 11, after the phrase in Lev. xvii. 10. The evil doers are overwhelmed by the power of destruction that proceeds from the countenance of Jahve, which is opposed to them, until there is not the slightest trace of their earthly existence left. The subjects to ver. 18 are not, according to cvii. 17—19, the **עֲשֵׂי רָע** (evil doers), since the indispensable characteristic of penitence is in this instance wanting, but the **צַדִּיקִים** (the righteous). Probably the **ד** strophe stood originally before the **י** strophe, just as in Lam. ii—iv. the **ד** precedes the **י** (Hitzig). In connection with the present sequence of the thoughts, the structure of ver. 18 is just like ver. 6: *Clamant et Dominus audit = si qui (quicumque) clamant*. What is meant is the cry out the depth of a soul that despairs of itself. Such crying meets with a hearing with God, and in its realisation, an answer that bears its own credentials. "The broken in heart" are those in whom the egotistical, *i. e.* self-loving, life, which encircles its own personality, is broken at the very root; "the crushed or contrite (**דָּכָא**), from **דָּכָא**, with a changeable *ā*, after the form **אֵילֹת** from **לָא**) in spirit" are those whom grievous experiences, leading to penitence, of the false eminence to which their proud self-

consciousness has raised them, have subdued and thoroughly humbled. To all such Jahve is nigh, He preserves them from despair, He is ready to raise up in them a new life upon the ruins of the old and to cover or conceal their infinitive deficiency; and, they, on their part, being capable of receiving, and desirous of, salvation, He makes them partakers of His salvation. It is true these afflictions come upon the righteous, but Jahve rescues him out of them all,  $\text{כִּלְמֵי} = \text{לֵן} \text{זָמ}$  (the same *enallage generis* as in Ruth i. 19, iv. 11). He is under the most special providence, "He keepeth all his bones, not one of them (*ne unum quidem*) is broken" — a pictorial exemplification of the thought that God does not suffer the righteous to come to the extremity, that He does not suffer him to be severed from His almighty protecting love, nor to become the sport of the oppressors. Nevertheless we call to mind the literal fulfilment which these words of the psalmist received in the Crucified One; for the Old Testament prophecy, which is quoted in John xix. 33—37, may be just as well referred to our Psalm as to Exod. xii. 46. Not only the Paschal lamb, but in a comparative sense even every affliction of the righteous, is a type. Not only is the essence of the symbolism of the worship of the sanctuary realised in Jesus Christ, not only is the history of Israel and of David repeated in Him, not only does human suffering attain in connection with Him its utmost intensity, but all the promises given to the righteous are fulfilled in Him  $\kappa\alpha\tau' \xi\lambda\omicron\chi\acute{\eta}\nu$ ; because He is the righteous One in the most absolute sense, the Holy One of God in a sense altogether unique (Isa. liii. 11, Jer. xxiii. 5, Zach. ix. 9, Acts iii. 14, xxii. 14). — The righteous is always preserved from extreme peril, whereas evil ( $\text{רָעָה}$ ) slays ( $\text{מִוִּתֵּהוּ}$  stronger than  $\text{הִמִּיתוּ}$ ) the ungodly: evil, which he loved and cherished, becomes the executioner's power, beneath which he falls. And they that hate the righteous must pay the penalty. Of the meanings to incur guilt, to feel one's self guilty, and to undergo punishment as being guilty,  $\text{כַּשְׂאָ$  (*vid.* on iv. 11) has the last in this instance.

Ver. 23. The order of the alphabet having been gone through, there now follows a second  $\text{פ}$  exactly like xxv. 22. Just as the first  $\text{פ}$ , xxv. 16, is  $\text{פִּנְה}$ , so here in ver. 17 it is

יָצַד; and in like manner the two supernumerary *Phe's* correspond to one another — the Elohimic in the former Psalm, and the Jehovic in this latter.

### PSALM XXXV.

CALL TO ARMS AGAINST UNGRATEFUL PERSECUTORS,  
ADDRESSED TO GOD.

- 1 **CONTEND**, Jahve, with those who contend with me,  
Fight Thou against those who fight against me.
- 2 Lay hold of shield and buckler,  
And stand up as my help.
- 3 And draw forth the spear and shut up the way against  
my persecutors,  
Say unto my soul: I am thy salvation.
- 4 Let those be confounded and ashamed who seek after  
my soul,  
Let those fall back and be covered with shame who de-  
vise my hurt.
- 5 Let them become as chaff before the wind,  
The Angel of Jahve thrusting them away.
- 6 Let their way become darkness and slipperiness,  
The Angel of Jahve pursuing them.
- 7 For without cause have they hid for me their net,  
Without cause a pit have they digged for my soul.
- 8 Let destruction come upon him at unawares,  
And let his net, which he hath hid, catch himself,  
With a crash let him fall into it.
- 9 So shall my soul exult in Jahve,  
It shall rejoice in His salvation.
- 10 All my bones shall say: Jahve, who is like unto Thee,  
Who deliverest the afflicted from him who is too strong  
for him,  
The afflicted and the poor from him who robbeth him!

- 11 Unjust witnesses rise up;  
That which I know not, they ask of me
- 12 They reward me evil for good,  
Bereavement hath come upon my soul.
- 13 And I — when they were sick, my clothing was sack-  
cloth,  
I mortified my soul with fasting,  
And my prayer returned into my own bosom.
- 14 As for a friend, a brother to me, did I go about,  
As one who sorroweth for a mother, I went softly about  
in mourning attire.
- 15 And now when I halt they are joyous and gather them-  
selves together,  
The abjects gather themselves together against me, and  
those whom I do not know,  
They mock and cease not.
- 16 After the manner of common parasites,  
They gnash upon me with their teeth.
- 17 O Lord, how long wilt Thou look on?!  
Bring back my soul from their destructions,  
My only one from the lions.
- 18 I will praise Thee in a great congregation,  
Among much people will I sing praise unto Thee.
- 19 Let not mine enemies falsely rejoice over me,  
Let not those who hate me without a cause wink the  
eye.
- 20 For they utter not peaceful words,  
But against those who are quiet in the land they devise  
deceitful matters.
- 21 And they open their mouth wide concerning me,  
They say: Aha, aha, now our eye sees it.
- 22 Thou seest it, Jahve, therefore keep not silence:  
O Lord, remain not far from me.
- 23 Stir up Thyself and awake to my right,  
My God and my Lord, to my cause.



- 24 Do justice to me according to Thy righteousness, Jahve,  
my God,  
And let them not rejoice over me.
- 25 Let them not say in their heart: Aha, it is our desire!  
Let them not say: We have swallowed him up.
- 26 Let those be ashamed and be covered with confusion  
together  
Who rejoice at my hurt,  
Let those be clothed with shame and dishonour  
Who magnify themselves against me.
- 27 Let those shout for joy and rejoice who do not envy me  
my right.  
And let them say continually: Jahve be magnified,  
Who hath pleasure in the prosperity of His servant.
- 28 And my tongue shall declare Thy righteousness,  
Thy praise at all times.

This Ps. xxxv. and Ps. xxxiv. form a pair. They are the only Psalms in which the name מלאך יהוה is mentioned. The Psalms that belong to the time of David's persecution by Saul are the Psalms which are more especially pervaded by such retrospective references to the Tôra. And in fact this whole Psalm is, as it were, the lyrical expansion of that which David expresses before Saul in 1 Sam. xiv. 16 [15, Engl.]. The critical opinion as to the authorship of this Psalm is closely allied with that respecting the author of Ps. xl. and lxix. to which Ps. xxxv. is nearly related; cf. vers. 21, 27 with xl. 16 sq.; ver. 13 with lxix. 11 sq.; whereas the relation of Ps. lxxi. to Ps. xxxv. is decidedly a secondary one. Hitzig conjectures it to be Jeremiah; but vers. 1—3 are appropriate in the lips of a persecuted king, and not of a persecuted prophet. The points of contact of the writings of Jeremiah with our Psalm (Jer. xviii. 19 sq., xxiii. 12, Lam. ii. 16), may therefore in this instance be more safely regarded as reminiscences of an earlier writer than in Ps. lxix. Throughout the whole Psalm there prevails a deep vexation of spirit (to which corresponds the suffix יָצַר, as in Ps. lix. lvi. xi. xvii. xxii. lxiv.)

and strong emotion; it is not until the second part, where the poet describes the base ingratitude of his enemies, that the language becomes more calm and transparent, and a more quiet sadness takes the place of indignation and rage.

Each of the three parts opens with a cry for deliverance; and closes, in the certain assumption that it will take place, with a vow of thanksgiving. The divisions cannot therefore be mistaken, viz. vers. 1—10, 11—18, 19—28. The relative numbers of the stichs in the separate groups is as follows: 6. 6. 5. 5. | 7. 7. 5. | 6. 6. 6. 5.

There are only a few Psalms of David belonging to the time of Saul's persecution, which, like Ps. xxii., keep within the limits of deep inward grief; and in scarcely a single instance do we find him confining himself to the expression of the accursed fate of his enemies with prophetic certainty, as that which he confidently expects will be realised (as, *e. g.*, in vii. 13—17). But for the most part the objective announcement of punishment is swallowed up by the force of his inmost feelings, and changed into the most importunate prayer (as in vii. 7, xvii. 13, and frequently); and this feverish glow of feeling becomes still more harshly prominent, when the prayer for the revelation of divine judgment in punishment passes over into a wish that it may actually take place. In this respect Ps. vii. xxxv. lxix. cix. form a fearful gradation. In Ps. cix., the old expositors count as many as thirty anathemas. What explanation can we give of such language coming from the lips and heart of the poet? Perhaps as paroxysms of a desire for revenge? His advance against Nabal shews that even a David was susceptible of such feelings; but 1 Sam. xxv. 32 sq. also shews that only a gentle stirring up of his conscience was needed to dissuade him from it. How much more natural — we throw out this consideration in agreement with Kurtz — that the preponderance of that magnanimity peculiar to him should have maintained its ascendancy in the moments of the highest religious consecration in which he composed his Psalms! It is inconceivable that the unholy fire of personal passion could be here mingled with the holy fire of his love to God. It is in fact the Psalms more especially, which are the purest and most faithful mirror of the piety of the Old Testament:

the duty of love towards one's enemies, however, is so little alien to the Old Testament (Exod. xxiii. 4 sq., Lev. xix. 18, Prov. xx. 22, xxiv. 17, xxv. 21 sq., Job xxxi. 29 sq.), that the very words of the Old Testament are made use of even in the New to inculcate this love. And from Ps. vii., in its agreement with the history of his conduct towards Saul, we have seen that David was conscious of having fulfilled this duty. All the imprecatory words in these Psalms come, therefore, from the pure spring of unself-seeking zeal for the honour of God. That this zeal appears in this instance as zeal for his own person or character arises from the fact, that David, as the God-anointed heir of the kingdom, stands in antagonism to Saul, the king alienated from God; and, that to his mind the cause of God, the continuance of the church, and the future of Israel, coincide with his own destiny. The fire of his anger is kindled at this focus (so to speak) of the view which he has of his own position in the course of the history of redemption. It is therefore a holy fire; but the spirit of the New Testament, as Jesus Himself declares in Luke ix. 55, is in this respect, nevertheless, a relatively different spirit from that of the Old. That act of divine love, redemption, out of the open fountain of which there flowed forth the impulse of a love which embraces and conquers the world, was then as yet not completed; and a curtain then still hung before eternity, before heaven and hell, so that imprecations like lxix. 20 were not understood, even by him who uttered them, in their infinite depth of meaning. Now that this curtain is drawn up, the New Testament faith shrinks back from invoking upon any one a destruction that lasts לעולם; and love seeks, so long as a mere shadow of possibility exists, to rescue everything human from the perdition of an unhappy future, — a perdition the full meaning of which cannot be exhausted by human thought.

In connection with all this, however, there still remains one important consideration. The curses, which are contained in the Davidic Psalms of the time of Saul's persecution, are referred to in the New Testament as fulfilled in the enemies of Jesus Christ, Acts i. 20, Rom. xi. 7—10. One expression found in our Psalm, ἐμίσησάν με δωρσάν (cf. lxix. 5) is used by Jesus

(John xv. 25) as fulfilled in Him; it therefore appears as though the whole Psalm ought to be, or at least may be, taken typically as the words of Christ. But nowhere in the Gospels do we read an imprecation used by Jesus against His own and the enemies of the kingdom of God; David's imprecations are not suited to the lips of the Saviour, nor do the instances in which they are cited in the New Testament give them the impress of being His direct words: they are treated as the language of prophecy by virtue of the Spirit, whose instrument David was, and whose work the Scriptures are. And it is only in this sense that the Christian adopts them in prayer. For after the pattern of his Lord, who on the cross prayed "Father forgive them", he desires that even his bitterest enemies may not be eternally lost, but, though it be only when *in articulo mortis*, that they may come to their right mind. Even the anathemas of the apostle against the Judaising false teachers and against Alexander the smith (Gal. i. 9, v. 12, 2 Tim. iv. 14), refer only to temporal removal and chastisement, not to eternal perdition. They mark the extreme boundary where, in extraordinary instances, the holy zeal of the New Testament comes in contact with the holy fervour of the Old Testament.

Vers. 1—3. The psalmist begins in a martial and anthropomorphical style such as we have not hitherto met with. On the ultima-accentuation of *יִרְכֶּה*, *vid.* on iii. 8. Both *אֵן* are signs of the accusative. This is a more natural rendering here, where the psalmist implores God to subjugate his foes, than to regard *אֵן* as equivalent to *עַם* (cf. Isa. xlix. 25 with *ib.* xxvii. 8, Job x. 2); and, moreover, for the very same reason the expression in this instance is *לְחַם* (in the *Kal*, which otherwise only lends the *part.* *לְחַם*, lvi. 2 sq., to the *Niph.* *לְחַם*) instead of the reciprocal form *לְחַמְתָּהוּ*. It is usually supposed that *לְחַם* means properly *vorare*, and war is consequently conceived of as a devouring of men; but the Arabic offers another primary meaning: to press close and compact (*Niph.* to one another), consequently *מִלְחָמָה* means a dense crowd, a dense bustle and tumult (cf. the Homeric *κλόνος*). The summons to Jahve to

arm, and that in a twofold manner, viz. with the  $\text{מָגֵן}$  for warding off the hostile blow and  $\text{צִנְהָה}$  (*vid.* v. 13) which covers the body like a *testudo* — by which, inasmuch as it is impossible to hold both shields at the same time, the figure is idealised — is meant to express, that He is to make Himself felt by the foes, in every possible way, to their own confounding, as the unapproachable One. The  $\text{בְּעֲרֹתַי}$  (in the character of help turned towards me) is the so-called *Beth essentialis*,\* as in Exod. xviii. 4, Prov. iii. 26, Isa. xlvi. 10 (*tanquam argentum*), and frequently.  $\text{הֵרִיק}$  has the same meaning as in Exod. xv. 9, cf. Gen. xiv. 14, viz. to bring forth, draw forth, to draw or unsheath (a sword); for as a sword is sheathed when not in use, so a spear is kept in the  $\delta\upsilon\sigma\pi\omicron\delta\delta\alpha\chi\eta$  (*Odys.* i. 128). Even Parchon understands  $\text{כֶּנֶר}$  to mean a weapon; and the word  $\sigma\acute{\alpha}\gamma\alpha\rho\iota\varsigma$ , in Herodotus, Xenophon, and Strabo, a northern Asiatic, more especially a Scythian, battle-axe, has been compared here;\*\* but the battle-axe was not a Hebrew weapon, and  $\text{כֶּנֶר}$ , which, thus defectively written, has the look of an imperative, also gives the best sense when so taken (LXX.  $\sigma\acute{\upsilon}\gamma\lambda\epsilon\iota\sigma\omicron\nu$ , Targ.  $\text{וַיִּצְרֹק}$ ), viz. close, *i. e.* cut off, *interclude* scil. *viam*. The word has *Dechi*, because  $\text{לְקַרְאֵת רִדְפֵי}$ , “casting Thyself against my per-

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\* The Hebrew *Beth essentialis* is used much more freely and extensively than the Arabic, which is joined exclusively to the predicate of a simple clause, where in our language the verb is “to be”, and as a rule only to the predicate of negative clauses: *laisa bi-hakimin*, he is not wise, or *laisa bi-l-hakimi*, he is not the wise man. The predicate can accordingly be indeterminate or determinate. Moreover, in Hebrew, where this  $\text{בְּ}$  is found with the predicate, with the complement of the subject, or even, though only as a solecism (*vid.* Gesenius' *Thesaurus* p. 175), with the subject itself, the word to which it is prefixed may be determinate, whether as an attribute determined by itself (Exod. vi. 3,  $\text{בְּפִאֵל שְׂרָי}$ ), by a suffix (as above. xxxv. 2, cf. cxlvi. 5, Exod. xviii. 4, Prov. iii. 26), or even by the article. At all events no syntactic objection can be brought against the interpretations of  $\text{בְּעֵשָׁן}$ , “in the quality of smoke”, xxxvii. 20; cf.  $\text{בְּפִהָבֵל}$ , lxxviii. 33, and of  $\text{בְּנַפְשׁוֹ}$ , “in the character of the soul”, Lev. xvii. 11.

\*\* Probably one and the same word with the Armenian *sakr*, to which are assigned the (Italian) meanings *mannaja*, *scure*, *brando ferro*, in Ciakciak's Armenian Lexicon; cf. Lagarde's *Gesammelte Abhandlungen*, 1866, S. 203.

secutors", belongs to both the preceding summonses. *Dachsel* rightly directs attention to the similar sequence of the accents in lv. 19, lxvi. 15. The Mosaic figure of Jahve as a man of war (אִישׁ מִלְחָמָה, Exod. xv. 3, Deut. xxxii. 41 sq.) is worked out here with brilliant colours, under the impulse of a wrathful spirit. But we see from ver. 3*b* what a spiritual meaning, nevertheless, the whole description is intended to convey. In God's intervention, thus manifested in facts, he would gladly hear His consolatory utterance to himself. The burden of his cry is that God's love may break through the present outward appearance of wrath and make itself felt by him.

Vers. 4.—8. Throughout the next two strophes follow terrible imprecations. According to Fürst and others the relation of בּוֹשׁ and חָפַר is like that of *erblassen*, to turn pale (cf. Isa. xxix. 22 with Ps. xxxiv. 6), and *erröthen*, to turn red, to blush. בּוֹשׁ has, however, no connection with בּוֹץ, nor has חָפַר, חָפַר, חָפַר, any connection with חָמַר, to be red; but, according to its radical notion, בּוֹשׁ means *disturbari* (vid. vi. 11), and חָפַר, *obtegere, abscondere* (vid. xxxiv. 6). יָשָׁבוּ, properly "let them be made to fall back" (cf., e. g., Isa. xlii. 17). On the figure in ver. 5*a* cf. lxxxiii. 14. The clauses respecting the Angel of Jahve, vers. 5*b* and 6*b*, are circumstantial clauses, viz. clauses defining the manner. דָּחָה (giving, viz. them, the push that shall cause their downfall, equivalent to דָּחָה or דָּחָה, lxviii. 28) is closely connected with the figure in ver. 6*a*, and רָדְפָם, with the figure in ver. 5*a*; consequently it seems as though the original position of these two clauses respecting the Angel of Jahve had been disturbed; just as in Ps. xxxiv., the *y* strophe and the *פ* strophe have changed their original places. It is the Angel, who took off Pharaoh's chariot wheels so that they drave them heavily (Exod. xiv. 25) that is intended here. The fact that this Angel is concerned here, where the point at issue is whether the kingship of the promise shall be destroyed at its very beginning or not, harmonises with the appearing of the מַלְאֲךְ ה' at all critical junctures in the course of the history of redemption. תִּלְקָחוּ, *loca passim lubrica*, is an intensive form of expression for תִּלְקָחוּ, lxxxiii. 18. Just as דָּחָה recalls to mind Exod.

xv., so רדפם recalls Judges v. In this latter passage the Angel of Jahve also appears in the midst of the conquerors who are pursuing the smitten foe, incarnate as it were in Deborah.

Ver. 7 also needs re-organising, just as in vers. 5 sq. the original positions of רחה and רדפם are exchanged. רחם רשח would be a pit deceptively covered over with a net concealed below; but, as even some of the older critics have felt, רחם is without doubt to be brought down from ver. 7a into 7b: without cause, *i. e.* without any provocation on my part, have they secretly laid their net for me (as in ix. 16, xxxi. 5), without cause have they digged a pit for my soul. In ver. 8 the foes are treated of collectively. לא ידע is a negative circumstantial clause (Ew. § 341, b): *improviso*, as in Prov. v. 6, Isa. xlvii. 11 *extrem.* Instead of תלכרו, the expression is תלכרו, as in Hos. viii. 3; the sharper form is better adapted to depict the suddenness and certainty of the capture. According to Hupfeld, the verb שואה signifies a wild, dreary, confused noise or crash, then devastation and destruction, a transition of meaning which — as follows from שואה (cf. תרו) as a name of the desolate steppe, from שוא, a waste, emptiness, and from other indications — is solely brought about by transferring the idea of a desolate confusion of tones to a desolate confusion of things, without any intermediate notion of the crashing in of ruins. But it may be asked whether the reverse is not rather the case, *viz.* that the signification of a waste, desert, emptiness or void is the primary one, and the meaning that has reference to sound (cf. هوى, to gape, be empty; to drive along, fall down headlong, then also: to make a dull sound as of something falling, just like *rumor* from *ruere*, *fragor* from *frangi*) the derived one. Both etymology (cf. תרה, whence תרו) and the preponderance of other meanings, favour this latter view. Here the two significations are found side by side, inasmuch as שואה in the first instance means a waste — devastation, desolation, and in the second a waste — a heavy, dull sound, a rumbling (δουσαει). In the Syriac version it is rendered: "into the pit which he has digged let him fall", as though it were רחם in the second instance instead of שואה; and from this Hupfeld, with J. H. Michaelis, Stier, and others,

is of opinion that it must be rendered: "into the destruction which he himself has prepared let him fall". But this *quam ipse paravit* is not found in the text, and to mould the text accordingly would be a very arbitrary proceeding.

Vers. 9—10. This strophe, with which the first part of the song closes, contains the logical apodosis of those imprecatory jussives. The downfall of the power that is opposed to God will be followed by the joy of triumph. The bones of the body, which elsewhere are mentioned as sharing only in the anguish of the soul (vi. 3, xxxi. 11, xxxii. 3, li. 10), are here made to share (as also in li. 10) in the joy, into which the anxiety, that agitated even the marrow of the bones, is changed. The joy which he experiences in his soul shall throb through every member of his body and multiply itself, as it were, into a choir of praiseful voices. לָּ with a conjunctive accent and without *Makkeph*, as also in Prov. xix. 7 (not לָּ-לָּ, *vid.* the Masora in Baer's *Psalterium* p. 133), is to be read *cāl* (with קָמִין רָחֵב, *opp.* קָמִין רָחוּץ) according to Kimchi. According to Lonzano, however, it is to be read *col*, the conjunctive accent having an equal power with *Makkeph*; but this view is false, since an accent can never be placed against *Kametz chatuph*. The exclamation מִי כְמוֹתָי is taken from Exod. xv. 11, where, according to the Masora, it is to be pointed מִי כְמוֹתָי, as Ben Naphtali also points it in the passage before us. The *Dagesh*, which is found in the former passage and is wanting here, sharpens and hardens at the same time; it requires that the expression should be emphatically pronounced (without there being any danger in this instance of its being slurred over); it does not serve to denote the closer connection, but to give it especial prominence. חָזַק מִמֶּנִּי, stronger than he, is equivalent to: strong, whereas the other is weak, just as in Jer. xxxi. 11, cf. Hab. i. 13, צַדִּיק מִמֶּנִּי, righteous, whereas he is ungodly. The repetition of וְעֵנִי is meant to say: He rescues the עֵנִי, who is אֲבִיוֹן (poor) enough already, from him who would take even the few goods that he possesses.

Vers. 11—16. The second part begins with two strophes of sorrowful description of the wickedness of the enemy. The futures in vers. 11, 12 describe that which at present takes place. עֲדֵי חַיִּים are μῆτρους ἀδελφοί (LXX.). They demand from him



a confession of acts and things which lie entirely outside his consciousness and his way of acting (cf. lxix. 5): they would gladly brand him as a perjurer, as an usurper, and as a plunderer. What David complains of in ver. 12*a*, we hear Saul confess in 1 Sam. xxiv. 18; the charge of ingratitude is therefore well-grounded. שָׁבֹל לְנַפְשִׁי is not dependent on יִשְׁלַמְתִּי, in which case one would have looked for לְשׂוֹל rather than שָׁבֹל, but a substantival clause: "bereavement is to my soul", its condition is that of being forsaken by all those who formerly shewed me marks of affection; all these have, as it were, died off so far as I am concerned. Not only had David been obliged to save his parents by causing them to flee to Moab, but Michal was also torn from him, Jonathan removed, and all those at the court of Saul, who had hitherto sought the favour and friendship of the highly-gifted and highly-honoured son-in-law of the king, were alienated from him. And how sincerely and sympathisingly had he reciprocated their leanings towards himself! By וְאֲנִי in ver. 13, he contrasts himself with the ungrateful and unfeeling ones. Instead of לְבַשְׁתִּי שֶׁק, the expression is לְבַשְׁתִּי שֶׁק; the tendency of poetry for the use of the substantival clause is closely allied to its fondness for well-conceived brevity and pictorial definition. He manifested towards them a love which knew no distinction between the *ego* and *tu*, which regarded their sorrow and their guilt as his own, and joined with them in their expiation for it; his head was lowered upon his breast, or he cowered, like Elijah (1 Kings xviii. 42), upon the ground with his head hanging down upon his breast even to his knees, so that that which came forth from the inmost depths of his nature returned again as it were in broken accents into his bosom. Riehm's rendering, "at their ungodliness and hostility my prayer for things not executed came back", is contrary to the connection, and makes one look for אֲנִי instead of אֶל-הַיְקִי. Perret-Gentil correctly renders it, *Je priai la tête penchée sur la poitrine*.

The psalmist goes on to say in ver. 14, I went about as for a friend, for a brother to me, *i. e.* as if the sufferer had been such to me. With הִתְחַלֵּךְ, used of the solemn slowness of gait, which corresponds to the sacredness of pain, alternates שָׁחָה used of the being bowed down very

low, in which the heavy weight of pain finds expression. כְּאִבְלֵ-אִם, not: like the mourning (from אִבַּל, like הִבַּל from הִבֵּל) of a mother (Hitzig), but, since a personal אִבַּל is more natural, and next to the mourning for an only child the loss of a mother (cf. Gen. xxiv. 67) strikes the deepest wound: like one who mourns (אִבַּל־, like לִבְרָךְ, Gen. xlix. 12, from אִבַּל, construct state, like מִטְמָא) for a mother (the objective genitive, as in Gen. xxvii. 41, Deut. xxxiv. 8, Amos viii. 10, Jer. vi. 26). קָרָר signifies the colours, outward appearance, and attire of mourning: with dark clothes, with tearful unwashed face, and with neglected beard. But as for them — how do they act at the present time, when he finds himself in צַלַע (xxxviii. 17, Job. xviii. 12), a sideway direction, *i. e.* likely to fall (from צָלַע, ظلع, to incline towards the side)? They rejoice and gather themselves together, and this assemblage of ungrateful friends rejoicing over another's misfortune, is augmented by the lowest rabble that attach themselves to them. The verb נָכָה means to smite; *Niph.* נָכָה, Job xxx. 6, to be driven forth with a whip, after which the LXX. renders it μαρτυρεῖς, Symm. πλῆττα, and the Targum *conterentes me verbis suis*; cf. הִכָּה בְּלִשׁוֹן, Jer. xviii. 18. But נָכָה cannot by itself mean smiters with the tongue. The adjective נָכָה signifies elsewhere with רַגְלִים, one who is smitten in the feet, *i. e.* one who limps or halts, and with רִיחַ, but also without any addition, in Isa. xvi. 7, one smitten in spirit, *i. e.* one deeply troubled or sorrowful. Thus, therefore, נָכָה from נָכָה, like נָאִים from נָאָה, may mean smitten men, *i. e.* men who are brought low or reduced (Hengstenberg). It might also, after the Arabic *navika*, to be injured in mind, *anwak*, stupid, silly (from the same root נָךְ, to prick, smite, wound, cf. *ichtalla*, to be pierced through = mad), be understood as those mentally deranged, enraged at nothing or without cause. But the former definition of the notion of the word is favoured by the continua-

\* According to the old Babylonian reading (belonging to a period when *Pathach* and *Segol* were as yet not distinguished from one another) כְּאִבְלֵ (with the sign of *Pathach* and the stroke for *Raphe* below = ä); *vid.* Pinsker, *Zur Geschichte des Karaismus*, S. 141, and *Einleitung*, S. 118.

tion of the idea of the verbal adjective נָזִים by וְלֹא יִדְעוּנִי, persons of whom I have hitherto taken no notice because they were far removed from me, *i. e.* men belonging to the dregs of the people (cf. Job xix. 18, xxx. 1). The addition of וְלֹא יִדְעוּנִי certainly makes Olshausen's conjecture that we should read נִזְרִים somewhat natural; but the expression then becomes tautological, and there are other instances also in which psalm-poesy goes beyond the ordinary range of words, in order to find language to describe that which is loathsome, in the most glaring way. קָרַע, to tear, rend in pieces, *viz.* with abusive and slanderous words (like قرع II.) also does not occur anywhere else. And what remarkable language we now meet with in ver. 16a! מְעוֹן does not mean scorn or buffoonery, as Böttcher and Hitzig imagine\*, but according to 1 Kings xvii. 12, a cake of a round formation (like the Talmudic עֵגָה, a circle); לְעַי, jeering, jesting. Therefore מְעוֹן לְעַי means: mockers for a cake, *i. e.* those who for a delicate morsel, for the sake of dainty fare, make scornful jokes, *viz.* about me, the persecuted one, vile parasites; German *Tellerlecker*, *Bratenriecher*, Greek αυτοσοκόλακες, ψωμοκόλακες, Mediæval Latin *buccellarii*. This לְעַי מְעוֹן, which even Rashi interprets in substantially the same manner, stands either in a logical co-ordinate relation (*vid.* on Isa. xix. 11) or in a logical as well as grammatical subordinate relation to its *regens* חֲנִיפֵי. In the former case, it would be equivalent to: the profane, *viz.* the cake-jesters; in the latter, which is the more natural, and quite suitable: the profane (= the profanest, *vid.* xlv. 13, Isa. xxix. 19, Ezek. vii. 24) among cake-jesters. The בְּ is not the *Beth* of companionship or fellowship, to express which עִם or עִתָּא (Hos. vii. 5) would have been used, but *Beth essentialis* or the *Beth* of characterisation: in the character of the most abject examples of this class of men do they gnash upon him with their teeth. The gerund חֲרִיק (of the noise of the teeth being pressed together, like حرق of the crackling of a fire and the grating of a file), which is used according to Ges. § 131,

\* The Talmudic עֵגָה (לִשְׁתָּה), *B. Sanhedrin* 101b, which is said to mean "a jesting way of speaking", has all the less place here, as the reading wavers between עֵגָה (עֵגָה) and עֵגָה.

4, *b*, carries its subject in itself. They gnash upon him with their teeth after the manner of the profanest among those, by whom their neighbour's honour is sold for a delicate morsel.

Vers. 17—18. Just as the first part of the Psalm closed with wishes, and thanksgiving for their fulfilment, so the second part also closes with prayer and thanksgiving. כָּמָה (compounded of כָּ, *instar*, and the interrogative מָה which is drawn into the genitive by it; Aramaic כְּמָה, Arabic *kam*, Hebrew, like כִּמְהָ, with *Dag. forte conjunct.*, properly: the total of what?), which elsewhere means *quot*, here has the signification of *quousque*, as in Job vii. 19. מְשִׂאֵיהֶם from מְשִׂאָה, the plural of which may be both מְשִׂאִים and מְשִׂאוֹת (this latter, however, does not occur), like the plural of מְשִׂאָה, terror, מְשִׂאִים and מְשִׂאוֹת. The suffix, which refers to the enemies as the authors of the destructions (Prov. iii. 25), shews that it is not to be rendered "from their destroyers" (Hitzig). If God continues thus to look on instead of acting, then the destructions, which are passing over David's soul, will utterly destroy it. Hence the prayer: lead it back, bring that back, which is already well nigh borne away to destruction. On יְקִיְרָה *vid.* xxii. 21. The כְּפִיְרִים, which is intended literally in xxxiv. 11, is here emblematical. אֲדַרְךָ is the cohortative. עֲצוּם as a parallel word to רַב always refers, according to the context, to strength of numbers or to strength of power.

Vers. 19—21. In the third part, vers. 19—28 the description of the godlessness of his enemies is renewed; but the soul of the praying psalmist has become more tranquil, and accordingly the language also is more clear and moves on with its accustomed calmness. חֶזְקוֹ and חֶזְקוֹ are genitives, having an attributive sense (*vid.* on 2 Šam. xxii. 23). The verb קָרַץ signifies both to pinch = nip, Job xxxiii. 6 (cf. the Arabic *karāḍa*, to cut off), and to pinch together, compress = to wink, generally used of the eyes, but also of the lips, Prov. xvi. 30, and always as an insidiously malicious gesture. אֵל rules over both members of the verse as in lxxv. 6, and frequently. שְׁלוֹם in ver. 20 is the word for whatever proceeds from good intentions and aims at the promotion or restoration of a harmonious relationship.

רָגַע-אֲרָץ (from רָגַע, cf. עָנִי-אֲרָץ, lxxvi. 10, Zeph. ii. 3, צָפִינָה, lxxxiii. 4) are those who quietly and unostentatiously walk in the ways of God. Against such they devise mischievous, lying slanders and accusations. And with wide-opened mouth, *i. e.* haughty scorn, they cry, as they carouse in sight of the misfortune of those they have persecuted: now we have that which we have longed to see. הִאֲרָא (composed of הָאָה and אָרָא) is a cry of joy, and more especially of malignant joy at another's hurt (cf. Ezek. xxv. 3).

Vers. 22—24. The poet takes up this malignant "now our eye sees it" and gives another turn to it. With הִוֵּהוּ, alternates in vers. 22, 23, cf. ver. 17, אֲרִי, the pronominal force of which is revived in the combination אֲרִי וְאֲרִי (*vid.* xvi. 2). הִוֵּהוּ, carrying its object within itself, signifies to stir, rouse up, and הִקַּיֵּן, to break off, tear one's self away, gather one's self up from, sleep. "To my right", *viz.* to prove it by facts; "to my cause", to carry it on in my defence.

Vers. 25—26. On the metonymical use of נִפְטָה, like τὸ δρεαταχόν for δρεξίς, *vid. Psychol.* S. 203 [tr. p. 239]. The climax of desire is to swallow David up, *i. e.* to overpower him and clear him out of the way so that there is not a trace of him left. בִּלְעֵנָהוּ with ע before נ, as in cxxxii. 6, and frequently; on the law of the vowels which applies to this, *vid.* Ewald, § 60, *a.* שְׁמָחַי רָעָתִי is a short form of expression for רָעָתִי עַל (בְּ) שְׁמָחַיִם. To put on shame and dishonour (cix. 29, cf. 18), so that these entirely cover them, and their public external appearance corresponds with their innermost nature.

Vers. 27—28. Those who wish that David's righteousness may be made manifest and be avenged are said to take delight in it. When this takes place, Jahve's righteousness is proved. יִגְדַּל, let Him be acknowledged and praised as great, *i. e.* let Him be magnified! David desires that all who remain true to him may thus speak; and he, on his part, is determined to stir up the revelation of God's righteousness in his heart, and to speak of that of which his heart is full (lxxi. 24).

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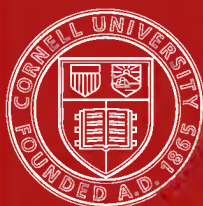
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FIRST BOOK OF THE PSALTER (CONTINUED).

Ps. I.-XLI.



PSALM XXXVI.

THE CURSE OF ALIENATION FROM GOD, AND THE BLESSING  
OF FELLOWSHIP WITH HIM.

2 AN oracle of transgression hath the ungodly within his  
heart :

There is no fear of God before his eyes.

3 For it flattereth him in his own eyes,  
In order that he may become guilty, that he may hate.

4 The words of his mouth are evil and deceit ;  
He hath ceased to act wisely and well.

5 Evil doth he devise upon his bed,  
He taketh his stand in a way that is not good,  
He abhorreth not evil.

6 O Jahve, to the heavens doth Thy mercy extend,  
Thy faithfulness unto the clouds.

7 Thy righteousness is like the mountains of God,  
Thy judgments are a great deep,  
Man and beast dost Thou preserve, O Jahve.

8 How precious is Thy mercy, Elohim,  
That the children of men find refuge in the shadow of Thy  
wings !

- 9 They become drunk with the fatness of Thy house,  
 And Thou givest them to drink of the river of Thy  
 10 For with Thee is the fountain of life, [pleasures.  
 And in Thy light do we see light.
- 11 Lengthen out Thy mercy to those who know Thee,  
 And Thy righteousness to those who are upright in heart.
- 12 Let not the foot of pride overtake me,  
 And let not the hand of the wicked scare me away.
- 13 Behold, there have the workers of evil fallen,  
 They are thrust down and are not able to rise.

The preceding Psalm, in the hope of speedy deliverance, put into the lips of the friends of the new kingship, who were now compelled to keep in the background, the words: "Jahve, be magnified, who hath pleasure in the well-being of *His servant*." David there calls himself the servant of Jahve, and in the inscription to Ps. xxxvi. he bears the very same name: *To the Precentor, by the servant of Jahve, by David*. The *textus receptus* accents למננה with a conjunctive *Illuj*; Ben-Naphtali accents it less ambiguously with a disjunctive *Legarme* (*vid. Psalter*, ii. 462), since David is not himself the מננה. Ps. xii., xiv. (liii.), xxxvi., xxxvii., form a group. In these Psalms David complains of the moral corruption of his generation. They are all merely reflections of the character of the time, not of particular occurrences. In common with Ps. xii., the Psalm before us has a prophetic colouring; and, in common with Ps. xxxvii., allusions to the primeval history of the Book of Genesis. The strophe schema is 4. 5. 5. 6. 6.

Vers. 2-5. At the outset the poet discovers to us the wickedness of the children of the world, which has its roots in alienation from God. Supposing it were admissible to render ver. 2: "A divine word concerning the evil-doing of the ungodly is in the inward parts of my heart" (מִן־נֶפֶשׁ with a genitive of the object, like מִן־עֵץ, which is compared by Hofmann), then the difficulty of this word, so much complained of, might find the desired relief in some much more easy way than by means of the conjecture proposed by Diestel, נֶעֱמַר (נֶעֱמַר), "Pleasant is transgression to the evil-doer," etc. But the genitive after מִן־

(which in ex. 1, Num. xxiv. 3 sq., 15 sq., 2 Sam. xxiii. 1, Prov xxx. 1, just as here, stands at the head of the clause) always denotes the speaker, not the thing spoken. Even in Isa. v. 1 שירת דודי לברמו is not a song concerning my beloved in relation to His vineyard, but a song of my beloved (such a song as my beloved has to sing) touching His vineyard. Thus, therefore, פִּשֵׁעַ must denote the speaker, and לְרָשָׁע, as in ex. 1 לְאֹרְנִי, the person or thing addressed; transgression is personified, and an oracular utterance is attributed to it. But the predicate בְּקִרְבִּי לְבִי, which is intelligible enough in connection with the first rendering of פִּשֵׁעַ as *genit. obj.*, is difficult and harsh with the latter rendering of פִּשֵׁעַ as *gen. subj.*, whatever way it may be understood: whether, that it is intended to say that the utterance of transgression to the evil-doer is inwardly known to him (the poet), or it occupies and affects him in his inmost parts. It is very natural to read לְבִי, as the LXX., Syriac, and Arabic versions, and Jerome do. In accordance therewith, while with Von Lengerke he takes נֶאֱמַר as part of the inscription, Thenius renders it: "Sin is to the ungodly in the midst of his heart," *i. e.* it is the inmost motive or impulse of all that he thinks and does. But this isolation of נֶאֱמַר is altogether at variance with the usage of the language and custom. The rendering given by Hupfeld, Hitzig, and at last also by Böttcher, is better: "The suggestion of sin dwells in the ungodly in the inward part of his heart;" or rather, since the idea of בקרב is not central, but circumferential, in the realm of (within) his heart, altogether filling up and absorbing it. And in connection with this explanation, it must be observed that this combination לבו בקרב (instead of בקרבו, or בלבו, בלבבו) occurs only here, where, together with a personification of sin, an incident belonging to the province of the soul's life, which is the outgrowth of sin, is intended to be described. It is true this application of נֶאֱמַר does not admit of being further substantiated; but נֶאֱמַר (cognate נֶאֱמַר, נֶאֱמַר), as an onomatopoeic designation of a dull, hollow sound, is a suitable word for secret communication (cf. Arabic *nemmâm*, a tale-bearer), or even—since the genius of the language does not combine with it the idea of that which is significantly secretly, and solemnly silently communicated, but spoken out—a suitable word for that which transgression says to the ungodly with all the

solemn mien of the prophet or the philosopher, inasmuch as it has set itself within his heart in the place of God and of the voice of his conscience. לְרִשְׁעֵי does not, however, denote the person addressed, but, as in xxxii. 10, the possessor. He possesses this inspiration of iniquity as the contents of his heart, so that the fear of God has no place therein, and to him God has no existence (objectivity), that He should command his adoration.

Since after this נִשְׁעַתְּ אֵלַי we expect to hear further what and how transgression speaks to him, so before all else the most probable thing is, that transgression is the subject to הַחֲלִיק. We do not interpret: He flatters God in His eyes (with eye-service), for this rendering is contrary both to what precedes and to what follows; nor with Hupfeld (who follows Hofmann): "God deals smoothly (gently) with him according to his delusions," for the assumption that הַחֲלִיק must, on account of בְּעֵינָי, have some other subject than the evil-doer himself, is indeed correct. It does not, however, necessarily point to God as the subject, but, after the solemn opening of ver. 2a, to transgression, which is personified. This addresses flattering words to him (לְאֵל like לַע in Prov. xxix. 5) in his eyes, *i.e.* such as are pleasing to him; and to what end? For the finding out, *i.e.* establishing (עָלַם מִצָּנָא, as in Gen. xlv. 16, Hos. xii. 9), or—since this is not exactly suited to פִּשַׁע as the subject, and where it is a purpose that is spoken of, the meaning *assequi*, originally proper to the verb מִצָּנָא, is still more natural—to the attainment of his culpability, *i.e.* in order that he may inculcate himself, to hating, *i.e.* that he may hate God and man instead of loving them. לְשִׁנְאָה is designedly used without an object just as in Eccles. iii. 8, in order to imply that the flattering words of פִּשַׁע incite him to turn into an object of hatred everything that he ought to love, and to live and move in hatred as in his own proper element. Thenius endeavours to get rid of the harshness of the expression by the following easy alteration of the text: לְמִצָּנָא עָלַם וְלִשְׁנָא; and interprets it: Yea, it flatters him in his own eyes (it tickles his pride) to discover faults in others and to make them suffer for them. But there is no support in the general usage of the language for the impersonal rendering of the הַחֲלִיק; and the בְּעֵינָי, which in this case is not only pleonastic, but out of place, demands a distinction between the

flatterer and the person who feels himself flattered. The expression in ver. 3*b*, in whatever way it may be explained, is harsh; but David's language, whenever he describes the corruption of sin with deep-seated indignation, is wont to envelope itself in such clouds, which, to our difficult comprehension, look like corruptions of the text. In the second strophe the whole language is more easy. לְהִשְׁבִּיל לְהִיטִיב is just such another asyndeton as לִמְצָא עוֹנוֹ לְשׂוֹנֵא. A man who has thus fallen a prey to the dominion of sin, and is alienated from God, has ceased (הָרַל לְ), as in 1 Sam. xxiii. 13) to act wisely and well (things which essentially accompany one another). His words when awake, and even his thoughts in the night-time, run upon רָע (Isa. lix. 7), evil, wickedness, the absolute opposite of that which alone is truly good. Most diligently does he take up his position in the way which leads in the opposite direction to that which is good (Prov. xvi. 29, Isa. lxxv. 2); and his conscience is deadened against evil: there is not a trace of aversion to it to be found in him, he loves it with all his soul.

Vers. 6-10. The poet now turns from this repulsive prospect to one that is more pleasing. He contemplates, and praises, the infinite, ever sure mercy of God, and the salvation, happiness, and light which spring from it. Instead of בְּשִׂמְיִם, the expression is בְּהִשְׁמִימִים, the syncope of the article not taking place. בְּ alternating with עַר, cf. lvii. 11, has here, as in xix. 5, lxxii. 16, the sense of touching or reaching to the spot that is denoted in connection with it. The poet describes the exaltation and super-eminence of divine mercy and faithfulness figuratively, after earthly standards. They reveal themselves on earth in a height that reaches to the heavens and extends to שְׁחָקִים, *i.e.* the thin veil of vapour which spreads itself like a veil over the depths of the heavens; they transcend all human thought, desire, and comprehension (ciii. 11, and cf. Eph. iii. 18). The צְדִיקָה (righteousness) is distinguished from the אֱמוּנָה (faithfulness) thus: the latter is governed by the promises of God, the former by His holiness; and further, the latter has its being in the love of God, the former, on the other hand, manifests itself partly as justifying in mercies, and partly as avenging in wrath. Concerning the righteousness, the poet says that it is like the mountains of God, *i.e.* (cf. cedars of God, lxxx. 11) unchangeably firm (cxi. 3), like the giant



primeval mountains which bear witness to the greatness and glory of God; concerning God's judgments, that they are "a great deep," incomprehensible and unsearchable (*ἀνεξέρευνηται*, Rom. xi. 33) as the great, deep-surg-ing mass of waters in the lower parts of the earth, which becomes visible in the seas and in the rivers. God's punitive righteousness, as at length becomes evident, has His compassion for its reverse side; and this, as in the case of the Flood (cf. Jon. iv. 11), embraces the animal world, which is most closely involved, whether for weal or for woe, with man, as well as mankind.

Lost in this depth, which is so worthy of adoration, the Psalmist exclaims: How precious (cf. cxxxix. 17) is Thy mercy, Elohim! *i.e.* how valuable beyond all treasures, and how precious to him who knows how to prize it! The *Waw* of וַיִּבֶן is the explicative *Waw* = *et hoc ipsum quod*. The energetic form of the future, יִהְיֶה, has the pre-tonic Kametz, here in pause, as in xxxvi. 8, xxxix. 7, lxxviii. 44. The shadow of God's wings is the protection of His love, which hides against temptation and persecution. To be thus hidden in God is the most unspeakable blessedness, ver. 9: they satiate themselves, they drink full draughts of "the fatness of Thy house." The house of God is His sanctuary, and in general the domain of His mercy and grace. רָצוֹן (cf. טוֹב, lxv. 5) is the expression for the abundant, pleasant, and powerful gifts and goods and recreations with which God entertains those who are His; and רָוָה (whence רָוֵן, as in Deut. viii. 13, Isa. xl. 18) is the spiritual joy of the soul that experiences God's mercy to overflowing. The abundant fare of the priests from Jahve's table (*vid.* Jer. xxxi. 14), and the festive joy of the guests at the shelamim-offering, *i.e.* the communion-offering,—these outward rites are here treated according to their spiritual significance, receive the depth of meaning which radically belongs to them, and are ideally generalized. It is a stream of pleasures (עֲרֵנִים) with which He irrigates and fertilizes them, a paradisaic river of delights. This, as the four arms of the river of Paradise had one common source (Gen. ii. 10), has its spring in God, yea, God is the fountain itself. He is "the fountain of life" (Jer. ii. 13); all life flows forth from Him, who is the absolutely existing and happy One. The more inwardly, therefore, one is joined to Him, the fuller are the draughts of life which he

drinks from this first fountain of all life. And as God is the fountain of life, so also is He the fountain of light: "In Thy light do we see light;" out of God, seeing we see only darkness, whereas immersed in God's sea of light we are illumined by divine knowledge, and lighted up with spiritual joy. The poet, after having taken a few glimpses into the chaos of evil, here moves in the blessed depths of holy mysticism [*Mystik, i.e. mysticism in the good sense—true religion, vital godliness*], and in proportion as in the former case his language is obscure, so here it is clear as crystal.

Vers. 11–13. Now for the first time, in the concluding hexastich, after complaint and commendation comes the language of prayer. The poet prays that God would lengthen out, *i.e.* henceforth preserve (אֲשִׁיב, as in cix. 12), such mercy to His saints; that the foot of arrogance, which is conceived of as a tyrant, may not come suddenly upon him (אֲבֹא, as in xxxv. 8), and that the hand of the wicked may not drive him from his home into exile (cf. x. 18). With אֲשִׁיב alternates אֲרַחֵם, which, on its merciful side, is turned towards them that know God, and bestows upon them the promised gracious reward. Whilst the Psalmist is thus praying, the future all at once becomes unveiled to him. Certain in his own mind that his prayer will be heard, he sees the adversaries of God and of His saints for ever overthrown. אֲשִׁיב, as in xiv. 5, points to the place where the judgment is executed. The preterites are prophetic, as in xiv. 5, lxiv. 8–10. The poet, like Isaiah (ch. xxvi. 14), beholds the whole tribe of the oppressors of Jahve's Church changed into a field of corpses, without hope of any rising again.

## PSALM XXXVII.

THE SEEMING PROSPERITY OF THE WICKED, AND THE REAL  
PROSPERITY OF THE GODLY.

- 1 א BE not incensed at the evil-doers,  
Be not envious of the workers of iniquity.
- 2 For like grass they are soon cut down,  
And like a green herb they wither away.
- 3 ב Trust in Jahve and do good,  
Dwell in the land and cultivate faithfulness.

- 4 And delight thyself in Jahve,  
So shall He give thee the desires of thy heart.
- 5 **2** Commit thy way unto Jahve,  
And trust in Him; and He will bring it to pass.
- 6 He will bring forth like the light thy righteousness,  
And thy right like the noon-day brightness.
- 7 **7** Resign thyself to Jahve and wait for Him;  
Fret not thyself over him who prospereth in his  
way,  
Over the man who bringeth wicked devices to pass.
- 8 **8** Cease from anger and let go wrath,  
Be not incensed, it leads only to evil-doing.
- 9 For evil-doers shall be cut off,  
But they who hope in Jahve—they inherit the land.
- 10 **1** Yet a little while and the wicked is no more,  
And if thou observest his place, he is gone.
- 11 But the meek shall inherit the land,  
And delight themselves in the abundance of peace.
- 12 **1** The wicked deviseth evil against the righteous,  
And gnasheth upon him with his teeth—
- 13 The Lord laugheth at him,  
For He seeth that his day is coming.
- 14 **8** The wicked draw the sword and bend their bow,  
To cast down the poor and needy,  
To slay them that are of upright walk.
- 15 Their sword shall enter into their own heart,  
And their bows shall be broken.
- 16 **6** Better is the little that a righteous man hath,  
Than the riches of many wicked.
- 17 For the arms of the wicked shall be broken,  
And Jahve upholdeth the righteous.
- 18 **1** Jahve observeth the days of the perfect,  
And their inheritance shall endure for ever.
- 19 They are not ashamed in the evil time,  
And in the days of famine they are satisfied.
- 20 **6** But the wicked perish,  
And the enemies of Jahve are like the glory of the  
meadows,  
They vanish away like smoke, they disappear.

- 21 **ב** The wicked is obliged to borrow and cannot pay,  
But the righteous is liberal and can give.
- 22 For they that are blessed of Him shall inherit the  
land,  
And they that are cursed of Him shall be cut off.
- 23 **ב** With Jahve are a man's steps established,  
And He hath delight in his way.
- 24 When he falls, he shall not be utterly cast down,  
For Jahve upholdeth his hand.
- 25 **י** I have been young, and now am old,  
Yet have I not seen a righteous man forsaken,  
And his seed begging bread.
- 26 He continually giveth and lendeth,  
And his seed is a blessing.
- 27 **ב** Depart from evil and do good,  
And dwell for evermore.
- 28 For Jahve loveth the right,  
And will not forsake His saints.  
For ever are they preserved,  
But the seed of the wicked is cut off.
- 29 The righteous shall inherit the land,  
And dwell therein for ever.
- 30 **ב** The mouth of the righteous uttereth wisdom,  
And his tongue speaketh what is right.
- 31 The law of his God is in his heart,  
His steps do not slip.
- 32 **ז** The wicked lieth in wait for the righteous,  
And seeketh to slay him.
- 33 Jahve doth not give him over into his hand,  
Nor condemn him when he is judged.
- 34 **פ** Wait on Jahve and keep His way,  
So shall He exalt thee to inherit the land;  
With the cutting off the wicked shalt thou delight thine  
eyes.
- 35 **ו** I have seen a violent wicked man,  
And he spread himself like an indigenous tree of luxuriant  
foliage.
- 36 And one passed by, and lo he was not,  
And I sought him and he was not to be found.

- 37  $\psi$  Mark the perfect man, and observe the upright;  
That the man of peace hath a posterity.
- 38 But the transgressors are destroyed together,  
The posterity of the wicked is cut off.
- 39  $\eta$  And the salvation of the righteous is from Jahve,  
Who is their hiding-place in the time of trouble.
- 40 And Jahve helpeth them and rescueth them,  
He rescueth them from the wicked and saveth them,  
Because they trust in Him.

The bond of connection between Ps. xxxvi. and xxxvii. is their similarity of contents, which here and there extends even to accords of expression. The fundamental thought running through the whole Psalm is at once expressed in the opening verses: Do not let the prosperity of the ungodly be a source of vexation to thee, but wait on the Lord; for the prosperity of the ungodly will suddenly come to an end, and the issue determines between the righteous and the unrighteous. Hence Tertullian calls this Psalm *providentiæ speculum*; Isodore, *potio contra murmur*; and Luther, *vestis piorum, cui adscriptum: Hic Sanctorum patientia est* (Apoc. xiv. 12). This fundamental thought the poet does not expand in strophes of ordinary compass, but in shorter utterances of the proverbial form following the order of the letters of the alphabet, and not without some repetitions and recurrences to a previous thought, in order to impress it still more convincingly and deeply upon the mind. The Psalm belongs therefore to the series Ps. ix. and x., xxv., xxxiv.,—all alphabetical Psalms of David, of whose language, cheering, high-flown, thoughtful, and at the same time so easy and unartificial, and withal elegant, this Psalm is fully worthy. The structure of the proverbial utterances is almost entirely tetrastichic; though  $\gamma$ ,  $\delta$ , and  $\rho$  are tristichs, and  $\eta$  (which is twice represented, though perhaps unintentionally),  $\nu$ , and  $\tau$  are pentastichs. The  $\psi$  is apparently wanting; but, on closer inspection, the originally separated strophes  $\delta$  and  $\psi$  are only run into one another by the division of the verses. The  $\psi$  strophe begins with לעולם, ver. 28b, and forms a tetrastich, just like the  $\delta$ . The fact that the preposition  $\zeta$  stands before the letter next in order need not confuse one. The  $\eta$ , ver. 39, also begins with ותשועת. The homogeneous beginnings,

רָשַׁע, זִמַּם רָשַׁע, לָוֶה רָשַׁע, צוֹפֵה רָשַׁע, vers. 12, 21, 32, seem, as Hitzig remarks, to be designed to give prominence to the pauses in the succession of the proverbial utterances.

Vers. 1, 2. Olshausen observes, "The poet keeps entirely to the standpoint of the old Hebrew doctrine of recompense, which the Book of Job so powerfully refutes." But, viewed in the light of the final issue, all God's government is really in a word righteous recompense; and the Old Testament theodicy is only inadequate in so far as the future, which adjusts all present inconsistencies, is still veiled. Meanwhile the punitive justice of God does make itself manifest, as a rule, in the case of the ungodly even in the present world; even their dying is usually a fearful end to their life's prosperity. This it is which the poet means here, and which is also expressed by Job himself in the Book of Job, ch. xxvii. With הִתְחַרְחַר, to grow hot or angry (distinct from תִּתְחַרְחַר, to emulate, Jer. xii. 5, xxii. 15), alternates נִינֵן, to get into a glow, *excarescentia*, whether it be the restrained heat of sullen envy, or the incontrollable heat of impetuous zeal which would gladly call down fire from heaven. This first distich has been transferred to the Book of Proverbs, ch. xxiv. 19, cf. xxiii. 17, xxiv. 1, iii. 31; and in general we may remark that this Psalm is one of the Davidic patterns for the Salomonic gnome system. The form יָפְלוּ is, according to Gesenius, Olshausen, and Hitzig, *fut. Kal* of מָלַל, cognate אָמַל, they wither away, pausal form for יָפְלוּ like יָתַמוּ, cii. 28; but the signification to cut off also is secured to the verb מָלַל by the *Niph.* נָמַל, Gen. xvii. 11, whence *fut.* יָפְלוּ = יָמְלוּ; *vid.* on Job xiv. 2, xvlii. 16. יֵרֶק הָאֲשָׁא is a genitival combination: the green (*viror*) of young vigorous vegetation.

Vers. 3, 4. The "land" is throughout this Psalm the promised possession (*Heilsgut*), viz. the land of Jahve's presence, which has not merely a glorious past, but also a future rich in promises; and will finally, more perfectly than under Joshua, become the inheritance of the true Israel. It is therefore to be explained: enjoy the quiet sure habitation which God gives thee, and diligently cultivate the virtue of faithfulness. The two imperatives in ver. 3*b*, since there are two of them (cf. ver. 27) and the first is without any conjunctive *Waw*, have the appearance of being continued admonitions, not pro-

mises; and consequently  $\text{לְמַנְתָּהּ}$  is not an adverbial accusative as in cxix. 75 (Ewald), but the object to  $\text{רָעָה}$ , to pasture, to pursue, to practise (Syriac  $\text{רָרָה}$ , Hos. xii. 2); cf.  $\text{רָעָה}$ ,  $\text{רָע}$ , one who interests himself in any one, or anything; Beduin  $\text{رَاعِي} = \text{صاحب}$  of every kind of closer relationship (*Deutsch. Morgenländ. Zeitschr.* v. 9). In ver. 4,  $\text{וַיִּחַד}$  is an apodosis: delight in Jahve (cf. Job xxii. 26, xxvii. 10, Isa. lviii. 14), so will He grant thee the desire ( $\text{מִשְׁאַלְתָּ}$ , as in xx. 6) of thy heart; for he who, entirely severed from the creature, finds his highest delight in God, cannot desire anything that is at enmity with God, but he also can desire nothing that God, with whose will his own is thoroughly blended in love, would refuse him.

Vers. 5, 6. The LXX. erroneously renders  $\text{נָלֵךְ}$  (=  $\text{לָלֵךְ}$ , xxii. 9) by *ἀποκάλυψον* instead of *ἐπιρρίψον*, 1 Pet. v. 7: roll the burden of cares of thy life's way upon Jahve, leave the guidance of thy life entirely to Him, and to Him alone, without doing anything in it thyself: He will gloriously accomplish (all that concerns thee):  $\text{עָשָׂה}$ , as in xxii. 32, lii. 11; cf. Prov. xvi. 3, and Paul Gerhardt's *Befehl du deine Wege*, "Commit thou all thy ways," etc. The perfect in ver. 6 is a continuation of the promissory  $\text{יַעֲשֶׂה$ .  $\text{הוֹצִיא}$ , as in Jer. li. 10, signifies to set forth: He will bring to light thy misjudged righteousness like the light (the sun, Job xxxi. 26, xxxvii. 21, and more especially the morning sun, Prov. iv. 18), which breaks through the darkness; and thy down-trodden right ( $\text{מִשְׁפָּטֶיךָ}$  is the pausal form of the singular beside *Mugrash*) like the bright light of the noon-day: cf. Isa. lviii. 10, as on ver. 4, Isa. lviii. 14.

Ver. 7. The verb  $\text{רָמַם}$ , with its derivatives (lxii. 2, 6, Lam. iii. 28), denotes resignation, *i.e.* a quiet of mind which rests on God, renounces all self-help, and submits to the will of God.  $\text{הִתְחַוֵּל}$  (from  $\text{חָוַל}$ , to be in a state of tension, to wait) of the inward gathering of one's self together in hope intently directed towards God, as in *B. Berachoth* 30b as a synonym of  $\text{הִתְחַוֵּן}$ , and as it were reflexive of  $\text{חָלַף}$  of the collecting one's self to importunate prayer. With ver. 7b the primary tone of the whole Psalm is struck anew. On ver. 7c compare the definition of the mischief-maker in Prov. xxiv. 8.

Vers. 8, 9. On  $\text{הִרְהַר}$  (let alone), *imper. apoc. Hiph.*, instead of  $\text{הִרְפֶּה}$ , *vid.* Ges. § 75, rem. 15.  $\text{אֵף לָרָע}$  is a clause to itself

(cf. Prov. xi. 24, xxi. 5, xxii. 16): it tends only to evil-doing, it ends only in thy involving thyself in sin. The final issue, without any need that thou shouldst turn sullen, is that the מְרַעֵים, like to whom thou dost make thyself by such passionate murmuring and displeasure, will be cut off, and they who, turning from the troublous present, make Jahve the ground and aim of their hope, shall inherit the land (*vid.* xxv. 13). It is the end, the final and consequently eternal end, that decides the matter.

Vers. 10, 11. The protasis in ver. 10a is literally: *adhuc parum (temporis superest)*, עוֹר מְעַט וְ, as *e.g.* Ex. xxiii. 30, and as in a similar connection וְ מְעַט, Job xxiv. 24. וְהִתְבּוֹנֵנָה also is a protasis with a hypothetical perfect, Ges. § 155, 4, a. This promise also runs in the mouth of the Preacher on the Mount (Matt. v. 5) just as the LXX. renders ver. 11a: *οἱ δὲ πραεῖς κληρονομήσουσι γῆν*. Meekness, which is content with God, and renounces all earthly stays, will at length become the inheritor of the land, yea of the earth. Whatever God-opposed self-love may amass to itself and may seek to acquire, falls into the hands of the meek as their blessed possession.

Vers. 12, 13. The verb מַמְ is construed with לְ of that which is the object at which the evil devices aim. To gnash the teeth (elsewhere also: with the teeth) is, as in xxxv. 16, cf. Job xvi. 9, a gesture of anger, not of mockery, although anger and mockery are usually found together. But the Lord, who regards an assault upon the righteous as an assault upon Himself, laughs (ii. 4) at the enraged schemer; for He, who orders the destinies of men, sees beforehand, with His omniscient insight into the future, his day, *i.e.* the day of his death (2 Sam. xxvi. 10), of his visitation (cxxxvii. 7, Obad. ver. 12, Jer. l. 27, 31).

Vers. 14, 15. That which corresponds to the "treading" or stringing of the bow is the drawing from the sheath or unsheathing of the sword: פָּתַח, Ezek. xxi. 33, cf. Ps. lv. 22. The combination יִשְׂרִידָרֶךְ is just like תַּמִּימִי־דָרֶךְ, cxix. 1. The emphasis in ver. 15 is upon the suffix of בְּלָבָם: they shall perish by their own weapon. קִשְׁתוֹתָם has (in Baer) a *Shebá dirimens*, as also in Isa. v. 28 in correct texts.

Vers. 16, 17. With ver. 16 accord Prov. xv. 16, xvi. 8, cf. Tobit xii. 8. The לְ of לְצַדִּיק is a periphrastic indication of the



genitive (Ges. § 115). הַמִּזְמֵן is a noisy multitude, here used of earthly possessions. רַבִּים is not *per attract.* (cf. xxxviii. 11, הַם for הוּא) equivalent to רַב, but the one righteous man is contrasted with many unrighteous. The arms are here named instead of the bow in ver. 15*b*. He whose arms are broken can neither injure others nor help himself. Whereas Jahve does for the righteous what earthly wealth and human power cannot do: He Himself upholds them.

Vers. 18, 19. The life of those who love Jahve with the whole heart is, with all its vicissitudes, an object of His loving regard and of His observant providential care, i. 6, xxxi. 8, cf. 16. He neither suffers His own to lose their heritage nor to be themselves lost to it. The *αἰώνιος κληρονομία* is not as yet thought of as extending into the future world, as in the New Testament. In ver. 19 the surviving refers only to this present life.

Ver. 20. With פִּי the preceding assertion is confirmed by its opposite (cf. cxxx. 4). פִּי יִקַּר פְּרִים forms a fine play in sound; יִקַּר is a substantivized adjective like גִּדְּלָה, Ex. xv. 16. Instead of בְּעֵשֶׂן, it is not to be read בְּעֵשֶׂן, Hos. xiii. 3; תֵּבַב is secured by cii. 4, lxxviii. 33. The idea is, that they vanish into smoke, *i.e.* are resolved into it, or also, that they vanish in the manner of smoke, which is first thick, but then becomes thinner and thinner till it disappears (Rosenmüller, Hupfeld, Hitzig); both expressions are admissible as to fact and as to the language, and the latter is commended by בְּהִבָּל, lxxviii. 33, cf. בְּצִלָּם, xxxix. 7. בְּעֵשֶׂן belongs to the first, regularly accented פְּלִי; for the *Munach* by בעשן is the substitute for *Mugrash*, which never can be used where at least two syllables do not precede the *Silluk* tone (*vid. Psalter* ii. 503). The second פְּלִי has the accent on the *penult.* for a change (Ew. § 194, *c*), *i.e.* variation of the rhythm (cf. לְמָה . . לְמָה, xlii. 10, xliii. 2; עוּרִי . . עוּרִי, Judg. v. 12, and on cxxxvii. 7), and in particular here on account of its pausal position (cf. עֲרִי, cxxxvii. 7).

Vers. 21, 22. It is the promise expressed in Deut. xv. 6, xxviii. 12, 44, which is rendered in ver. 21 in the more universal, sententious form. לָקַח signifies to be bound or under obligation to any one = to borrow and to owe (*nequum esse*). The confirmation of ver. 22 is not inappropriate (as Hitzig considers it, who places ver. 22 after ver. 20): in that ever deeper

downfall of the ungodly, and in that charitableness of the righteous, which becomes more and more easy to him by reason of his prosperity, the curse and blessing of God, which shall be revealed in the end of the earthly lot of both the righteous and the ungodly, are even now foretold. Whilst those who reject the blessing of God are cut off, the promise given to the patriarchs is fulfilled in the experience of those who are blessed of God, in all its fulness.

Vers. 23, 24. By Jahve (יְהוָה, *ápó*, almost equivalent to *úπό* with the passive, as in Job xxiv. 1, Eccles. xii. 11, and in a few other passages) are a man's steps made firm, established; not: ordered or directed (LXX., Jerome, *κατευθύνεται*), which, according to the extant usage of the language, would be הִדְקִנִּי (passive of הִדְקִין, Prov. xvi. 9, Jer. x. 23, 2 Chron. xxvii. 6), whereas בִּוְנִנִּי, the *Pulal* of בִּוְנִין, is to be understood according to xl. 3. By יָבֵר is meant man in an emphatic sense (Job xxxviii. 3), and in fact in an ethical sense; compare, on the other hand, the expression of the more general saying, "Man proposes, and God disposes," Prov. xvi. 9, xx. 24, Jer. x. 23. Ver. 23*b* shows that it is the upright man that is meant in ver. 23*a*: to the way, *i.e.* course of life, of such an one God turns with pleasure (יִפְתָּח. pausal change of vowel for יִפְתָּח): supposing he should fall, whether it be a fall arising from misfortune or from error, or both together, he is not prostrated, but Jahve upholds his hand, affords it a firm point of support or fulcrum (cf. אֶתְּמַחְךָ, lxiii. 9, and frequently), so that he can raise himself again, rise up again.

Vers. 25, 26. There is an old theological rule: *promissiones corporales intelligendæ sunt cum exceptione crucis et castigationis*. Temporary forsakenness and destitution the Psalm does not deny: it is indeed even intended to meet the conflict of doubt which springs up in the minds of the God-fearing out of certain conditions and circumstances that are seemingly contradictory to the justice of God; and this it does, by contrasting that which in the end abides with that which is transitory, and in fact without the knowledge of any final decisive adjustment in a future world; and it only solves its problem, in so far as it is placed in the light of the New Testament, which already dawns in the Book of Ecclesiastes.

Vers. 27, 28*a*. The round of the exhortations and promises

is here again reached as in ver. 3. The imperative  $\text{שָׁב}$ , which is there hortatory, is found here with the  $\text{ו}$  of sequence in the sense of a promise: and continue, doing such things, to dwell for ever = so shalt thou, etc. ( $\text{שָׁב}$ , pregnant as in cii. 29, Isa. lvii. 15). Nevertheless the imperative retains its meaning even in such instances, inasmuch as the exhortation is given to share in the reward of duty at the same time with the discharge of it. On ver. 28a compare xxxiii. 5.

Vers. 28b, 29. The division of the verses is wrong; for the  $\text{D}$  strophe, without any doubt, closes with  $\text{הַסִּדְיִי}$ , and the  $\text{Y}$  strophe begins with  $\text{לְעֹלָם}$ , so that, according to the text which we possess, the  $\text{Y}$  of this word is the acrostic letter. The LXX., however, after  $\epsilon\iota\varsigma\ \tau\omicron\nu\nu\ \alpha\iota\omega\nu\alpha\ \phi\upsilon\lambda\alpha\chi\theta\eta\sigma\omicron\nu\nu\tau\alpha\iota$  has another line, which suggests another commencement for the  $\text{Y}$  strophe, and runs in *Cod. Vat.*, incorrectly,  $\alpha\mu\omega\mu\omicron\iota\ \epsilon\kappa\delta\iota\kappa\eta\sigma\omicron\nu\nu\tau\alpha\iota$ , in *Cod. Alex.*, correctly,  $\alpha\nu\omicron\mu\omicron\iota\ \delta\epsilon\ \epsilon\kappa\delta\iota\omega\chi\theta\eta\sigma\omicron\nu\nu\tau\alpha\iota$  (Symmachus,  $\alpha\nu\omicron\mu\omicron\iota\ \epsilon\zeta\alpha\rho\theta\eta\sigma\omicron\nu\nu\tau\alpha\iota$ ). By  $\alpha\nu\omicron\mu\omicron\varsigma$  the LXX. translates  $\text{עָרַר}$  in Isa. xxix. 20; by  $\alpha\nu\omicron\mu\omicron\alpha$ ,  $\text{עָלָה}$  in Job xxvii. 4; and by  $\epsilon\kappa\delta\iota\omega\kappa\epsilon\iota\nu$ ,  $\text{הַצִּמִּית}$ , the synonym of  $\text{הַשְׁמִיר}$ , in Ps. ci. 5; so that consequently this line, as even Venema and Schleusner have discerned, was  $\text{עֲלֵיִם נִשְׁמְרוּ}$ . It will at once be seen that this is only another reading for  $\text{לְעֹלָם נִשְׁמְרוּ}$ ; and, since it stands side by side with the latter, that it is an ancient attempt to produce a correct beginning for the  $\text{Y}$  strophe, which has been transplanted from the LXX. into the text. It is, however, questionable whether this reparation is really a restoration of the original words (Hupfeld, Hitzig); since  $\text{עָלָה}$  ( $\text{עֲלֵי}$ ) is not a word found in the Psalms (for which reason Böttcher's conjecture of  $\text{עֲשֵׂי עֲלָה}$  more readily commends itself, although it is critically less probable), and  $\text{לְעֹלָם נִשְׁמְרוּ}$  forms a continuation that is more naturally brought about by the context and perfectly logical.

Vers. 30, 31. The verb  $\text{הִנָּה}$  unites in itself the two meanings of meditating and of meditative utterance (*vid.* ii. 1), just as  $\text{אָמַר}$  those of thinking and speaking. Ver. 31b in this connection affirms the stability of the moral nature. The walk of the righteous has a fixed inward rule, for the Tôra is to him not merely an external object of knowledge and a compulsory precept; it is in his heart, and, because it is the Tôra of his God whom he loves, as the motive of his actions closely united with

his own will. On תִּמְעַד, followed by the subject in the plural, compare xviii. 35, lxxiii. 2 *Chethib*.

Vers. 32, 33. The Lord as ἀνακρίνων is, as in 1 Cor. iv. 3 sq., put in contrast with the ἀνακρίνειν of men, or of human ἡμέρα. If men sit in judgment upon the righteous, yet God, the supreme Judge, does not condemn him, but acquits him (cf. on the contrary cix. 7). *Si condemnamur a mundo*, exclaimed Tertullian to his companions in persecution, *absolvimur a Deo*.

Ver. 34. Let the eye of faith directed hopefully to Jahve go on its way, without suffering thyself to be turned aside by the persecution and condemnation of the world, then He will at length raise thee out of all trouble, and cause thee to possess (לְרַשֵּׁת, *ut possidas et possideas*) the land, as the sole lords of which the evil-doers, now cut off, conducted themselves.

Vers. 35, 36. עָרִיץ (after the form צַדִּיק) is coupled with רָשָׁע, just as these two words alternate in Job xv. 20: a terror-inspiring, tyrannical evil-doer; cf. besides also Job v. 3. The participle in ver. 35b forms a clause by itself: *et se diffundens*, scil. *erat*. The LXX. and Jerome translate as though it were בארו הלבנן, "like the cedars of Lebanon," instead of באורח רענן. But אֲזוּרַת רֵעֵנָן is the expression for an oak, terebinth, or the like, that has grown from time immemorial in its native soil, and has in the course of centuries attained a gigantic size in the stem, and a wide-spreading overhanging head. וַיַּעֲבֹר does not mean: then he vanished away (Hupfeld and others); for עָבַר in this sense is not suitable to a tree. Luther correctly renders it: *man ging vorüber*, one (they) passed by, Ges. § 137, 3. The LXX., Syriac, and others, by way of lightening the difficulty, render it: then I passed by.

Vers. 37, 38. הֵם might even be taken as neuter for הָם, and יִשָּׂר for יִשָּׂר; but in this case the poet would have written רֵעִה instead of רֵאִה; נִשְׁמַר is therefore used as, e.g., in 1 Sam. i. 12. By כִּי that to which attention is specially called is introduced. The man of peace has a totally different lot from the evil-doer who delights in contention and persecution. As the fruit of his love of peace he has אַחֲרֵיתָא, a future, Prov. xxiii. 18, xxiv. 14, viz. in his posterity, Prov. xxiv. 20; whereas the apostates are altogether blotted out; not merely they themselves, but even the posterity of the ungodly is cut off, Amos

iv. 2, ix. 1, Ezek. xxiii. 25. To them remains no posterity to carry forward their name, their אֲזַרְיָה is devoted to destruction (cf. cix. 13 with Num. xxiv. 20).

Vers. 39, 40. The salvation of the righteous cometh from Jahve; it is therefore characterized, in accordance with its origin, as sure, perfect, and enduring for ever. מְעֵיָם is an apposition; the *plena scriptio* serves, as in 2 Sam. xxii. 33, to indicate to us that מַעוֹן is meant in this passage to signify not a fortress, but a hiding-place, a place of protection, a refuge, in which sense معان الله (the protection of God) and معان وجه الله (the protection of God's presence) is an Arabic expression (also used as a formula of an oath); *vid.* moreover on xxxi. 3. The moods of sequence in ver. 40 are *aoristi gnomici*. The parallelism in ver. 40*ab* is progressive after the manner of the Psalms of degrees. The short confirmatory clause *ki ch'á'su bo* forms an expressive closing cadence.

## PSALM XXXVIII.

PRAYER FOR THE CHANGING OF MERITED WRATH INTO  
RESCUING LOVE.

- 2 JAHVE, do not in Thy wrath rebuke me,  
And in Thy hot displeasure chasten me.
- 3 For Thine arrows have entered deep into me,  
And Thy hand hath sunk down upon me.
- 4 There is no soundness in my flesh because of Thine anger,  
There is no health in my bones because of my sin.
- 5 For mine iniquities are gone over my head,  
Like a heavy burden they are too heavy for me.
- 6 My wounds stink and fester  
Because of my foolishness.
- 7 I am bent, I am sore bowed down,  
All the day long do I go mourning.
- 8 For my loins are full of burning,  
And there is no soundness in my flesh.

- 9 I am benumbed and sore crushed,  
I roar by reason of the groaning of my heart.
- 10 O Lord, to Thee is all my desire manifest,  
And my sighing is not hidden from Thee.
- 11 My heart beateth quickly, my strength hath failed me,  
And the light of mine eyes, even of these, is gone from me.
- 12 My lovers and friends stand aloof from my stroke,  
[And my kinsmen stand afar off,]
- 13 And they lay snares for me who seek after my soul,  
And they who strive after my misfortune speak mischievous  
And utter falsehoods continually. [things,
- 14 But I am like a deaf man, as though I heard not,  
And like one dumb that openeth not his mouth ;
- 15 I am become like a man that heareth not,  
And in whose mouth are no replies.
- 16 For in Thee, Jahve, do I hope ;  
Thou, Thou wilt answer, O Lord my God.
- 17 For I say : Let them not rejoice over me  
Who, when my foot tottereth, would magnify themselves  
against me.
- 18 For I am ready to fall,  
And my great sorrow is ever before me.
- 19 For mine iniquity must I confess,  
I must tremble on account of my sin.
- 20 But mine enemies are vigorous, they are numerous,  
And many are my lying haters.
- 21 And requiting evil for good,  
They are hostile towards me for my following that which  
is good.
- 22 Forsake me not, Jahve ;  
My God, be not far from me.
- 23 Make haste to help me,  
O Lord, who art my salvation !

The penitential Psalm, xxxviii., is placed immediately after Ps. xxxvii. on account of the similarity of its close to the strophe of that Psalm. It begins like Ps. vi. If we regard David's adultery as the occasion of it (cf. more especially 2 Sam. xii. 14), then Ps. vi., xxxviii., li., xxxii. form a chronological series. David is distressed both in mind and body, forsaken by his friends, and regarded by his foes as one who is cast off for ever. The fire of divine anger burns within him like a fever, and the divine withdrawal as it were rests upon him like darkness. But he fights his way by prayer through this fire and this darkness to the bright confidence of faith. The Psalm, although it is the pouring forth of such elevated and depressed feelings, is nevertheless symmetrically and skilfully laid out. It consists of three main paragraphs, which divide into four (vers. 2-9), three (vers. 10-15), and four (vers. 16-23) tetrastichs. The way in which the names of God are brought in is well conceived. The first word of the first group or paragraph is יהוה, the first word of the second אֱלֹהֵי, and in the third יהוה and אֱלֹהֵי are used interchangeably twice. The Psalm, in common with Ps. lxx., bears the inscription לְהַזְכִּיר. The chronicler, in 1 Chron. xvi. 4, refers to these *Hazkir* Psalms together with the *Hodu* and *Halleluja* Psalms. In connection with the presentation of meat-offerings, מִנְחָה, a portion of the meat-offering was cast into the altar fire, viz. a handful of the meal mixed with oil and the whole of the incense. This portion was called אֲזָכָרָה, ἀνάμνησις, and to offer it הִזְכִּיר (a denominative), because the ascending smoke was intended to bring the owner of the offering into remembrance with God. In connection with the presentation of this memorial portion of the *mincha*, the two Psalms are appointed to be used as prayers; hence the inscription: *at the presentation of the Azcara* (the portion taken from the meal-offering). The LXX. adds here *περὶ (τοῦ) σαββάτου*; perhaps equivalent to לְשַׁבָּת.

In this Psalm we find a repetition of a peculiarity of the penitential Psalms, viz. that the praying one has to complain not only of afflictions of body and soul, but also of outward enemies, who come forward as his accusers and take occasion from his sin to prepare the way for his ruin. This arises from the fact that the Old Testament believer, whose perception of sin was not as yet so spiritual and deep as that of the New

Testament believer, almost always calls to mind some sinful act that has become openly known. The foes, who would then prepare for his ruin, are the instruments of the Satanic power of evil (cf. ver. 21, אֲשֶׁר־נִגְזְרָה), which, as becomes perceptible to the New Testament believer even without the intervention of outward foes, desires the death of the sinning one, whereas God wills that he should live.

Vers. 2-9. David begins, as in Ps. vi., with the prayer that his punitive affliction may be changed into disciplinary. Bakius correctly paraphrases ver. 2: *Corripi sane per legem, castiga per crucem, millies promerui, negare non possum, sed castiga, quæso, me ex amore ut pater, non ex furore et fervore ut iudex; ne punias justitiæ rigore, sed misericordiæ dulcore* (cf. on vi. 2). The negative is to be repeated in ver. 2*b*, as in i. 5, ix. 19, lxxv. 6. In the description, which gives the ground of the cry for pity, נָחַח is not the *Piel*, as in xviii. 35, but the *Niphal* of the *Kal* נָחַח immediately following (root נָח). קִצְף is anger as a breaking forth, *fragor* (cf. Hos. x. 7, LXX. φρύγανον), with *é* instead of *z* in the first syllable, vowels which alternate in this word; and הִמְיָה, as a glowing or burning. הַצִּיּוֹם (in Homer, κήλα), God's wrath-arrows, i.e. lightnings of wrath, are His judgments of wrath; and יָד, as in xxxii. 4, xxxix. 11, God's punishing hand, which makes itself felt in dispensing punishment, hence הַנִּחַח might be attached as a mood of sequence. In ver. 4 wrath is called זַעַם as a boiling up. Sin is the cause of this experiencing wrath, and the wrath is the cause of the bodily derangement; sin as an exciting cause of the wrath always manifests itself outwardly even on the body as a fatal power. In ver. 5*a* sin is compared to waters that threaten to drown one, as in ver. 5*b* to a burden that presses one down. יִכְבְּדוּ כִמְצִי, they are heavier than I, i.e. than my power of endurance, too heavy for me. In ver. 6 the effects of the operation of the divine hand (as punishing) are wounds, תְּבוּרֹת (properly, suffused variegated marks from a blow or wheals, Isa. i. 6; from חָבַר, حبر, to be or make striped, variegated), which תִּבְאֵשׁוּ, send forth an offensive smell, and נִמְקִי, suppurate. Sin, which causes this, is called אֲנִלָּת because, as it is at last manifest, it is always the destruction of itself.



With emphasis does מִפְּנֵי אֵילָתַי form the second half of the verse. To take גַּעְיֹתַי out of ver. 7 and put it to this, as Meier and Thenius propose, is to destroy this its proper position. On the three מִפְּנֵי, *vid.* Ewald, § 217, *l.* Thus sick in soul and body, he is obliged to bow and bend himself in the extreme. גַּעְיָה is used of a convulsive drawing together of the body, Isa. xxi. 3; שָׁחָח, of a bowed mien, Ps. xxxv. 14; הִקְלָה, of a heavy, lagging gait. With פִּי in ver. 8 the grounding of the petition begins for the third time. His בְּסָלְיִים, *i.e.* internal muscles of the loins, which are usually the fattest parts, are full of נִקְלָה, that which is burnt, *i.e.* parched. It is therefore as though the burning, starting from the central point of the bodily power, would spread itself over the whole body: the wrath of God works commotion in this latter as well as in the soul. Whilst all the energies of life thus yield, there comes over him a partial, almost total lifelessness. פָּגַע is the proper word for the coldness and rigidity of a corpse; the *Niphal* means to be brought into this condition, just as נִרְבַּע means to be crushed, or to be brought into a condition of crushing, *i.e.* of violent dissolution. The מֶן of מִנְהַמַּת is intended to imply that the loud wail is only the utterance of the pain that is raging in his heart, the outward expression of his ceaseless, deep inward groaning.

Vers. 10-15. Having thus bewailed his suffering before God, he goes on in a somewhat calmer tone: it is the calm of weariness, but also of the rescue which shows itself from afar. He has complained, but not as if it were necessary for him first of all to make God acquainted with his suffering; the Omniscient One is directly cognisant of (has directly before Him, נִנָּה, like לִנְנֶה in xviii. 25) every wish that his suffering extorts from him, and even his softer sighing does not escape His knowledge. The sufferer does not say this so much with the view of comforting himself with this thought, as of exciting God's compassion. Hence he even goes on to draw the piteous picture of his condition: his heart is in a state of violent rotary motion, or only of violent, quickly repeated contraction and expansion (*Psychol. S.* 252; *tr.* p. 297), that is to say, a state of violent palpitation (פְּתַרְתָּר, *Pealal* according to Ges. § 55, 3). Strength of which the heart is the centre (xl. 13) has left him, and the light of his eyes, even of these (by attraction for נִבְהַרְהוּא,

since the light of the eyes is not contrasted with anything else), is not with him, but has become lost to him by weeping, watching, and fever. Those who love him and are friendly towards him have placed themselves far from his stroke (נגיע, the touch of God's hand of wrath), merely looking on (Obad. ver. 11), therefore, in a position hostile (2 Sam. xviii. 13) rather than friendly. מִנְּגִי, far away, but within the range of vision, within sight, Gen. xxi. 16, Deut. xxxii. 52. The words יִקְרֹבֵי מִרְחֵק עֲמָדוֹ, which introduce a pentastich into a Psalm that is tetrastichic throughout, have the appearance of being a gloss or various reading: מִרְחֵק = מִנְּגִי, 2 Kings ii. 7. His enemies, however, endeavour to take advantage of his fall and helplessness, in order to give him his final death-blow. וַיִּנְקְשׁוּ (with the *p* dagashed\*) describes what they have planned in consequence of the position he is in. The substance of their words is הוֹדוֹת, utter destruction (*vid.* v. 10); to this end it is מְרִמֹת, deceit upon deceit, malice upon malice, that they unceasingly hatch with heart and mouth. In the consciousness of his sin he is obliged to be silent, and, renouncing all self-help, to abandon his cause to God. Consciousness of guilt and resignation close his lips, so that he is not able, nor does he wish, to refute the false charges of his enemies; he has no תוֹכְחוֹת, counter-evidence wherewith to vindicate himself. It is not to be rendered: "just as one dumb opens not his mouth;" כִּי is only a preposition, not a conjunction, and it is just here, in vers. 14, 15, that the manifest proofs in support of this are found.†

\* The various reading וַיִּנְקְשׁוּ in Norzi rests upon a misapprehended passage of Abulwalid (*Rikma*, p. 166).

† The passages brought forward by Hupfeld in support of the use of כִּי as a conjunction, viz. xc. 5, cxxv. 1, Isa. liii. 7, lxi. 11, are invalid; the passage that seems most to favour it is Obad. ver. 16, but in this instance the expression is elliptical, כִּי לֵאמֹר being equivalent to כִּי לֵאמֹר, like לֵאמֹר, Isa. lxxv. 1, = לֵאמֹר לֵאמֹר. It is only כִּי (כ) that can be used as a conjunction; but כִּי (כ) is always a preposition in ancient Hebrew just as in Syriac and Arabic (*vid.* Fleischer in the *Hallsche Allgem. Lit. Zeitschr.* 1843, Bd. iv. S. 117 ff.). It is not until the mediæval synagogal poetry (*vid.* Zunz, *Synagogal-poesie des Mittelalters*, S. 121, 381 f.) that it is admissible to use it as a conjunction (*e.g.* כִּי מָצָא, when he had found), just as it also occurs in Himjaritic, according to Osiander's deciphering of the

Vers. 16-23. Become utterly useless in himself, he renounces all self-help, for (וְ) he hopes in Jahve, who alone can help him. He waits for His answer, for (כִּי) he says, etc.—he waits for an answer, for the hearing of this his petition which is directed towards the glory of God, that God would not suffer his foes to triumph over him, nor strengthen them in their mercilessness and injustice. Ver. 18*b* appears also to stand under the government of the וְ; \* but, since in this case one would look for a *Waw relat.* and a different order of the words, ver. 18*b* is to be regarded as a subject clause: “who, when my foot totters, *i.e.* when my affliction changes to entire downfall, would magnify themselves against me.” In ver. 18, וְ connects what follows with בְּמוֹט רַגְלִי by way of confirmation: he is נָכוֹן לְפֹלֵעַ, ready for falling (xxxv. 15), he will, if God does not graciously interpose, assuredly fall headlong. The fourth וְ in ver. 19 is attached confirmatorily to ver. 18*b*: his intense pain or sorrow is ever present to him, for he is obliged to confess his guilt, and this feeling of guilt is just the very sting of his pain. And whilst he in the consciousness of well-deserved punishment is sick unto death, his foes are numerous and withal vigorous and full of life. Instead of חַיִּים, probably חַזְקִים, as in xxxv. 19, lxix. 5, is to be read (Houbigant, Hitzig, Köster, Hupfeld, Ewald, and Olshausen). But even the LXX. read חַיִּים; and the reading which is so old, although it does not very well suit עֲצֵמִי (instead of which one would look for וְעֲצֵמִים), is still not without meaning: he looks upon himself, according to ver. 9, more as one dead than living; his foes, however, are חַיִּים, living, *i.e.* vigorous. The verb frequently has this pregnant meaning, and the adjective can also

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inscriptions. The verbal clause appended to the word to which this וְ, *instar*, is prefixed is for the most part an attributive clause as above, but sometimes even a circumstantial clause (حال), as in xxxviii. 14; cf. *Sur.* lxii. 5: “as the likeness of an ass carrying books.”

\* The following are the constructions of וְ when a clause of more than one member follows it: (1) *fut.* and *perf.*, the latter with the tone of the *perf. consec.*, *e.g.* Ex. xxxiv. 15 sq., or without it, *e.g.* xxviii. 1 (which see); (2) *fut.* and *fut.* as in ii. 12, Jer. li. 46. This construction is indispensable where it is intended to give special prominence to the subject notion or a secondary notion of the clause, *e.g.* Deut. xx. 6. In one instance וְ is even followed (3) by the *perf.* and *fut. consec.*, viz. 2 Kings ii. 10.

have it. Just as the accentuation of the form כָּבוֹ varies elsewhere out of pause, וְרַבִּי here has the tone on the *ultima*, although it is not *perf. consec.*\* Ver. 21a is an apposition of the subject, which remains the same as in ver. 20. Instead of וְרוּפִי (Ges. § 61, rem. 2) the *Kerî* is רַדְפֵי, *rād'phî* (without any *Makkeph* following), or רַדְפֵי, *rād'phî*; cf. on this pronunciation, lxxxvi. 2, xvi. 1, and with the *Chethâb* רַדּוּבִי, the *Chethâb* צַרּוּבָה, xxvi. 2, also מִיּוֹרְדֵי, xxx. 4. By the "following of that which is good" David means more particularly that which is brought into exercise in relation to his present foes.† He closes in vers. 22 sq. with sighs for help. No lighting up of the darkness of wrath takes place. The *fides supplex* is not changed into *fides triumphans*. But the closing words, "O Lord, my salvation" (cf. li. 16), show where the repentance of Cain and that of David differ. True repentance has faith within itself, it despairs of itself, but not of God.

## PSALM XXXIX.

PRAYERS OF ONE SORELY TRIED AT THE SIGHT OF THE  
PROSPERITY OF THE UNGODLY.

- 2 I SAID: "I will keep my ways against sinning with my  
tongue;  
I will keep a bridle on my mouth,  
So long as the wicked is before me."  
3 I was dumb in silence,

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\* As *perf. consec.* the following have the accent on the *ultima*:—וְחַתְּנִי, Isa. xx. 5, Obad. ver. 9, and וְרַבִּי, Isa. lxvi. 16; perhaps also וְחַתְּנִי, וְקַלְבִּי, Hab. i. 8, and וְרַבִּי (*perf. hypoth.*), Job xxxii. 15. But there is no special reason for the *ultima*-accentuation of רַבִּי, lv. 22; רַבִּי, lxix. 5; רַבִּי, Isa. xxxviii. 14; קַלְבִּי, Jer. iv. 13; וְשֹׁחֵי, Prov. xiv. 19, Hab. iii. 6; וְחַתְּנִי, Job xxxii. 15; וְחַתְּנִי, Lam. iv. 7.

† In the Greek and Latin texts, likewise in all the Æthiopic and several Arabic texts, and in the Syriac *Psalterium Medilanense*, the following addition is found after ver. 21: *Ce aperripsan me ton agapeton osi necron ebdelygmenon, Et projecerunt me dilectum tanquam mortuum abominatum* (so the *Psalt. Veronense*). Theodoret refers it to Absalom's relation to David. The words *ὡς ἐν νεκρῶν ἐβδελυγμένον* are taken from Isa. xiv. 19.

- I held my peace taking no note of prosperity,  
 Yet my pain became violent.
- 4 My heart was hot within me,  
 While I mused the fire burned—  
 I spake with my tongue.
- 5 Make me to know, O Jahve, mine end,  
 And the measure of my days how short it is;  
 Oh that I might know, how frail I am !
- 6 Behold, Thou hast made my days as a handbreadth,  
 And my lifetime is as nothing before Thee.  
 Only a mere breath is every man, however firm he may  
 stand. (*Sela.*)
- 7 Only as a shadow doth man wander to and fro,  
 Only for a breath do they make an uproar ;  
 He heapeth up and knoweth not who will gather it.
- 8 And now for what shall I wait, Lord !  
 My hope is towards Thee.
- 9 From all my transgressions rescue me,  
 Make me not a reproach of the profane !
- 10 I am dumb, I open not my mouth,  
 For Thou, Thou hast done it.
- 11 Take away from me Thy stroke,  
 Before the blow of Thy hand I must perish.
- 12 When Thou with rebukes dost chasten a man for iniquity,  
 Thou makest his beauty melt away, like the damage of the  
 moth—  
 Only a breath are all men. (*Sela.*)
- 13 O hear my prayer, Jahve,  
 And hearken to my cry !  
 At my tears be not silent,  
 For I am a guest with Thee,  
 A sojourner, like all my fathers.
- 14 Look away from me, that I may rally,  
 Before I go hence and am no more.

In xxxviii. 14 the poet calls himself a dumb person, who opens not his mouth ; this submissive, resigned keeping of

silence he affirms of himself in the same words in xxxix. 3 also. This forms a prominent characteristic common to the two Psalms, which fully warranted their being placed together as a pair. There is, however, another Psalm, which is still more closely related to Ps. xxxix., viz. Ps. lxii., which, together with Ps. iv., has a similar historical background. The author, in his dignity, is threatened by those who from being false friends have become open enemies, and who revel in the enjoyment of illegitimately acquired power and possessions. From his own experience, in the midst of which he commits his safety and his honour to God, he derives the general warnings, that to trust in riches is deceptive, and that power belongs alone to God the Avenger—two doctrines, in support of which the issue of the affair with Absalom was a forcible example. Thus it is with Ps. lxii., and in like manner Ps. xxxix. also. Both Psalms bear the name of Jeduthun side by side with the name of David at their head; both describe the nothingness of everything human in the same language; both delight more than other Psalms in the use of the assuring, confident  $\eta\delta$ ; both have  $\text{סֵלָה}$  twice; both coincide in some points with the Book of Job; the form of both Psalms, however, is so polished, transparent, and classic, that criticism is not authorized in assigning to this pair of Psalms any particular poet other than David. The reason of the redacteur not placing Ps. lxii. immediately after Ps. xxxix. is to be found in the fact that Ps. lxii. is an Elohim-Psalms, which could not stand in the midst of Jahve-Psalms.

To the inscribed  $\text{לְיִדְוֹתָן, לְמַנְצֵה}$  is added in this instance. The name is also written thus in lxxvii. 1, 1 Chron. xvi. 38, Neh. xi. 17, and always with the *Keri*  $\text{יְדוֹתָן}$ , which, after the analogy of  $\text{וְבִלְתָּן}$ , is the more easily pronouncible pointing (lxii. 1). It is an offshoot of the form  $\text{יְדוֹת}$  or  $\text{יְדִית}$ ; cf.  $\text{שְׁבוּת}$  and  $\text{שְׁבִית}$  and  $\text{חֲפָשִׁית}$  and  $\text{חֲפָשׁוֹת}$ . It is the name of one of David's three choir-masters or precentors—the third in conjunction with Asaph and Heman, 1 Chron. xvi. 41 sq., xxv. 1 sqq., 2 Chron. v. 12, xxxv. 15, and is, without doubt, the same person as  $\text{אִיתָן}$ , 1 Chron. ch. xv., a name which is changed into  $\text{יְדוֹתָן}$  after the arrangement in Gibeon, 1 Chron. ch. xvi. Consequently side by side with  $\text{לְמַנְצֵה, לְיְדוֹתָן}$  will be the name of the  $\text{מַנְצֵה}$  himself, *i.e.* the name of the person to whom the

song was handed over to be set to music. The fact that in two inscriptions (lxii. 1, lxxvii. 1) we read על instead of the ל of לִירִיתוֹן, does not militate against this. By ל Jeduthun is denoted as the person to whom the song was handed over for performance; and by על, as the person to whom the performance was assigned. The rendering: "to the director of the Jeduthunites," adopted by Hitzig, is possible regarding the יִרְתָּן as used as a generic name like אֲהֲרֹן in 1 Chron. xii. 27, xxvii. 17; but the customary use of the ל in inscriptions is against it.

The Psalm consists of four stanzas without any strophic symmetry. The first three are of only approximately the same compass, and the final smaller stanza has designedly the character of an epilogue.

Vers. 2-4. The poet relates how he has resolved to bear his own affliction silently in the face of the prosperity of the ungodly, but that his smart was so overpowering that he was compelled involuntarily to break his silence by loud complaint. The resolve follows the introductory אֲמַרְתִּי in cohortatives. He meant to take heed to his ways, *i.e.* his manner of thought and action, in all their extent, lest he should sin with his tongue, *viz.* by any murmuring complaint concerning his own misfortune, when he saw the prosperity of the ungodly. He was resolved to keep (*i.e.* cause invariably to press) a bridling (*cf.* on the form, Gen. xxx. 37), or a bridle (*capistrum*), upon his mouth, so long as he should see the ungodly continuing and sinning in the fulness of his strength, instead of his speedy ruin which one ought to expect. Then he was struck dumb דִּימְטָה, in silence, *i.e.* as in lxii. 2, *cf.* Lam. iii. 26, in resigned submission, he was silent מִפִּי, turned away from (*vid.* xxviii. 1, 1 Sam. vii. 8, and frequently) prosperity, *i.e.* from that in which he saw the evil-doer rejoicing; he sought to silence for ever the perplexing contradiction between this prosperity and the righteousness of God. But this self-imposed silence gave intensity to the repressed pain, and this was thereby נִעְצָר, stirred up, excited, aroused; the inward heat became, in consequence of restrained complaint, all the more intense (Jer. xx. 9): "and while I was musing a fire was kindled," *i.e.* the thoughts and emotions rubbing against one another produced a blazing fire, *viz.* of irrepressible vexation, and the end of it was: "I spake

with my tongue," unable any longer to keep in my pain. What now follows is not what was said by the poet when in this condition. On the contrary, he turns away from his purpose, which has been proved to be impracticable, to God Himself with the prayer that He would teach him calm submission.

Vers. 5-7. He prays God to set the transitoriness of earthly life clearly before his eyes (cf. xc. 12); for if life is only a few spans long, then even his suffering and the prosperity of the ungodly will last only a short time. Oh that God would then grant him to know his end (Job vi. 11), *i.e.* the end of his life, which is at the same time the end of his affliction, and the measure of his days, how it is with this (מָה, *interrog. extenuantis*, as in viii. 5), in order that he may become fully conscious of his own frailty! Hupfeld corrects the text to מַה-חֵלֶל אֲנִי, after the analogy of lxxxix. 48, because חֵלֶל cannot signify "frail." But חֵלֶל signifies that which leaves off and ceases, and consequently in this connection, finite and transitory or frail. מַה, *quam*, in connection with an adjective, as in viii. 2, xxxi. 20, xxxvi. 8, lxvi. 3; cxxxiii. 1. By וְ (the customary form of introducing the *propositio minor*, Lev. x. 18, xxv. 20) the preceding petition is supported. God has, indeed, made the days, *i.e.* the lifetime, of a man מַפְרוֹת, handbreadths, *i.e.* He has allotted to it only the short extension of a few handbreadths (cf. יָמִים, a few days, *e.g.* Isa. lxv. 20), of which nine make a yard (cf. πῆχυρος χόβος in Mimnermus, and 1 Sam. xx. 3); the duration of human life (on חֵלֶל *vid.* xvii. 14) is as a vanishing nothing before God the eternal One. The particle וְ is originally affirmative, and starting from that sense becomes restrictive; just as כִּי is originally restrictive and then affirmative. Sometimes also, as is commonly the case with וְכִי, the affirmative signification passes over into the adversative (cf. *verum, verum enim vero*). In our passage, agreeably to the restrictive sense, it is to be explained thus: nothing but mere nothingness (cf. xlv. 14, Jas. i. 2) is every man וְכִי, standing firmly, *i.e.* though he stand never so firmly, though he be never so steadfast (Zech. xi. 16). Here the music rises to tones of bitter lament, and the song continues in ver. 7 with the same theme. צֶלֶם, belonging to the same root as צָל, signifies a shadow-outline, an image; the אֵל is, as in xxxv. 2, *Beth essentia*: he walks about consisting only of an unsubstantial shadow.



Only הַבָּל, breath-like, or after the manner of breath (cxliv. 4), from empty, vain motives and with vain results, do they make a disturbance (pausal *fut. energeticum*, as in xxxvi. 8); and he who restlessly and noisily exerts himself knows not who will suddenly snatch together, *i.e.* take altogether greedily to himself, the many things that he heaps up (צָבַר, as in Job xxvii. 16); cf. Isa. xxxiii. 4, and on —*ām* = *αἰτῶ*, Lev. xv. 10 (in connection with which אֱלֵה הַרְבִּירִים, cf. Isa. xlii. 16, is in the mind of the speaker).

Vers. 8-12. It is customary to begin a distinct turning-point of a discourse with וַעֲתִידָהּ; and now, *i.e.* in connection with this nothingness or vanity of a life which is so full of suffering and unrest, what am I to hope, *quid sperem* (concerning the perfect, *vid.* on xi. 3)? The answer to this question which he himself throws out is, that Jahve is the goal of his waiting or hoping. It might appear strange that the poet is willing to make the brevity of human life a reason for being calm, and a ground of comfort. But here we have the explanation. Although not expressly assured of a future life of blessedness, his faith, even in the midst of death, lays hold on Jahve as the Living One and as the God of the living. It is just this which is so heroic in the Old Testament faith, that in the midst of the riddles of the present, and in the face of the future which is lost in dismal night, it casts itself unreservedly into the arms of God. While, however, sin is the root of all evil, the poet prays in ver. 9a before all else, that God would remove from him all the transgressions by which he has fully incurred his affliction; and while, given over to the consequences of his sin, he would become, not only to his own dishonour but also to the dishonour of God, a derision to the unbelieving, he prays in ver. 9b that God would not permit it to come to this. בָּרָא, ver. 9a, has *Mercha*, and is consequently, as in xxxv. 10, to be read with *ā* (not *ō*), since an accent can never be placed by *Kametz chatûph*. Concerning נָבַל, ver. 9b, see on xiv. 1. As to the rest he is silent and calm; for God is the author, *viz.* of his affliction (עָשָׂה, used just as absolutely as in xxii. 32, xxxvii. 5, lii. 11, Lam. i. 21). Without ceasing still to regard intently the prosperity of the ungodly, he recognises the hand of God in his affliction, and knows that he has not merited anything better. But it is permitted to him to

pray that God would suffer mercy to take the place of right. נִגְעָה is the name he gives to his affliction, as in xxxviii. 12, as being a stroke (blow) of divine wrath; תִּנְרַת יָדָךְ, as a quarrel into which God's hand has fallen with him; and by אֲנִי, with the almighty (punishing) hand of God, he contrasts himself the feeble one, to whom, if the present state of things continues, ruin is certain. In ver. 12 he puts his own personal experience into the form of a general maxim: when with rebukes (תּוֹכְחוֹת) from תּוֹכַחְתָּה, collateral form with תּוֹכַחָה, Thou chastenest a man on account of iniquity (*perf. conditionale*), Thou makest his pleasantness (Isa. liii. 3), *i.e.* his bodily beauty (Job xxxiii. 21), to melt away, moulder away (הִמָּסָה, *fut. apoc.* from הִמָּסָה, to cause to melt, vi. 7), like the moth (Hos. v. 12), so that it falls away, as a moth-eaten garment falls into rags. Thus do all men become mere nothing. They are sinful and perishing. The thought expressed in ver. 6c is here repeated as a refrain. The music again strikes in here, as there.

Vers. 13, 14. Finally, the poet renews the prayer for an alleviation of his sufferings, basing it upon the shortness of this earthly pilgrimage. The urgent שְׁמָעָה is here fuller toned, being שְׁמָעָה.\* Side by side with the language of prayer, tears even appear here as prayer that is intelligible to God; for when the gates of prayer seem to be closed, the gates of tears still remain unclosed (שְׁעַר דַּמְעוֹת לֹא נִנְעָלוּ), *B. Berachoth* 32b. As a reason for his being heard, David appeals to the instability and finite character of this earthly life in language which we also hear from his own lips in 1 Chron. xxix. 15. גֵּר is the stranger who travels about and sojourns as a guest in a country that is not his native land; תּוֹשָׁב is a sojourner, or one enjoying the protection of the laws, who, without possessing any hereditary title, has settled down there, and to whom a settlement is allotted by sufferance. The earth is God's; that which may be said of the Holy Land (Lev. xxv. 23) may be said of the

\* So Heidenheim and Baer, following Abulwalid, Efodi, and Mose ha-Nakdan. The Masoretic observation לִית קַמִּין חַמָּה, "only here with *Kametz chateph*," is found appended in codices. This *Chateph kametz* is euphonic, as in לִקְחָהּ, Gen. ii. 23, and in many other instances that are obliterated in our editions, *vid.* Abulwalid, הַרְקָמָה, p. 198, where even מִטְהָרוּ = מִטְהָרוּ, lxxxix. 45, is cited among these examples (Ges. § 10, 2 rem.).

whole earth; man has no right upon it, he only remains there so long as God permits him. כָּל־אֲבוֹתַי glances back even to the patriarchs (Gen. xlvii. 9, cf. xxiii. 4). Israel is, it is true, at the present time in possession of a fixed dwelling-place, but only as the gift of his God, and for each individual it is only during his life, which is but a handbreadth long. May Jahve, then—so David prays—turn away His look of wrath from him, in order that he may shine forth, become cheerful or clear up, before he goes hence and it is too late. הִשָּׁע is *imper. apoc. Hiph.* for הִשָּׁעָה (in the signification of *Kal*), and ought, according to the form הִרָב, properly to be הִשָּׁע; it is, however, pointed just like the *imper. Hiph.* of שָׁעַע in Isa. vi. 10, without any necessity for explaining it as meaning *oblinc (oculos tuos) = connive* (Abulwalîd), which would be an expression unworthy of God. It is on the contrary to be rendered: look away from me; on which compare Job vii. 19, xiv. 6; on אֲבָלִיגָה cf. *ib.* x. 20, ix. 27; on בְּטָרָם אֵלֶּה, *ib.* x. 21; on וְאֵינִי, *ib.* vii. 8, 21. The close of the Psalm, consequently, is re-echoed in many ways in the Book of Job. The Book of Job is occupied with the same riddle as that with which this Psalm is occupied. But in the solution of it, it advances a step further. David does not know how to disassociate in his mind sin and suffering, and wrath and suffering. The Book of Job, on the contrary, thinks of suffering and love together; and in the truth that suffering also, even though it be unto death, must serve the highest interests of those who love God, it possesses a satisfactory solution.

## PSALM XL.

THANKSGIVING, AN OFFERING UP OF ONE'S SELF,  
AND PRAYER.

- 2 I WAITED patiently upon Jahve,  
And He inclined unto me, and heard my cry.
- 3 And He drew me up out of a pit of destruction, out of the  
mire of the swamp,  
And set my feet upon a rock, made my footsteps firm.
- 4 And put into my mouth a new song, praise unto our God—  
Many see it and fear, and put their trust in Jahve.

- 5 Blessed is the man who maketh Jahve his trust,  
And doth not turn to the proud and to lying apostates.
- 6 Much hast Thou done, Jahve, my God, in Thy wonders  
and Thy thoughts on our behalf ;  
Nothing can be compared unto Thee,  
Else would I declare and speak—  
They are too numerous to be numbered.
- 7 Sacrifice and meat-offering dost Thou not desire,  
Ears hast Thou digged for me,  
Burnt-offering and sin-offering dost Thou not require.
- 8 Then said I : “ Lo, I come with the roll of the book which  
is written concerning me.
- 9 To do Thy will, my God, do I desire,  
And Thy Law is in my inward part.”
- 10 I brought glad tidings of righteousness in the great con-  
Lo, I closed not my lips ; [gregation,  
Jahve, Thou, even Thou knowest it.
- 11 Thy righteousness did I not hide within my heart,  
Thy faithfulness and Thy salvation did I declare,  
I concealed not Thy loving-kindness and Thy truth from  
the great congregation.
- 12 Do Thou, then, Jahve, not shut up Thy tender mercies  
from me,  
Let Thy loving-kindness and Thy truth continually pre-  
tect me.
- 13 For evils have surrounded me without number,  
Mine iniquities have taken hold upon me and I am not able  
to see ;  
They are more numerous than the hairs of my head,  
And my heart hath failed me.
- 14 Be pleased, O Jahve, to deliver me ;  
Jahve, to my help make haste !
- 15 Let those be ashamed and confounded together who seek  
my soul to destroy it ;  
Let those fall back and be put to shame who desire my  
misfortune.

- 16 Let those be struck dumb on account of the merited  
punishment of their shame,  
Who say to me : Aha, aha !
- 17 Let all those heartily rejoice in Thee who seek Thee,  
Let those continually say " Jahve be magnified " who love  
Thy salvation.
- 18 Though I be both needy and poor,  
The Lord will care for me.  
My help and my deliverer art Thou !  
My God, make no tarrying !

Ps. xxxix. is followed by Ps. xl., because the language of thanksgiving with which it opens is, as it were, the echo of the language of prayer contained in the former. If Ps. xl. was composed by David, and not rather by Jeremiah—a question which can only be decided by including Ps. lxix. (which see) in the same investigation—it belongs to the number of those Psalms which were composed between Gibeon of Saul and Ziklag. The mention of the roll of the book in ver. 8 harmonizes with the retrospective references to the Tôrah, which abound in the Psalms belonging to the time of Saul. And to this we may add the vow to praise Jahve בְּקִרְיָהּ, vers. 10 sq., cf. xxii. 26, xxxv. 18 ; the expression, " more in number than the hairs of my head," ver. 13, cf. lxix. 5 ; the wish יִצְרִינִי, ver. 12, cf. xxv. 21 ; the mocking הִאֲנִי הִאֲנִי, ver. 16, cf. xxxv. 21, 25 ; and much besides, on which *vid.* my *Commentary on the Epistle to the Hebrews*, S. 457 [transl. vol. ii. p. 149]. The second half has an independent form in Ps. lxx. It is far better adapted to form an independent Psalm than the first half, which merely looks back into the past, and for this very reason contains no prayer.

The long lines, more in keeping with the style of prayer than of song, which alternate with disproportionately shorter ones, are characteristic of this Psalm. If with these long lines we associate a few others, which are likewise more or less distinctly indicated, then the Psalm can be easily divided into seven six-line strophes.

In the Epistle to the Hebrews, ch. x. 5–10, vers. 7–9 of this Psalm are, by following the LXX., taken as the language of

the Christ at His coming into the world. There can be no doubt in this particular instance that, as we look to the second part of the Psalm, this rendering is brought about typically. The words of David, the anointed one, but only now on the way to the throne, are so moulded by the Holy Spirit, the Spirit of prophecy, that they sound at the same time like the words of the second David, passing through suffering to glory, whose offering up of Himself is the close of the animal sacrifices, and whose person and work are the very kernel and star of the roll of the Law. We are not thereby compelled to understand the whole Psalm as typically predictive. It again descends from the typically prophetic height to which it has risen even from ver. 10 onwards; and from ver. 13 onwards, the typically prophetic strain which still lingers in vers. 10 and 11 has entirely ceased.

Vers. 1-4. David, whom, though not without some hesitation, we regard as the author, now finds himself in a situation in which, on the one hand, he has just been rescued from danger, and, on the other, is still exposed to peril. Under such circumstances praise rightly occupies the first place, as in general, according to l. 23, gratitude is the way to salvation. His hope, although *תוֹקֶהָתָּה כִּמְשֻׁבָּה* (Prov. xiii. 12), has not deceived him; he is rescued, and can now again sing a new song of thanksgiving, an example for others, strengthening their trust. *קָיִים קִיְיָתִי*, I waited with constancy and perseverance. *יהוה* is the accusative as in xxv. 5, cxxx. 5, and not the vocative as in xxxix. 8. *אֶנִּי* is to be supplied in thought to *אֲנִי*, although after the analogy of xvii. 6, xxxi. 3, one might have looked for the *Hiph.* *יִי* instead of the *Kal.* *בוֹר שִׁאֵן* does not mean a pit of roaring (of water), since *שִׁאֵן* standing alone (see, on the other hand, lxv. 8, Isa. xvii. 12 sq.) has not this meaning; and, moreover, "rushing, roaring" (Hengstenberg), tumultuous waters of a pit or a cistern does not furnish any idea that is true to nature; neither does it mean a pit of falling in, since *שִׁאֵן* does not exhibit the signification *deorsum labi*; but the meaning is: a pit of devastation, of destruction, of ruin (Jer. xxv. 31, xlvi. 17), *vid. supra* on xxxv. 8. Another figure is "mire of the marsh" (*לֵי*) found only here and in lxix. 3), *i.e.* water, in the miry bottom of which one can find no firm

footing—a combination like מְטַר־נֶשֶׁם, Zech. x. 1, אֲדַמַת־עָפָר, Dan. xii. 2, explained in the Mishna, *Mikvaoth* ix. 2, by טִיט הַבְּרוּתָה (mire of the cisterns). Taking them out of this, Jahve placed his feet upon a rock, established his footsteps, *i.e.* removed him from the danger which surrounded him, and gave him firm ground under his feet. The high rock and the firm footsteps are the opposites of the deep pit and the yielding miry bottom. This deliverance afforded him new matter for thanksgiving (cf. xxxiii. 3), and became in his mouth “praise to our God;” for the deliverance of the chosen king is an act of the God of Israel on behalf of His chosen people. The futures in ver. 4*b* (with an alliteration similar to lii. 8) indicate, by their being thus cumulative, that they are intended of the present and of that which still continues in the future.

Vers. 5, 6. He esteems him happy who puts his trust (מִבְּטַח־וֹ), with a latent *Dagesh*, as, according to Kimchi, also in lxxi. 5, Job xxxi. 24, Jer. xvii. 7) in Jahve, the God who has already made Himself glorious in Israel by innumerable wonderful works. Jer. xvii. 7 is an echo of this אֲשֶׁר־י. Ps. lii. 9 (cf. xci. 9) shows how Davidic is the language. The expression is designedly not הָאִישׁ, but הַיִּבְרָא, which is better adapted to designate the man as being tempted to put trust in himself. מִרְהָבִים from רָהַב (not from רָהַב) are the impetuous or violent, who in their arrogance cast down everything. שָׁטַי כָּזָב, “turners aside of falsehood” (שָׁטָה = שָׁטָה, cf. ci. 3), is the expression for apostates who yield to falsehood instead of to the truth: to take כָּזָב as accusative of the aim is forbidden by the *status construct.*; to take it as the genitive in the sense of the accusative of the object (like הַלְכֵי חָם, Prov. ii. 7) is impracticable, because שָׁטַי (שָׁטָה) does not admit of a transitive sense; כָּזָב is, therefore, *genit. qualit.* like אֶן in lix. 6. This second strophe contains two practical applications of that which the writer himself has experienced. From this point of view, he who trusts in God appears to the poet to be supremely happy, and a distant view of God’s gracious rule over His own people opens up before him. נִפְלְאוֹת are the thoughts of God realized, and מִחֻשְׁבוֹת those that are being realized, as in Jer. li. 29, Isa. lv. 8 sq. רַבּוֹת is an accusative of the predicate: in great number, in rich abundance; אֵלֵינוּ, “for us,” as *e.g.* in Jer. xv. 1 (Ew. § 217, c). His doings towards Israel were from of old a fulness of wondrous

deeds and plans of deliverance, which was ever realizing and revealing itself. There is not עֲרֹךְ אֱלֹהֵיךָ, a possibility of comparison with Thee, οὐκ ἔσται (Ew. § 321, c) ἰσοῦν τί σοι—עֲרֹךְ as in lxxxix. 7, Isa. xl. 18—they are too powerful (עֲצָם of a powerful sum, as in lxix. 5, cxxxix. 17, cf. Jer. v. 6) for one to enumerate. According to Rosenmüller, Stier, and Hupfeld, אֵין עֲרֹךְ אֱלֹהֵיךְ even affirms the same thing in other words: it is not possible to lay them forth to Thee (before Thee); but that man should “lay forth” (Symmachus ἐκθέσθαι) before God His marvellous works and His thoughts of salvation, is an unbecoming conception. The cohortative forms, which follow, אֲנַיִדָה וְאֲדַבֵּרָה, admit of being taken as a protasis to what follows, after the analogy of Job xix. 18, xvi. 6, xxx. 26, Ps. cxxxix. 8: if I wish to declare them and speak them forth, they are too powerful (numerous) to be enumerated (Ges. § 128, 1, d). The accentuation, however, renders it as a parenthetical clause: I would (as in li. 18, lv. 13, Job vi. 10) declare them and speak them forth. He would do this, but because God, in the fulness of His wondrous works and thoughts of salvation, is absolutely without an equal, he is obliged to leave it undone—they are so powerful (numerous) that the enumeration of them falls far short of their powerful fulness. The words *alioqui pronunciarerem et eloquerer* have the character of a parenthesis, and, as ver. 7 shows, this accords with the style of this Psalm.

Vers. 7-9. The connection of the thoughts is clear: great and manifold are the proofs of Thy loving-kindness, how am I to render thanks to Thee for them? To this question he first of all gives a negative answer: God delights not in outward sacrifices. The sacrifices are named in a twofold way: (a) according to the material of which they consist, viz. זֶבֶח, the animal sacrifice, and מִנְחָה, the meal or meat offering (including the נֶסֶךְ, the wine or drink offering, which is the inalienable accessory of the accompanying *mincha*); (b) according to their purpose, in accordance with which they bring about either the turning towards one of the good pleasure of God, as more especially in the case of the עֹלָה, or, as more especially in the case of the חַטָּאת (in this passage חַטָּאת), the turning away of the divine displeasure. The fact of the זֶבֶח and עֹלָה standing first, has, moreover, its special reason in the fact that זֶבֶח specially designates the *shelamim* offerings, and to the province of these



latter belongs the thank-offering proper, viz. the *tôda-shelamim* offering; and that עֹלָה as the sacrifice of adoration (προσευχή), which is also always a general thanksgiving (εὐχαριστία), is most natural, side by side with the shelamim, to him who gives thanks. When it is said of God, that He does not delight in and desire such non-personal sacrifices, there is as little intention as in Jer. vii. 22 (cf. Amos v. 21 sqq.) of saying that the sacrificial Tôra is not of divine origin, but that the true, essential will of God is not directed to such sacrifices.

Between these synonymous utterances in ver. 7a and 7c stands the clause אָזְנַיִם פָּרִיתָ לִּי. In connection with this position it is natural, with Rosenmüller, Gesenius, De Wette, and Stier, to explain it "ears hast Thou pierced for me" = this hast Thou engraven upon my mind as a revelation, this disclosure hast Thou imparted to me. But, although פָּרִיתָ, to dig, is even admissible in the sense of digging through, piercing (*vid.* on xxii. 17), there are two considerations against this interpretation, viz.: (1) that then one would rather look for אָזְנִי instead of אָזְנַיִם after the analogy of the phrases הָעֵיר אָזְנִי, גְּלָהּ אָזְנִי, and פָּתַח אָזְנִי, since the inner sense, in which the external organs of sense, with their functions, have their basis of unity, is commonly denoted by the use of the singular; (2) that according to the syntax, הִפְצַתָּ, פָּרִיתָ, and שָׂאֲלָתָּ are all placed on the same level. Thus, therefore, it is with this very אָזְנַיִם כָּרִיתָ לִּי that the answer is intended, in its positive form, to begin; and the primary passage, 1 Sam. xv. 22, favours this view: "*Hath Jahve delight in whole burnt-offerings and sacrifices as in one's obeying the voice of Jahve? Behold, to obey is better than sacrifice, to attend better than the fat of rams!*" The assertion of David is the echo of this assertion of Samuel, by which the sentence of death was pronounced upon the kingship of Saul, and consequently the way of that which is well-pleasing to God was traced out for the future kingship of David. God—says David—desires not outward sacrifices, but obedience; ears hath He digged for me, *i.e.* formed the sense of hearing, bestowed the faculty of hearing, and given therewith the instruction to obey.\* The idea is not that God has given

\* There is a similar expression in the Tamul Kural, Graul's translation, S. 63, No. 418: "An ear, that was not hollowed out by hearing, has, even

him ears in order to hear that disclosure concerning the true will of God (Hupfeld), but, in general, to hear the word of God, and to obey that which is heard. God desires not sacrifices but hearing ears, and consequently the submission of the person himself in willing obedience. To interpret it "Thou hast appropriated me to Thyself לְעֵבֶר עוֹלָם," after Ex. xxi. 6, Deut. xv. 17, would not be out of harmony with the context; but it is at once shut out by the fact that the word is not לְעֵבֶר, but לְעֵינַי. Concerning the generalizing rendering of the LXX., *σῶμα δὲ κατηρτίσω μου*, following which Apollinaris renders it *αὐτὰρ ἐμοὶ βροτέης τεκτῆναο σάρκα γενέθλης*, and the Italic (which is also retained in the *Psalterium Romanum*), *corpus autem perfecisti mihi; vide on Heb. x. 5, Commentary, S. 460 sq. [transl. vol. ii. p. 153].*

The אִזְ אֶמְרָתִי, which follows, now introduces the expression of the obedience, with which he placed himself at the service of God, when he became conscious of what God's special will concerning him was. With reference to the fact that obedience and not sacrifice has become known to him as the will and requirement of God, he has said: "Lo, I come," etc. By the words "Lo, I come," the servant places himself at the call of his master, Num. xxii. 38, 2 Sam. xix. 21. It is not likely that the words בְּמִגִּלַּת סֵפֶר בְּתוֹב עָלַי then form a parenthesis, since ver. 9 is not a continuation of that "Lo, I come," but a new sentence. We take the *Beth*, as in lxvi. 13, as the *Beth* of the accompaniment; the roll of the book is the *Tôra*, and more especially Deuteronomy, written upon skins and rolled up together, which according to the law touching the king (Deut. xvii. 14-20) was to be the vade-mecum of the king of Israel. And עָלַי cannot, as synonymous with the following בְּמִעַי, signify as much as "written upon my heart," as De Wette and Thenius render it—a meaning which, as Maurer has already correctly replied, עָלַי obtains elsewhere by means of a conception that is altogether inadmissible in this instance. On the contrary, this preposition here, as in 2 Kings xxii. 13, denotes the object of the contents; for לְעָלַי signifies to write anything concerning any one, so that he is the subject one has specially in view (*e.g.*

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if hearing, the manner of not hearing." The "hollowing out" meaning in this passage an opening of the inward sense of hearing by instruction.

of the judicial decision recorded in writing, Job xiii. 26). Because Jahve before all else requires obedience to His will, David comes with the document of this will, the Tôra, which prescribes to him, as a man, and more especially as the king, the right course of conduct. Thus presenting himself to the God of revelation, he can say in ver. 9, that willing obedience to God's Law is his delight, as he then knows that the written Law is written even in his heart, or, as the still stronger expression used here is, in his bowels. The principal form of כֶּעַי does not occur in the Old Testament; it was כֶּעַיִם (from כֶּעַ, כֶּעַה, or even כֶּעַי), according to current Jewish pronunciation כֶּעַיִם (which Kimchi explains as dual); and the word properly means (*vid.* on Isa. xlvi. 19) the soft parts of the body, which even elsewhere, like רֶחֶם, which is synonymous according to its original meaning, appear pre-eminently as the seat of sympathy, but also of fear and of pain. This is the only passage in which it occurs as the locality of a mental acquisition, but also with the associated notion of loving acceptance and cherishing protection (cf. the Syriac phrase כֶּעַי בְּנוּ מַעִיָּה, *som b'gau m'ajo*, to shut up in the heart = to love). That the Tôra is to be written upon the tables of the heart is even indicated by the Deuteronomion, Deut. vi. 6, cf. Prov. iii. 3, vii. 3. This reception of the Tôra into the inward parts among the people hitherto estranged from God is, according to Jer. xxxi. 33, the characteristic of the new covenant. But even in the Old Testament there is among the masses of Israel "a people with My law in their heart" (Isa. li. 7), and even in the Old Testament, "he who hath the law of his God in his heart" is called righteous (Ps. xxxvii. 31). As such an one who has the Tôra within him, not merely beside him, David presents himself on the way to the throne of God.

Vers. 10, 11. The self-presentation before Jahve, introduced by אֲנִי אֶמְרָתִי, extends from הִנֵּה to כֶּעַי; consequently בְּשִׂרְתִּי joins on to אֶמְרָתִי, and the אֶכְלָא which stands in the midst of perfects describes the synchronous past. The whole is a retrospect. בְּשִׂר, בִּשְׂר (root בִּש), starting from its sensible primary signification to scrape off, scratch off, rub smooth, means: to smooth any one (*glätten*), Engl. to gladden one, *i.e. vultum ejus dilucere*, to make him joyful and glad, more especially to cheer

one by good news (*e.g.* *basharahu* or *bashsharuhu bi-maulûdin*, he has cheered him by the intelligence of the birth of a son), in Hebrew directly equivalent to *εὐαγγελίζειν* (*εὐαγγελίζεσθαι*). He has proclaimed to all Israel the evangel of Jahve's justifying and gracious rule, which only changes into retribution towards those who despise His love; and he can appeal to the Omniscient One (Jer. xv. 15), that neither through fear of men, nor through shame and indolence, has he restrained his lips from confessing Him. God's conduct, in accordance with the prescribed order of redemption, is as a matter of fact called צדק, and as an attribute of His holy love, צדקה; just as אמונה is His faithfulness which fulfils the promises made and which does not suffer hope to be put to shame, and תשועה is His salvation as it is manifested in facts. This rich matter for the preaching of the evangel, which may be comprehended in the two words אמת וחסד, the Alpha and Omega of God's self-attestation in the course of the redemptive history, he has not allowed to slumber as a dead, unfruitful knowledge hidden deep down in his heart. The new song which Jahve put into his mouth, he has also really sung. Thus far we have the first part of the song, which renders thanks for past mercies.

Vers. 12, 13. Now, in accordance with the true art of prayer, petition develops itself out of thanksgiving. The two נָפְלָא, ver. 10 and here, stand in a reciprocal relation to one another: he refrained not his lips; therefore, on His part, let not Jahve withhold His tender mercies so that they should not be exercised towards him (בְּמִנִּי). There is just the same correlation of mercy and truth in ver. 11 and here: he wishes continually to stand under the protection of these two saving powers, which he has gratefully proclaimed before all Israel. With בִּי, ver. 13, he bases these desires upon his own urgent need. רעות are the evils, which come even upon the righteous (xxxiv. 20) as trials or as chastenings. אֶפְפוּ עָלַי is a more circumstantial form of expression instead of אֶפְפוּנִי, xviii. 5. His misdeeds have taken hold upon him, *i.e.* overtaken him in their consequences (הַשִּׁיג, as in Deut. xxviii. 15, 46; cf. לָכֵד, Prov. v. 22), inasmuch as they have changed into decrees of suffering. He cannot see, because he is closely encompassed on all sides, and a free and open view is thereby altogether taken from him (the expression is used elsewhere of loss of

sight, 1 Sam. iii. 2, iv. 15, 1 Kings xiv. 4). The interpretation adopted by Hupfeld and Hitzig: I am not able to survey, viz. their number, puts into the expression more than it really expresses in the common usage of the language. His heart, *i.e.* the power of vital consistence, has forsaken him, he is disconcerted, dejected, as it were driven to despair (xxxviii. 11). This feeling of the misery of sin is not opposed to the date of the Psalm being assigned to the time of Saul, *vid.* on xxxi. 11.

Vers. 14-16. In the midst of such sufferings, which, the longer they last, discover him all the more to himself as a sinner, he prays for speedy help. The cry for help in ver. 14 turns with רָצִיָה towards the will of God; for this is the root of all things. As to the rest, it resembles xxii. 20 (xxxviii. 23). The persecuted one wishes that the purpose of his deadly foes may as it were rebound against the protection of God and miserably miscarry. לְמַפְּוֹתָהּ, *ad abripiendam eam* (with *Dagesh* in the פ according to Ges. § 45, 2, Ew. § 245, *a*, and not as Gesenius, *Thesaurus*, p. 1235, states, aspirated\*), is added to מִבְּקֵשֵׁי נַפְשִׁי by way of explanation and definiteness. יִשְׁמַי from שָׁמַם, to become torpid, here used of outward and inward paralysis, which is the result of overpowering and as it were bewitching surprise or fright, and is called by the Arabs *ro'b* or *ra'b* (paralysis through terror) [cf. *Job*, i. 322, note]. An עַל following upon יִשְׁמַי looks at first sight as though it introduced the object and reason of this fright; it is therefore not: as a reward, in consequence of their infamy, which would not be עַל-עֵקֶב, but merely the accusative עֵקֶב (*Isa.* v. 23, Arabic عَقِيبَ), it is rather: on account of the reward (xix. 12) of their disgrace (cf., as belonging to the same period, cix. 29, xxxv. 26), *i.e.* of the reward which consists in their being put to shame (Hitzig). לִי as in iii. 3, xli. 6: with reference to me. הָאֵתָהּ הָאֵתָהּ (*Aquila*, *à*

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\* After ה the aspirate usually disappears, as here and in cxviii. 13; but there are exceptions, as לְנִתְוֹשׁ וְלִנְתוֹזִין, *Jer.* i. 10, and frequently, לְיִשְׂרָאֵל, *ib.* xlvii. 4. After ב and כ it usually remains, as in lxxxvii. 6, *Job* iv. 13, xxxiii. 15, 2 Sam. iii. 34, 1 Kings i. 21, *Eccles.* v. 10; but again there are exceptions, as בְּשִׁפְן, *Gen.* xxxv. 22, בְּזִבְרָה, *Jer.* xvii. 2. In *Gen.* xxiii. 2 it is pointed לְבַפְתָּהּ according to the rule, and in my *Comment.* S. 423 it is to be read "with a *Dagesh*."

ἀά, αὐτῇ συγχορησάμενος, as Eusebius says, οὕτως ἐχούση τῇ Ἑβραϊκῇ φωνῇ) is an exclamation of sarcastic delight, which finds its satisfaction in another's misfortune (xxxv. 25).

Vers. 17, 18. On ver. 17 compare xxxv. 27. David wishes, as he does in that passage, that the pious may most heartily rejoice in God, the goal of their longing; and that on account of the salvation that has become manifest, which they love (2 Tim. iv. 8), they may continually say: Let Jahve become great, *i.e.* be magnified or celebrated with praises! In ver. 18 with אֲנִי he comes back to his own present helpless state, but only in order to contrast with it the confession of confident hope. True he is אֲנִי וְאֵלֹהֵי אֲבֹתַי (as in cix. 22, lxxxvi. 1, cf. xxv. 16), but He who ruleth over all will care for him: *Dominus sollicitus erit pro me* (Jerome). אֲשֶׁב in the same sense in which in ver. 6 the מַחֲשַׁבוֹת, *i.e.* God's thoughts of salvation, is conceived of (cf. the corresponding North-Palestinian expression in Jonah i. 6). A sigh for speedy help (אֶל־הַצְּהָרָה, as in Dan. ix. 19 with a transition of the merely tone-long *Tsere* into a pausal *Pathach*, and here in connection with a preceding closed syllable, Olshausen, § 91, *d*, under the accompanying influence of two final letters which incline towards the *a* sound) closes this second part of the Psalm. The first part is nothing but thanksgiving, the second is exclusively prayer.

## PSALM XLI.

COMPLAINT OF A SUFFERER OF BEING SURROUNDED BY  
HOSTILE AND TREACHEROUS PERSONS.

- 2 BLESSED is he who regardeth the afflicted,  
In the day of evil Jahve will deliver him.
- 3 Jahve will protect him and preserve him,  
That he may be pronounced happy in the land;  
And Thou dost not give him over to the greed of his  
enemies.
- 4 Jahve will support him on the bed of sickness,  
All his couch dost Thou turn, when he falleth sick.
- 5 As for me, I say: Jahve, be merciful unto me,  
O heal my soul, for I have sinned against Thee.

- 6 Mine enemies, however, speak evil of me :  
 “ When will he die and his name perish ? ! ”
- 7 And if one cometh to see me, he speaketh deceit,  
 His heart gathereth that which is groundless to itself,  
 He goeth abroad, he telleth it.
- 8 Together against me do all those whisper one to another  
 who hate me,  
 Against me do they imagine evil for me :
- 9 “ An incurable evil is welded to him,  
 And when once he lieth down he will not rise up again. ”
- 10 Even the man of my friendship in whom I trusted,  
 Who did eat of my bread, lifteth his heel high against me.
- 11 And Thou, Jahve, be merciful unto me and raise me up,  
 Then will I requite them.
- 12 By this I should like to know, that Thou hast pleasure in  
 me :  
 That mine enemy cannot exult over me.
- 13 And as for me, in mine integrity dost Thou uphold me,  
 And dost set me before Thine eyes for ever.
- 14 BLESSED BE JAHVE THE GOD OF ISRAEL FROM EVER-  
 LASTING TO EVERLASTING.  
 AMEN, AMEN.

After a Psalm with אֲשֵׁרִי follows one beginning with אֲשֵׁרִי ; so that two Psalms with אֲשֵׁרִי close the First Book of the Psalms, which begins with אֲשֵׁרִי. Ps. xli. belongs to the time of the persecution by Absalom. Just as the Jahve-Psalm xxxix. forms with the Elohim-Psalm lxii. a coherent pair belonging to this time, so does also the Jahve-Psalm xli. with the Elohim-Psalm lv. These two Psalms have this feature in common, viz. that the complaint concerning the Psalmist's foes dwells with especial sadness upon some faithless bosom-friend. In Ps. xli. David celebrates the blessing which accompanies sincere sympathy, and depicts the hostility and falseness which he himself experiences in his sickness, and more especially from a very near friend. It is the very same person of whom he complains in Ps. lv., that he causes him the deepest sorrow—no ideal character, as Hengstenberg asserts; for these Psalms have the

most distinctly impressed individual physiognomy of the writer's own times. In Ps. lv. the poet wishes for the wings of a dove, in order that, far away from the city, he might seek for himself a safe spot in the wilderness; for in the city deceit, violence, and mischief prevail, and the storm of a wide-spread conspiracy is gathering, in which he himself sees his most deeply attached friend involved. We need only supplement what is narrated in the second Book of Samuel by a few features drawn from these two Psalms, and these Psalms immediately find a satisfactory explanation in our regarding the time of their composition as the period of Absalom's rebellion. The faithless friend is that Ahithophel whose counsels, according to 2 Sam. xvi. 23, had with David almost the appearance of being divine oracles. Absalom was to take advantage of a lingering sickness under which his father suffered, in order to play the part of the careful and impartial judge and to steal the heart of the men of Israel. Ahithophel supported him in this project, and in four years after Absalom's reconciliation with his father the end was gained. These four years were for David a time of increasing care and anxiety; for that which was planned cannot have remained altogether concealed from him, but he had neither the courage nor the strength to smother the evil undertaking in the germ. His love for Absalom held him back; the consciousness of his own deed of shame and bloodshed, which was now notorious, deprived him of the alacrity essential to energetic interference; and the consciousness of the divine judgments, which ought to follow his sin, must have determined him to leave the issue of the conspiracy that was maturing under his very eyes entirely to the compassion of his God, without taking any action in the matter himself. From the standpoint of such considerations, Ps. xli. and lv. lose every look of being alien to the history of David and his times. One confirmation of their Davidic origin is the kindred contents of Ps. xxviii.

Jesus explains (John xiii. 18) that in the act of Judas Iscariot Ps. xli. 10 is fulfilled, *ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπήρην ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ* (not following the LXX.), and John xvii. 12, Acts i. 16 assume in a general way that the deed and fate of the traitor are foretold in the Old Testament Scriptures, viz. in the Davidic Psalms of the time of



Absalom—the treachery and the end of Ahithophel belong to the most prominent typical features of David's affliction in this second stage of persecution (*vid.* Hofmann, *Weissagung und Erfüllung*, ii. 122).

Vers. 2-4. The Psalm opens by celebrating the lot, so rich in promises, of the sympathetic man. **ל** is a general designation of the poor (*e.g.* Ex. xxx. 15), of the sick and weakly (Gen xli. 19), of the sick in mind (2 Sam. xiii. 4), and of that which outwardly or inwardly is tottering and consequently weak, frail. To show sympathising attention, thoughtful consideration towards such an one (**לְהַשְׁכִּיל** as in Neh. viii. 13, cf. **ל** Prov. xvii. 20) has many promises. The verb **הִיָּה**, which elsewhere even means to call to life again (lxxi. 20), in this instance side by side with preserving, viz. from destruction, has the signification of preserving life or prolonging life (as in xxx. 4, xxii. 30). The *Pual* **אֲשַׁר** signifies to be made happy (Prov. iii. 18), but also declaratively: to be pronounced happy (Isa. ix. 15); here, on account of the **בְּאֶרְץ** that stands with it, it is the latter. The *Chethib* **אֲשַׁר** sets forth as an independent promise that which the *Keri* **וְאֲשַׁר** joins on to what has gone before as a consequence. **אֵל**, ver. 3c (cf. xxxiv. 6 and frequently), expresses a negative with full sympathy in the utterance. **נָתַן בְּנַפְשׁוֹ** as in xxvii. 12. The supporting in ver. 4a is a keeping erect, which stops or arrests the man who is sinking down into death and the grave. **דָּוִי** (= *darj*, similar form to **דָּמִי**, **דָּמִי**, but wanting in the syllable before the tone) means sickness. If ver. 4a is understood of the supporting of the head after the manner of one who waits upon the sick (cf. Cant. ii. 6), then ver. 4 must, with Mendelssohn and others, be understood of the making of the couch or bed. But what then is meant by the word **בֵּל**? **בֵּל מִשְׁכָּב** is a sick-bed in Ex. xxi. 18 in the sense of being bedridden; and **הִפְכָּתָהּ** (cf. xxx. 12) is a changing of it into convalescence. By **בֵּל־מִשְׁכָּבוֹ** is not meant the constant lying down of such an one, but the affliction that casts him down, in all its extent. This Jahve turns or changes, so often as such an one is taken ill (**בְּהִלָּיו**, at his falling sick, parallel with **עַל־עֵרֶשׂ דָּוִי**). He gives a complete turn to the "sick-bed" towards recovery, so that not a vestige of the sickness remains behind.

Vers. 5-7. He, the poet, is treated in his distress of soul in a manner totally different from the way just described which is so rich in promises of blessing. He is himself just such a לָרַ, towards whom one ought to manifest sympathising consideration and interest. But, whilst he is addressing God in the language of penitential prayer for mercy and help, his enemies speak evil to him, *i.e.* with respect to him, wishing that he might die and that his name might perish. יִפְּאֶה is as an exception *Milra*, inasmuch as א draws the tone to its own syllable; cf. on the other hand רִנְיָהּ, Isa. xxxii. 11 (Hitzig). מָהִי (prop. extension, length of time) has only become a Semitic interrogative in the signification *quando* by the omission of the interrogative אִי (common Arabic in its full form ايمتى, *émata*). וְאֶבֶר is a continuation of the future. In ver. 7 one is singled out and made prominent, and his hypocritically malicious conduct described. רָאוֹת of a visit to a sick person as in 2 Sam. xiii. 5 sq., 2 Kings viii. 29. אִם is used both with the *perf.* (l. 18, lxiii. 7, lxxviii. 34, xciv. 18, Gen. xxxviii. 9, Amos vii. 2, Isa. xxiv. 13, xxviii. 25) and with the *fut.* (lxviii. 14, Job xiv. 14), like *quum*, as a blending together of *si* and *quando*, Germ. *wenn* (if) and *wann* (when). In יִדְבֵר לְבוֹ two *Rebias* come together, the first of which has the greater value as a distinctive, according to the rule laid down in Baer's *Psalterium*, p. xiv. Consequently, following the accents, it must not be rendered: "falsehood doth his heart speak." The LXX., Vulgate, and Targum have discerned the correct combination of the words. Besides, the accentuation, as is seen from the Targum and expositors, proceeds on the assumption that לְבוֹ is equivalent to בְּלְבוֹ. But why may it not be the subject-notion? "His heart gathereth" is an expression of the activity of his mind and feelings, concealed beneath a feigned and friendly outward bearing. The asyndeton portrays the despatch with which he seeks to make the material for slander, which has been gathered together, public both in the city and in the country.

Vers. 8-10. Continuation of the description of the conduct of the enemies and of the false friend. הִתְלַחֵשׁ, as in 2 Sam. xii. 19, to whisper to one another, or to whisper among themselves; the *Hithpa.* sometimes (cf. Gen. xlii. 1) has a reciprocal

meaning like the *Niphal*. The intelligence brought out by hypocritical visitors of the invalid concerning his critical condition is spread from mouth to mouth by all who wish him ill as satisfactory news; and in fact in whispers, because at that time caution was still necessary. לְעַי stands twice in a prominent position in the sense of *contra me*. לִי עָרַרְתָּ לִי belong together: they maliciously invent what will be the very worst for him (going beyond what is actually told them concerning him). In this connection there is a feeling in favour of בְּלִיעַל being intended of an evil fate, according to xviii. 5, and not according to ci. 3 (cf. Deut. xv. 9) of pernicious or evil thought and conduct. And this view is also supported by the predicate בּוֹיָדָק: "a matter of destruction, an incurable evil (Hitzig) is poured out upon him," *i.e.* firmly cast upon him after the manner of casting metal (Job xli. 15 sq.), so that he cannot get free from it, and he that has once had to lie down will not again rise up. Thus do we understand וְשָׁנָה in ver. 9b; there is no occasion to take it as an accusative by departing from the most natural sense, as Ewald does, or as a conjunction, as Hitzig does. Even the man of his peace, or literally of his harmonious relationship (אִישׁ שְׁלוֹמֵךָ as in Obad. ver. 7, Jer. xx. 10, xxxviii. 22), on whom he has depended with fullest confidence, who did eat his bread, *i.e.* was his messmate (cf. lv. 15), has made his heel great against him, LXX. ἐμεγάλυνεν ἐπ' ἐμὲ πτερισμόν. The combination עָרַרְתָּ הַגֵּדִיל is explained by the fact that עָרַרְתָּ is taken in the sense of a thrust with the heel, a kick: to give a great kick, *i.e.* with a good swing of the foot.

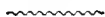
Vers. 11-13. Having now described their behaviour towards him, sick in soul and body as he is, so devoid of affection, yea, so malignantly hostile and so totally contrary to the will and promise of God, David prays that God would raise him up, for he is now lying low, sick in soul and in body. The prayer is followed, as in xxxix. 14 and many other passages, by the future with *ah*: that I may be able to requite them, or: then will I requite them. What is meant is the requiting which it was David's duty as a duly constituted king to exercise, and which he did really execute by the power of God, when he subdued the rebellion of Absalom and maintained his ground in opposition to faithlessness and meanness. Instead of בְּזֹאת אֲרָעָה (Gen. xlii. 33, cf. xv. 8, Ex. vii. 17, Num. xvi.

28, Josh. iii. 10) the expression is  $\text{בְּזֹאת יִדְעָתִי}$  in the sense of (*ex hoc*) *cognoverim*. On  $\text{בִּי הִפְצֵתָּ בִּי}$  cf. xviii. 20, xxii. 9, xxxv. 27. By the second  $\text{בִּי}$ , the  $\text{בְּזֹאת}$ , which points forwards, is explained. The adversatively accented subject  $\text{וְאֲנִי}$  stands first in ver. 13 $\alpha$  as a *nom. absol.*, just as in xxxv. 13. Ver. 13 states, retrospectively from the standpoint of fulfilment, what will then be made manifest and assure him of the divine good pleasure, viz. Jahve upholds him ( $\text{יְמַחֵדָּךְ}$  as in lxiii. 9), and firmly sets him as His chosen one before Him (cf. xxxix. 6) in accordance with the Messianic promise in 2 Sam. vii. 16, which speaks of an unlimited future.

Ver. 14. The closing doxology of the First Book, *vid.* Introduction, p. 15. Concerning  $\text{בְּרִינָה}$  *vid.* xviii. 47. The expression "from æon to æon" is, according to *Berachoth* ix. 5, directed against those who deny the truth of the future world.  $\text{וְאָמֵן וְאָמֵן}$  (a double  $\alpha\lambda\eta\theta\acute{\epsilon}\varsigma$  or  $\alpha\lambda\eta\theta\acute{\omega}\varsigma$ ) seals it in a climactic form.

SECOND BOOK OF THE PSALTER.

Ps. XLII.—LXXII.



PSALM XLII.—XLIII.

LONGING FOR ZION IN A HOSTILE COUNTRY

- 2 AS a hind, which panteth after the water-brooks,  
So panteth my soul after Thee, Elohim.
- 3 My soul thirsteth for Elohim, for the living God:  
When shall I come and appear before Elohim?!
- 4 My tears have been my food by day and night,  
While they say continually unto me: Where is thy God?
- 5 I think thereon, pouring out my soul within me:  
How I passed along among the throng, how I accompanied  
them to the house of Elohim  
Among the sound of rejoicing and thanksgiving,—a multi-  
tude keeping holy-day.
- 6 Why art thou bowed down, O my soul, and why groanest  
thou within me?  
Hope in Elohim, for I shall yet give thanks to Him,  
That He is the health of my countenance and my God.
- 7 Within me is my soul bowed down, therefore do I remem-  
ber Thee  
From the land of Jordan and of the Hermôns, from the  
mountain of Miz'ar.
- 8 Flood calleth to flood at the sound of Thy cataracts,  
All Thy breakers and Thy billows have passed over me.

- 9 By day Jahve will command His loving-kindness,  
And at night a song concerning Him is with me, prayer to  
the God of my life.
- 10 Therefore say I to God, my rock: Why dost Thou forget  
me?  
Why must I go mourning under the oppression of the  
enemy?
- 11 Like a crushing in my bones my oppressors scoff at me,  
While they say to me continually: Where is thy God?
- 12 Why art thou bowed down, O my soul, and why groanest  
thou within me?  
Hope in Elohim, for I shall yet give thanks to Him,  
That He is the health of my countenance and my God.
- 1 JUDGE me, Elohim, and plead my cause against an un-  
merciful people,  
From the man of deceit and roguery be Thou pleased to  
rescue me;
- 2 For Thou art God, my fortress, why dost Thou spurn me?  
Why must I go about mourning under the oppression of  
the enemy?
- 3 Send Thy light and Thy truth, let them lead me,  
Let them bring me to Thy holy mountain and to Thy  
tabernacles—
- 4 Then will I go in unto the altar of Elohim,  
To the God of my exultant joy,  
And give thanks to Thee with the cithern, Elohim my God.
- 5 Why art thou bowed down, O my soul, and why groanest  
thou within me?  
Hope in Elohim, for I shall yet give thanks to Him,  
That He is the health of my countenance and my God.

The Second Book of Psalms consists entirely of Elohimic Psalms (*vid.* Introduction, p. 22); for whilst in the First Book יהוה occurred 272 times and אלהים only 15 times, the relation is here reversed: אלהים occurs 164 times, and יהוה only 30 times, and in almost every instance by a departure from the customary mode of expression for reasons that lie close at hand.

At the head of these Psalms written in the Elohimic style there stand seven inscribed לַבְּנֵי־קִרְחָה. That here as in לְאַסָּף the

ל is *Lamed auctoris*, is made clear by the fact that none of these Psalms, as might be expected, have לָדוּד in addition to the name of the author. The LXX. renders it τοῖς υἱοῖς Κορέ, just as it does τῷ Δαυίδ, without distinguishing the one לָ from the other indicating the authorship, and even in the Talmud a similar meaning to the *Lamed* of לָדוּד is assumed. It is certainly remarkable that instead of an author it is always the family that is named, a rule from which Ps. lxxxviii. (which see) is only a seeming departure. The designation "*Bohmische Brüder*" in the hymnology of the German church is very similar. Probably the Korahitic songs originally formed a book of themselves, which bore the title שִׁירֵי בְנֵי קֹרַח or something similar; and then the בְנֵי קֹרַח of this title passed over to the inscription of each separate song of those incorporated in two groups in the Psalm-collection, just as appears also to be the case with the inscription שִׁיר הַמַּעֲלֹת, which is repeated fifteen times. Or we must suppose that it had become a family custom in the circle of the singers among the Korahites to allow the individual to retreat behind the joint responsibility of family unity, and, vying together, to expiate the name of their unfortunate ancestor by the best liturgical productions.

For Korah, the great-grandson of Levi, and grandson of Kehāth, is the same as he who perished by a divine judgment on account of his rebellion against Moses and Aaron (Num. ch. xvi.), whose sons, however, were not involved with him in this judgment (Num. xxvi. 11). In David's time the בְנֵי קֹרַח were one of the most renowned families of the Levite race of the Kehathites. The kingship of the promise very soon found valiant adherents and defenders in this family. Korahites gathered together to David to Ziklag, in order to aid in defending him and his title to the throne with the sword (1 Chron. xii. 6); for הַקְּרָחִים in this passage can hardly (as Bertheau is of opinion) be descendants of the קֹרַח of the family of Judah mentioned in 1 Chron. ii. 43, but otherwise unrenowned, since that name is elsewhere, viz. in ch. ix. 19, 31, a Levitic family name. In Jerusalem, after the Exile, Korahites were keepers of the temple gates (1 Chron. ix. 17, Neh. xi. 19), and the chronicler there informs us that even in David's time they were keepers of the threshold of the אֹהֶל (erected over the Ark on Zion); and still earlier, in the time of Moses, in the camp of

Jahve they were appointed as watchers of the entrance. They retained this ancient calling, to which allusion is made in Ps. lxxxiv. 11, in connection with the new arrangements instituted by David. The post of door-keeper in the temple was assigned to two branches of the Korahite families together with one Merarite (1 Chron. xxvi. 1–19). But they also even then served as musicians in the sanctuary. Heman, one of the three precentors (to be distinguished from Heman the wise man mentioned in 1 Kings v. 11 [Engl. iv. 31]), was a Korahite (1 Chron. vi. 18–23); his fourteen sons belonged, together with the four sons of Asaph and the six sons of Ethan, to the twenty-four heads of the twenty-four divisions of the musicians (1 Chron. ch. xxv.). The Korahites were also renowned even in the days of Jehoshaphat as singers and musicians; see 2 Chron. xx. 19, where a plural **בְּנֵי הַקְּרָהִים** (cf. Ges. § 108, 3) is formed from **בְּנֵי-קָרָה**, which has as it were become smelted together as one word. Whereas in the period after the Exile there is no longer any mention of them in this character. We may therefore look for Korahitic Psalms belonging to the post-Davidic time of the kings; whereas we ought at the outset to be less inclined to find any post-exilic Psalms among them. The common feature of this circle of songs consists herein,—they delight in the praise of Elohim as the King who sits enthroned in Jerusalem, and join in the services in His temple with the tenderest and most genuine emotion. And this impress of unity which they bear speaks strongly in favour of taking **לְבַנְיֵקָרָה** in the sense of denoting authorship.

The composer of the **מִשְׁבִּילִי**, Ps. xlii., finds himself, against his will, at a great distance from the sanctuary on Zion, the resting-place of the divine presence and manifestation, surrounded by an ungodly people, who mock at him as one forsaken of God, and he comforts his sorrowful soul, looking longingly back upon that which it has lost, with the prospect of God's help which will soon appear. All the complaints and hopes that he expresses sound very much like those of David during the time of Absalom. David's yearning after the house of God in Ps. xxiii., xxvi., lv., lxiii., finds its echo here: the conduct and outlines of the enemies are also just the same; even the sojourn in the country east of Jordan agrees with



David's settlement at that time at Mahanaim in the mountains of Gilead. The Korahite, however, as is to be assumed in connection with a lyric poem, speaks out of the depth of his own soul, and not, as Hengstenberg and Tholuck maintain, "as from the soul of David." He merely shares David's vexation, just as he then in lxxxiv. 10 prays for the anointed one. This Ps. lxxxiv. breathes forth the same feelings, and even in other respects bears traces of the same author; cf.  $\text{לֵךְ לַיְיָ}$ , lxxxiv. 3, xlii. 3;  $\text{מִשְׁבְּחֵי יְהוָה}$ , lxxxiv. 2, xliii. 3;  $\text{מִשְׁבְּחֵי יְהוָה}$ , lxxxiv. 4, xliii. 4; and the similar use of  $\text{יָג}$ , lxxxiv. 5, xlii. 6, cf. Isa. xlix. 20, Jer. xxxii. 15. The distinguishing features of the Korahitic type of Psalm meet us in both Psalms in the most strong and vivid manner, viz. the being joyous and weeping with God's anointed, the praise of God the King, and the yearning after the services in the holy place. And there are, it is true, thoughts that have been coined by David which we here and there distinctly hear in them (cf. xlii. 2 sq., lxxxiv. 3, with lxiii. 2); but they are reproduced with a characteristic beauty peculiar to the author himself. We do not, therefore, in the least doubt that Ps. xlii. is the poem of a Korahitic Levite, who found himself in exile beyond the Jordan among the attendants of David, his exiled king.

Concerning Ps. xliii. Eusebius has said: *ὅτι μέρος ἔοικεν εἶναι τοῦ πρὸ αὐτοῦ δεδηλωταί ἕκ τε τῶν ὁμοίων ἐν ἀμφοτέροις λόγων καὶ ἐκ τῆς ἐμφεροῦς διανοίας*, and an old Midrash reckons 147 Psalms, taking Ps. xlii.—xliii. together as one, just as with ix.—x., xxxii.—xxxiii. The similarity of the situation, of the general impress, of the structure, and of the refrain, is decisive in favour of these Psalms, which are commonly reckoned as two, being one. The one Psalm consists of three parts: thrice his pain breaks forth into complaint, and is each time again overcome by the admonitory voice of his higher consciousness. In the depicting of the past and the future there is unmistakable progress. And it is not until the third part (Ps. xliii.) that complaint, resignation, and hope are perfected by the language of confident prayer which supervenes. The unity of the Psalms is not affected by the repetition of xlii. 10*b* in xliii. 2*b*, since xlii. 11*b* is also a repetition of xlii. 4*b*. Beside an edging in by means of the refrain, the poet is also fond of such internal links of connection. The third part has thereby come

to consist of thirteen lines, whereas the other two parts consist of twelve lines each.

What a variegated pattern card of hypotheses modern criticism opens out before us in connection with this Psalm (xlii.-xliii.)! Vaihinger regards it as a song composed by one of the Levites who was banished by Athaliah. Ewald thinks that King Jeconiah, who was carried away to Babylon, may have composed the Psalm; and in fact, when (and this is inferred from the Psalm itself) on the journey to Babylon, he may have been detained just a night in the vicinity of Hermon. Reuss (in the *Nouvelle Revue de Théologie*, 1858) prefers to suppose it is one of those who were carried off with Jeconiah (among whom there were also priests, as Ezekiel). Hitzig, however, is no less decisive in his view that the author is a priest who was carried off in the direction of Syria at the time of the wars of the Seleucidæ and Ptolemies; probably Onias III., high priest from 199 B.C., the collector of the Second Book of the Psalms, whom the Egyptians under the general Skopas carried away to the citadel of Paneas. Olshausen even here, as usual, makes Antiochus Epiphanes his watchword. In opposition to this positive criticism, Maurer adheres to the negative; he says: *quærendo elegantissimi carminis scriptore frustra se fatigant interpretes.*

Ps. xlii. 2-6. The poet compares the thirsting of his soul after God to the thirsting of a stag. אֵיל (like other names of animals is epicœne, so that there is no necessity to adopt Böttcher's emendation צִיָּאֵילַת הָעֵרֶג) is construed with a feminine predicate in order to indicate the stag (hind) as an image of the soul. עָרַג is not merely a quiet languishing, but a strong, audible thirsting or panting for water, caused by prevailing drought, lxiii. 2, Joel i. 20; the signification *desiderare* refers back to the primary notion of *inclinare* (cf. الميل, the act of inclining), for the primary meaning of the verb عَرَج is to be slanting, inclined or bent, out of which has been developed the signification of ascending and moving upwards, which is transferred in Hebrew to an upward-directed longing. Moreover, it is not with Luther (LXX., Vulgate [and authorized version]) to be rendered: *as the (a) stag crieth*, etc., but (and

it is accented accordingly): as a stag, which, etc.  $\text{פַּיִם} = \text{פַּיִם}$  is, according to its primary signification, a watercourse holding water (*vid.* xviii. 16). By the addition of  $\text{מִים}$  the full and flowing watercourse is distinguished from one that is dried up.  $\text{לֵךְ}$  and  $\text{לֵךְ}$  point to the difference in the object of the longing, viz. the hind has this object beneath herself, the soul above itself; the longing of the one goes *deorsum*, the longing of the other *sursum*. The soul's longing is a thirsting  $\text{לֵךְ הַיָּיִל}$ . Such is the name here applied to God (as in lxxxiv. 3) in the sense in which flowing water is called living, as the spring or fountain of life (xxxvi. 10) from which flows forth a grace that never dries up, and which stills the thirst of the soul. The spot where this God reveals Himself to him who seeks Him is the sanctuary on Zion: when shall I come and appear in the presence of Elohim?! The expression used in the Law for the three appearances of the Israelites in the sanctuary at solemn feasts is  $\text{וַיִּרְאוּ אֱלֹהִים פְּנֵי ה'}$  or  $\text{וַיִּרְאוּ אֱלֹהִים פְּנֵי ה'}$ , Ex. xxiii. 17, xxxiv. 23. Here we find instead of this expression, in accordance with the licence of poetic brevity, the bare *acc. localis* (which is even used in other instances in the definition of localities, *e.g.* Ezek. xl. 44). Böttcher, Olshausen, and others are of opinion that  $\text{וַיִּרְאוּ אֱלֹהִים}$  in the mind of the poet is to be read  $\text{וַיִּרְאוּ אֱלֹהִים}$ , and that it has only been changed into  $\text{וַיִּרְאוּ אֱלֹהִים}$  through later religious timidity; but the avoidance of the phrase  $\text{וַיִּרְאוּ אֱלֹהִים פְּנֵי ה'}$  is explained from the fundamental assumption of the Tôra that a man could not behold God's פנים without dying, Ex. xxxiii. 20. The poet now tells us in ver. 4 what the circumstances were which drove him to such intense longing. His customary food does not revive him, tears are his daily bread, which day and night run down upon his mouth (*cf.* lxxx. 6, cii. 20), and that  $\text{בְּצִיָּתוֹ}$ , when say to him, viz. the speakers, all day long, *i.e.* continually: Where is thy God? Without cessation, these mocking words are continually heard, uttered again and again by those who are round about him, as their thoughts, as it were, in the soul of the poet. This derision, in the Psalms and in the Prophets, is always the keenest sting of pain: lxxix. 10, cxv. 2 (*cf.* lxxi. 11), Joel ii. 17, Mic. vii. 10.

In this gloomy present, in which he is made a mock of, as one who is forsaken of God, on account of his trust in the faithfulness of the promises, he calls to remembrance the

bright and cheerful past, and he pours out his soul within him (on the עָלִי used here and further on instead of בִּי or בְּקִרְבִּי, and as distinguishing between the *ego* and the soul, *vid. Psychol. S. 152*; tr. p. 180), inasmuch as he suffers it to melt entirely away in pain (Job xxx. 16). As in lxxvii. 4, the cohortatives affirm that he yields himself up most thoroughly to this bitter-sweet remembrance and to this free outward expression of his pain. אֶלֶּה (*hæcce*) points forwards; the בִּי (*quod*) which follows opens up the expansion of this word. The futures, as expressing the object of the remembrance, state what was a habit in the time past. עָבַר frequently signifies not *præterire*, but, without the object that is passed over coming into consideration, *porro ire*. פָּקַע (a collateral form of פָּקַע), properly a thicket, is figuratively (cf. Isa. ix. 17, x. 34) an interwoven mass, a mixed multitude. The rendering therefore is: that I moved on in a dense crowd (here the distinctive *Zinnor*) The form אֶרְדָּם is *Hithpa.*, as in Isa. xxxviii. 15, after the form אֶרְדָּם from the verb רָדָה, "to pass lightly and swiftly along,"

derived by reduplication from the root רָא (cf. רָאָה), which has the primary meaning to push, to drive (*ἐλαύνειν, pousser*), and

in various combinations of the ר (רָא, רָאָה, רָאָה, רָאָה) expresses manifold shades of onward motion in lighter or heavier thrusts or jerks. The suffix, as in גָּרַל עָמִי = גָּרַלְתִּי, Job xxxi. 18 (Ges. § 121, 4), denotes those in reference to whom, or connection with whom, this moving onwards took place, so that consequently אֶרְדָּם includes within itself, together with the subjective notion, the transitive notion of אֶרְדָּם, for the singer of the Psalm is a Levite; as an example in support of this אֶרְדָּם, *vid. 2 Chron. xx. 27 sq.*, cf. ver. 21. הַמִּזֶּן הַזֶּה is the apposition to the personal suffix of this אֶרְדָּם: with them, a multitude keeping holy-day. In ver. 6 the poet seeks to solace and encourage himself at this contrast of the present with the past: Why art thou thus cast down . . . (LXX. *ὕνα τί περιλυπος εἶ, κ.τ.λ.*, cf. Matt. xxvi. 38, John xii. 27). It is the spirit which, as the stronger and more valiant part of the man, speaks to the soul as to the *σκεῦος ἀσθενέστερον*; the spiritual man soothes the natural man. The *Hithpa.* הִשְׁתַּחֲוֶה, which occurs only here and in Ps. xliii., signifies to bow one's self

very low, to sit down upon the ground like a mourner (xxxv 14, xxxviii. 7), and to bend one's self downwards (xliv. 26) הָמָה (the future of which Ben-Asher here points וַתִּהְיֶינָהּ, but Ben-Naphtali וַתִּהְיֶינָהּ), to utter a deep groan, to speak quietly and mumbling to one's self. Why this gnawing and almost desponding grief? I shall yet praise Him with thanksgiving, praise יְשׁוּעוֹת פָּנָי, the ready succour of His countenance turned towards me in mercy. Such is the text handed down to us. Although it is, however, a custom with the psalmists and prophets not to express such refrainlike thoughts in exactly the same form and words (cf. xxiv. 7, 9, xlix. 13, 21, lvi. 5, 11, lix. 10, 18), nevertheless it is to be read here by a change in the division both of the words and the verses, according to ver. 12 and xliii. 5, יְשׁוּעוֹת פָּנָי וְאֵלֹהֵי, as is done by the LXX. (*Cod. Alex.*), Syriac, Vulgate, and most modern expositors. For the words יְשׁוּעוֹת פָּנָי, though in themselves a good enough sense (*vid. e.g.* xliv. 4, Isa. lxiv. 9), produce no proper closing cadence, and are not sufficient to form a line of a verse.\*

Vers. 7-12. The poet here continues to console himself with God's help. God Himself is indeed dishonoured in him; He will not suffer the trust he has reposed in Him to go unjustified. True, עָלַי seems at the beginning of the line to be tame, but from עָלַי and אֲזַכְרֶךָ, the beginning and end of the line, standing in contrast, עָלַי is made emphatic, and it is at the same time clear that עָלַי is not equivalent to עַל-בְּנוֹ אִשָּׁר — which Gesenius asserts in his *Lexicon*, erroneously referring to i. 5, xlv. 3, is a poetical usage of the language; an assertion for which, however, there is as little support as that עַל-בְּנוֹ in Num. xiv. 43 and other passages is equivalent to עַל-בְּנוֹ. In all such passages, *e.g.* Jer. xlviii. 36, עָלַי means "therefore," and the relationship of reason and consequence is reversed. So even here: within him his soul is bowed very low, and on account of this downcast condition he thinks continually of God, from whom he is separated. Even in Jonah ii. 8 this thinking upon God does not appear as the cause but as the consequence of pain. The "land of Jordan and of Hermonim" is not necessarily the northern mountain range together

\* Even an old Hebrew ms. directs attention to the erroneousess of the *Soph pasuk* here; *vid. Pinsker, Einleitung, S. 133 l.*

with the sources of the Jordan. The land beyond the Jordan is so called in opposition to אֶרֶץ לְבָנוֹן, the land on this side. According to Dietrich (*Abhandlungen*, S. 18), הַרְמוֹנִים is an amplificative plural: the Hermon, as a peak soaring far above all lower summits. John Wilson (*Lands of the Bible*, ii. 161) refers the plural to its two summits. But the plural serves to denote the whole range of the Antilebanon extending to the south-east, and accordingly to designate the east Jordanic country. It is not for one moment to be supposed that the psalmist calls Hermon even, in comparison with his native Zion, the chosen of God, הַר מְצֻעַר, *i.e.* the mountain of littleness: the other member of the antithesis, the majesty of Zion, is wanting, and the מֶן which is repeated before הַר is also opposed to this. Hitzig, striking out the מ of מֶהַר, makes it an address to Zion: "because I remember thee out of the land of Jordan and of summits of Hermon, thou little mountain;" but, according to ver. 8, these words are addressed to Elohim. In the vicinity of *Mitz'ar*, a mountain unknown to us, in the country beyond Jordan, the poet is sojourning; from thence he looks longingly towards the district round about his home, and just as there, in a strange land, the wild waters of the awe-inspiring mountains roar around him, there seems to be a corresponding tumult in his soul. In ver. 8a he depicts the natural features of the country round about him—and it may remind one quite as much of the high and magnificent waterfalls of the lake of *Muzérib* (*vid. Job*, ii. 422) as of the waterfall at the source of the Jordan near Paneas and the waters that dash headlong down the mountains round about—and in ver. 8b he says that he feels just as though all these threatening masses of water were rolling like so many waves of misfortune over his head (Tholuck, Hitzig, and Riehm). Billow follows billow as if called by one another (*cf. Isa. vi. 3* concerning the continuous antiphon of the seraphim) at the roar (לְקוֹלֵי as in *Hab. iii. 16*) of the cataracts, which in their terrible grandeur proclaim the Creator, God (LXX. τῶν καταρρακτῶν σου)—all these breaking, sporting waves of God pass over him, who finds himself thus surrounded by the mighty works of nature, but taking no delight in them; and in them all he sees nothing but the mirrored image of the many afflictions which threaten to involve him in utter destruc-

tion (cf. the borrowed passage in that mosaic work taken from the Psalms, Jon. ii. 4).

He, however, calls upon himself in ver. 9 to take courage in the hope that a morning will dawn after this night of affliction (xxx. 6), when Jahve, the God of redemption and of the people of redemption, will command His loving-kindness (cf. xliv. 5, Amos ix. 3 sq.); and when this by day has accomplished its work of deliverance, there follows upon the day of deliverance a night of thanksgiving (Job xxxv. 10): the joyous excitement, the strong feeling of gratitude, will not suffer him to sleep. The suffix of  $\text{שִׁירָה}$  is the suffix of the object: a hymn in praise of Him, prayer (viz. praiseful prayer, Hab. iii. 1) to the God of his life (cf. Sir. xxiii. 4), *i.e.* who is his life, and will not suffer him to come under the dominion of death. Therefore will he say ( $\text{אוֹמְרָה}$ ), in order to bring about by prayer such a day of loving-kindness and such a night of thanksgiving songs, to the God of his rock, *i.e.* who is his rock (*gen. appos.*): Why, etc.? Concerning the different accentuation of  $\text{לְמָה}$  here and in xliii. 2, *vid.* on xxxvii. 20 (cf. x. 1). In this instance, where it is not followed by a guttural, it serves as a "variation" (Hitzig); but even the retreating of the tone when a guttural follows is not consistently carried out, *vid.* xlix. 6, cf. 1 Sam. xxviii. 15 (Ew. § 243, *b*). The view of Vaihinger and Hengstenberg is inadmissible, viz. that vers. 10 to 11 are the "prayer," which the psalmist means in ver. 9; it is the prayerful sigh of the yearning for deliverance, which is intended to form the burthen of that prayer. In some MSS. we find the reading  $\text{בְּרִצָּח}$  instead of  $\text{בְּרִצָּח}$ ; the  $\text{בְּ}$  is here really synonymous with the  $\text{בְּ}$ , it is the *Beth essentialis* (*vid.* xxxv. 2): after the manner of a crushing (cf. Ezek. xxi. 27, and the verb in lxii. 4 of overthrowing a wall) in my bones, *i.e.* causing me a crushing pain which seethes in my bones, mine oppressors reproach me ( $\text{תִּרְפָּהוּ}$  with the transfer of the primary meaning *carpere*, as is also customary in the Latin, to a plucking and stripping one of his good name). The use of  $\text{ב}$  here differs from its use in ver. 10*b*; for the reproaching is not added to the crushing as a continuing state, but is itself thus crushing in its operation (*vid.* ver. 4). Instead of  $\text{בְּאִמָּר}$  we have here the easier form of expression  $\text{בְּאִמְרָם}$ ; and in the refrain  $\text{יְיָ אֱלֹהֵי פָנַי}$ , which is also to be restored in ver. 6.

Ps. xliii. 1-3. The Elohimic *Judica* (the introit of the so-called Cross or Passion Sunday which opens the *celebritas Passionis*), with which the supplicatory and plaintive first strophe of the Psalm begins, calls to mind the Jehovic *Judica* in vii. 9, xxvi. 1, xxxv. 1, 24: judge me, *i.e.* decide my cause (LXX. *κρίνον με*, Symmachus *κρίνον μοι*). רִיבָה has the tone upon the *ultima* before the רִיבִי which begins with the half-guttural ר, as is also the case in lxxiv. 22, cxix. 154. The second prayer runs: *vindica me a gente impia*; מִן standing for *contra* in consequence of a *constr. prægnaans*. לֹא־תִסְרִי is here equivalent to one practising no חֶסֶד towards men, that is to say, one totally wanting in that חֶסֶד, by which God's חֶסֶד is to be imitated and repaid by man in his conduct towards his fellow-men. There is some uncertainty whether by אִישׁ one chief enemy, the leader of all the rest, is intended to be mentioned side by side with the unloving nation, or whether the special manner of his enemies is thus merely individualized. עֲלִיָּה means roguish, mischievous conduct, utterly devoid of all sense of right. In ver. 2 the poet establishes his petition by a twofold Why. He loves God and longs after Him, but in the mirror of his present condition he seems to himself like one cast off by Him. This contradiction between his own consciousness and the inference which he is obliged to draw from his afflicted state cannot remain unsolved. אֱלֹהֵי מַעְיָי, God of my fortress, is equivalent to who is my fortress. Instead of אֱלֹהֵי we here have the form אֶתְהַלֵּךְ, of the slow deliberate gait of one who is lost in his own thoughts and feelings. The sting of his pain is his distance from the sanctuary of his God. In connection with ver. 3 one is reminded of lvii. 4 and Ex. xv. 13, quite as much as of xlii. 9. "Light and truth" is equivalent to mercy and truth. What is intended is the light of mercy or loving-kindness which is coupled with the truth of fidelity to the promises; the light, in which the will or purpose of love, which is God's most especial nature, becomes outwardly manifest. The poet wishes to be guided by these two angels of God; he desires that he may be brought (according to the *Chethâb* of the Babylonian text יבואני, "let come upon me;" but the אל which follows does not suit this form) to the place where his God dwells and reveals Himself. "Tabernacles" is, as in lxxxiv. 2, xlvi. 5, an amplificative designation of the



tent, magnificent in itself and raised to special honour by Him who dwells therein

Vers. 4, 5. The poet, in anticipation, revels in the thought of that which he has prayed for, and calls upon his timorous soul to hope confidently for it. The cohortatives in ver. 4 are, as in xxxix. 14 and frequently, an apodosis to the petition. The poet knows no joy like that which proceeds from God, and the joy which proceeds from Him he accounts as the very highest; hence he calls God אֱלֹהֵי שִׂמְחָת גִּילִי, and therefore he knows no higher aim for his longing than again to be where the fountainhead of this exultant joy is (Hos. ix. 5), and where it flows forth in streams (xxxvi. 9). Removed back thither, he will give thanks to Him with the cithern (*Beth instrum.*). He calls Him אֱלֹהִים אֱלֹהֵי, an expression which, in the Elohim-Psalms, is equivalent to יהוה אֱלֹהֵי in the Jahve-Psalms. The hope expressed in ver. 4 casts its rays into the prayer in ver. 3. In ver. 5, the spirit having taken courage in God, holds this picture drawn by hope before the distressed soul, that she may therewith comfort herself. Instead of וְתִחַי, xlii. 6, the expression here used, as in xlii. 12, is וַיִּמְחַדְתִּימִי. Variations like these are not opposed to a unity of authorship.

## PSALM XLIV.

A LITANY OF ISRAEL, HARD PRESSED BY THE ENEMY, AND  
YET FAITHFUL TO ITS GOD.

- 2 ELOHIM, with our own ears have we heard,  
Our fathers have declared to us:  
A work hast Thou wrought in their days, in the days of old.
- 3 Thou,—Thine own hand did drive out peoples and did  
plant them,  
Did destroy nations and did spread them out.
- 4 For not by their own sword did they acquire the land,  
And their own arm did not obtain for them the victory;  
But Thy right hand, Thine arm, the light of Thy countenance,  
because Thou didst love them.
- 5 Thou, Thou art my King, Elohim:  
Command the full salvation of Jacob!

- 6 By Thee do we push down our oppressors,  
In Thy name do we tread down those who rise up against  
us.
- 7 For not in mine own bow do I trust,  
And my sword doth not obtain for me the victory.
- 8 No indeed; Thou givest us the victory over our oppressors,  
And dost put to shame those who hate us.
- 9 In Elohim do we make our boast continually,  
And to Thy name will we ever give thanks. (*Sela.*)
- 10 Nevertheless Thou hast cast off and put us to confusion,  
And wentest not forth with our armies;
- 11 Thou madest us to turn back before the oppressor,  
And those who hate us spoiled just as they liked.
- 12 Thou gavest us up like sheep for consumption,  
And among the heathen didst Thou scatter us,
- 13 Thou didst sell Thy people for a mere nothing,  
And didst not set a high price upon them.
- 14 Thou didst make us a reproach to our neighbours,  
A scorn and a derision to those who are round about us.
- 15 Thou didst make us a proverb among the heathen,  
A shaking of the head among the peoples.
- 16 Continually is my confusion before me,  
And the shame of my face covereth me;
- 17 Because of the voice of him who reproacheth and blas-  
phemeth,  
Because of the sight of the enemy and the revengeful.
- 18 All this is come upon us and we have not forgotten  
Thee,  
And have not become faithless to Thy covenant.
- 19 Our heart has not turned back,  
That our step should have declined from Thy path,
- 20 That Thou hast crushed us in the place of jackals,  
And didst cover us with the shadow of death.
- 21 If we had forgotten the name of our God,  
And stretched out our hands to a strange god:
- 22 Would not Elohim have searched it out?  
For He knoweth the hidden things of the heart.

- 23 No indeed, for Thy sake are we slain continually,  
We are counted as sheep for the slaughter.
- 24 Awake then, why sleepest Thou, O Lord?  
Arouse Thyself, cast not off for ever!
- 25 Wherefore hidest Thou Thy face,  
Why forgettest Thou our affliction and oppression?
- 26 For our soul is bowed down to the dust,  
Our body cleaveth to the earth.
- 27 Oh arise for our help,  
And redeem us, for Thy loving-kindness' sake.

The Korahitic *Maskil* Ps. xlii., with its counterpart Ps. xliii., is followed by a second, to which a place is here assigned by manifold accords with Ps. xlii.—xliii., viz. with its complaints (cf. xliv. 26 with the refrain of xliii., xlii.; xliv. 10, 24 sq. with xliii. 2, xlii. 10), and prayers (cf. xliv. 5 with xliii. 3, xlii. 9). The counterpart to this Psalm is Ps. lxxxv. Just as Ps. xlii.—xliii. and lxxxiv. form a pair, so do Ps. xliv. and lxxxv. as being Korahitic plaintive and supplicatory Psalms of a national character. Moreover, Ps. lx. by David, Ps. lxxx. by Asaph, and Ps. lxxxix. by Ethan, are nearest akin to it. In all these three there are similar lamentations over the present as contrasting with the former times and with the promise of God; but they do not contain any like expression of consciousness of innocence, a feature in which Ps. xliv. has no equal.

In this respect the Psalm seems to be most satisfactorily explained by the situation of the חסידים (saints), who under the leadership of the Maccabees defended their nationality and their religion against the Syrians and fell as martyrs by thousands. The war of that period was, in its first beginnings at least, a holy war of religion; and the nation which then went forth on the side of Jahve against Jupiter Olympius, was really, in distinction from the apostates, a people true to its faith and confession, which had to lament over God's doom of wrath in 1 Macc. i. 64, just as in this Psalm. There is even a tradition that it was a stated lamentation Psalm of the time of the Maccabees. The Levites daily ascended the pulpit (דוכן) and raised the cry of prayer: Awake, why sleepest Thou, O Lord?! These Levite criers praying for the interposition of God were called קעוררים (wakers). It is related in *B. Sota* 48a of

Jochanan the high priest, *i.e.* John Hyrcanus (135–107 B.C.), that he put an end to these מעוררים, saying to them: “Doth the Deity sleep? Hath not the Scripture said: Behold the Keeper of Israel slumbereth not and sleepeth not!?” Only in a time when Israel was in distress and the peoples of the world in rest and prosperity, only in reference to such circumstances was it said: Awake, why sleepest Thou, O Lord?”

Nevertheless many considerations are opposed to the composition of the Psalm in the time of the Maccabees. We will mention only a few. In the time of the Maccabees the nation did not exactly suffer any overthrow of its “armies” (ver. 10) after having gathered up its courage: the arms of Judah, of Jonathan, and of Simon were victorious, and the one defeat to which Hitzig refers the Psalm, *viz.* the defeat of Joseph and Azaria against Gorgias in Jamnia (1 Macc. v. 55 sqq.), was a punishment brought upon themselves by an indiscreet enterprise. The complaints in vers. 10 sq. are therefore only partially explained by the events of that time; and since a nation is a unit and involved as a whole, it is also surprising that no mention whatever is made of the apostates. But Ewald’s reference of the Psalm to the time of the post-exilic Jerusalem is still more inadmissible; and when, in connection with this view, the question is asked, What disaster of war is then intended? no answer can be given; and the reference to the time of Jehoiachin, which Tholuck in vain endeavours to set in a more favourable light—a king who did evil in the eyes of Jahve, 2 Chron. xxxvi. 9, with which the descriptions of character drawn by Jeremiah, ch. xxii. 20–30, and by Ezekiel, ch. xix., fully accord—is also inadmissible. On the other hand, the position of the Psalm in the immediate neighbourhood of Psalms belonging to the time of Jehoshaphat, and also to a certain extent its contents, favours the early part of the reign of king Joash, in which, as becomes evident from the prophecy of Joel, there was no idolatry on the part of the people to be punished, and yet there were severe afflictions of the people to be bewailed. It was then not long since the Philistines and Arabs from the neighbourhood of the Cushites had broken in upon Judah, ransacked Jerusalem and sold the captive people of Judah for a mere song to the Greeks (2 Chron. xxi. 16 sq., Joel iv. 2–8). But this reference to

cotemporary history is also untenable. That unhappy event, together with others, belongs to the category of well-merited judgments, which came upon king and people in the reign of Jehoram; nor does the Psalm sound like a retrospective glance at the time of Jehoram from the standpoint of the time of Joash: the defeat of which it complains, is one that is now only just experienced.

Thus we seem consequently driven back to the time of David; and the question arises, whether the Psalm does not admit, with Ps. lx., with which it forms a twin couple, of being understood as the offspring of a similar situation, viz. of the events which resulted from the Syro-Ammonitish war. The fact that a conflict with the foes of the kingdom in the south, viz. with the Edomites, was also mixed up with the wars with the Ammonites and their Syrian allies at that period, becomes evident from lx. 1 sq. when compared with 2 Sam. viii. 13, where the words *ἐπάταξε τὴν Ἰδουμαίαν* (LXX.) have fallen out. Whilst David was contending with the Syrians, the Edomites came down upon the country that was denuded of troops. And from 1 Kings xi. 15 it is very evident that they then caused great bloodshed; for, according to that passage, Joab buried the slain and took fearful revenge upon the Edomites: he marched, after having slain them in the Valley of Salt, into Idumæa and there smote every male. Perhaps, with Hengstenberg, Keil, and others, the Psalm is to be explained from the position of Israel before this overthrow of the Edomites. The fact that in ver. 12 the nation complains of a dispersion among the heathen may be understood by means of a deduction from Amos i. 6, according to which the Edomites had carried on a traffic in captive Israelites. And the lofty self-consciousness, which finds expression in the Psalm, is after all best explained by the times of David; for these and the early part of the times of Solomon are the only period in the history of Israel when the nation as a whole could boast of being free and pure of all foreign influence in its worship. In the kindred Ps. lx., lxxx. (also lxxxix.), it is true this self-consciousness does not attain the same lofty expression; in this respect Ps. xl. stands perfectly alone: it is like the national mirroring of the Book of Job, and by reason of this takes a unique position in the range of Old Testament literature side

by side with Lam. ch. iii. and the deutero-Isaiah. Israel's affliction, which could not possibly be of a punitive character, resembles the affliction of Job; in this Psalm, Israel stands in exactly the same relation to God as Job and the "Servant of Jahve" in Isaiah, if we except all that was desponding in Job's complaint and all that was expiatory in the affliction of the Servant of Jahve. But this very self-consciousness does somewhat approximately find expression even in lx. 6 [4]. In that passage also no distinction is made between Israel and the God-fearing ones in Israel; but the psalmist calls Israel absolutely the God-fearing ones, and the battle, in which Israel is defeated, but not without hope of final victory, is a battle for the truth.

The charge has been brought against this Psalm, that it manifests a very superficial apprehension of the nature of sin, in consequence of which the writer has been betrayed into accusing God of unfaithfulness, instead of seeking for guilt in the congregation of Israel. This judgment is unjust. The writer certainly cannot mean to disown the sins of individuals, nor even this or that transgression of the whole people. But any apostasy on the part of the nation from its God, such as could account for its rejection, did not exist at that time. The supremacy granted to the heathen over Israel is, therefore, an abnormal state of things, and for this very reason the poet, on the ground of Israel's fidelity and of God's loving-kindness, prays for speedy deliverance. A Psalm born directly out of the heart of the New Testament church would certainly sound very differently. For the New Testament church is not a national community; and both as regards the relation between the reality and idea of the church, and as regards the relation between its afflictions and the motive and design of God, the view of the New Testament church penetrates far deeper. It knows that it is God's love that makes it conformable to the passion of Christ, in order that, being crucified unto the world, it may become through suffering partaker of the glory of its Lord and Head.

Vers. 2-4. The poet opens with a tradition coming down from the time of Moses and of Joshua which they have heard with their own ears, in order to demonstrate the vast distance between the character of the former times and the present, just

as Asaph, also, in lxxviii. 3, appeals not to the written but to the spoken word. That which has been heard follows in the *oratio directa*. Ver. 3 explains what kind of "work" is intended: it is the granting of victory over the peoples of Canaan, the work of God for which Moses prays in xc. 16. Concerning  $\text{קָרַן}$ , *vid.* on iii. 5, xvii. 14. The position of the words here, as in lxix. 11, lxxxiii. 19, leads one to suppose that  $\text{קָרַן}$  is treated as a permutative of  $\text{קָרַן}$ , and consequently in the same case with it. The figure of "planting" (after Ex. xv. 17) is carried forward in  $\text{וַתִּשְׁלַחַם}$ ; for this word means to send forth far away, to make wide-branching, a figure which is wrought up in Ps. lxxx. It was not Israel's own work, but ( $\text{קָרַן}$ , no indeed, for [Germ. *nein, denn*] = *imo*) God's work: "Thy right hand and Thine arm and the light of Thy countenance," they it was which brought Israel salvation, *i.e.* victory. The combination of synonyms  $\text{יְמִינֶךָ וְיָדְךָ}$  is just as in lxxiv. 11, Sir. xxxiii. 7,  $\chi\epsilon\iota\rho\alpha\ \kappa\alpha\iota\ \beta\rho\alpha\chi\iota\omicron\nu\alpha\ \delta\epsilon\chi\iota\omicron\nu\omicron\nu$ , and is explained by both the names of the members of the body as applied to God being only figures: the right hand being a figure for energetic interposition, and the arm for an effectual power that carries through the thing designed (cf. *e.g.* lxxvii. 16, Isa. liii. 1), just as the light of His countenance is a figure for His loving-kindness which lights up all darkness. The final cause was His purpose of love: for (inasmuch as) Thou wast favourable to them ( $\text{רָצִיתָ}$  as in lxxxv. 2). The very same thought, *viz.* that Israel owes the possession of Canaan to nothing but Jahve's free grace, runs all through Deut. ch. ix.

Vers. 5-9. Out of the retrospective glance at the past, so rich in mercy, springs up (ver. 5) the confident prayer concerning the present, based upon the fact of the theocratic relationship which began in the time of the deliverance wrought under Moses (Deut. xxxiii. 5). In the substantival clause  $\text{אֲתָהּ הוּא, הוּא מְלִכִי}$  is neither logical copula nor predicate (as in cii. 28, Deut. xxxii. 39, there equivalent to  $\text{אֲתָהּ הוּא אֱלֹהֵי}$ , cf. 1 Chron. xxi. 17), but an expressive resumption of the subject, as in Isa. xliii. 25, Jer. xlix. 12, Neh. ix. 6 sq., Ezra v. 11, and in the frequently recurring expression  $\text{יְהוָה הוּא הָאֱלֹהִים}$ ; it is therefore to be rendered: Thou—He who (such an one) is my King. May He therefore, by virtue of His duty as king which He has voluntarily taken upon Himself, and of the

kingly authority and power indwelling in Him, command the salvation of Jacob, full and entire (xviii. 51, liii. 7).  $\text{יְצַדֵּק}$  as in xlii. 9. *Jacob* is used for *Israel* just as *Elohim* is used instead of *Jahve*. If Elohim, Jacob's King, now turns graciously to His people, they will again be victorious and invincible, as ver. 6 affirms.  $\text{יָצַד$  with reference to  $\text{קֶרֶן}$  as a figure and emblem of strength, as in lxxxix. 25 and frequently;  $\text{קָמִינִי}$  equivalent to  $\text{קָמִים עָלַיִנִי}$ . But only in the strength of God ( $\text{בְּדָ}$  as in xviii. 30); for not in my bow do I trust, etc., ver. 7. This teaching Israel has gathered from the history of the former times; there is no bidding defiance with the bow and sword and all the carnal weapons of attack, but Thou, etc., ver. 8. This "Thou" in  $\text{הוֹשִׁיעָה־נִי}$  is the emphatic word; the preterites describe facts of experience belonging to history. It is not Israel's own might that gives them the supremacy, but God's gracious might in Israel's weakness. Elohim is, therefore, Israel's glory or pride: "In Elohim do we praise," *i.e.* we glory or make our boast in Him; cf.  $\text{הִלַּל עַל}$ , x. 3. The music here joins in after the manner of a hymn. The Psalm here soars aloft to the more joyous height of praise, from which it now falls abruptly into bitter complaint.

Vers. 10-13. Just as  $\text{אֲנִי}$  signifies *imo vero* (lviii. 3) when it comes after an antecedent clause that is expressly or virtually a negative, it may mean "nevertheless,  $\delta\mu\omega\varsigma$ ," when it opposes a contrastive to an affirmative assertion, as is very frequently the case with  $\text{אֲנִי}$  or  $\text{אֲנִי}$ . True, it does not mean this in itself, but in virtue of its logical relation: we praise Thee, we celebrate Thy name unceasingly—also (= nevertheless) Thou hast cast off. From this point the Psalm comes into closest connection with Ps. lxxxix. 39, on a still more extended scale, however, with Ps. lx., which dates from the time of the Syro-Ammonitish war, in which Psalm ver. 10 recurs almost word for word. The  $\text{צְבָאוֹת}$  are not exactly standing armies (an objection which has been raised against the Maccabean explanation), they are the hosts of the people that are drafted into battle, as in Ex. xii. 41, the hosts that went forth out of Egypt. Instead of leading these to victory as their victorious Captain (2 Sam. v. 24), God leaves them to themselves and allows them to be smitten by the enemy. The enemy spoil  $\text{לָמְד}$ , *i.e.* just as they like, without meeting with any resistance, to their



hearts' content. And whilst He gives over (נתן) as in Mic. v. 2, and the first יתן in Isa. xli. 2) one portion of the people as "sheep appointed for food," another becomes a *diaspora* or dispersion among the heathen, viz. by being sold to them as slaves, and that בלא-הון, "for not-riches," i.e. for a very low price, a mere nothing. We see from Joel iv. [iii.] 3 in what way this is intended. The form of the litotes is continued in ver. 13b: Thou didst not go high in the matter of their purchase-money; the rendering of Maurer is correct: *in statuendis pretiis eorum*. The ב is in this instance not the *Beth* of the price as in ver. 13a, but, as in the phrase הַלֵּל בְּ, the *Beth* of the sphere and thereby indirectly of the object. רָבָה in the sense of the Aramaic רַבֵּי (cf. Prov. xxii. 16, and the derivatives הַרְבִּית, מַרְבִּית), to make a profit, to practise usury (Hupfeld), produces a thought that is unworthy of God; *vid.* on the other hand, Isa. lii. 3. At the head of the strophe stands (ver. 10a) a perfect with an aorist following; וְלֹא תִצַּח is consequently a negative וְתִצַּח. And ver. 18, which sums up the whole, shows that all the rest is also intended to be retrospective.

Vers. 14-17. To this defeat is now also added the shame that springs out of it. A distinction is made between the neighbouring nations, or those countries lying immediately round about Israel (סְבִיבוֹת, as in the exactly similar passage lxxix. 4, cf. lxxx. 7, which closely resembles it), and the nations of the earth that dwell farther away from Israel. מִשָּׁל is here a jesting, taunting proverb, and one that holds Israel up as an example of a nation undergoing chastisement (*vid.* Hab. ii. 6). The shaking of the head is, as in xxii. 8, a gesture of malicious astonishment. In נִגְדֵי תָמִיד (as in xxxviii. 18) we have both the permanent aspect or look and the perpetual consciousness. Instead of "shame covers my face," the expression is "the shame of my face covers me," i.e. it has overwhelmed my entire inward and outward being (cf. concerning the radical notions of בֹּשֶׁשׁ, vi. 11, and הָפִיר, xxxiv. 6). The juxtaposition of "enemy and revengeful man" has its origin in viii. 3. In ver. 17 מְקוֹל and מְפִי alternate; the former is used of the impression made by the jeering voice, the other of the impression produced by the enraged mien.

Vers. 18-22. If Israel compares its conduct towards God with this its lot, it cannot possibly regard it as a punishment

that it has justly incurred. Construed with the accusative, **בוא** signifies, as in xxxv. 8, xxxvi. 12, to come upon one, and more especially of an evil lot and of powers that are hostile. **שָׁקַר**, to lie or deceive, with **בְּ** of the object on whom the deception or treachery is practised, as in lxxxix. 34. In ver. 19b **אֲשִׁירָא** is construed as *fem.*, exactly as in Job xxxi. 7; the *fut. consec.* is also intended as such (as *e.g.* in Job iii. 10, Num. xvi. 14): that our step should have declined from, etc.; inward apostasy is followed by outward wandering and downfall. This is therefore not one of the many instances in which the **לְ** of one clause also has influence over the clause that follows (Ges. § 152, 3). **כִּי**, ver. 20, has the sense of *quod*: we have not revolted against Thee, that Thou shouldest on that account have done to us the thing which is now befallen us. Concerning **תַּנִּים** *vid.* Isa. xiii. 22. A "place of jackals" is, like a habitation of dragons (Jer. x. 22), the most lonesome and terrible wilderness; the place chosen was, according to this, an inhospitable **מִדְבָּר**, far removed from the dwellings of men. **בְּפֶה** is construed with **עַל** of the person covered, and with **בְּ** of that with which (1 Sam. xix. 13) he is covered: Thou coveredst us over with deepest darkness (*vid.* xxiii. 4). **אִם**, ver. 21, is not that of asseveration (verily we have not forgotten), but, as the interrogatory apodosis ver. 22a shows, conditional: if we have (= should have) forgotten. This would not remain hidden from Him who knoweth the heart, for the secrets of men's hearts are known to Him. Both the form and matter here again strongly remind one of Job ch. xxxi., more especially ver. 4; cf. also on **תַּעֲלָמוֹת**, Job xi. 6, xxviii. 11.

Vers. 23-27. The church is not conscious of any apostasy, for on the contrary it is suffering for the sake of its fidelity. Such is the meaning intended by **כִּי**, ver. 23 (cf. xxxvii. 20). The emphasis lies on **עָלֶיךָ**, which is used exactly as in lxix. 8. Paul, in Rom. viii. 36, transfers this utterance to the sufferings of the New Testament church borne in witnessing for the truth, or I should rather say he considers it as a divine utterance corresponding as it were prophetically to the sufferings of the New Testament church, and by anticipation, coined concerning it and for its use, inasmuch as he cites it with the words *καθὼς γέγραπται*. The suppliant cries **עֲזֶרְךָ** and **הִקְצֵה** are Davidic, and found in his earlier Psalms, vii. 7, xxxv. 23, lix. 5 sq., cf.

lxxviii. 65. God is said to sleep when He does not interpose in whatever is taking place in the outward world here below ; for the very nature of sleep is a turning in into one's own self from all relationship to the outer world, and a resting of the powers which act outwardly. The writer of our Psalm is fond of couplets of synonyms like עָנִינוּ וְלֹהֲצֵנוּ in ver. 25 ; cf. ver. 4, יִמְיִנֶה וְזִרְעֶה. Ps. cxix. 25 is an echo of ver. 26. The suppliant cry קוֹמָה (in this instance in connection with the עוֹרְתָה which follows, it is to be accented on the *ultima*) is Davidic, iii. 8, vii. 7 ; but originally it is Mosaic. Concerning the *ah* of עוֹרְתָה, here as also in lxiii. 8 of like meaning with לְעוֹרְתִי, xxii. 20, and frequently, *vid.* on iii. 3.

## PSALM XLV.

### MARRIAGE SONG IN HONOUR OF THE PEERLESS KING.

- 2 MY heart overflows with goodly speech,  
I say to myself : " My production is concerning a king,"  
My tongue is the pen of a quick writer.
- 3 With beauty art thou arrayed beyond the children of  
men,  
Gracefulness is shed upon thy lips ;  
Therefore hath Elohim blessed thee for ever.
- 4 Gird thy sword upon thy thigh, O mighty one,  
Thy brightness and thy majesty.
- 5 And in thy majesty press through, ride on,  
For the sake of truth and of the suffering of innocence,  
And thy right hand shall teach thee terrible deeds.
- 6 Thine arrows are sharp,—peoples shall fall under thee,—  
In the heart of the king's enemies !
- 7 Thy throne, Elohim, endureth for ever and ever,  
An upright sceptre is the sceptre of thy kingdom.
- 8 Loving righteousness, thou hatest wickedness ;  
Therefore hath Elohim thy God anointed thee  
With the oil of joy above thy fellows.

- 9 Myrrh and aloes, cassia are all thy garments;  
 Out of ivory palaces doth the music of stringed instruments  
 make thee glad.
- 10 Kings' daughters are among thy beloved ones,  
 The queen hath set herself at thy right hand  
 In ornaments of gold of Ophir.
- 11 Hearken, O daughter, and see and incline thine ear,  
 And forget thine own people and thy father's house;
- 12 And if the king desireth thy beauty,—  
 For he is thy Lord,—then do thou do homage to him.
- 13 And the daughter of Tyre, with gifts shall they conciliate  
 thy face,  
 The richest among the peoples.
- 14 All glory is the king's daughter in the inner chamber,  
 Of gold-woven textures is her clothing.
- 15 In variegated embroidered garments is she escorted to the  
 king;  
 Virgins after her, her companions,  
 Are brought unto thee—
- 16 They are escorted with joy and exultation,  
 They enter into the king's palace.—
- 17 Instead of thy fathers shall be thy sons,  
 Thou shalt set them as princes in all lands.
- 18 Thy name will I remember in every generation,  
 Therefore shall the peoples praise thee for ever and ever.

To a Korahitic *Maskil* is appended a song of the same name, and likewise bearing a royal impress after the style of the Korahitic productions. But whilst in xlv. 5 the words "*Thou, Thou art my King, Elohim,*" are addressed in prayer to the God of Israel, in this Psalm the person of the king who is celebrated is a matter of doubt and controversy. The Epistle to the Hebrews (ch. i. 8) proceeds on the assumption that it is the future Christ, the Son of God. It is supported in this view by a tradition of the ancient synagogue, in accordance with which the Targumist renders ver. 3, "*Thy beauty, O King Messiah, is greater than that of the children of men.*" This

Messianic interpretation must be very ancient. Just as Ezek. xxi. 32 refers back to *שִׁלָּה*, Gen. xlix. 10, *אֵל גְּבוּר* among the names of the Messiah in Isa. ix. 5 (cf. Zech. xii. 8) refers back in a similar manner to Ps. xlv. And whilst the reception of the Song of Songs into the canon admits of being understood even without the assumption of any prophetically allegorical meaning in it, the reception of this Psalm without any such assumption is unintelligible. But this prophetically Messianic sense is therefore not the original meaning of the Psalm. The Psalm is a poem composed for some special occasion the motive of which is some cotemporary event. The king whom it celebrates was a cotemporary of the poet. If, however, it was a king belonging to David's family, then he was a possessor of a kingship to which were attached, according to 2 Sam. ch. vii., great promises extending into the unlimited future, and on which, consequently, hung all the prospects of the future prosperity and glory of Israel; and the poet is therefore fully warranted in regarding him in the light of the Messianic idea, and the church is also fully warranted in referring the song, which took its rise in some passing occasion, as a song for all ages, to the great King of the future, the goal of its hope. Moreover, we find only such poems of an occasional and individual character received into the Psalter, as were adapted to remain in constant use by the church as prayers and spiritual songs.

With respect to the historical occasion of the song, we adhere to the conjecture advanced in our commentary on Canticles and on the Epistle to the Hebrews, viz. that it was composed in connection with the marriage of Joram of Judah with Athaliah. The reference to the marriage of Ahab of Israel with Jezebel of Tyre, set forth by Hitzig, is at once set aside by the fact that the poet idealizes the person celebrated, as foreshadowing the Messiah, in a way that can only be justified in connection with a *Davidic* king. It could more readily be Solomon the king of Israel, whose appearance was fair as that of a woman, but majestic as that of a hero.\* Even to the present day several interpreters† explain the Psalm of Solo-

\* So Disraeli in his romance of *Alroy* (1845).

† So even Kurtz in the *Dorpater Zeitschrift* for 1865, S. 1-24.

mon's marriage with the daughter of Pharaoh; but the entire absence of any mention of Egypt is decisive against this view. Hence Hupfeld imagines a daughter of Hiram to be the bride, by reference to the Zidonian Ashtôreth which is mentioned among Solomon's strange gods (1 Kings xi. 5, 33). But the fact that the king here celebrated is called upon to go forth to battle, is also strange, whilst the glory of Solomon consists in his being, in accordance with his name, the Prince of Peace, or אִישׁ מְנוּחָה, 1 Chron. xxii. 9. Further, the wish is expressed for him that he may have children who shall take the place of his ancestors: Solomon, however, had a royal father, but not royal fathers; and there is the less ground for any retrospective reference to the princes of Judah as Solomon's ancestors (which Kurtz inclines to), since of these only one, viz. Nabshon, occurs among the ancestry of David.

All this speaks against Solomon, but just with equal force in favour of Joram, as being the king celebrated. This Joram is the son of Jehoshaphat, the second Solomon of the Israelitish history. He became king even during the lifetime of his pious father, under whom the Salomonic prosperity of Israel was revived (cf. 2 Chron. xviii. 1 with xxi. 3, 2 Kings viii. 16, and Winer's *Realwörterbuch* under *Jehoram*); he was also married to Athaliah during his father's lifetime; and it is natural, that just at that time, when Judah had again attained to the height of the glory of the days of Solomon, the highest hopes should be gathered around these nuptials. This explains the name שָׁנַל which the queen bears,—a name that is elsewhere Chaldean (Dan. v. 2 sq.) and Persian (Neh. ii. 6), and is more North-Palestinian\* than Jewish; for Athaliah sprang from the royal family of Tyre, and was married by Joram out of the royal family of Israel. If she is the queen, then the exhortation to forget her people and her father's house has all the greater force. And it becomes intelligible why the homage of Tyre in particular, and only of Tyre, is mentioned. The Salomonic splendour of Asiatic perfumes and costly things is thus quite as easily explained as by referring the Psalm to Solomon. For even Jehoshaphat had turned his attention to

\* In Deborah's song (Judg. v. 30) probably שָׁנַל is to be read instead of לְצִיֹּאֲרֵי שָׁלָל.

foreign wares, more especially Indian gold; he even prepared a fleet for the purpose of going to Ophir, but, ere it started, it was wrecked in the harbour of Ezion-geber (1 Kings xxii. 48-50, 2 Chron. xx. 35 sqq.). And Solomon, it is true, had a throne of ivory (1 Kings x. 18), and the Salomonic Song of Songs (vii. 5) makes mention of a tower of ivory; but he had no ivory palace; whereas the mention of הַיְקֵל־יִשָּׁן in our Psalm harmonizes surprisingly with the fact that Ahab, the father of Athaliah, built a palace of ivory (בַּיִת־יִשָּׁן), which the Book of Kings, referring to the annals, announces as something especially worthy of note, 1 Kings xxii. 39 (cf. Amos iii. 15, בַּיִתִּי הָיָה יִשָּׁן).

But why should not even Joram, at a crisis of his life so rich in hope, have been a type of the Messiah? His name is found in the genealogy of Jesus Christ, Matt. i. 8. Joram and Athaliah are among the ancestors of our Lord. This significance in relation to the history of redemption is still left them, although they have not realized the good wishes expressed by the poet at the time of their marriage, just as in fact Solomon also began in the spirit and ended in the flesh. Joram and Athaliah have themselves cut away all reference of the Psalm to them by their own godlessness. It is with this Psalm just as it is with the twelve thrones upon which, according to the promise, Matt. xix. 28, the twelve apostles shall sit and judge the twelve tribes of Israel. This promise was uttered even in reference to Judas Iscariot. One of the twelve seats belonged to him, but he has fallen away from it. Matthias became heir to the throne of Judas Iscariot, and who has become the heir to the promises in this Psalm? All the glorious things declared in the Psalm depend upon this as the primary assumption, as essential to their being a blessing and being realized, viz. that the king whom it celebrates should carry out the idea of the theocratic kingship. To the Old Testament prophecy and hope, more especially since the days of Isaiah, the Messiah, and to the New Testament conception of the fulfilment of prophecy Jesus Christ, is the perfected realization of this idea.

The inscription runs: *To the Precentor, upon Lilies, by the Benê-Korah, a meditation, a song of that which is lovely.* Concerning *Maskîl*, vid. on xxxii. 1. שִׁשָּׁן is the name for the (six-

leafed) lily,\* that is wide-spread in its use in the East; it is not the (five-leafed) rose, which was not transplanted into Palestine until a much later period. In על־שִׁשְׁנַיִם Hengstenberg sees a symbolical reference to the “lovely brides” mentioned in the Psalm. Luther, who renders it “concerning the roses,” understands it to mean the *rosæ futuræ* of the united church of the future. We would rather say, with Bugenhagen, Joh. Gerhard, and other old expositors, “The heavenly Bridegroom and the spiritual bride, they are the two roses or lilies that are discoursed of in this Psalm.” But the meaning of על־שִׁשְׁנַיִם must be such as will admit of the inscribed על־שִׁשְׁנַיִם עֲדוּת, lx. 1, and אֶל־שִׁשְׁנַיִם עֲדוּת (which is probably all one expression notwithstanding the *Athnach*), lxxx. 1, being understood after the analogy of it. The preposition על (אֶל) forbids our thinking of a musical instrument, perhaps lily-shaped bells.† There must therefore have been some well-known popular song, which began with the words “A lily is the testimony . . .” or “Lilies are the testimonies (עֲדוּת) . . .;” and the Psalm is composed and intended to be sung after the melody of this song in praise of the Tōra.‡ It is questionable whether יְדִירָת (Origen *ιδιδωθ*, Jerome *ididoth*) in the last designation of the Psalm is to be taken as a collateral form of יְדִירָת (love, and metonymically an object of love, Jer. xii. 7), or whether we are to explain it after the analogy of צְהוּת, Isa. xxxii. 4, and נְבָחוּת, Isa. xxvi. 10: it is just on this neuter use of the *plur. fem.* that the interchange which sometimes occurs of *ôth* with *ûth* in an abstract signification (Ew. § 165, c) is based. In the former case it ought to be rendered a song of love (Aquila *ἄσμα προσφιλίας*); in the latter, a song of that which is beloved, *i.e.* lovely, or lovable, and this is the more natural rendering. The adjective יְדִירָת signified beloved, or even (lxxxiv. 2) lovable. It is things that are loved, because exciting love, therefore lovely,

\* This name is also ancient Egyptian, *vid.* the *Book of the Dead*, lxxxi. 2: *nuk seshni pir am t.ah-en-Phrā*, *i.e.* I am a lily, sprung from the fields of the sun-god.

† *Vide* C. Jessen, On the lily of the Bible, in Hugo von Mohl's *Botanische Zeitung*, 1861, No. 12. Thrupp in his *Introduction* (1860) also understands על־שִׁשְׁנַיִם to mean cymbals in the form of a lily.

‡ The point of comparison, then, to adopt the language of Gregory of Nyssa, is τὸ λαμπρὸν τε καὶ χιονῶδες εἶδος of the lily.



most pleasing things, which, as שִׁיר יִירֶדֶת says, form the contents of the song. שִׁיר יִירֶדֶת does not signify a marriage-song; this would be called שִׁיר הַחֲתָנָה (cf. xxx. 1). Nor does it signify a secular erotic song, instead of which the expression שִׁיר עֲנָבִים, Ezek. xxxiii. 32, or even (after Ezek. xvi. 8 and other passages) שִׁיר דְּוָדִים, would have been used. שִׁיר יִירֶדֶת is a noble word, and used of holy love.

Vers. 2, 3. The verb רָחַשׁ, as מְרַחֶשֶׁת shows, signifies originally to bubble up, boil, and is used in the dialects generally of excited motion and lively excitement; it is construed with the accusative after the manner of verbs denoting fulness, like the synonymous נָבַע, cxix. 171 (cf. Talmudic תְּרַחֵשׁ רִנּוֹת, let thy tongue overflow with songs of praise). Whatever the heart is full of, with that the mouth overflows; the heart of the poet gushes over with a "good word." דְּבַר is a matter that finds utterance and is put into the form of words; and טוֹב describes it as good with the collateral idea of that which is cheerful, pleasing, and rich in promise (Isa. lii. 7, Zech. i. 13). The fact that out of the fulness and oppression of his heart so good a word springs forth, arises from the subject in which now his whole powers of mind are absorbed: I am saying or thinking (אֲנִי pausal form by *Dechi*, in order that the introductory formula may not be mistaken), *i.e.* my purpose is: מַעֲשֵׂי לְמִלְכָּה, my works or creations (not *sing.*, but *plur.*, just as also מִקְנֵי in Ex. xvii. 3, Num. xx. 19, where the connection leads one to expect the plural) shall be dedicated to the king; or even: the thought completely fills me, quite carries me away, that they concern or have reference to the king. In the former case לְמִלְכָּה dispenses with the article because it is used after the manner of a proper name (as in xxi. 2, lxxii. 1); in the latter, because the person retires before the office or dignity belonging to it: and this we, in common with Hitzig, prefer on account of the self-conscious and reflecting אָמַר by which it is introduced. He says to himself that it is a king to whom his song refers; and this lofty theme makes his tongue so eloquent and fluent that it is like the style of a *γραμματεὺς ὀξύγραφος*. Thus it is correctly rendered by the LXX.; whereas סוֹפֵר מְהִיר as an epithet applied to Ezra (ch. vii. 6) does not denote a rapid writer, but a learned or skilled scribe.

Rapidly, like the style of an agile writer, does the tongue of the poet move; and it is obliged to move thus rapidly because of the thoughts and words that flow forth to it out of his heart. The chief thing that inspires him is the beauty of the king. The form  $\text{תְּפִיפִי}$ , which certainly ought to have a passive sense (Aquila  $\kappa\acute{\alpha}\lambda\lambda\epsilon\iota \acute{\epsilon}\kappa\alpha\lambda\lambda\acute{\iota}\omega\theta\eta\varsigma$ ), cannot be explained as formed by reduplication of the first two radicals of the verb  $\text{תִּפֵּי}$  ( $\text{תִּפֵּ}$ ); for there are no examples to be found in support of quinqueliterals thus derived. What seems to favour this derivation is this, that the legitimately formed *Pealal*  $\text{תִּפֵּי}$  (cf. the adjective  $\text{תִּפְּיָהּ} = \text{תִּפֵּי}$ , Jer. xli. 20) is made passive by a change of vowels in a manner that is altogether peculiar, but still explicable in connection with this verb, which is a twofold weak verb. The meaning is: Thou art beyond compare beautifully fashioned, or endowed with beauty beyond the children of men. The lips are specially singled out from among all the features of beauty in him. Over his lips is poured forth, viz. from above,  $\text{יָן}$  (gracefulness or benevolence), inasmuch as, even without his speaking, the form of his lips and each of their movements awakens love and trust; it is evident, however, that from such lips, full of  $\chi\acute{\alpha}\rho\iota\varsigma$ , there must proceed also  $\lambda\acute{o}\gamma\omicron\iota \tau\eta\varsigma \chi\acute{\alpha}\rho\iota\tau\omicron\varsigma$  (Luke iv. 22, Eccles. x. 12). In this beauty of the king and this charm of his lips the psalmist sees a manifestation of the everlasting blessing of God, that is perceptible to the senses. It is not to be rendered: because Elohim hath blessed thee for ever. The assertion that  $\text{עַל־כֵּן}$  is used in some passages for  $\text{עַל־כֵּן אֲשֶׁר}$  cannot be proved (*vid.* on xlii. 7). But the meaning of the psalmist is, moreover, not that the king, because he is so fair and has such gracious lips, is blessed of God. If this were the idea, then the noble moral qualities of which the beauty of this king is the transparent form, ought to be more definitely expressed. Thus personally conceived, as it is here, beauty itself is a blessing, not a ground for blessing. The fact of the matter is this, beauty is denoted by  $\text{עַל־כֵּן}$  as a reason for the blessing being known or recognised, not as a reason why the king should be blessed. From his outward appearance it is at once manifest that the king is one who is blessed by God, and that blessed for ever. The psalmist could not but know that "grace is deceitful and beauty vain" (Prov. xxxi. 30), therefore the beauty of this king was in his

eyes more than mere earthly beauty; it appears to him in the light of a celestial transfiguration, and for this very reason as an imperishable gift, in which there becomes manifest an unlimited endless blessing.

Vers. 4-6. In the ever blessed one the greatest strength and vigour are combined with the highest beauty. He is a hero. The praise of his heroic strength takes the form of a summons to exert it and aid the good in obtaining the victory over evil. Brightness and majesty, as the objects to הַגִּיּוֹר, alternating with the sword, are not in apposition to this which is their instrument and symbol (Hengstenberg), but permutatives, inasmuch as הַגִּיּוֹר is zeugmatically referable to both objects: the king is (1) to gird himself with his sword, and (2) to surround himself with his kingly, God-like doxa. הוֹרֵרֵי הַיּוֹד is the brilliancy of the divine glory (xcvi. 6), of which the glory of the Davidic kingship is a reflection (xxi. 6); mentioned side by side with the sword, it is, as it were, the panoply that surrounds the king as bright armour. In ver. 5 והֵרֵךְ, written accidentally a second time, is probably to be struck out, as Olshausen and Hupfeld are of opinion. Hitzig points it וְהֵרֵךְ, "and step forth;" but this is not Hebrew. As the text runs, *wa-hadārcha* (with *Legarme* preceded by *Illuj*, *vid. Accentsystem* xiii. § 8c, 9) looks as though it were repeated out of ver. 4 in the echo-like and interlinked style that we frequently find in the songs of degrees, *e.g.* cxxi. 1, 2; and in fact repeated as an accusative of more exact definition (in the same bold manner as in xvii. 13, 14) to צִלָּח, which, like صلح, starting from the primary notion of cleaving, breaking through, pressing forward, comes to have the notion of carrying anything through prosperously, of being successful, *pervadere et bene procedere* (cf. the corresponding development of signification in افلح, افلح), and, according to Ges. § 142, rem. 1, gives to רִכַּב the adverbial notion of that which is effectual (victorious) or effective and successful. We cannot determine whether רִכַּב is here intended to say *veli curru* or *veli equo*; but certainly not upon a mule or an ass (1 Kings i. 44, Zech. ix. 9), which are the beasts ridden in a time of peace. The king going forth to battle either rides in a war-chariot (like Ahab and Jehoshaphat, 1 Kings ch. xxii.), or upon a war-horse, as in Apoc. xix. 11

the Logos of God is borne upon a white horse. That which he is to accomplish as he rides forth in majesty is introduced by עַל־דְּבַר (for the sake of, on account of), which is used just as in lxxix. 9, 2 Sam. xviii. 5. The combination עֲנָה צָדִיק is very similar to עֲרִיה־בִּשְׁת, Mic. i. 11 (nakedness-ignominy = ignominious nakedness), if עֲנָה = עֲנָה is to be taken as the name of a virtue. The two words are then the names of virtues, like אֱמֶת (truth = veracity, which loves and practises that which is true and which is hostile to lying, falseness, and dissimulation); and whereas עֲנָה צָדִיק would signify meek righteousness, and עֲנִית צָדִיק, righteous meekness, this conjunction standing in the middle between an addition and an asyndeton denotes meekness and righteousness as twin-sisters and reciprocally pervasive. The virtues named, however, stand for those who exemplify them and who are in need of help, on whose behalf the king is called upon to enter the strife: the righteous, if they are at the same time עֲנִיִּים (עֲנִיִּים), are doubly worthy and in need of his help. Nevertheless another explanation of עֲנָה presents itself, and one that is all the more probable as occurring just in this Psalm which has such a North-Palestinian colouring. The observation, that North-Palestinian writers do not always point the construct state with *ath*, in favour of which Hitzig, on lxviii. 29, wrongly appeals to Hos. x. 6, Job xxxix. 13, but rightly to Judg. vii. 8, viii. 32 (cf. Deut. xxxiii. 4, 27), is perfectly correct. Accordingly עֲנָה may possibly be equivalent to עֲנִית, but not in the signification business, affair = עֲנִיָּה, parallel with דְּבַר, but in the signification *afflictio* (after the form רַעֲוִיָּה, Ezek. xxviii. 17); so that it may be rendered: in order to put a stop to the oppression of righteousness or the suffering of innocence. The jussive וְתוֹרָה, like וְיָתֵאוּ in ver. 12, begins the apodosis of a hypothetical protasis that is virtually there (Ew. § 347, b): so shall thy right hand teach thee, *i.e.* lead thee forth and cause thee to see terrible things, *i.e.* awe-inspiring deeds. But in ver. 6 both summons and desire pass over into the expression of a sure and hopeful prospect and a vision, in which that which is to be is present to the mind: thine arrows are sharpened, and therefore deadly to those whom they hit; peoples shall fall (יִפְּלוּ)\* under thee, *i.e.* so that thou passest

\* It is not יִפְּלוּ; for the pause falls upon שְׁנֵנִים, and the *Athnach* of

over them as they lie upon the ground; in the heart of the enemies of the king, viz. they (*i.e.* the arrows) will stick. The harsh ellipse is explained by the fact of the poet having the scene of battle before his mind as though he were an eye-witness of it. The words "in the heart of the king's enemies" are an exclamation accompanied by a pointing with the finger. Thither, he means to say, those sharp arrows fly and smite. Crusius' explanation is similar, but it goes further than is required: *apostrophe per prosopopœiam directa ad sagittas quasi jubens, quo tendere debeant*. We are here reminded of cx. 2, where a similar קָרָב occurs in a prophetic-messianic connection. Moreover, even according to its reference to cotemporary history the whole of this strophe sounds Messianic. The poet desires that the king whom he celebrates may rule and triumph after the manner of the Messiah; that he may succour truth and that which is truly good, and overcome the enmity of the world, or, as Ps. ii. expresses it, that the God-anointed King of Zion may shatter everything that rises up in opposition with an iron sceptre. This anointed One, however, is not only the Son of David, but also of God. He is called absolutely בָּר, ó υἱός. Isaiah calls Him, even in the cradle, אֱלֹהֵי בִּבְרִי, ch. ix. 5, cf. x. 21. We shall not, therefore, find it to be altogether intolerable, if the poet now addresses him as אֱלֹהֵיִם, although the picture thus far sketched is thoroughly human in all its ideality.

Vers. 7, 8. In order to avoid the addressing of the king with the word *Elohim*, ver. 6a has been interpreted, (1) "Thy throne of God is for ever and ever,"—a rendering which is grammatically possible, and, if it were intended to be expressed, must have been expressed thus (Nagelsbach, § 64, g); (2) "Thy throne is God (=divine) for ever and ever;" but it cannot possibly be so expressed after the analogy of "the altar of wood = wooden" (cf. ver. 9), or "the time is showers of rain = rainy" (Ezra x. 13), since God is neither the substance of the throne, nor can the throne itself be regarded as a representation or figure of God: in this case the predicative *Elohim*

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יָלֵן stands merely in the place of *Zakeph* (Num. vi. 12). The *Athnach* after *Olewejored* does not produce any pausal effect; *vid.* l. 23, lxviii. 9, 14, lxix. 4, cxxix. 1, and cf. *supra*, vol. i. p. 95, note 2.

would require to be taken as a genitive for כִּסֵּא אֱלֹהִים, which, however, cannot possibly be supported in Hebrew by any syntax, not even by 2 Kings xxiii. 17, cf. Ges. § 110, 2, *b*. Accordingly one might adopt the first mode of interpretation, which is also commended by the fact that the earthly throne of the theocratic king is actually called כִּסֵּא יְהוָה in 1 Chron. xxix. 23. But the sentence "thy throne of God is an everlasting one" sounds tautological, inasmuch as that which the predicate asserts is already implied in the subject; and we have still first of all to try whether אֱלֹהִים cannot, with the LXX. ὁ θρόνος σου, ὁ Θεός, εἰς αἰῶνα αἰῶνος, be taken as a vocative. Now, since before everything else God's throne is eternal (x. 16, Lam. v. 19), and a love of righteousness and a hatred of evil is also found elsewhere as a description of divine holiness (v. 5, Isa. lxi. 8), אֱלֹהִים would be obliged to be regarded as addressed to God, if language addressed to the king did not follow with עַל־יְנִי. But might אֱלֹהִים by any possibility be even addressed to the king who is here celebrated? It is certainly true that the custom with the Elohim-Psalms of using *Elohim* as of equal dignity with *Jahve* is not favourable to this supposition; but the following surpassing of the אֱלֹהִים by אֱלֹהֵיךְ renders it possible. And since elsewhere earthly authorities are also called אֱלֹהִים, Ex. xxi. 6, xxii. 7 sq., Ps. lxxxii., cf. cxxxviii. 1, because they are God's representatives and the bearers of His image upon earth, so the king who is celebrated in this Psalm may be all the more readily styled *Elohim*, when in his heavenly beauty, his irresistible doxa or glory, and his divine holiness, he seems to the psalmist to be the perfected realization of the close relationship in which God has set David and his seed to Himself. He calls him אֱלֹהֵים, just as Isaiah calls the exalted royal child whom he exultingly salutes in ch. ix. 1-6, אֱלֹהֵי־נִבִּיר. He gives him this name, because in the transparent exterior of his fair humanity he sees the glory and holiness of God as having attained a salutary or merciful conspicuousness among men. At the same time, however, he guards this calling of the king by the name *Elohim* against being misapprehended by immediately distinguishing the God, who stands above him, from the divine king by the words "Elohim, thy God," which, in the Korahitic Psalms, and in the Elohimic Psalms in general, is equivalent to "*Jahve*,

thy God" (xl. 4, xlvi. 15, l. 7); and the two words are accordingly united by *Munach*.\* Because the king's sceptre is a "sceptre of uprightness" (cf. Isa. xi. 4), because he loves righteousness and consequently (*fut. consec.*) hates iniquity, therefore God, his God, has anointed him with the oil of joy (Isa. lxi. 3; cf. on the construction Amos vi. 6) above his fellows. What is intended is not the anointing to his office (cf. lxxxix. 21 with Acts x. 38) as a dedication to a happy and prosperous reign, but that God has poured forth upon him, more especially on this his nuptial day, a superabundant joy, both outwardly and in his spirit, such as He has bestowed upon no other king upon the face of the earth. That he rises high above all those round about him is self-evident; but even among his fellows of royal station, kings like himself, he has no equal. It is a matter of question whether the writer of the Epistle to the Hebrews (ch. i. 8) has taken the first *ὁ Θεός* of the expression *ὁ Θεὸς ὁ Θεός σου* as a vocative. Apollinaris does not seem so to have understood him; for he renders it *τοῦνεκά σοι Θεὸς αὐτὸς ἔην περιέχειεν ἀλοιφήν χρύσεας τερπωλῆς μετόχοις παρὰ πάντας ἐλαίῳ*, and the Greek expositors also take *ὁ Θεός* here as a nominative.

Vers. 9, 10. The song of that which is lovely here reaches the height towards which it aspires from the beginning. It has portrayed the lovely king as a man, as a hero, and as a divine ruler; now it describes him as a bridegroom on the day of his nuptials. The sequence of the thoughts and of the figures corresponds to the history of the future. When Babylon is fallen, and the hero riding upon a white horse, upon whom is inscribed the name "King of kings and Lord of lords," shall have smitten the hostile nations with the sword that goeth out of His mouth, there then follows the marriage of the Lamb, for which the way has been prepared by these avenging victories (Apoc. xix. 7 sq.). It is this final *γάμος*

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\* The view that the *Munach* is here *vicarius Tiphchæ anterioris* (Dachselt in his *Biblia Accentuata*) is erroneous, *vid. Accentuationssystem*, xviii. § 4. It is the conjunctive to *תִּיפְחָא*, which, in Heidenheim and Baer, on the authority of the Codices, has *Tiphcha anterior*, not *Athnach* as in the editions heretofore published. The proper place for the *Athnach* would at first be by *יְשׁוּעָה*; but according to *Accentuationssystem*, xix. § 6, it cannot stand there.

which the Psalm, as a song of the congregation, when the light was dawning upon the Old Testament church, sees by anticipation, and as it were goes forth to meet it, rejoicing to behold it afar off. The king's garments are so thoroughly scented with costly spices that they seem to be altogether woven out of them. And מְנִי out of the ivory palaces enchant him. This מְנִי has been taken mostly, according to Isa. lix. 18 (cf. also Isa. lii. 6), as a repetition of the מֶן: "out of ivory palaces, whence they enchant thee." But this repetition serves no special purpose. Although the apocopated plural in מְנִי, instead of מְנִים, is controvertible in Biblical Hebrew (*vid.* on xxii. 17, 2 Sam. xxii. 44), still there is the venture that in this instance מְנִי is equivalent to מְנִים, the music of stringed instruments (cl. 4); and if in connection with any Psalm at all, surely we may venture in connection with this Psalm, which in other respects has such an Aramaic or North-Palestinian colouring, to acknowledge this apocope, here perhaps chosen on account of the rhythm. In accordance with our historical rendering of the Psalm, by the ivory palaces are meant the magnificent residences of the king, who is the father of the bride. Out of the inner recesses of these halls, inlaid within with ivory and consequently resplendent with the most dazzling whiteness, the bridegroom going to fetch his bride, as he approaches and enters them, is met by the sounds of festive music: viewed in the light of the New Testament, it is that music of citherns or harps which the seer (Apoc. xiv. 2) heard like the voice of many waters and of mighty thunder resounding from heaven. The Old Testament poet imagines to himself a royal citadel that in its earthly splendour far surpasses that of David and of Solomon. Thence issues forth the sound of festive music zealous, as it were, to bid its welcome to the exalted king.

Even the daughters of kings are among his precious ones. מְנִי is the name for that which is costly, and is highly prized and loved for its costliness (Prov. vi. 26). The form מְנִי resembles the form מְנִי, Prov. xxx. 17, in the appearance of the *i* and supplanting the *Sheba mobile*, and also in the *Dag. dirimens* in the *q* (cf. עֲקֵבִי, Gen. xlix. 17; מְקֵרֶשׁ, Ex. xv. 17).\*

\* It is the reading of Ben-Naphtali that has here, as an exception, become the *receptus*; whereas Ben-Asher reads מְנִי. Saadia, Rashi,



Now, however, he has chosen for himself his own proper wife, who is here called by a name commonly used of Chaldæan and Persian queens, and, as it seems (cf. on Judg. v. 30), a North-Palestinian name, שָׁנֶל,\* instead of גְּבִירָה. From the fact that, glittering with gold of Ophir, she has taken the place of honour at the right hand of the king (נֹצֵרֶה, *3d part.*, not *part.*), it is evident that her relationship to the king is at this time just in the act of being completed. Who are those daughters of kings and who is this queen standing in closest relationship to the king? The former are the heathen nations converted to Christ, and the latter is the Israel which is remarried to God in Christ, after the fulness of the heathen is come in. It is only when Israel is won to Him, after the fulness of the heathen is come in (Rom. xi. 25), that the morning of the great day will dawn, which this Psalm as a song of the church celebrates. בְּנוֹת מְלָכִים cannot certainly, like בַּת-צֶרַח, be a personificative designation of heathen kingdoms, although שָׁנֶל is the believing Israel conceived of as one person. It is actually kings' daughters as the representatives of their nations that are intended; and the relation of things is just the same here as in Isa. xlix. 23, where, of the Israelitish church of the future, it is predicted that kings shall be its foster-fathers and their princesses its nursing-mothers.

Vers. 11-13. The poet next turns to address the one bride of the king, who is now honoured far above the kings' daughters. With שְׁמָעֵי he implores for himself a hearing; by רְאֵי he directs her eye towards the new relationship into which

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Simson ha-Nakdan and others, who derive the word from בִּקֵּר (to visit, wait on), follow the *receptus*, comparing מְשִׁיפָה, Isa. xlii. 24, in support of the form of writing. Also in לִיקָהָת, Prov. xxx. 17; וּיִלְלָת, Jer. xxv. 36; בְּיִתְרוֹן, Eccles. ii. 13, the otherwise rejected orthography of Ben-Naphtali (who pointed וּיְהַלֵּךְ, Job xxix. 21, לְיִשְׂרָאֵל, and the like) is retained, as quite an exception, in the *textus receptus*. Vide S. D. Luzzatto, *Prolegomeni*, § cxcix., and *Grammatica della Lingua Ebraica*, § 193.

\* Bar-Ali says that in Babylonia Venus is called שָׁנֶל וּרְלַפַּת, *vid.* Lagarde, *Gesammelte Abhandl.* S. 17. Windischmann (*Zoroastrische Studien*, S. 161) erroneously compares *çagar* (pronounced *tshagar*) as a name of one of the two wives of Zarathustra; but it happens that this is not the name of the wife who holds the first rank (Neo-Persic *padishâh-zen*), but of the second (*cakir-zen*, bond-woman).

she is just entering; by הִפְטִי אֲזַנְנֶךָ he bespeaks her attention to the exhortation that follows; by בַּת he puts himself in a position in relation to her similar to that which the teacher and preacher occupies who addresses the bridal pair at the altar. She is to forget her people and her father's house, to sever her natural, inherited, and customary relationships of life, both as regards outward form and inward affections; and should the king desire her beauty, to which he has a right,—for he, as being her husband (1 Pet. iii. 6), and more especially as being king, is her lord,—she is to show towards him her profoundest, reverent devotion. וַיִּהְיֶה is a hypothetical protasis according to Ges. § 128, 2, c. The reward of this willing submission is the universal homage of the nations. It cannot be denied on the ground of syntax that וַבַּת־צֹר admits of being rendered “and O daughter of Tyre” (Hitzig),—a rendering which would also give additional support to our historical interpretation of the Psalm,—although, apart from the one insecure passage, Jer. xx. 12 (Ew. § 340, c), there is no instance to be found in which a vocative with ו occurs (Prov. viii. 5, Joel ii. 23, Isa. xlv. 21), when another vocative has not already preceded it. But to what purpose would be, in this particular instance, this apostrophe with the words וַבַּת־צֹר, from which it looks as though she were indebted to her ancestral house, and not to the king whose own she is become, for the acts of homage which are prospectively set before her? Such, however, is not the case; “daughter of Tyre” is a subject-notion, which can all the more readily be followed by the predicate in the plural, since it stands first almost like a *nomin. absol.* The daughter, *i.e.* the population of Tyre—approaching with presents shall they court (*lit.* stroke) thy face, *i.e.* meeting thee bringing love, they shall seek to propitiate thy love towards themselves. וַיִּהְיֶה corresponds to the Latin *mulcere* in the sense of *delenire*; for חָלַהּ, חָלָהּ (root חָל, whence חָלַל, חָלַל, *solvit, laxavit*), means properly to be soft and tender, of taste to be sweet (in another direction: to be lax, weak, sick); the *Piel* consequently means to soften, conciliate, to make gentle that which is austere. Tyre, however, is named only by way of example; עֲשִׂירֵי עָם is not an apposition, but a continuation of the subject: not only Tyre, but in general those who are the richest among each separate people or

nation. Just as אֲבִינֵי אֲדָם (Isa. xxix. 19) are the poorest of mankind, so עֲשִׂירֵי עַם are the richest among the peoples of the earth.

As regards the meaning which the congregation or church has to assign to the whole passage, the correct paraphrase of the words "and forget thy people" is to be found even in the Targum: "Forget the evil deeds of the ungodly among thy people, and the house of the idols which thou hast served in the house of thy father." It is not indeed the hardened mass of Israel which enters into such a loving relationship to God and to His Christ, but, as prophecy from Deut. ch. xxxii. onward declares, a remnant thoroughly purged by desolating and sifting judgments and rescued, which, in order to belong wholly to Christ, and to become the holy seed of a better future (Isa. vi. 13), must cut asunder all bonds of connection with the stiff-neckedly unbelieving people and paternal house, and in like manner to Abram secede from them. This church of the future is fair; for she is expiated (Deut. xxxii. 43), washed (Isa. iv. 4), and adorned (Isa. lxi. 3) by her God. And if she does homage to Him, without looking back, He not only remains her own, but in Him everything that is glorious belonging to the world also becomes her own. Highly honoured by the King of kings, she is the queen among the daughters of kings, to whom Tyre and the richest among peoples of every order are zealous to express their loving and joyful recognition. Very similar language to that used here of the favoured church of the Messiah is used in lxxii. 10 sq. of the Messiah Himself.

Vers. 14-16. Now follows the description of the manner in which she absolutely leaves her father's house, and richly adorned and with a numerous train is led to the king and makes her entry into his palace; and in connection therewith we must bear in mind that the poet combines on the canvas of one picture (so to speak) things that lie wide apart both as to time and place. He sees her first of all in her own chamber (פְּנִימָה, prop. towards the inside, then also in the inside, Ges. § 90, 2, *b*), and how there\* she is nothing but splendour (כָּל-כְּבוֹדָהּ, prop.

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\* In Babylonia these words, according to *B. Jebamoth* 77a, are cited in favour of domesticity as a female virtue; in Palestine (בְּמַעְרֵבָא) more appropriately, Gen. xviii. 9. The LXX. *Codd. Vat. et Sinait.* has Ἐσεβῶν

mere splendour, *fem.* of פְּבוֹר as in Ezek. xxiii. 41; cf. כַּל-הַבֵּל, xxxix. 6, mere nothingness), her clothing is gold-interwoven textures (*i.e.* such as are interwoven with threads of gold, or woven in squares or diamond patterns and adorned with gold in addition). She, just like Esther (Esth. ii. 12), is being led to the king, her husband, and this takes place לְרִקְמוֹת, in variegated, embroidered garments (לְ used just as adverbially as in 2 Chron. xx. 21, לְהִרְרֹת), with a retinue of virgins, her companions, who at the same time with herself become the property of her spouse. According to the accents it is to be rendered: *virgines post eam, sociæ ejus, adducuntur tibi*, so that רֵעוּתֶיהָ is an apposition. This is also in harmony with the allegorical interpretation of the Psalm as a song of the church. The bride of the Lamb, whom the writer of the Apocalypse beheld, arrayed in shining white linen (*byssus*), which denotes her righteousness, just as here the variegated, golden garments denote her glory, is not just one person nor even one church, but the church of Israel together with the churches of the Gentiles united by one common faith, which have taken a hearty and active part in the restoration of the daughter of Zion. The procession moves on with joy and rejoicing; it is the march of honour of the one chosen one and of the many chosen together with her, of her friends or companions; and to what purpose, is shown by the hopes which to the mind of the poet spring up out of the contemplation of this scene.

Vers. 17, 18. All this has its first and most natural meaning in relation to cotemporary history, but without being at variance with the reference of the Psalm to the King Messiah, as used by the church. Just as the kings of Judah and of Israel allowed their sons to share in their dominion (2 Sam. viii. 18, 1 Kings iv. 7, cf. 2 Chron. xi. 23; 1 Kings xx. 15), so out of the loving relationship of the daughter of Zion and of the virgins of her train to the King Messiah there spring up children, to whom the regal glory of the house of David which culminates in Him is transferred,—a royal race among which He divides the dominion of the earth (*vid.* Ps. cxlix.); for He makes His own people “kings and priests, and they

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(Eusebius), which is meaningless; *Cod. Alex.* correctly, ἕσθαι (Italic, Jerome, Syriac, Chrysostom, Theodoret, Apollinaris).

shall reign on the earth" (Apoc. v. 10). Those children are to be understood here which, according to Ps. cx., are born to Him as the dew out of the womb of the morning's dawn—the ever-youthful nation, by which He conquers and rules the world. When, therefore, the poet says that he will remember the name of the king throughout all generations, this is based upon the twofold assumption, that he regards himself as a member of an imperishable church (Sir. xxxvii. 25), and that he regards the king as a person worthy to be praised by the church of every age. Elsewhere Jahve's praise is called a praise that lives through all generations (cii. 13, cxxxv. 13); here the king is the object of the everlasting praise of the church, and, beginning with the church, of the nations also. On יהוה (as in the name יהוה) cf. the forms in cxvi. 6, lxxxii. 6. First of all Israel, whom the psalmist represents, is called upon to declare with praise the name of the Messiah from generation to generation. But it does not rest with Israel alone. The nations are thereby roused up to do the same thing. The end of the covenant history is that Israel and the nations together praise this love-worthy, heroic, and divine King: "His name shall endure for ever; as long as the sun shall His name bud, and all nations shall be blessed in Him (and) shall praise Him" (lxxii. 17).

## PSALM XLVI.

### A SURE STRONGHOLD IS OUR GOD.\*

- 2 ELOHIM is unto us a refuge and safe retreat,  
As a help in distresses He is thoroughly proved.
- 3 Therefore do we not fear when the earth changeth,  
And the mountains fall into the heart of the ocean;
- 4 Let the waters thereof roar, let them foam,  
Let mountains shake at the swelling thereof. (*Sela.*)
- 5 There is a river—the streams whereof make glad the city  
of Elohim,  
The holy place of the tabernacles of the Most High.

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\* "Ein feste Burg ist unser Gott."

- 6 Elohim is in the midst of her, she tottereth not,  
Elohim helpeth her, when the morning dawneth.
- 7 The peoples rage, the kingdoms totter—  
He raiseth His voice, and the earth melteth.
- 8 Jahve of Hosts is with us,  
A stronghold unto us is the God of Jacob. (*Sela.*)
- 9 Go, behold the deeds of Jahve,  
Who maketh desolations upon the earth,
- 10 Who maketh wars to cease unto the ends of the earth,  
Who breaketh the bow and cutteth the spear in sunder,  
Who destroyeth the chariots by fire.
- 11 "Cease ye, and know that I am Elohim!  
I will be exalted among the peoples, I will be exalted upon  
the earth."
- 12 Jahve of Hosts is with us,  
A stronghold unto us is the God of Jacob. (*Sela.*)

When, during the reign of Jehoshaphat, the Moabites, Ammonites, and Edomites (more particularly the Maonites, for in 2 Chron. xx. 1 it is to be read מְדַבְּרֵי מַעֲיָנִים) carried war into the kingdom of David and threatened Jerusalem, the Spirit of the Lord came upon Jahaziël the Asaphite in the temple congregation which the king had called together, and he prophesied a miraculous deliverance on the morrow. Then the Levite singers praised the God of Israel with jubilant voice, viz. singers of the race of Kohāth, and in fact out of the family of Korah. On the following day Levite singers in holy attire and with song went forth before the army of Jehoshaphat. The enemy, surprised by the attack of another plundering band of the sons of the desert, had turned their weapons against one another, being disbanded in the confusion of flight, and the army of Jehoshaphat found the enemy's camp turned into a field of corpses. In the feast of thanksgiving for victory which followed in *Emek ha-Beracha* the Levite singers again also took an active part, for the spoil-laden army marched thence in procession to Jerusalem and to the temple of Jahve, accompanied by the music of the nabras, citherns, and trumpets. Thus in the narrative in 2 Chron. xxii. does the chronicler give us the key to the Asaphic Psalm lxxxiii. (lxxvi.?) and to the

Korahitic Psalms xlvii., xlviii. It is indeed equally admissible to refer these three Korahitic Psalms to the defeat of Sennacherib's army under Hezekiah, but this view has not the same historical consistency. After the fourteenth year of Hezekiah's reign the congregation could certainly not help connecting the thought of the Assyrian catastrophe so recently experienced with this Psalm; and more especially since Isaiah had predicted this event, following the language of this Psalm very closely. For Isaiah and this Psalm are remarkably linked together.

Just as Ps. ii. is, as it were, the quintessence of the book of Immanuel, Isa. ch. vii.-xii., so is Ps. xlvii. of Isa. ch. xxxiii., that concluding discourse to Isa. ch. xxviii.-xxxii., which is moulded in a lyric form, and was uttered before the deliverance of Jerusalem at a time of the direst distress. The fundamental thought of the Psalm is expressed there in ver. 2 in the form of a petition; and by a comparison with Isa. xxv. 4 sq. we may see what a similarity there is between the language of the psalmist and of the prophet. Isa. xxxiii. 13 closely resembles the concluding admonition; and the image of the stream in the Psalm has suggested the grandly bold figure of the prophet in ver. 21, which is there more elaborately wrought up: "*No indeed, there dwells for us a glorious One, Jahve—a place of streams, of canals of wide extent, into which no fleet of rowing vessels shall venture, and which no mighty man-of-war shall cross.*" The divine determination expressed in אָרַם we also hear in Isa. xxxiii. 10. And the prospect of the end of war reminds us of the familiar prediction of Isaiah (ch. ii.), closely resembling Mical's in its language, of eternal peace; just as vers. 8, 12 remind us of the watch-word אֵל עִמּוֹ in Isa. vii.-xii. The mind of Isaiah and that of Jeremiah have, each in its own peculiar way, taken germs of thought (*lit.* become impregnated) from this Psalm.

We have already incidentally referred to the inscribed words עֲלֵ-עֲלָמוֹת, on vi. 1. Böttcher renders them *ad voces puberes*, "for tenor voices," a rendering which certainly accords with the fact that, according to 1 Chron. xv. 20, they were accustomed to sing עֲלֵ-עֲלָמוֹת בְּנַבְלִים, and the Oriental sounds, according to Villoteau (*Description de l'Égypte*), correspond *aux six sons vers l'aigu de l'octave du médium de la voix de*

*tenor*. But עלמות does not signify *voces puberes*, but *puellæ puberes* (from עלם, غلم, cogn. חלם, حلم, to have attained to puberty); and although certainly no eunuchs sang in the temple, yet there is direct testimony that Levite youths were among the singers in the second temple;\* and Ps. lxxviii. mentions the עלמות who struck the timbrels at a temple festival. Moreover, we must take into consideration the facts that the compass of the tenor extends even into the soprano, that the singers were of different ages down to twenty years of age, and that Oriental, and more particularly even Jewish, song is fond of falsetto singing. We therefore adopt Perret-Gentil's rendering, *chant avec voix de femmes*, and still more readily Armand de Mestral's, *en soprano*; whereas Melissus' rendering, "upon musical instruments called *Alamoth* (the Germans would say, upon the virginal)," has nothing to commend it.

Vers. 2-4. The congregation begins with a general declaration of that which God is to them. This declaration is the result of their experience. Luther, after the LXX. and Vulg., renders it, "in the great distresses which have come upon us." As though יִמְצָא could stand for הִנֵּמְצָאוֹת, and that this again could mean anything else but "at present existing," to which נִמְצָא is not at all appropriate. God Himself is called נִמְצָא מֵאֵד as being one who allows Himself to be found in times of distress (2 Chron. xv. 4, and frequently) exceedingly; *i.e.* to those who then seek Him He reveals Himself and verifies His word beyond all measure. Because God is such a God to them, the congregation or church does not fear though a still greater distress than that which they have just withstood, should break in upon them: if the earth should change, *i.e.* effect, enter upon, undergo or suffer a change (an inwardly transitive *Hiphil*, Ges. § 53, 2); and if the mountains should sink down

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\* The Mishna, *Erachin* 13b, expressly informs us, that whilst the Levites sang to the accompanying play of the nablās and citherns, their youths, standing at their feet below the pulpit, sang with them in order to give to the singing the harmony of high and deep voices (תְּבִלָּה, *condimentum*). These Levite youths are called צערי or סוערי הלוים, *parvuli* (although the Gemara explains it otherwise) or *adjutores Levitarum*.



into the heart (בְּלֵב exactly as in Ezek. xxvii. 27, Jon. ii. 4) of the sea (ocean), *i.e.* even if these should sink back again into the waters out of which they appeared on the third day of the creation, so that consequently the old chaos should return. The church supposes the most extreme case, *viz.* the falling in of the universe which has been creatively set in order. We are no more to regard the language as being allegorical here (as Hengstenberg interprets it, the mountains being = the kingdoms of the world), than we would the language of Horace: *si fractus illabatur orbis* (*Carm.* iii. 3, 7). Since יַמִּים is not a numerical but amplificative plural, the singular suffixes in ver. 4 may the more readily refer back to it. גִּבְוֹתָי, pride, self-exaltation, used of the sea as in lxxxix. 10 גִּבְוֹתַי, and in Job xxxviii. 11 יַמִּים are used. The futures in ver. 4 do not continue the infinitive construction: if the waters thereof roar, foam, etc.; but they are, as their position and repetition indicate, intended to have a concessive sense. And this favours the supposition of Hupfeld and Ewald that the refrain, vers. 8, 12, which ought to form the apodosis of this concessive clause (cf. cxxxix. 8-10, Job xx. 24, Isa. xl. 30 sq.) has accidentally fallen out here. In the text as it lies before us ver. 4 attaches itself to לֹא-נִירָא: (we do not fear), let its waters (*i.e.* the waters of the ocean) rage and foam continually; and, inasmuch as the sea rises high, towering beyond its shores, let the mountains threaten to topple in. The music, which here becomes *forte*, strengthens the believing confidence of the congregation, despite this wild excitement of the elements.

Vers. 5-8. Just as, according to Gen. ii. 10, a stream issued from Eden, to water the whole garden, so a stream makes Jerusalem as it were into another paradise: a river—whose streams make glad the city of Elohim (lxxxvii. 3, xlvi. 9, cf. ci. 8); בְּלֵבָי (used of the windings and branches of the main-stream) is a second permutative subject (xliv. 3). What is intended is the river of grace, which is also likened to a river of paradise in xxxvi. 9. When the city of God is threatened and encompassed by foes, still she shall not hunger and thirst, nor fear and despair; for the river of grace and of her ordinances and promises flows with its rippling waves through the holy place, where the dwelling-place or tabernacle of the Most High is pitched. קֹדֶשׁ, *Sanctum* (cf. *El-Kuds* as a name of

Jerusalem), as in lxv. 5, Isa. lvii. 15; גִּדְלָהּ, Ex. xv. 16. מִשְׁבְּנֵי, dwellings, like מִשְׁבְּנוֹת, xl. 3, lxxxiv. 2, cxxxii. 5, 7, equivalent to "a glorious dwelling." In ver. 6 in the place of the river we find Him from whom the river issues forth. Elohim helps her לַפְּנוֹת בִּקְרָה—there is only a night of trouble, the return of the morning is also the sunrise of speedy help. The preterites in ver. 7 are hypothetical: if peoples and kingdoms become enraged with enmity and totter, so that the church is in danger of being involved in this overthrow—all that God need do is to make a rumbling with His almighty voice of thunder (נָתַן בְּקוֹלוֹ, as in lxviii. 34, Jer. xii. 8, cf. הֵרִים בַּמַּטֵּה, to make a lifting with the rod, Ex. vii. 20), and forthwith the earth melts (מוּגָה, as in Amos ix. 5, *Niph.* Isa. xiv. 31, and frequently), *i.e.* their titanic defiance becomes cowardice, the bonds of their confederation slacken, and the strength they have put forth is destroyed—it is manifest that *Jahve Tsebaoth* is with His people. This name of God is, so to speak, indigenous to the Korahitic Psalms, for it is the proper name of God belonging to the time of the kings (*vid.* on xxiv. 10, lix. 6), on the very verge of which it occurs first of all in the mouth of Hannah (1 Sam. i. 11), and the Korahitic Psalms have a royal impress upon them. In the God, at whose summons all created powers are obliged to marshal themselves like the hosts of war, Israel has a steep stronghold, מִשְׁנֵב, which cannot be scaled by any foe—the army of the confederate peoples and kingdoms, ere it has reached Jerusalem, is become a field of the dead.

Vers. 9-12. The mighty deeds of *Jahve* still lie visibly before them in their results, and those who are without the pale of the church are to see for themselves and be convinced. In a passage founded upon this, lxvi. 5, stands מַפְעֵלוֹת אֱלֹהִים; here, according to Targum and Masora (*vid. Psalter*, ii. 472), מַפְעֵלוֹת יְהוָה.\* Even an Elohimic Psalm gives to the God of Israel in opposition to all the world no other name than יְהוָה. יְהוָה does not here signify *stupenda* (Jer. viii. 21), but in

\* Nevertheless מַפְעֵלוֹת אֱלֹהִים is also found here as a various reading that goes back to the time of the Talmud. The oldest Hebrew Psalter of 1477 reads thus, *vide Repertorium für Bibl. und Morgenländ. Liter.* v. (1779), 148. Norzi decides in favour of it, and Biesenthal has also adopted it in his edition of the Psalter (1837), which in other respects is a reproduction of Heidenheim's text.

accordance with the phrase *לְשֹׂמֵר*, Isa. xiii. 9, and frequently: devastations, viz. among the enemies who have kept the field against the city of God. The participle *מְשַׁבֵּיחַ* is designedly used in carrying forward the description. The annihilation of the worldly power which the church has just now experienced for its rescue, is a prelude to the ceasing of all war, Mic. iv. 3 (Isa. ii. 4). Unto the ends of the earth will Jahve make an end of waging war; and since He has no pleasure in war in general, much less in war waged against His own people, all the implements of war He in part breaks to pieces and in part consigns to the flames (cf. Isa. liv. 16 sq.). Cease, cries He (ver. 12) to the nations, from making war upon my people, and know that I am God, the invincible One,—invincible both in Myself and in My people,—who will be acknowledged in My exaltation by all the world. A similar inferential admonition closes Ps. ii. With this admonition, which is both warning and threatening at the same time, the nations are dismissed; but the church yet once more boasts that Jahve Tsebaoth is its God and its stronghold.

## PSALM XLVII.

### EXULTATION AT THE LORD'S TRIUMPHANT ASCENSION.

- 2 ALL ye peoples, clap your hands,  
Shout unto Elohim with loud rejoicing.
- 3 For Jahve is highly exalted, terrible,  
A great King over all the earth.
- 4 He subdued peoples under us,  
And nations under our feet.
- 5 He chose for us our inheritance,  
The pride of Jacob, whom He hath loved. (*Sela.*)
- 6 Elohim is gone up with a shout,  
Jahve with the sound of a trumpet.
- 7 Harp ye to Elohim, harp,  
Harp ye to our King, harp!
- 8 For the King of all the earth is Elohim—  
Harp ye songs of praise.

- 9 Elohim ruleth as king over the nations,  
Elohim hath set Himself upon His holy throne.
- 10 The princes of the peoples gather themselves together—  
A people of the God of Abraham.  
For the shields of the earth are Elohim's,  
Very highly exalted is He.

Whilst between Ps. xlv. and xlvi. scarcely any other bond of relationship but the similar use of the significant על־כֶּן can be discovered, Ps. xlvii. has, in common with Ps. xlvi., not only the thought of the kingly exaltation of Jahve over the peoples of the earth, but also its historical occasion, viz. Jehoshaphat's victory over the allied neighbouring nations,—a victory without a conflict, and consequently all the more manifestly a victory of Jahve, who, after having fought for His people, ascended again amidst the music of their celebration of victory; an event that was outwardly represented in the conducting of the Ark back to the temple (2 Chron. xx. 28). Ps. xlvii. has grown out of this event. The strophe schema cannot be mistaken, viz. 8. 8. 4.

On account of the blowing of the trumpet\* mentioned in ver. 6, this Psalm is the proper new year's Psalm in the synagogue (together with Ps. lxxxi., the Psalm of the second new year's feast day); and on account of the mention of the ascension of Jahve, it is the Psalm for Ascension day in the church. Luther styles it, the "Christ ascended to Heaven of the sons of Korah." Paulus Burgensis quarrels with Lyra because he does not interpret it directly of the Ascension; and Badius says: *Lyranus a Judæis seductus, in cortice hæret.* The whole truth here, as is often the case, is not to be found on either side. The Psalm takes its occasion from an event in the reign of Jehoshaphat. But was the church of the ages succeeding required to celebrate, and shall more especially the New Testament church still celebrate, that defeat of the

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\* In connection with which, הָעֵלָּה then is intended to point to the fact that, when the sound of the trumpets of Israel begins, God rises from the throne of justice and takes His seat upon the throne of mercy: *vid.* Buxtorf, *Lex. Talmud.* col. 2505.

allied neighbouring peoples? This defeat brought the people of God repose and respect for a season, but not true and lasting peace; and the ascent at that time of Jahve, who had fought here on earth on behalf of His people, was not as yet the ascent above the powers that are most hurtful to His people, and that stand most in the way of the progress of salvation, viz. those powers of darkness which form the secret background of everything that takes place upon earth that is in opposition to God. Hence this Psalm in the course of history has gained a prophetic meaning, far exceeding its first occasion, which has only been fully unravelled by the ascension of Christ.

Vers. 2-5. "*Thereupon the fear of Elohim*"—so closes the chronicler (2 Chron. xx. 29) the narrative of the defeat of the confederates—"came upon all kingdoms of the countries, when they heard that Jahve had fought against the enemies of Israel." The psalmist, however, does not in consequence of this particular event call upon them to tremble with fear, but to rejoice; for fear is an involuntary, extorted inward emotion, but joy a perfectly voluntary one. The true and final victory of Jahve consists not in a submission that is brought about by war and bloodshed and in consternation that stupefies the mind, but in a change in the minds and hearts of the peoples, so that they render joyful worship unto Him. In order that He may thus become the God of all peoples, He has first of all become the God of Israel; and Israel longs that this the purpose of its election may be attained. Out of this longing springs the call in ver. 2. The peoples are to show the God of revelation their joy by their gestures and their words; for Jahve is absolutely exalted (עָלָה, here it is a predicate, just as in lxxviii. 56 it is an attribute), terrible, and the sphere of His dominion has Israel for its central point, not, however, for its limit, but it extends over the whole earth. Everything must do homage to Him in His own people, whether willingly or by constraint. According to the tenses employed, what is affirmed in ver. 4 appears to be a principle derived from their recent experience, inasmuch as the cotemporary fact is not expressed in an historical form, but generalized and idealized. But יִבְחַר, ver. 5a, is against this, since the choosing (election) is an act done once for all and not a continued act; we are therefore driven to regard the

futures, as in Num. xxiii. 7, Judg. ii. 1, as a statement of historical facts. Concerning יִבְרַךְ, He bent, made to stoop, *vid.* xviii. 48. There is now no necessity for altering יִבְחַר into יִרְחֵב, and more especially since this is not suited to the fact which has given occasion to the Psalm. On the contrary, יִבְחַר presupposes that in the event of the day God has shown Himself to be a faithful and powerful Lord [*lit.* feudal Lord] of the land of Israel; the hostile confederation had thought of nothing less than driving Israel entirely out of its inheritance (2 Chron. xx. 11). The Holy Land is called the pride (פְּאִוֶּז) of Jacob, as being the gift of grace of which this, the people of God's love, can boast. In Amos vi. 8 נֶאֱזַק יַעֲקֹב has a different meaning (of the sin of pride), and again another sense in Nah. ii. 3 (of the glory of all Israel in accordance with the promise); here it is similar to Isa. xiii. 19. אֲנִי has a conjunctive accent instead of being followed by *Makkeph*, as in lx. 2, Prov. iii. 12 (these are the only three instances). The strophe which follows supports the view that the poet, in ver. 5, has a recent act of God before his mind.

Vers. 6-9. The ascent of God presupposes a previous descent, whether it be a manifestation of Himself in order to utter some promise (Gen. xvii. 22, Judg. xiii. 20) or a triumphant execution of judgment (vii. 8, lxviii. 19). So here: God has come down to fight on behalf of His people. They return to the Holy City and He to His throne, which is above on Zion, and higher still, is above in heaven. On בְּתִרְוָעָה and קוֹל שׁוֹפָר cf. xcviii. 6, 1 Chron. xv. 28, but more especially Amos ii. 2; for the "shout" is here the people's shout of victory, and "the sound of the horn" the clear sound of the horns announcing the victory, with reference to the celebration of the victory in the Valley of praise and the homeward march amidst the clanging music (2 Chron. xx. 26 sq.). The poet, who has this festival of victory before his mind as having recently taken place, desires that the festive sounds may find an unending and boundless echo unto the glory of God. זָמֵר is first construed with the accusative as in lxviii. 33, then with the dative. Concerning מִיִּשְׁבְּלֵי = ὁδὴ πνευματικῆ (Eph. v. 19, Col. iii. 16), *vid.* on xxxii. 1. That which excites to songs of praise is Jahve's dominion of the world which has just been made manifest. מְלִכָּה is to be taken in just the same historical

sense as *ἐβασίλευσας*, Apoc. xi. 15–18. What has taken place is a prelude of the final and visible entering upon the kingdom, the announcement of which the New Testament seer there hears. God has come down to earth, and after having obtained for Himself a recognition of His dominion by the destruction of the enemies of Israel, He has ascended again in visible kingly glory. *Imago conscensi a Messia throni gloriæ*, says Chr. Aug. Crusius, *tunc erat deportatio arcæ fœderis in sedem regni.*

Ver. 10. In the mirror of the present event, the poet reads the great fact of the conversion of all peoples to Jahve which closes the history of the world. The nobles of the peoples (שׂוֹרְטֵי with the twofold meaning of *generosi*), the “shields (*i.e.* the lords who are the defenders of their people) of the earth” (Hos. iv. 18), enter into the society of the people of the God of Abraham; *πέρας αἱ πρὸς τὸν πατριάρχην Ἀβραὰμ ἔλαβον ὑποσχέσεις*, as Theodoret observes. The promise concerning the blessing of the tribes of the nations in the seed of the patriarch is being fulfilled; for the nobles draw the peoples who are protected by them after themselves. It is unnecessary to read *עַל* instead of *עִל* with Ewald, and following the LXX. and Syriac; and it is also inadmissible, since one does not say *עַל הַסֵּל*, but *עִל* or *עִלָּה*. Even Eusebius has rightly praised Symmachus and Theodotion, because they have translated the ambiguous *ἀμ* by *λαὸς (τοῦ Θεοῦ Ἀβραάμ)*, viz. as being a nominative of the effect or result, as it is also understood by the Targum, Jerome, Luther, and most of the Jewish expositors, and among modern expositors by Crusius, Hupfeld, and Hitzig: They gather and band themselves together as a people or into a people of the God of Abraham, they submit themselves with Israel to the one God who is proved to be so glorious.\* The conclusion (ver. 11) reminds one of the song of Hannah, 1 Sam. ii. 8. Thus universal homage is rendered to Him: He is gone up in triumph, and is in consequence thereof highly exalted (הִלְחָל, *3d præter.*, the result or consequence of the *הִלָּח* in ver. 6).

\* It is also accented accordingly, viz. *רַב־מַגְדָּל* with *Rebia magnum*, which (and in this respect it is distinguished from *Mugrask*) makes a pause; and this is then followed by the supplementing clause with *Zinnor, Galgal*, and *Olewejored*.





15 That such an one is Elohim our God for ever—  
He will guide us

•           •           •  
*After "Mûth."*

Ps. xlviii. is also a song of thanksgiving for victory. It is connected with Ps. xlv. and xlvii. by the fundamental thought of the exaltation of Jahve above the peoples of the earth; but is distinguished from them both in this respect, viz. that, in accordance with the favourite characteristic of Korahitic poetry, the song of thanksgiving for victory has become a song in praise of Jerusalem, the glorious and strong city, protected by God who sits enthroned in it. The historical occasion is the same. The mention of the kings points to an army of confederates; ver. 10 points to the gathering held in the temple before the setting out of the army; and the figurative representation of the hostile powers by the shattered ships of Tarshish does not apply to any period so well as to the time of Jehoshaphat. The points of coincidence between this Psalm (cf. ver. 7 with Isa. xxxiii. 14; ver. 8 with Isa. xxxiii. 21; ver. 13 with Isa. xxxiii. 18; ver. 15 with Isa. xxxiii. 22), as well as Ps. xlv., and Isaiah do not prove that he is its author.

Vers. 2-9. Viewed as to the nature of its subject-matter, the Psalm divides itself into three parts. We begin by considering the three strophes of the first part. The middle strophe presents an instance of the rising and falling cæsural schema. Because Jahve has most marvellously delivered Jerusalem, the poet begins with the praise of the great King and of His Holy City. Great and praised according to His due (מְהִלָּה as in xviii. 4) is He in her, is He upon His holy mountain, which there is His habitation. Next follow, in ver. 3, two predicates of a threefold, or fundamentally only twofold, subject; for יִרְפְּתֵי צִפּוֹן, in whatever way it may be understood, is in apposition to הַר־צִיּוֹן. The predicates consequently refer to Zion-Jerusalem; for קְרִית מְלֶכֶה רַב is not a name for Zion, but, inasmuch as the transition is from the holy mountain to the Holy City (just as the reverse is the case in ver. 2*b*), Jerusalem; ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως, Matt. v. 35. Of Zion-Jerusalem it is therefore said, it is יְפֵה נֹיף, beautiful in promi-

nence or elevation (הַנֶּחֱלָה from נָהַף, Arabic *nâfa*, *nauf*, root נָהַף, the stronger force of נָבַ, نَبَّ, to raise one's self, to mount, to come sensibly forward; just as יָפָה also goes back to a root יָהַף, يَفَّ, which signifies "to rise, to be high," and is transferred in the Hebrew to eminence, perfection, beauty of form), a beautifully rising terrace-like height;\* and, in the second place, it is the joy (בְּשִׂשׂוֹן) of the whole earth. It is deserving of being such, as the people who dwell there are themselves convinced (Lam. ii. 15); and it is appointed to become such, it is indeed such even now in hope,—hope which is, as it were, being anticipatorily verified. But in what sense does the appositional יִרְבְּתִי יְרֵבֶתֶן follow immediately upon הַר־צִיּוֹן? Hitzig, Ewald, Hengstenberg, Caspari (*Micha*, p. 359), and others, are of opinion that the hill of Zion is called the extreme north with reference to the old Asiatic conception of the mountain of the gods—old Persic *Ar-burg'* (*Al-burg'*), also called absolutely *hara* or *haraiti*,† old Indian *Kailâsa* and *Mêru*‡—forming the connecting link between heaven and earth, which lay in the inaccessible, holy distance and concealment of the extreme north. But the poet in no way betrays the idea that he applies this designation to Zion in an ideal sense only, as being not inferior to the extreme north (Bertheau, *Lage des Paradieses*, S. 50, and so also S. D. Luzzatto on Isa. xiv. 13), or as having taken the place of it (Hitzig). That notion is found, it is true, in Isa. xiv. 13, in the mouth of the king of the Chaldeans; but, with the exception of the passage before us, we have no trace of the Israelitish mind having blended this foreign mythological style of speech with its own. We therefore take the expression "sides of the north" to be a topographical designation, and intended literally. Mount Zion is thereby more definitely designated as the Temple-hill; for the Temple-hill, or Zion in the narrower sense, formed in reality the north-eastern angle

\* Luther with Jerome (departing from the LXX. and Vulgate) renders it: "Mount Zion is like a beautiful branch," after the Mishna-Talmudic הַנֶּחֱלָה, a branch, *Maccoth* 12a, which is compared also by Saadia and Dunash. The latter renders it "beautiful in branches," and refers it to the Mount of Olives.

† *Vide* Spiegel, *Erân*, S. 287 f.

‡ *Vide* Lassen, *Indische Alterthumskunde*, ii. 847.

or corner of ancient Jerusalem. It is not necessarily the extreme north (Ezek. xxxviii. 6, xxxix. 2), which is called *ירכתי צפון*; for *ירְפְתִים* are the two sides, then the angle in which the two side lines meet, and just such a northern angle was Mount Moriah by its position in relation to the city of David and the lower city.

Ver. 4, where the pointing is rightly *נִדְרַע*, not *נִדְרַע*, shows that the praise sung by the poet is based upon an event in cotemporary history. Elohim has made Himself known by the loftily built parts\* of Jerusalem (cxxii. 7) *לְמִשְׁנֵב* (the *ל* that is customary with verbs of becoming and making), *i.e.* as an inaccessible fortress, making them secure against any hostile attack. The fact by which He has thus made Himself known now immediately follows. *הַמְלָכִים* points to a definite number of kings known to the poet; it therefore speaks in favour of the time of peril and war in the reign of Jehoshaphat and against that in the reign of Hezekiah. *נִדְרַע* is reciprocal: to appoint themselves a place of meeting, and meet together there. *עָבַר*, as in Judg. xi. 29, 2 Kings viii. 21, of crossing the frontier and invasion (Hitzig), not of perishing and destruction, as in xxxvii. 36, Nah. i. 12 (De Wette); for *נִדְרַע* requires further progress, and the declaration respecting their sudden downfall does not follow till later on. The allies encamped in the desert of Tekoa, about three hours distant from Jerusalem. The extensive view at that point extends even to Jerusalem: as soon as they saw it they were amazed, *i.e.* the seeing and astonishment, panic and confused flight, occurred all together; there went forth upon them from the Holy City, because Elohim dwells therein, a *הִרְרַת אֱלֹהִים* (1 Sam. xiv. 15), or as we should say, a panic or a panic-striking terror. Concerning *כִּן* as expressive of simultaneousness, *vid.* on Hab. iii. 10. *כִּן* in the correlative protasis is omitted, as in Hos. xi. 2, and frequently; cf. on Isa. lv. 9. Trembling seized upon them there (*שָׁם*, as in xiv. 5), pangs as of a woman in travail. In ver. 8, the description passes over emotionally into the form of address. It moulds itself according to the remembrance of a recent event

\* LXX.: *ἐν ταῖς βάρεσι αὐτῆς*, on which Gregory of Nyssa remarks (*Opera, Ed. Paris, t. i. p. 333*): *βάρεις λέγει τὰς τῶν οἰκοδομημάτων περιγραφήν ἐν τετραγώνῳ τῷ σχήματι.*

of the poet's own time, viz. the destruction of the merchant fleet fitted out by Jehoshaphat in conjunction with Ahaziah, king of Israel (1 Kings xxii. 49, 2 Chron. xx. 36 sq.). The general meaning of ver. 8 is, that God's omnipotence is irresistible. Concerning the "wind of the east quarter," which here, as in Ezek. xxvii. 26, causes shipwreck, *vid.* on Job xxvii. 21. The "ships of Tarshish," as is clear from the context both before and after, are not meant literally, but used as a figure of the worldly powers; Isaiah (ch. xxxiii.) also compares Assyria to a gallant ship. Thus, then, the church can say that in the case of Jerusalem it has, as an eye-witness, experienced that which it has hitherto only heard from the tradition of a past age (הָאָרֶץ and עַמְּךָ as in Job xlii. 5), viz. that God holds it erect, establishes it, *for ever*. Hengstenberg observes here, "The Jerusalem that has been laid in ruins is not that which the psalmist means; it is only its outward form which it has put off" [*lit.* its broken and deserted pupa]. It is true that, according to its inner and spiritual nature, Jerusalem continues its existence in the New Testament church; but it is not less true that its being trodden under foot for a season in the *καίροὶ ἐθνῶν* no more annuls the promise of God than Israel's temporary rejection annuls Israel's election. The Holy City does not fall without again rising up.

Vers. 10-12. Now follows grateful praise to God, who hears prayer and executes justice, to the joy of His city and of His people. By רָמִינוּ the poet refers back to the service held in the temple before the army set out, as narrated in 2 Chron. ch. xx., to the prayers offered in the time of their impending danger, and to the remembrance of the favour hitherto shown towards Jerusalem, from which source they drew the comfort of hope for the present time. הָאָרֶץ, to compare, to hold one thing over against another, in this instance by causing the history of the past to pass before one's mind. To God's mighty deeds of old is now added a new one. The Name of God, *i.e.* the sum of His self-attestations hitherto, was the subject of the רָמִינוּ in the temple, and more particularly of the Korahitic songs (2 Chron. xx. 19); and this name has gloriously verified itself by a new deed of righteousness. His fame extends even to the ends of the earth (2 Chron. xx. 29). He has proved Himself to be One whose right hand is

full of righteousness, and who practises righteousness or justice where it is necessary. Let, then, the Holy City, let the country cities of Judah (Isa. xl. 9, cf. xvi. 2) rejoice. The whole inheritance of Israel was threatened. Now it is most gloriously delivered.

Vers. 13-15. The call is addressed not to the enemies of Jerusalem—for it would be absurd to invite such to look round about upon Jerusalem with joy and gladness—but to the people of Jerusalem itself. From the time of the going forth of the army to the arrival of the news of victory, they have remained behind the walls of the city in anxious expectation. Now they are to make the circuit of the city (רָקִיף, still more definite than רָבַד, Josh. vi. 3) outside the walls, and examine them and see that its towers are all standing, its bulwark is intact, its palaces are resplendent as formerly. הָיִלָּהּ, “upon its bulwark,” = הָיִלָּהּ (Zech. ix. 4), with softened suffix as in Isa. xxiii. 17, xlv. 6, and frequently; Ew. § 247, *d.* פָּגַג (according to another reading, הִפְסִיג) signifies, in *B. Baba kamma* 81*b*, to cut through (a vineyard in a part where there is no way leading through it); the signification “to take to pieces and examine, to contemplate piece by piece,” has no support in the usage of the language, and the signification “to extol” (*erhöhen*, Luther following Jewish tradition) rests upon a false deduction from the name פָּגַג. Louis de Dieu correctly renders it: *Dividite palatia, h. e. obambulate inter palatia ejus, secundo omnes palatiorum vias, quo omnia possitis commode intueri*. They are to convince themselves by all possible means of the uninjured state of the Holy City, in order that they may be able to tell to posterity, that הָיִלָּהּ, such an one, such a marvellous helper as is now manifest to them, is Elohim our God. He will also in the future guide us. . . . Here the Psalm closes; for, although הָיִלָּהּ is wont to be construed with לָמָּוֶת in the signification ἀγειν ἐπί (xxiii. 2, Isa. xlix. 10), still “at death” [*lit. dying*], *i. e.* when it comes to dying (Hengstenberg), or “even unto (לָמָּוֶת as in ver. 11, xix. 7) death” [*lit. dying*] (Hupfeld), forms no suitable close to this thoroughly national song, having reference to a people of whom the son of Sirach says (ch. xxxvii. 25): ζῶν ἀνδρὸς ἐν ἀριθμῷ ἡμερῶν καὶ αἱ ἡμέραι τοῦ Ἰσραὴλ ἀναριθμητοί. The rendering of Mendelssohn, Stier, and others, “over death,” *i. e.* beyond death (Syriac), would be better; more accurately:

beyond dying = destruction (Bunsen, *Bibelwerk*, Th. i. S. clxi.). But the expression does not admit of this extension, and the thought comes upon one unexpectedly and as a surprise in this Psalm belonging to the time before the Exile. The Jerusalem Talmud, *Megilla*, ch. ii. (fol. 73, col. b, ed. Venet.), presents a choice of the following interpretations: (1) עֲלָמוֹת = בְּעֵלְיָמוּת, in youthfulness, adopting which, but somewhat differently applied, the Targum renders, "in the days of youth;" (2) כַּאֲיֵלִין עֲלָמוֹת, like virgins, with which Luther's rendering coincides: like youth (*wie die Jugend*); (3) according to the reading עֲלָמוֹת, which the LXX. also reproduces: in this and the future world, noting at the same time that Akilas (Aquila) translates the word by *ἀθανασία*: "in a world where there is no death." But in connection with this last rendering one would rather expect to find אֲלָמוֹת (Prov. xii. 28) instead of עֲלָמוֹת. עֲלָמוֹת, however, as equivalent to *aiōnes* is Mishnic, not Biblical; and a Hebrew word עֲלָמוֹת (עֲלָיְמוֹת) in the sense of the Aramaic עֲלָיְמוֹת cannot be justified elsewhere. We see from the wavering of the MSS., some of which give עֲלָמוֹת, and others עֲלָיְמוֹת, and from the wavering of expositors, what little success is likely to follow any attempt to gain for עֲלָמוֹת, as a substantial part of the Psalm, any sense that is secure and in accordance both with the genius of the language and with the context. Probably it is a marginal note of the melody, an abbreviation for עֲלָמוֹת לָבֵן, ix. 1. And either this note, as in Hab. iii. 19 לְמַנְצָה בְּנִינִיּוֹתַי, stands in an exceptional manner at the end instead of the beginning (Hitzig, Reggio), or it belongs to the למנצה of the following Psalm, and is to be inserted there (Böttcher, *De inferis*, § 371). If, however, עֲלָמוֹת does not belong to the Psalm itself, then it must be assumed that the proper closing words are lost. The original close was probably more full-toned, and somewhat like Isa. xxxiii. 22.

## PSALM XLIX.

OF THE VANITY OF EARTHLY PROSPERITY AND GOOD:

A DIDACTIC POEM.

2 HEAR ye this, all ye peoples  
Observe, all ye inhabitants of the world,

- 3 Both low and high,  
Rich and poor together !
- 4 My mouth shall utter wisdom,  
And the meditation of my heart is understanding.
- 5 I will incline mine ear to the maxim,  
I will disclose my riddle with the accompaniment of the  
cithern.
- 6 Wherefore should I fear in the days of misfortune,  
When the evil-doing of my supplanters encompasseth me,
- 7 Who trust in their wealth  
And boast themselves in the abundance of their riches ?
- 8 A man is not able by any means to redeem his brother,  
Nor can he give to God a ransom for him,
- 9 (Too costly is the redemption of their soul,  
And he must give it up for ever) ;
- 10 That he should live continually,  
[And] not see the grave.
- 11 No indeed, he must see, that wise men the,  
Likewise the fool and the stupid man perish,  
And leave to others their wealth.
- 12 Their thought is that their houses are for ever,  
Their dwellings from generation to generation ;  
They proclaim their names over lands.
- 13 *But man in pomp hath no abiding,  
He is like to the beasts that are destroyed.*
- 14 This is the lot of those who are full of self-confidence,  
And who following them yield assent to their mouth. (*Sela.*)
- 15 Like sheep gathered to Hades death doth shepherd them,  
And the upright shall triumph over them on that morning,  
Whereas their form, falling a prey to the devouring of  
Hades, becomes habitationless.
- 16 Yet Elohim will redeem my soul from the power of  
Hades,  
For He will take me up. (*Sela.*)
- 17 Be not thou afraid, when a man becometh rich,  
When the glory of his house is increased.
- 18 For when he dieth he shall take nothing away with him,  
His glory doth not go down after him.

- 19 Though a man blesseth his soul during his life—  
 And they praise thee that thou dost enjoy thyself—  
 20 It shall come to the generation of his fathers :  
 In eternity they shall never see the light.  
 21 *Man in pomp, and yet having no understanding,*  
*Is like to the beasts that are destroyed.*

To the pair of Psalms *xlvi.* and *xlvii.* is appended *Ps. xlix.*, which likewise begins with an appealing "all ye peoples;" in other respects, being a didactic song, it has nothing in common with the national and historical Psalms, *xlvi.*–*xlviii.* The poet here steps forward as a preacher in the midst of men. His theme is the transitoriness of the prosperity of the ungodly, and, on the other hand, the hope of the upright which rests on God. Accordingly the Psalm falls into the following divisions: an introduction, *vers. 2–5*, which by its very promissory tone reminds one of the speeches of *Elihu* in the *Book of Job*, and the two parts of the sermon following thereupon, *vers. 6–13*, *14–21*, which are marked out by a refrain, in which there is only a slight variation of expression. In its dogmatic character it harmonizes with the Psalms of the time of *David*, and by its antique and bold form takes rank with such Psalms as *Ps. xvii.* by *David* and *lxxiii.* by *Asaph*. Since also in the didactic Psalms of *David* and *Asaph* we meet with a style differing from that of their other Psalms, and, where the doings of the ungodly are severely rebuked, we find a harsher and more concise mode of expression and a duller, heavier tone, there is nothing at variance with the assumption that *Ps. xlix.* was composed by the writer of *Ps. xlii.*–*xliii.* and *lxxxiv.*; and more especially since *David* has composed Psalms of a kindred character (*xxxix.* and *lxii.*) in the time of the persecution by *Absalom*. Nothing, however, is involved in this unity of the author.

*Vers. 2–5.* Introduction. Very similarly do the elder (in the reign of *Jehoshaphat*) and the younger *Micha* (*Micah*) introduce their prophecies (*1 Kings xxii. 28*, *Mic. i. 2*), and *Elihu* in the *Book of Job* his didactic discourses (*ch. xxxiv. 2*, *cf. xxxiii. 2*). It is an universal theme which the poet intends to take up, hence he calls upon all peoples and all the inhabi-



tants of the הָלֵךְ. Such is the word first of all for this temporal life, which glides by unnoticed, then for the present transitory world itself (*vid.* on xvii. 14). It is his intention to declare to the rich the utter nothingness or vanity of their false ground of hope, and to the poor the superiority of their true ground of hope; hence he wishes to have as hearers both בני אדם, children of the common people, who are men and have otherwise nothing distinctive about them, and בְּנֵי-אֲדָמָה, children of men, *i.e.* of rank and distinction (*vid.* on iv. 3)—rich and poor, as he adds to make his meaning more clear. For his mouth will, or shall, utter הַקְּמוֹת, not: all sorts of wise teachings, but: weighty wisdom. Just in like manner תְּבִינֹת signifies profound insight or understanding; cf. plurals like בְּיָנוּת, Isa. xxvii. 11, יִשְׁעֵהָ, Ps. xlii. 12 and frequently, שְׁלוֹת, Jer. xxii. 21. The parallel word תְּבִינֹת in the passage before us, and the plural predicate in Prov. xxiv. 7, show that הַקְּמוֹת, here and in Prov. i. 20, ix. 1, cf. xiv. 1, is not to be regarded, with Hitzig, Olshausen, and others, as another form of the singular הַקְּמוֹת. Side by side with the speaking of the mouth stands הַגִּית לֵב (with an unchangeable *Kametz* before the tone-syllable, *Ew.* § 166, *c*): the meditation (LXX. *μελέτη*) of the heart, and in accordance therewith the well-thought-out discourse. What he intends to discourse is, however, not the creation of his own brain, but what he has received. אֵלֶּיךָ, a saying embodying the wisdom of practical life, as God teaches men it, presents itself to his mind demanding to be heard; and to this he inclines his ear in order that, from being a diligent scholar of the wisdom from above, he may become a useful teacher of men, inasmuch as he opens up, *i.e.* unravels, the divine *Mashal*, which in the depth and fulness of its contents is a תִּירָה, *i.e.* an involved riddle (from חָדַד, cogn. אָנַד, עָקַד), and plays the cithern thereby (ב of the accompaniment). The opening of the riddle does not consist in the solving of it, but in the setting of it forth. פָּתַח, to open = to propound, deliver [of a discourse], comes from the phrase פָּתַח אֶת-פִּי, Prov. xxxi. 26; cf. cxix. 130, where פָּתַח, an opening, is equivalent to an unlocking, a revelation.

Vers. 6-13. First division of the sermon. Those who have to endure suffering from rich sinners have no need to fear, for the might and splendour of their oppressors is hastening towards destruction. יָמֵי רָע are days in which one experi-

ences evil, as in xciv. 13, cf. Amos vi. 3. The genitive עַוְוָה is continued in ver. 6*b* in a clause that is subordinate to the בְּיָמַי of ver. 6*a* (cf. 1 Sam. xxv. 15, Job xxix. 2, Ps. xc. 15). The poet calls his crafty and malicious foes עֲקָבָי. There is no necessity for reading עֲקָבָי as Böttcher does, since without doubt a participial noun עֲקָב, *supplantator*, can be formed from עָקַב, *supplantare*; and although in its branchings out it coincides with עָקַב, *planta*, its meaning is made secure by the connection. To render the passage: "when wickedness surrounds me about my heels," whether with or without changing עָוְוָה into עָוְוָה (Hupfeld, von Ortenberg), is proved on all sides to be inadmissible: it ought to have been עָוְוָה instead of עָוְוָה; but even then it would still be an awkward expression, "to surround any one's heels,"\* and the הַבְּקָחִים, which follows, would be unconnected with what precedes. This last word comes after עֲקָבָי, giving minuteness to the description, and is then continued quite regularly in ver. 7*b* by the finite verb. Up to this point all is clear enough; but now the difficulties accumulate. One naturally expects the thought, that the rich man is not able to redeem himself from death. Instead of this it is said, that no man is able to redeem another from death. Ewald, Böttcher, and others, therefore, take חָסֵף, as in Ezek. xviii. 10, xxi. 20 (*vid.* Hitzig), to be a careless form of writing for חָסֵף, and change חָסֵף into the reflexive חָסֵף; but the thought that is sought thus to be brought out is only then arrived at with great difficulty: the words ought to be חָסֵף לֹא יִפְדֶּה נַפְשׁוֹ. The words as they stand assert: a brother (חָסֵף, as a prominently placed object, with *Rebia magnum*, = חָסֵף, cf. Ezek. v. 10, xviii. 18, Mic. vii. 6, Mal. i. 6) can a man by no means redeem, *i.e.* men cannot redeem one another. Hengstenberg and Hitzig find the thought that is to be expected in ver. 8*b*: the rich ungodly man can with all his riches not even redeem another (חָסֵף), much less then can he redeem himself, offer a כֹּפֶר for himself.

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\* This might be avoided if it were possible for עָוְוָה עֲקָבָי to mean "the sin that follows my heels, that follows me at the heels;" but apart from עָוְוָה being unsuitable with this interpretation, an impossible meaning is thereby extorted from the genitive construction. This, however, is perhaps what is meant by the expression of the LXX., ἡ ἀνομία τῆς πτέρυγος μου, so much spoken of in the Greek Church down to the present day.

But if the poet meant to be so understood, he must have written **לֹא יִפְדֶּה נַפְשׁוֹ וְלֹא בְּפָדַיִם**. Vers. 8a and 8b bear no appearance of referring to different persons; the second clause is, on the contrary, the necessary supplement of the first: Among men certainly it is possible under some circumstances for one who is delivered over to death to be freed by money, but no **בְּפָדַיִם** (= **בְּפָדִיִּים נַפְשׁוֹ**, Ex. xxi. 30 and frequently) can be given to God (**לֹא לֵאלֹהִים**).

All idea of the thought one would most naturally look for must therefore be given up, so far as it can be made clear why the poet has given no direct expression to it. And this can be done. The thought of a man's redeeming himself is far from the poet's mind; and the contrast which he has before his mind is this: no man can redeem another, Elohim only can redeem man. That one of his fellow-men cannot redeem a man, is expressed as strongly as possible by the words **לֹא יִפְדֶּה אִישׁ אֶת אֶחָיו**; the negative in other instances stands after the intensive infinitive, but here, as in Gen. iii. 4, Amos ix. 8, Isa. xxviii. 28, before it. By an easy flight of irony, ver. 9 says that the *λύτρον* which is required to be paid for the souls of men is too precious, *i.e.* exorbitant, or such as cannot be found, and that he (whoever might wish to lay it down) lets it alone (is obliged to let it alone) for ever. Thus much is clear enough, so far as the language is concerned (**וְיִתְּרֵל** according to the *consec. temp.* = **וְיִתְּרֵל**), and, although somewhat fully expressed, is perfectly in accordance with the connection. But how is ver. 10 attached to what precedes? Hengstenberg renders it, "he must for ever give it up, that he should live continually and not see the grave." But according to the syntax, **וְיִתְּרֵל** cannot be attached to **וְיִתְּרֵל**, but only to the futures in ver. 8, ranking with which the voluntative **וְיִתְּרֵל**, *et vivat*, is equivalent to the consequential *ut vivat* (Ew. § 347, a). Thus, therefore, nothing remains but to take ver. 9 (which von Ortenberg expunges as a gloss upon ver. 8) as a parenthesis; the principal clause affirms that no man can give to God a ransom that shall protect another against death, so that this other should still continue (**עוֹר**) to live, and that without end (**לְנֶצְחַיִם**), without seeing the grave, *i.e.* without being obliged to go down into the grave. The **כִּי** in ver. 11 is now confirmatory of what is denied by its opposite; it is, therefore, according to the sense, *imo* (cf. 1 Kings

xxi. 15): . . . that he may not see the grave—no indeed, without being able to interpose and alter it, he must see how all men, without distinction, succumb to death. Designedly the word used of the death of wise men is מוֹת, and of the death of the fool and the stupid man, אָבַר. Kurtz renders: “together with the fool and the slow of understanding;” but יַחַד as a proposition cannot be supported; moreover, וְעֹבְדֵי would then have “the wise” as its subject, which is surely not the intention of the poet. Everything without distinction, and in mingled confusion, falls a prey to death; the rich man must see it, and yet he is at the same time possessed by the foolish delusion that he, with his wealth, is immortal. The reading קְבָרִים (LXX., Targ., Syr.), preferred by Ewald, and the conjecture קְבָרָם, adopted by Olshausen and Riehm, give a thought that is not altogether contrary to the connection, viz. the narrow grave is the eternal habitation of those who called broad lands their own; but this thought appears here, in view of ver. 12c, too early. קָרָב denotes the inward part, or that which is within, described according to that which encircles or contains it: that which is within them is, “their houses (pronounce *bättēmo*) are for ever” (Hengstenberg, Hitzig); *i.e.* the contents of their inward part is the self-delusion that their houses are everlasting, and their habitations so durable that one generation after another will pass over them; cf. the similar style of expression in x. 4b, Esth. v. 7. Hitzig further renders: men celebrate their names in the lands; קָרָא בְּשֵׁם, to call with a name = solemnly to proclaim it, to mention any one’s name with honour (Isa. xlv. 5). But it is unlikely that the subject of קָרָא should now again be any other than the rich men themselves; and עָלֵי אֲדָמוֹת for בְּכָל-הָאָרֶץ or בְּאֲרָצוֹת is contrary to the usage of the language. אֲדָמָה is the earth as tillage, אֲדָמוֹת (only in this passage) in this connection, fields, estates, lands; the proclaiming of names is, according to 2 Sam. xii. 28, 1 Kings viii. 43, Amos ix. 12, equivalent to the calling of the lands or estates after their (the possessors’) names (Böttcher, Hupfeld, Kurtz). The idea of the rich is, their houses and dwelling-places (and they themselves who have grown up together with them) are of eternal duration; accordingly they solemnly give their own names to their lands, as being the names of immortals. But, adds the poet, man בִּיקָר, in the

pomp of his riches and outward show, abideth not (*non pernoctat = non permanet*). בִּיקֵר is the complement of the subject, although it logically (cf. xxv. 13) also belongs to בְּלִיָּוִן. Böttcher has shown the impropriety of reading בְּלִיָּבִין here according to ver. 21. There are other instances also of refrains that are not exact repetitions; and this correction is moreover at once overthrown by the fact that בֵּל will not suit יבִין, it would stamp each man of rank, as such, as one deficient in intelligence. On the other hand, this emotional negative בֵּל is admirably suitable to לֵין: no indeed, he has no abiding. He is compared (נְמִשָּׁל) like the New Testament *ὠμοιωθή*), of like kind and lot, to cattle (בָּ as in Job xxx. 19). נְרָמִי is an attributive clause to כַּפְּהָמוֹת: like heads of cattle which are cut off or destroyed. The verb is so chosen that it is appropriate at the same time to men who are likened to the beasts (Hos. x. 7, 15, Obad. ver. 5, Isa. vi. 5).

Vers. 14-21. Second part of the discourse, of equal compass with the first. Those who are thought to be immortal are laid low in Hades; whilst, on the other hand, those who cleave to God can hope to be redeemed by Him out of Hades. Olshausen complains on this passage that the expression is abrupt, rugged, and in part altogether obscure. The fault, however, lies not, as he thinks, in a serious corruption of the text, but in the style, designedly adopted, of Psalms like this of a gloomy turn. וְהָרָפָם refers back to ver. 13, which is the proper *mashal* of the Psalm: this is their way or walk (דָּרָה) as in xxxvii. 5, cf. Hag. i. 5). Close upon this follows לְמִן לְמִן (their way), of those (cf. lxi. 4) who possess self-confidence; לְמִן signifies confidence both in a good and bad sense, self-confidence, impudence, and even (Eccles. vii. 25) in general, folly. The attributive clause is continued in ver. 14b: and of those who after them (*i.e.* when they have spoken, as Hitzig takes it), or in a more universal sense: after or behind them (*i.e.* treading in their footsteps), have pleasure in their mouth, *i.e.* their haughty, insolent, rash words (cf. Judg. ix. 38). If the meaning were "and after them go those who," etc., then one would expect to find a verb in connection with אַחֲרֵיהֶם (cf. Job xxi. 33). As a collateral definition, "after them = after their death," it would, however, without any reason, exclude the idea of the assent given by their cotemporaries. It is

therefore to be explained according to Job xxix. 22, or more universally according to Deut. xii. 30. It may seem remarkable that the music here strikes in *forte*; but music can on its part, in mournfully shrill tones, also bewail the folly of the world.

Ver. 15, so full of eschatological meaning, now describes what becomes of the departed. The subject of שְׁתִּי (as in lxxiii. 9, where it is *Milra*, for שְׁתִּי) is not, as perhaps in the case of ἀπαιτούσω, Luke xii. 20, higher powers that are not named; but שָׁמָ (here שְׁתִּי), as in iii. 7, Hos. vi. 11, Isa. xxii. 7, is used in a semi-passive sense: like a herd of sheep they lay themselves down or they are made to lie down לְשָׂאֵל (thus it is pointed by Ben-Asher; whereas Ben-Naphtali points לְשָׂאֵל, with a silent *Shebâ*), to Hades = down into Hades (cf. lxxxviii. 7), so that they are shut up in it like sheep in their fold. And who is the shepherd there who rules these sheep with his rod? מִיּוֹת יָרְעֵם. Not the good Shepherd (xxiii. 1), whose pasture is the land of the living, but Death, into whose power they have fallen irrecoverably, shall pasture them. Death is personified, as in Job xviii. 14, as the king of terrors. The *modus consecutivus*, יִרְדֶּה, now expresses the fact that will be realized in the future, which is the reverse side of that other fact. After the night of affliction has swiftly passed away, there breaks forth, for the upright, a morning; and in this morning they find themselves to be lords over these their oppressors, like conquerors, who put their feet upon the necks of the vanquished (the LXX. well renders it by κατακυριεύουσιν). Thus shall it be with the upright, whilst the rich at their feet beneath, in the ground, are utterly destroyed. לְבָקָר has *Rebia magnum*, יִשְׂרָיִים has *Asla-Legarme*; accordingly the former word does not belong to what follows (in the morning, then vanishes . . .), but to what precedes. צִיר or צִירָ (as in Isa. xlv. 16) signifies a form or image, just as צִירָ (صورة) is generally used; properly, that which is pressed in or pressed out, *i.e.* primarily something moulded or fashioned by the pressure of the hand (as in the case of the potter, יִצֵר) or by means of some instrument that impresses and cuts the material. Here the word is used to denote materiality or corporeity, including the whole outward appearance (φαντασία, Acts xxv. 23). The לְ which refers to

this, shows that  $\text{וְצִוְרָהֶם}$  is not a contraction of  $\text{וְצִוְרָהֶם}$  (*vid.* on xxvii. 5). Their materiality, their whole outward form belonging to this present state of being, becomes (falls away)  $\text{לְבַלְלוֹת שְׂאוֹל}$ . The *Lamed* is used in the same way as in  $\text{הָיָה לְבָעֵר}$ , Isa. vi. 13; and  $\text{שְׂאוֹל}$  is subject, like, *e.g.*, the noun that follows the infinitive in lxviii. 19, Job xxxiv. 22. The same idea is obtained if it is rendered: and their form Hades is ready to consume (*consumpturus est*); but the order of the words, though not making this rendering impossible (cf. xxxii. 9, so far as  $\text{וְעֵינָי}$  there means "its cheek"), is, however, less favourable to it (cf. Prov. xix. 8, Esth. iii. 11).  $\text{בְּלָה}$  was the most appropriate word for the slow, but sure and entire, consuming away (Job xiii. 28) of the dead body which is gnawed or destroyed in the grave, this gate of the lower world. To this is added  $\text{לֹא מְנוּבָל לֵו}$  as a negative definition of the effect: so that there no longer remains to it, *i.e.* to the pompous external nature of the ungodly, any dwelling-place, and in general any place whatever; for whatever they had in and about themselves is destroyed, so that they wander to and fro as bare shadows in the dreary waste of Hades. To them, who thought to have built houses for eternity and called great districts of country after their own names, there remains no longer any  $\text{בְּלָה}$  of this corporeal nature, inasmuch as Hades gradually and surely destroys it; it is for ever freed from its solid and dazzling shell, it wastes away lonesome in the grave, it perishes leaving no trace behind. Hupfeld's interpretation is substantially the same, and that of Jerome even is similar: *et figura eorum conteretur in infero post habitaculum suum*; and Symmachus:  $\text{\tau\o\ \delta\epsilon\ \kappa\rho\alpha\tau\epsilon\rho\delta\omicron\nu\ \alpha\upsilon\tau\omega\omicron\nu\ \pi\alpha\lambda\alpha\iota\omega\sigma\epsilon\iota\ \acute{\alpha}\delta\eta\varsigma\ \acute{\alpha}\pi\omicron\ \tau\eta\varsigma\ \omicron\iota\kappa\eta\sigma\epsilon\omega\varsigma\ \tau\eta\varsigma\ \acute{\epsilon}\nu\tau\iota\mu\omicron\nu\ \alpha\upsilon\tau\omega\omicron\nu}$ .

Other expositors, it is true, solve the riddle of the half-verse in a totally different way. Mendelssohn refers  $\text{וְצִוְרָה}$  to the upright: whose being lasts longer than the grave (survives it), hence it cannot be a habitation (eternal dwelling) to it; and adds, "the poet could not speak more clearly of the resurrection (immortality)." \* A modern Jewish Christian, Isr. Pick, looked upon in Jerusalem as dead, sees here a prediction of the breaking through of the realm of the dead by the risen

\* In the fragments of a commentary to his translation of Psalms, contributed by David Friedländer

One: "Their Rock is there, to break through the realm of the dead, that it may no longer serve Him as an abode."\* Von Hofmann's interpretation (last of all in his *Schriftbeweis* ii. 2, 499, 2d edition) lays claim to a more detailed consideration, because it has been sought to maintain it against all objections. By the morning he understands the end of the state or condition of death both of the righteous and of the ungodly. "In the state of death have they both alike found themselves: but now the dominion of death is at an end, and the dominion of the righteous begins." But those who have, according to ver. 15, died are only the ungodly, not the righteous as well. Hofmann then goes on to explain: their bodily form succumbs to the destruction of the lower world, so that it no longer has any abode; which is said to convey the thought, that the ungodly, "by means of the destruction of the lower world, to which their corporeal nature in common with themselves becomes subject, lose its last gloomy abode, but thereby lose their corporeal nature itself, which has now no longer any continuance:" "their existence becomes henceforth one absolutely devoid of possessions and of space, [the exact opposite of the time when they possessed houses built for eternity, and broad tracts of country bore their name.]" But even according to the teaching of the Old Testament concerning the last things, in the period after the Exile, the resurrection includes the righteous and the unrighteous (Dan. xii. 2); and according to the teaching of the New Testament, the damned, after Death and Hades are cast into the lake of fire, receive another גֹּבַי, viz. Geheenna, which stands in just the same relation to Hades as the transformed world does to the old heavens and the old earth. The thought discovered in ver. 15, therefore, will not bear being put to the proof. There is, however, this further consideration, that nothing whatever is known in any other part of the Old Testament of such a destruction of She'ol; and לְבִלְיֹת found in the Psalm before us would be a most inappropriate word to express it, instead of which it ought to have been לְבִלְיֹת; for the figurative language in cii. 27, Isa. li. 6, is worthless as a justification of this word, which signifies a gradual wearing out and

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\* In a fugitive paper of the so-called Amen Congregation, which now unhappily exists no longer, in München-Gladbach.



using up or consuming, and must not, in opposition to the usage of the language, be explained according to לַבַּיִת and לְבַיִת. For this reason we refrain from making this passage a *locus classicus* in favour of an eschatological conception which cannot be supported by any other passage in the Old Testament. On the other side, however, the meaning of לְבַקֵּר is limited if it be understood only of the morning which dawns upon the righteous one after the night of affliction, as Kurtz does. What is, in fact, meant is a morning which not merely for individuals, but for all the upright, will be the end of oppression and the dawn of dominion: the ungodly are totally destroyed, and they (the upright) now triumph above their graves. In these words is expressed, in the manner of the Old Testament, the end of all time. Even according to Old Testament conception human history closes with the victory of good over evil. So far ver. 15 is really a "riddle" of the last great day; expressed in New Testament language, of the resurrection morn, on which οἱ ἄγιοι τὸν κόσμον κρινούσι (1 Cor. vi. 2).

With אֵס, in ver. 16 (used here adversatively, as *e.g.* in Job xiii. 15, and as אֵס is more frequently used), the poet contrasts the totally different lot that awaits him with the lot of the rich who are satisfied in themselves and unmindful of God. אֵס belongs logically to אֲשֶׁר־אֵס, but (as is moreover frequently the case with אֵס, אֵס, and אֵס) is, notwithstanding this relation to a following member of the sentence, placed at the head of the sentence: yet Elohim will redeem my soul out of the hand of Sheôl (lxxxix. 49, Hos. xiii. 14). In what sense the poet means this redemption to be understood is shown by the allusion to the history of Enoch (Gen. v. 24) contained in אֵס אֲשֶׁר־אֵס. Böttcher shrewdly remarks, that this line of the verse is all the more expressive by reason of its relative shortness. Its meaning cannot be: He will take me under His protection; for אֵס does not mean this. The true parallels are lxxiii. 24, Gen. v. 24. The removals of Enoch and Elijah were, as it were, finger-posts which pointed forward beyond the cheerless idea they possessed of the way of all men, into the depth of Hades. Glancing at these, the poet, who here speaks in the name of all upright sufferers, gives expression to the hope, that God will wrest him out of the power of Sheôl and take him to Himself. It is a hope that possesses no direct word of God

upon which it could rest; it is not until later on that it receives the support of divine promise, and is for the present only a "bold flight" of faith. Nor can we, for this very reason, attempt to define in what way the poet conceived of this redemption and this taking to Himself. In this matter he himself has no fully developed knowledge; the substance of his hope is only a dim inkling of what may be. This dimness that is only gradually lighted up, which lies over the last things in the Old Testament, is the result of a divine plan of education, in accordance with which the hope of eternal life was gradually to mature, and to be born as it were out of this wrestling faith itself. This faith is expressed in ver. 16; and the music accompanies his confidence in cheerful and rejoicing strains.

After this, in vers. 17 sqq., there is a return from the lyric strain to the gnomic and didactic. It must not, with Mendelssohn, be rendered: let it (my soul) not be afraid; but, since the psalmist begins after the manner of a discourse: fear thou not. The increasing *קְבוֹר*, *i.e.* might, abundance, and outward show (all these combined, from *קָבַר*, *grave esse*), of the prosperous oppressor is not to make the saint afraid: he must after all die, and cannot take hence with him *הַכֹּל*, the all = anything whatever (cf. *לְכֹל*, for anything whatever, Jer. xiii. 7). *כִּי*, ver. 17, like *έάν*, puts a supposable case; *כִּי*, ver. 18, is confirmatory; and *כִּי*, ver. 19a, is concessive, in the sense of *כִּי־כִי*, according to Ew. § 362, *b*: even though he blessed his soul during his life, *i.e.* called it fortunate, and flattered it by cherished voluptuousness (cf. Deut. xxix. 18, *הִתְפַּרֵּן בְּנַפְשׁוֹ*, and the soliloquy of the rich man in Luke xii. 19), and though they praise thee, O rich man, because thou dost enjoy thyself (Luke xvi. 25), wishing themselves equally fortunate, still it (the soul of such an one) will be obliged to come or pass *עַד־דֹּר אֲבוֹתָיו*. There is no necessity for taking the noun *דֹּר* here in the rare signification dwelling (Arabic *dâr*, synonym of *menzîl*), and it appears the most natural way to supply *נַפְשׁוֹ* as the subject to *תְּבוֹא* (Hofmann, Kurtz, and others), seeing that one would expect to find *אֲבוֹתָיִךְ* in the case of *תְּבוֹא* being a form of address. And there is then no need, in order to support the synallage, which is at any rate inelegant, to suppose that the suffix *יִי* takes its rise from the formula *אֵל־אֲבוֹתָי* (*נְיָאֵרָה*) *בוֹא*, and is, in

spite of the unsuitable grammatical connection, retained, just as יְהוָה and בְּכֻלָּם, without regard to the suffixes, signify "together" and "all together" (Böttcher). Certainly the poet delights in difficulties of style, of which quite sufficient remain to him without adding this to the list. It is also not clear whether ver. 20b is intended to be taken as a relative clause intimately attached to אֲבוֹתָיו, or as an independent clause. The latter is admissible, and therefore to be preferred: there are the proud rich men together with their fathers buried in darkness for ever, without ever again seeing the light of a life which is not a mere shadowy life.

The didactic discourse now closes with the same proverb as the first part, ver. 13. But instead of בְּלִי יָלֵן the expression here used is וְלֹא יָבִין, which is co-ordinate with בְּיָקָר as a second attributive definition of the subject (Ew. § 351, b): a man in glory and who has no understanding, viz. does not distinguish between that which is perishable and that which is imperishable, between time and eternity. The proverb is here more precisely expressed. The gloomy prospect of the future does not belong to the rich man as such, but to the worldly and carnally minded rich man.

## PSALM L.

### DIVINE DISCOURSE CONCERNING THE TRUE SACRIFICE AND WORSHIP.

- 1 EL ELOHIM JAHVE speaketh,  
And summoneth the earth from the rising of the sun to its  
going down.
- 2 Out of Zion, the perfection of beauty, Elohim shineth.
- 3 Our God will come and shall not keep silence;  
Fire devoureth before Him,  
And round about Him it is very tempestuous.
- 4 He calleth to the heavens above  
And to the earth to come to judge His people.
- 5 "Gather My saints together unto Me,  
Who make a covenant with Me over sacrifice!"—

- 6 And the heavens proclaim His righteousness,  
For Elohim purposeth to sit in judgment. (*Sela.*)
- 7 Hear, then, My people, and I will speak;  
O Israel, and I will testify to thee—  
Elohim, thy God am I.
- 8 Not for thy sacrifices do I reprove thee,  
And thy burnt-offerings are continually before Me.
- 9 I have no need to take bullocks out of thy house,  
Nor he-goats out of thy folds.
- 10 For Mine is every beast of the forest,  
The cattle upon a thousand hills.
- 11 I know every bird of the mountains,  
And that which moveth on the meadows is with Me.
- 12 If I were hungry I would not tell thee,  
For Mine is the world and its fulness.
- 13 Should I eat the flesh of bulls?  
And the blood of he-goats should I drink?
- 14 Offer unto God thanksgiving,  
And pay to the Most High thy vows.
- 15 And call upon Me in the day of trouble—  
I will deliver thee, and thou shalt honour Me.
- 16 But to the evil-doer Elohim saith:  
How dost thou dare to tell My statutes,  
And that thou takest My covenant into thy mouth;
- 17 Whereas thou nevertheless hatest instruction,  
And castest My words behind thee?!
- 18 When thou seest a thief, thou takest pleasure in him,  
And with adulterers dost thou make thyself familiar.
- 19 Thou lettest thy mouth loose to wickedness,  
And thy tongue frameth deceit.
- 20 Thou sittest and slanderest thy brother,  
Upon thy mother's son thou bringest reproach.
- 21 These things doest thou, and, because I keep silence,  
Thou thinkest I am exactly like thee—  
I will show thee and set it before thine eyes.
- 22 Consider, now, this, ye who forget God,  
Lest I tear in pieces and there be none to rescue.

- 23 Whoso offereth thanksgiving, honoureth Me truly,  
 And prepareth a way, in which I may show him the salva-  
 tion of Elohim.

With the preceding Psalm the series of the Korahitic Elohim-Psalms of the primary collection (Ps. i.-lxxii.) closes. There are, reckoning Ps. xlii. and xliii. as one Psalm, seven of them (Ps. xlii.-xlix.). They form the principal group of the Korahitic Psalms, to which the third book furnishes a supplement, bearing in part an Elohimic (Ps. lxxxiv.) and in part a Jehovic impress (Ps. lxxxv., lxxxvii., lxxxviii.). The Asaphic Psalms, on the contrary, belong exclusively to the Elohimic style of Psalms, but do not, however, all stand together: the principal group of them is to be found in the third book (Ps. lxxiii.-lxxxiii.), and the primary collection contains only one of them, viz. Ps. l., which is here placed immediately after Ps. xlix. on account of several points of mutual relationship, and more especially because the prominent *Hear then, My people* (l. 7), is in accord with the beginning of Ps. xlix., *Hear, all ye peoples*.

According to 1 Chron. xxiii. 2-5, the whole of the thirty-eight thousand Levites were divided by David into four divisions (24,000 + 6000 + 4000 + 4000). To the fourth division (4000) was assigned the music belonging to divine worship. Out of this division, however, a select company of two hundred and eighty-eight singers was further singled out, and divided into twenty-four classes. These last were placed under three leaders or precentors (*Sangmeister*), viz. fourteen classes under Heman the Kehathite and his fourteen sons; four classes under Asaph the Gersonite and his four sons; and six classes under Ethan (Jeduthun) and his six sons (1 Chron. ch. xxv., cf. ch. xv. 17 sqq.). The instruments played by these three leaders, which they made use of on account of their clear, penetrating sound, were the cymbals (1 Chron. xv. 19). Also in 1 Chron. xvi. 5, where Asaph is described as the chief (הַרְאֵשׁ) of the sacred music in the tent where the Ark was placed, he strikes the cymbals. That he was the chief, first leader, cannot be affirmed. The usual order of the names is "Heman, Asaph, and Ethan." The same order is also observed in the genealogies of the three in

1 Chron. vi. 16-32. Heman takes the prominent place, and at his right hand stands Asaph, and on his left Ethan.

History bears witness to the fact that Asaph was also a Psalm-writer. For, according to 2 Chron. xxix. 30, Hezekiah brought "the words of David and of Asaph the seer" into use again in the service of the house of God. And in the Book of Nehemiah, ch. xii. 46, David and Asaph are placed side by side as רִאשֵׁי הַמְּשֻׁרְרִים in the days of old in Israel.

The twelve Psalms bearing the inscription לְאָסָפָה are all Elohimic. The name of God יהוה does not occur at all in two (lxxvii., lxxxii.), and in the rest only once, or at the most twice. Side by side with אֱלֹהִים, אֲדֹנָי, and אֱל are used as favourite names, and especial preference is also given to עֲלִיּוֹן. Of compounded names of God, אֱלֹהִים יְהוה (only besides in Josh. xxii. 22) in the Psalter, and אֱלֹהִים צְבָאוֹת in the Old Testament Scriptures generally (*vid. Symbolæ*, pp. 14-16), are exclusively peculiar to them. So far as concerns their contents, they are distinguished from the Korahitic Psalms by their prophetically judicial character. As in the prophets, God is frequently introduced as speaking; and we meet with detailed prophetic pictures of the appearing of God the Judge, together with somewhat long judicial addresses (Ps. l., lxxv., lxxxii.). The appellation הַחַיָּה, which Asaph bears in 2 Chron. xxix. 30, accords with this; notwithstanding the chronicler also applies the same epithet to both the other precentors. The ground of this, as with נָבִיא, which is used by the chronicler of the singing and playing of instruments in the service of the house of God, is to be found in the intimate connection between the sacred lyric and prophecy as a whole. The future visionary character of the Asaphic Psalms has its reverse side in the historical past. We frequently meet with descriptive retrospective glances at facts of the primeval history (lxxiv. 13-15, lxxvii. 15 sqq., lxxx. 9-12, lxxxii. 5-8, lxxxiii. 10-12), and Ps. lxxviii. is entirely taken up with holding up the mirror of the ancient history of the nation to the people of the present. If we read the twelve Psalms of Asaph in order one after the other, we shall, moreover, observe this striking characteristic, that mention is made of Joseph and the tribes descended from him more frequently than anywhere else (lxxvii. 16, lxxviii. 9, 67 sq., lxxxii. 6, lxxx. 2 sq.). Nor is another feature less remarkable, viz. that the mutual rela-

tionship of Jahve to Israel is set forth under the figure of the shepherd and his flock rather than any other (lxxiv. 1, lxxvii. 21, lxxviii. 52, cf. lxx.-lxxii., lxxix. 13, lxxx. 2). Moreover these Psalms delight in other respects to vary the designations for the people of God as much as possible.

In Ps. l., lxxiii.-lxxxiii., we have before us a peculiar type of Psalms. The inscription אֲשָפֹרָה has, so to speak, deep-lying internal grounds in its support. But it does not follow from this inscription that all these Psalms were composed by the aged Asaph, who, as lxxviii. 69 shows, lived until the early part of Solomon's reign. The outward marks peculiar to Asaph were continued in his posterity even into the period after the Exile. History mentions Asaphites under Jehoshaphat (2 Chron. xx. 14), under Hezekiah (2 Chron. xxix. 13), and among the exiles who returned (Ezra ii. 41, cf. iii. 10, one hundred and twenty-eight Asaphites; Neh. vii. 44, cf. xi. 22, a hundred and forty-eight of them). Since down to the period after the Exile even the cymbals (צִלְצִלִּים) descended to them from their ancestor, the poetic talent and enthusiasm may also have been hereditary among them. The later "Psalms of Asaph," whether composed by later Asaphites or some other person, are inscribed אֲשָפֹרָה because, by whomsoever, they are composed in the style of Asaph and after Asaphic models. Ps. l., however, is an original Psalm of Asaph.

After the manner of the prophets the twofold truth is here advanced, that God has no delight in animal sacrifice without the sacrifice of prayer in which the heart is engaged, and that the confession of His word without a life that accords with His word is an abomination to Him. It is the very same fundamental thought which is expressed in xl. 7-9, lxix. 31 sq., li. 18 sq., and underlies Ps. xxiv. (1-6) and xv.; they are all echoes of the grand utterance of Samuel (1 Sam. xv. 22), the father of the poetry of the Psalms. It cannot surprise one that stress is laid on this denunciation of a heartless service of works by so many voices during the Davidic age. The nothingness of the *opus operatum* is also later on the watchword of the prophets in times when religious observances, well ordered and in accordance with legal prescription, predominate in Judah. Nor should it seem strange that Asaph the Levite, who was appointed to the sanctuary on Zion, ex-

presses himself thus; for Jeremiah was also a Levite and even a priest (*cohen*), and yet no one has spoken a bolder, and more cutting word against the outward and formal service of sacrifice than he (Jer. vii. 22 sq.). Both these objections being removed, there is nothing else that stands in the way of our ascribing this Psalm to Asaph himself. This is favoured by echoes of the Psalm in the prophets (cf. ver. 2 with Lam. ii. 15, and the verse-ending ver. 8, xxxviii. 18, with Isa. xlix. 16), and there is nothing opposed to it in the form of the language.

Vers. 1-3. The theophany. The names of God are heaped up in ver. 1 in order to gain a thoroughly full-toned exordium for the description of God as the Judge of the world. Hupfeld considers this heaping up cold and stiff; but it is exactly in accordance with the taste of the Elohimic style. The three names are co-ordinate with one another; for אֱלֹהִים אֵל does not mean "God of gods," which would rather be expressed by אֱלֹהֵי הָאֱלֹהִים or אֱלִים אֵל. אֵל is the name for God as the Almighty; אֱלֹהִים as the Revered One; יְהוָה as the Being, absolute in His existence, and who accordingly freely influences and moulds history after His own plan—this His peculiar proper-name is the third in the triad. Perfects alternate in vers. 1-6 with futures, at one time the idea of that which is actually taking place, and at another of that which is future, predominating. Jahve summons the earth to be a witness of the divine judgment upon the people of the covenant. The addition "from the rising of the sun to its going down," shows that the poet means the earth in respect of its inhabitants. He speaks, and because what He speaks is of universal significance He makes the earth in all its compass His audience. This summons precedes His self-manifestation. It is to be construed, with Aquila, the Syriac, Jerome, Tremellius, and Montanus, "out of Zion, the perfection of beauty, Elohim shineth." Zion, the perfect in beauty (cf. the dependent passage Lam. ii. 15, and 1 Macc. ii. 12, where the temple is called ἡ καλλονὴ ἡμῶν), because the place of the presence of God the glorious One, is the bright spot whence the brightness of the divine manifestation spreads forth like the rising sun. In itself certainly it is not inappropriate, with the LXX., Vulgate, and Luther, to take מְגִלְלֵי יְפִי as a designation of the manifestation of Elohim in His glory, which is the *non*



*pius ultra* of beauty, and consequently to be explained according to Ezek. xxviii. 12, cf. Ex. xxxiii. 19, and not according to Lam. ii. 15 (more particularly since Jeremiah so readily gives a new turn to the language of older writers). But, taking the fact into consideration that nowhere in Scripture is beauty (יָפִי) thus directly predicated of God, to whom peculiarly belongs a glory that transcends all beauty, we must follow the guidance of the accentuation, which marks מְכַל־יָפִי by *Mercha* as in apposition with צִיּוֹן (cf. *Psychol.* S. 49; tr. p. 60). The poet beholds the appearing of God, an appearing that resembles the rising of the sun (הוֹפֵיעַ, as in the Asaph Psalm lxxx. 2, after Deut. xxxiii. 2, from הֵפַע, with a transition of the primary notion of rising, יָפַע, יָפַע, to that of beaming forth and lighting up far and wide, as in שָׁטַע); for "our God will come and by no means keep silence." It is not to be rendered: Let our God come (Hupfeld) and not keep silence (Olshausen). The former wish comes too late after the preceding הוֹפֵיעַ (הוֹפֵיעַ is consequently *veniet*, and written as *e.g.* in xxxvii. 13), and the latter is superfluous. אֵל, as in xxxiv. 6, xli. 3, Isa. ii. 9, and frequently, implies in the negative a lively interest on the part of the writer: He cannot, He dare not keep silence, His glory will not allow it. He who gave the Law, will enter into judgment with those who have it and do not keep it; He cannot long look on and keep silence. He must punish, and first of all by word in order to warn them against the punishment by deeds. Fire and storm are the harbingers of the Lawgiver of Sinai who now appears as Judge. The fire threatens to consume the sinners, and the storm (viz. a tempest accompanied with lightning and thunder, as in Job xxxviii. 1) threatens to drive them away like chaff. The expression in ver. 3b is like xviii. 9. The *fem. Niph.* נִשְׁעָרָה does not refer to אֵשׁ, but is used as neuter: it is stormed, *i.e.* a storm rages (Apollinaris, *ἐλαιλαπίσθη σφόδρα*). The fire is His wrath; and the storm the power or force of His wrath.

Vers. 4-6. The judgment scene. To the heavens above (מֵעַל, elsewhere a preposition, here, as in Gen. xxvii. 39, xlix. 25, an adverb, *desuper, superne*) and to the earth God calls (לְאָרְצָא as, *e.g.*, Gen. xxviii. 1), to both לְרֵיץ עַמּוֹ, in order to sit in judgment upon His people in their presence, and with them

as witnesses of His doings. Or is it not that they are summoned to attend, but that the commission, ver. 5, is addressed to them (Olshausen, Hitzig)? Certainly not, for the act of gathering is not one that properly belongs to the heavens and the earth, which, however, because they exist from the beginning and will last for ever, are suited to be witnesses (Deut. iv. 26, xxxii. 1, Isa. i. 2, 1 Macc. ii. 37). The summons אָסַפּי is addressed, as in Matt. xxiv. 31, and frequently in visions, to the celestial spirits, the servants of the God here appearing. The accused who are to be brought before the divine tribunal are mentioned by names which, without their state of mind and heart corresponding to them, express the relationship to Himself in which God has placed them (cf. Deut. xxxii. 15, Isa. xlii. 19). They are called הַסִּידִים, as in the Asaph Psalm lxxix. 2. This contradiction between their relationship and their conduct makes an undesigned but bitter irony. In a covenant relationship, consecrated and ratified by a covenant sacrifice (עֲלִיָּה זָבַח similar to xcii. 4, Num. x. 10), has God placed Himself towards them (Ex. xxiv.); and this covenant relationship is also maintained on their part by offering sacrifices as an expression of their obedience and of their fidelity. The participle בִּרְתִּי here implies the constant continuance of that primary covenant-making. Now, while the accused are gathered up, the poet hears the heavens solemnly acknowledge the righteousness of the Judge beforehand. The participial construction הוּא שֹׁפֵט הוּא, which always, according to the connection, expresses the present (Nah. i. 2), or the past (Judg. iv. 4), or the future (Isa. xxv. 31), is in this instance an expression of that which is near at hand (*fut. instans*). הוּא has not the sense of *ipse* (Ew. § 314, a), for it corresponds to the "I" in אֲנִי שֹׁפֵט or הֲנִי שֹׁפֵט; and פִּי is not to be translated by *nam* (Hitzig), for the fact that God intends to judge requires no further announcement. On the contrary, because God is just now in the act of sitting in judgment, the heavens, the witnesses most prominent and nearest to Him, bear witness to His righteousness. The earthly music, as the סִלָּה directs, is here to join in with the celestial praise. Nothing further is now wanting to the completeness of the judgment scene; the action now begins.

Vers. 7-15. Exposition of the sacrificial Tōra for the good of those whose holiness consists in outward works. The forms

strengthened by *ah*, in ver. 7, describe God's earnest desire to have Israel for willing hearers as being quite as strong as His desire to speak and to bear witness. **הָעֵירָב**, *obtestari aliquem*, to come forward as witness, either solemnly assuring, or, as here and in the Psalm of Asaph, lxxx. 9, earnestly warning and punishing (cf. **שָׁהַד** with **ב**, to bear witness against any one). On the *Dagesh forte conjunctive* in **הָעֵירָב**, *vid.* Ges. § 20, 2, *a*. He who is speaking has a right thus to stand face to face with Israel, for he is Elohim, the God of Israel—by which designation reference is made to the words **אֲנִי יְהוָה אֱלֹהֶיךָ** (Ex. xx. 2), with which begins the Law as given from Sinai, and which here take the Elohimic form (whereas in lxxx. 11 they remain unaltered) and are inverted in accordance with the context. As ver. 8 states, it is not the material sacrifices, which Israel continually, without cessation, offers, that are the object of the censuring testimony. **וְעוֹלֹתֶיךָ**, even if it has *Mugrash*, as in Baer, is not on this account, according to the interpretation given by the accentuation, equivalent to **וְעַל-עוֹלוֹתֶיךָ** (cf. on the other hand xxxviii. 18); it is a simple assertory substantival clause: thy burnt-offerings are, without intermission, continually before Me. God will not dispute about sacrifices in their outward characteristics; for—so vers. 9-11 go on to say—He does not need sacrifices for the sake of receiving from Israel what He does not otherwise possess. His is every wild beast (**הַיַּחֲזִיר**, as in the Asaph Psalm, lxxix. 2) of the forest, His the cattle **בְּהֵמַת הָאֲלֵף**, upon the mountains of a thousand, *i.e.* upon the thousand (and myriad) mountains (similar to **מִתֵּי מִכְפָּר** or **מִתֵּי מֵעַט**), or: where they live by thousands (a similar combination to **נִבְלָל עֲשׂוֹר**). Both explanations of the genitive are unsupported by any perfectly analogous instance so far as language is concerned; the former, however, is to be preferred on account of the singular, which is better suited to it. He knows every bird that makes its home on the mountains; **יָדַע**, as usually, of a knowledge which masters a subject, compasses it and makes it its own. Whatever moves about the fields is with Him, *i.e.* is within the range of His knowledge (cf. Job xxvii. 11, x. 13), and therefore of His power; **יָזַח** (here and in the Asaph Psalm lxxx. 14) from **יָזַח** = **יָזַח**, to move to and fro, like **יָזַח** from **יָזַח**, to sweep out, cf. *κινώπετον, κινώδαλον*,

from *κινεῖν*. But just as little as God requires sacrifices in order thereby to enrich Himself, is there any need on His part that might be satisfied by sacrifices, vers. 12 sq. If God should hunger, He would not stand in need of man's help in order to satisfy Himself; but He is never hungry, for He is the Being raised above all carnal wants. Just on this account, what God requires is not by any means the outward worship of sacrifice, but a spiritual offering, the worship of the heart, ver. 14. Instead of the *שְׁלָמִים*, and more particularly *זֶבַח הַתּוֹדָה*, Lev. vii. 11-15, and *שְׁלֵמֵי נֶדָר*, Lev. vii. 16 (under the generic idea of which are also included, strictly speaking, vowed thank-offerings), God desires the thanksgiving of the heart and the performance of that which has been vowed in respect of our moral relationship to Himself and to men; and instead of the *עוֹלָה* in its manifold forms of devotion, the prayer of the heart, which shall not remain unanswered, so that in the round of this *λογικῆ λατρεία* everything proceeds from and ends in *εὐχαριστία*. It is not the sacrifices offered in a becoming spirit that are contrasted with those offered without the heart (as, e.g., Sir. xxxii. [xxxv.] 1-9), but the outward sacrifice appears on the whole to be rejected in comparison with the spiritual sacrifice. This entire turning away from the outward form of the legal ceremonial is, in the Old Testament, already a predictive turning towards that worship of God in spirit and in truth which the new covenant makes alone of avail, after the forms of the Law have served as swaddling clothes to the New Testament life which was coming into being in the old covenant. This "becoming" begins even in the Tōra itself, especially in Deuteronomy. Our Psalm, like the Chokma (Prov. xxi. 3), and prophecy in the succeeding age (cf. Hos. vi. 6, Mic. vi. 6-8, Isa. i. 11-15, and other passages), stands upon the standpoint of this concluding book of the Tōra, which traces back all the requirements of the Law to the fundamental command of love.

Vers. 16-21. The accusation of the manifest sinners. It is not those who are addressed in vers. 7 sqq., as Hengstenberg thinks, who are here addressed. Even the position of the words *וְלִרְשָׁעִים אָמַר* clearly shows that the divine discourse is now turned to another class, viz. to the evil-doers, who, in connection with open and manifest sins and vices, take the word of God upon

their lips, a distinct class from those who base their sanctity upon outward works of piety, who outwardly fulfil the commands of God, but satisfy and deceive themselves with this outward observance.  $\text{לֹא כִי־תִלְקֶהָ לְ}$ , what hast thou, that thou = it belongs not to thee, it does not behove thee. With  $\text{וְאֵתָהּ}$ , in ver. 17, an adversative subordinate clause begins: since thou dost not care to know anything of the moral ennobling which it is the design of the Law to give, and my words, instead of having them as a constant test-line before thine eyes, thou castest behind thee and so turnest thy back upon them (cf. Isa. xxxviii. 17).  $\text{וְהִתְרַן}$  is not from  $\text{רָנַן}$  (LXX., Targum, and Saadia), in which case it would have to be pointed  $\text{וְהִתְרַן}$ , but from  $\text{רָצָה}$ , and is construed here, as in Job xxxiv. 9, with  $\text{עָם}$ : to have pleasure in intercourse with any one. In ver. 18a the transgression of the eighth commandment is condemned, in ver. 18b that of the seventh, in vers. 19 sq. that of the ninth (concerning the truthfulness of testimony).  $\text{וְשָׁלַח פִּי בְרָעָה}$ , to give up one's mouth unrestrainedly to evil, *i.e.* so that evil issues from it.  $\text{וְהִיטִיב}$ , ver. 20a, has reference to gossiping company (cf. i. 1).  $\text{וְהִפְּיָהּ}$  signifies a thrust, a push (cf.  $\text{וְהִרְפָּה}$ ), after which the LXX. renders it  $\epsilon\tau\iota\theta\epsilon\iota\varsigma \sigma\kappa\acute{\alpha}\nu\delta\alpha\lambda\omicron\nu$  (cf. Lev. xix. 14), but it also signifies vexation and mockery (cf.  $\text{וְהִרְפָּה}$ ); it is therefore to be rendered: to bring reproach (Jerome, *opprobrium*) upon any one, to cover him with dishonour. The preposition  $\text{בְּ}$  with  $\text{וְהִרְפָּהּ}$  has, just as in Num. xii. 1, and frequently, a hostile signification. "Thy mother's son" is he who is born of the same mother with thyself, and not merely of the same father, consequently thy brother after the flesh in the fullest sense. What Jahve says in this passage is exactly the same as that which the apostle of Jesus Christ says in Rom. ii. 17-24. This contradiction between the knowledge and the life of men God must, for His holiness' sake, unmask and punish, ver. 21. The sinner thinks otherwise: God is like himself, *i.e.* that is also not accounted by God as sin, which he allows himself to do under the cloak of his dead knowledge. For just as a man is in himself, such is his conception also of his God (*vid.* xviii. 26 sq.). But God will not encourage this foolish idea: "I will therefore reprove thee and set (it) in order before thine eyes" ( $\text{וְאֵתְרַכְּתָהּ}$ , not  $\text{וְאֵעֲרַכְּתָהּ}$ , in order to give expression, the second time at least, to the mood, the form of which has been obliterated

by the suffix); He will set before the eyes of the sinner, who practically and also in theory denies the divine holiness, the real state of his heart and life, so that he shall be terrified at it. Instead of הָיָה, the *infin. intensit.* here, under the influence of the close connection of the clauses (Ew. § 240, c), is הָיָה; the *oratio obliqua* begins with it, without פִּי (*quod*). בְּמוֹד exactly corresponds to the German *deines Gleichen*, thine equal.

Vers. 22, 23. Epilogue of the divine discourse. Under the name שְׁבַחֵי אֱלֹהִים are comprehended the decent or honourable whose sanctity relies upon outward works, and those who know better but give way to licentiousness; and they are warned of the final execution of the sentence which they have deserved. In dead works God delighteth not, but whoso offereth thanksgiving (*viz.* not *shelamim-tôda*, but the *tôda* of the heart), he praises Him\* and שָׁם הָרָךְ. It is unnecessary with Luther, following the LXX., Vulgate, and Syriac versions, to read שָׁם. The Talmudic remark אַל תִּקְרִי וְשָׁם אֱלֹהִים וְשָׁם [do not read וְשָׁם, but וְשָׁם] assumes וְשָׁם to be the traditional reading. If we take שָׁם הָרָךְ as a thought complete in itself,—which is perfectly possible in a certain sense (*vid.* Isa. xliii. 19),—then it is best explained according to the Vulgate (*qui ordinat viam*), with Böttcher, Maurer, and Hupfeld: *viam h. e. recta incedere (lege agere) parans*; but the expression is inadequate to express this ethical sense (*cf.* Prov. iv. 26), and consequently is also without example. The LXX. indicates the correct idea in the rendering *καὶ ἐκεῖ ὁδὸς ἣν δειξῶ αὐτῷ τὸ σωτήριον Θεοῦ*. The וְשָׁם הָרָךְ (designedly not pointed הָרָךְ), which standing entirely by itself has no definite meaning, receives its requisite supplement by means of the attributive clause that follows. Such an one prepares a way along which I will grant to him to see the salvation of Elohim, *i.e.* along which I will grant him a rapturous vision of the full reality of My salvation. The form יִכְבְּרֵנִי is without example elsewhere. It sounds like the likewise epenthetical יִקְרָאֵנִי, Prov. i. 28, *cf.* viii. 17, Hos. v. 15, and may be understood as an imitation of it as regards sound. יִכְבְּרֵנִי (= יִכְבְּרֵנִי) is in the writer's mind as the form out of pause

\* In Vedic *jag*, old Bactrian *jaz* (whence *jag'jas*, the primitive word of ἀγίος), the notions of offering and of praising lie one within the other.

‘Ges. § 58, 4). With ver. 23 the Psalm recurs to its central point and climax, ver. 14 sq. What Jahve here discourses in a post-Sinaitic appearing, is the very same discourse concerning the worthlessness of dead works and concerning the true will of God that Jesus addresses to the assembled people when He enters upon His ministry. The cycle of the revelation of the Gospel is linked to the cycle of the revelation of the Law by the Sermon on the Mount; this is the point at which both cycles touch.

### PSALM LI.

#### PENITENTIAL PRAYER AND INTERCESSION FOR RESTORATION TO FAVOUR.

- 3 BE merciful to me, Elohim, according to Thy loving-kindness,  
According to the greatness of Thy compassion blot out my transgressions!
- 4 Wash me thoroughly from mine iniquity,  
And from my sin make me clean.
- 5 For of my transgressions I am conscious,  
And my sin is ever present to me.
- 6 Against Thee only have I sinned,  
And done that which is evil in Thine eyes;  
That Thou mayest appear just when Thou speakest,  
Clear when Thou judgest.
- 7 Behold, in iniquity was I born,  
And in sin did my mother conceive me.
- 8 Behold, truth dost Thou desire in the reins,  
And in the hidden part do Thou make me to know wisdom.
- 9 Oh purge me with hyssop, and I shall be clean;  
Wash me, and I shall be whiter than snow.
- 10 Make me to hear joy and gladness,  
That the bones which Thou hast crushed may exult.
- 11 Hide Thy face from my sins,  
And all my iniquities do Thou blot out.

- 12 Create me a clean heart, Elohim,  
And renew a stedfast spirit in my inward part.
- 13 Cast me not from Thy presence,  
And Thy Holy Spirit take not from me.
- 14 Turn again upon me the joy of Thy salvation,  
And with a spirit of willingness uphold me.
- 15 Then will I teach transgressors Thy ways,  
And sinners shall be converted to Thee.
- 16 Deliver me from blood-guiltiness, Elohim, God of my  
salvation,  
Then shall my tongue exult over Thy righteousness.
- 17 O Lord, open Thou my lips,  
And my mouth shall declare Thy praise.
- 18 For Thou delightest not in sacrifice, else would I give it,  
Burnt-offering Thou desirest not.
- 19 The sacrifices of Elohim are a broken spirit,  
A heart broken and contrite, Elohim, Thou dost not  
despise!—
- 20 Do good in Thy good pleasure unto Zion,  
Build Thou the walls of Jerusalem;
- 21 Then shalt Thou delight in true sacrifices, burnt-offering  
and whole-burnt-offering;  
Then shall bullocks be offered on Thine altar.

The same depreciation of the external sacrifice that is expressed in Ps. l. finds utterance in Ps. li., which supplements the former, according as it extends the spiritualizing of the sacrifice to the offering for sin (cf. xl. 7). This Psalm is the first of the Davidic Elohim-Psalms. The inscription runs: *To the Precentor, a Psalm by David, when Nathan the prophet came to him, after he had gone in to Bathsheba.* The carelessness of the Hebrew style shows itself in the fact that one and the same phrase is used of Nathan's coming in an official capacity to David (cf. 2 Sam. xii. 1) and of David's going in unto Bathsheba (בָּאָה אֵלַי, as in Gen. vi. 4, xvi. 2, cf. 2 Sam. xi. 4). The comparative בְּאֵשֶׁר, as a particle of time in the whole compass of the Latin *quum*, holds together that which precedes and



that which subsequently takes place. Followed by the perfect (2 Sam. xii. 21, 1 Sam. xii. 8), it has the sense of *postquam* (cf. the confusing of this כַּאֲשֶׁר with אַחֲרַי אֲשֶׁר, Josh. ii. 7). By בְּיֹמָיו the period within which the composition of the Psalm falls is merely indicated in a general way. The Psalm shows us how David struggles to gain an inward and conscious certainty of the forgiveness of sin, which was announced to him by Nathan (2 Sam. xii. 13). In Ps. vi. and xxxviii. we have already heard David, sick in soul and body, praying for forgiveness; in Ps. li. he has even become calmer and more cheerful in his soul, and there is nothing wanting to him except the rapturous realization of the favour within the range of which he already finds himself. On the other hand, Ps. xxxii. lies even beyond Ps. li. For what David promises in li. 15, viz. that, if favour is again shown to him, he will teach the apostate ones the ways of God, that he will teach sinners how they are to turn to God, we heard him fulfil in the sententious didactic Ps. xxxii.

Hitzig assigns Ps. li., like Ps. l., to the writer of Isa. ch. xl.–lxvi. But the manifold coincidences of matter and of style only prove that this prophet was familiar with the two Psalms. We discern in Ps. li. four parts of decreasing length. The first part, vers. 3–11, contains the prayer for remission of sin; the second, vers. 12–15, the prayer for renewal; the third, vers. 16–19, the vow of spiritual sacrifices; the fourth, vers. 20, 21, the intercession for all Jerusalem. The divine name *Elohim* occurs five times, and is appropriately distributed throughout the Psalm.

Vers. 3, 4. Prayer for the remission of sin. Concerning the interchangeable names for sin, *vid.* on xxxii. 1 sq. Although the primary occasion of the Psalm is the sin of adultery, still David says אֲשַׁחֲטֶנּוּ, not merely because many other sins were developed out of it, as his guilt of blood in the case of Uriah, the scandal put into the mouths of the enemies of Jahve, and his self-delusion, which lasted almost a whole year; but also because each solitary sin, the more it is perceived in its fundamental character and, as it were, microscopically discerned, all the more does it appear as a manifold and entangled skein of sins, and stands forth in a still more intimate and terrible relation,

as of cause and effect, to the whole corrupt and degenerated condition in which the sinner finds himself. In כְּחַהּ sins are conceived of as a cumulative debt (according to Isa. xliv. 22, cf. xliii. 25, like a thick, dark cloud) written down (Jer. xvii. 1) against the time of the payment by punishment. In כְּבִפְסֵי (from כָּפַס, πλύνειν, to wash by rubbing and kneading up, distinguished from רָחַץ, λούειν, to wash by rinsing) iniquity is conceived of as deeply ingrained dirt. In כְּהִרְגֵי, the usual word for a declarative and *de facto* making clean, sin is conceived of as a leprosy, Lev. xiii. 6, 34. The *Keri* runs הָרַב כְּבִפְסֵי (imperat. Hiph., like הִרְרָה, xxxvii. 8), "make great or much, wash me," i.e. (according to Ges. § 142, 3, b) wash me altogether, *penitus et totum*, which is the same as is expressed by the *Chellib* הִרְבֵּה (prop. *multum faciendo* = *multum, prorsus*, Ges. § 131, 2). In בְּרַב (Isa. lxiii. 7) and הָרַב is expressed the depth of the consciousness of sin; *profunda enim malitia*, as Martin Geier observes, *insolitam varamque gratiam postulat*.

Vers. 5, 6. Substantiation of the prayer by the consideration, that his sense of sin is more than superficial, and that he is ready to make a penitential confession. True penitence is not a dead knowledge of sin committed, but a living sensitive consciousness of it (Isa. lix. 12), to which it is ever present as a matter and ground of unrest and pain. This penitential sorrow, which pervades the whole man, is, it is true, no merit that wins mercy or favour, but it is the condition, without which it is impossible for any manifestation of favour to take place. Such true consciousness of sin contemplates sin, of whatever kind it may be, directly as sin against God, and in its ultimate ground as sin against Him alone (אֵתָּא with לְ of the person sinned against, Isa. xlii. 24, Mic. vii. 9); for every relation in which man stands to his fellow-men, and to created things in general, is but the manifest form of his fundamental relationship to God; and sin is "that which is evil in the eyes of God" (Isa. lxxv. 12, lxxvi. 4), it is contradiction to the will of God, the sole and highest Lawgiver and Judge. Thus it is, as David confesses, with regard to his sin, in order that . . . This לְמַעַן must not be weakened by understanding it to refer to the result instead of to the aim or purpose. If, however, it is intended to express intention, it follows close upon the moral relationship of man to God expressed in לְךָ לְבָרֶךְ and הִרְעֵ בְעֵינָיִךְ,

—a relationship, the aim of which is, that God, when He now condemns the sinner, may appear as the just and holy One, who, as the sinner is obliged himself to acknowledge, cannot do otherwise than pronounce a condemnatory decision concerning him. When sin becomes manifest to a man as such, he must himself say Amen to the divine sentence, just as David does to that passed upon him by Nathan. And it is just the nature of penitence so to confess one's self to be in the wrong in order that God may be in the right and gain His cause. If, however, the sinner's self-accusation justifies the divine righteousness or justice, just as, on the other hand, all self-justification on the part of the sinner (which, however, sooner or later will be undeceived) accuses God of unrighteousness or injustice (Job xl. 8): then all human sin must in the end tend towards the glorifying of God. In this sense ver. 6*b* is applied by Paul (Rom. iii. 4), inasmuch as he regards what is here written in the Psalter—*ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαι σε* (LXX.)—as the goal towards which the whole history of Israel tends. Instead of *בְּדַבְרֶךָ* (*infin.* like *שָׁלַחְךָ*, Gen. xxxviii. 17, in this instance for the sake of similarity of sound\* instead of the otherwise usual form *דַּבַּרְךָ*), *in Thy speaking*, the LXX. renders *ἐν τοῖς λόγοις σου* = *בְּדַבְרֶיךָ*; instead of *בְּשִׁפְטֶיךָ*, *ἐν τῷ κρίνεσθαι σε* = *בְּהִשְׁפָּטֶיךָ* (*infin. Niph.*), provided *κρίνεσθαι* is intended as passive and not (as in Jer. ii. 9 LXX., cf. Matt. v. 40) as middle. The thought remains essentially unchanged by the side of these deviations; and even the taking of the verb *זָכָה*, to be clean, pure, in the Syriac signification *νικᾶν*, does not alter it. That God may be justified in His decisive speaking and judging; that He, the Judge, may gain His cause in opposition to all human judgment, towards this tends David's confession of sin, towards this tends all human history, and more especially the history of Israel.

Vers. 7, 8. David here confesses his hereditary sin as the root of his actual sin. The declaration moves backwards from his birth to conception, it consequently penetrates even to the most remote point of life's beginning. *הִלְלֵתִי* stands instead of

\* Cf. the following forms, chosen on account of their accord:—*נִטְוֵי*, xxxii. 1; *הִנְדִּיךָ*, lxviii. 3; *צִאֲיִנָּה*, Cant. iii. 11; *שְׁתוֹת*, Isa. xxii. 13; *מְטַחִים*, *ib.* xxv. 6; *הִלְוֵי*, *ib.* xxv. 7.

נוֹלְדָתִי, perhaps (although elsewhere, *e.g.* in xc. 2, the idea of painfulness is kept entirely in the background) with reference to the decree, "with pain shalt thou bring forth children," Gen. iii. 16 (Kurtz); and instead of הִרְתָּה אֶתִּי, with still more definite reference to that which precedes conception, the expression is יִהְיֶה מִתְּנִי (for יִהְיֶה מִנִּי, following the same interchange of vowel as in Gen. xxx. 39, Judg. v. 28). The choice of the verb decides the question whether by עֵינֶן and חָטָא is meant the guilt and sin of the child or of the parents. יָהֵם (to burn with desire) has reference to that, in coition, which partakes of the animal, and may well awaken modest sensibilities in man, without עֵינֶן and חָטָא on that account characterizing birth and conception itself as sin; the meaning is merely, that his parents were sinful human beings, and that this sinful state (*habitus*) has operated upon his birth and even his conception, and from this point has passed over to him. What is thereby expressed is not so much any self-exculpation, as on the contrary a self-accusation which glances back to the ultimate ground of natural corruption. He is sinful מִלְּרָה וּמִהָרִיזִין (lviii. 4, Gen. viii. 21), is טָמֵא מִטָּמֵא, an unclean one springing from an unclean (Job xiv. 4), flesh born of flesh. That man from his first beginning onwards, and that this beginning itself, is tainted with sin; that the proneness to sin with its guilt and its corruption is propagated from parents to their children; and that consequently in the single actual sin the sin-pervaded nature of man, inasmuch as he allows himself to be determined by it and himself resolves in accordance with it, becomes outwardly manifest—therefore the fact of hereditary sin is here more distinctly expressed than in any other passage in the Old Testament, since the Old Testament conception, according to its special character, which always fastens upon the phenomenal, outward side rather than penetrates to the secret roots of a matter, is directed almost entirely to the outward manifestation only of sin, and leaves its natural foundation, its issue in relation to primeval history, and its demonic background undisclosed. The הֵן in ver. 7 is followed by a correlative second הֵן in ver. 8 (cf. Isa. lv. 4 sq., liv. 15 sq.). Geier correctly says: *Orat ut sibi in peccatis concepto veraque cordis probitate carenti penitioem ac mysticam largiri velit sapientiam, cujus medio liberetur a peccati tum reatu tum dominio.* תָּמֵא is the nature and life of man as conformed

to the nature and will of God (cf. ἀλήθεια, Eph. iv. 21). חֵכֶמָה, wisdom which is most intimately acquainted with (*eindringlich weiss*) such nature and life and the way to attain it. God delights in and desires truth אֱמֻנָה. The *Beth* of this word is not a radical letter here as it is in Job xii. 6, but the preposition. The reins *utpote adipe obducti*, here and in Job xxxviii. 36, according to the Targum, Jerome, and Parchon, are called אֱמֻנָה (*Psychol.* S. 269; tr. p. 317). Truth in the reins (cf. xl. 9, God's law *in visceribus meis*) is an upright nature in man's deepest inward parts; and in fact, since the reins are accounted as the seat of the tenderest feelings, in man's inmost experience and perception, in his most secret life both of conscience and of mind (xvi. 7). In the parallel member אֲחֵרִית denotes the hidden inward part of man. Out of the confession, that according to the will of God truth ought to dwell and rule in man even in his reins, comes the wish, that God would impart to him (*i.e.* teach him and make his own),—who, as being born and conceived in sin, is commended to God's mercy,—that wisdom in the hidden part of his mind which is the way to such truth.

Vers. 9-11. The possession of all possessions, however, most needed by him, the foundation of all other possessions, is the assurance of the forgiveness of his sins. The second futures in ver. 9 are consequents of the first, which are used as optatives. Ver. 9a recalls to mind the sprinkling of the leper, and of one unclean by reason of his contact with a dead body, by means of the bunch of hyssop (Lev. ch. xiv., Num. ch. xix.), the *βοτάνη καθαρτική* (Bähr, *Symbol.* ii. 503); and ver. 9b recalls the washings which, according to priestly directions, the unclean person in all cases of uncleanness had to undergo. Purification and washing which the Law enjoins, are regarded in connection with the idea implied in them, and with a setting aside of their symbolic and carnal outward side, inasmuch as the performance of both acts, which in other cases takes place through priestly mediation, is here sup-  
 plicated directly from God Himself. Manifestly אֲחֵרִית (not אֲחֵרִית) is intended to be understood in a spiritual sense. It is a spiritual medium of purification without the medium itself being stated. The New Testament believer confesses, with Petrarch in the second of his seven penitential Psalms: *omnes*

*sordes meas una gutta, vel tenuis, sacri sanguinis absterget.* But there is here no mention made of atonement by blood; for the antitype of the atoning blood was still hidden from David. The operation of justifying grace on a man stained by the blood-red guilt of sin could not, however, be more forcibly denoted than by the expression that it makes him whiter than snow (cf. the dependent passage Isa. i. 18). And history scarcely records a grander instance of the change of blood-red sin into dazzling whiteness than this, that out of the subsequent marriage of David and Bathsheba sprang Solomon, the most richly blessed of all kings. At the present time David's very bones are still shaken, and as it were crushed, with the sense of sin.  $\text{חַיִּיךָ}$  is an attributive clause like  $\text{לְעַל}$  in vii. 16. Into what rejoicing will this smitten condition be changed, when he only realizes within his soul the comforting and joyous assuring utterance of the God who is once more gracious to him! For this he yearns, viz. that God would hide His face from the sin which He is now visiting upon him, so that it may as it were be no longer present to Him; that He would blot out all his iniquities, so that they may no longer testify against him. Here the first part of the Psalm closes; the close recurs to the language of the opening (ver. 3b).

Vers. 12, 13. In the second part, the prayer for justification is followed by the prayer for renewing. A clean heart that is not beclouded by sin and a consciousness of sin (for  $\text{כִּי}$  includes the conscience, *Psychology*, S. 134; tr. p. 160); a stedfast spirit ( $\text{יִשְׁבֵּט}$ , cf. lxxviii. 37, cxii. 7) is a spirit certain respecting his state of favour and well-grounded in it. David's prayer has reference to the very same thing that is promised by the prophets as a future work of salvation wrought by God the Redeemer on His people (Jer. xxiv. 7, Ezek. xi. 19, xxxvi. 26); it has reference to those spiritual facts of experience which, it is true, could be experienced even under the Old Testament relatively and anticipatively, but to the actual realization of which the New Testament history, fulfilling ancient prophecy, has first of all produced effectual and comprehensive grounds and motives, viz.  $\text{μετάνοια}$  ( $\text{כִּי} = \text{νοῦς}$ ),  $\text{καινή κτίσις}$ ,  $\text{παλιγγενεσία καὶ ἀνακαίνωσις πνεύματος}$  (Tit. iii. 5). David, without distinguishing between them, thinks of himself as king, as Israelite, and as man. Consequently we are not at liberty to

say that רִיחַ הַקֹּדֶשׁ (as in Isa. lxiii. 16), πνεῦμα ἀγίου = *ἀγιον*, is here the Spirit of grace in distinction from the Spirit of office. If Jahve should reject David as He rejected Saul, this would be the extreme manifestation of anger (2 Kings xxiv. 20) towards him as king and as a man at the same time. The Holy Spirit is none other than that which came upon him by means of the anointing, 1 Sam. xvi. 13. This Spirit, by sin, he has grieved and forfeited. Hence he prays God to show favour rather than execute His right, and not to take this His Holy Spirit from him.

Vers. 14, 15. In connection with רִיחַ נְדִיבָה, the old expositors thought of נְרִיב, a noble, a prince, and נְדִיבָה, nobility, high rank, Job xxx. 15, LXX. πνεύματι ἡγεμονικῶ (spiritu principali) στήριξόν με,—the word has, however, without any doubt, its ethical sense in this passage, Isa. xxxii. 8, cf. נְרִיבָה, Ps. liv. 8; and the relation of the two words רוח נדיבה is not to be taken as adjectival, but genitival, since the poet has just used רוח in the same personal sense in ver. 12a. Nor are they to be taken as a nominative of the subject, but—what corresponds more closely to the connection of the prayer—according to Gen. xxvii. 37, as a second accusative of the object: with a spirit of willingness, of willing, noble impulse towards that which is good, support me; *i.e.* imparting this spirit to me, uphold me constantly in that which is good. What is meant is not the Holy Spirit, but the human spirit made free from the dominion of sin by the Holy Spirit, to which good has become an inward, as it were instinctive, necessity. Thus assured of his justification and fortified in new obedience, David will teach transgressors the ways of God, and sinners shall be converted to Him, viz. by means of the testimony concerning God's order of mercy which he is able to bear as the result of his own rich experience.

Vers. 16-19. The third part now begins with a doubly urgent prayer. The invocation of God by the name *Elohim* is here made more urgent by the addition of אֱלֹהֵי תְשׁוּעָתִי; inasmuch as the prayers for justification and for renewing blend together in the "deliver me." David does not seek to lessen his guilt; he calls it in דָּמִים by its right name,—a word which signifies blood violently shed, and then also a deed of blood and blood-guiltiness (ix. 13, cvi. 38, and frequently). We have

also met with **הַצִּיל** construed with **מִן** of the sin in xxxix. 9. He had given Uriah over to death in order to possess himself of Bathsheba. And the accusation of his conscience spoke not merely of adultery, but also of murder. Nevertheless the consciousness of sin no longer smites him to the earth, Mercy has lifted him up; he prays only that she would complete her work in him, then shall his tongue exultingly praise (**יְהַלֵּל** with an accusative of the object, as in lix. 17) God's righteousness, which, in accordance with the promise, takes the sinner under its protection. But in order to perform what he vowed he would do under such circumstances, he likewise needs grace, and prays, therefore, for a joyous opening of his mouth. In sacrifices God delighteth not (xl. 7, cf. Isa. i. 11), otherwise he would bring some (**וְאֶתֵּינָהּ**, *darem, sc. si velles, vid.* on xl. 6); whole-burnt-offerings God doth not desire: the sacrifices that are well-pleasing to Him and most beloved by Him, in comparison with which the flesh and the dead work of the **עוֹלָה** and the **זבחים** (**שְׁלָמִים**) is altogether worthless, are thankfulness (l. 23) out of the fulness of a penitent and lowly heart. There is here, directly at least, no reference to the spiritual antitype of the sin-offering, which is never called **זבחה**. The inward part of a man is said to be broken and crushed when his sinful nature is broken, his ungodly self slain, his impenetrable hardness softened, his haughty vainglory brought low,—in fine, when he is in himself become as nothing, and when God is everything to him. Of such a spirit and heart, panting after grace or favour, consist the sacrifices that are truly worthy God's acceptance and well-pleasing to Him (cf. Isa. lvii. 15, where such a spirit and such a heart are called God's earthly temple).\*

Vers. 20, 21. From this spiritual sacrifice, well-pleasing to God, the Psalm now, in vers. 20 sq., comes back to the material sacrifices that are offered in a right state of mind; and this is

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\* The Talmud finds a significance in the plural **זבחי**. Joshua ben Levi (*B. Sanhedrin* 43b) says: At the time when the temple was standing, whoever brought a burnt-offering received the reward of it, and whoever brought a meat-offering, the reward of it; but the lowly was accounted by the Scriptures as one who offered every kind of sacrifice at once (**כְּאִילוֹ הַקְּרִיב כָּל הַקְּרִבָּנוֹת כּוֹלֵן**). In Irenæus, iv. 17, 2, and Clemens Alexandrinus, *Pædagog.* iii. 12, is found to *θυσία τῷ Θεῷ καρδία συντετριμμένη* the addition: *ἀσμη εὐαδίας τῷ Θεῷ καρδία δοξάζουσα τὸν πεπλαύστα αὐτήν.*



to be explained by the consideration that David's prayer for himself here passes over into an intercession on behalf of all Israel: Do good in Thy good pleasure unto Zion. אֶת־ may be a sign of the accusative, for הֵיטִיב (הֵטִיב) does take the accusative of the person (Job xxiv. 21); but also a preposition, for as it is construed with לְ and עִם, so also with אֶת in the same signification (Jer. xviii. 10, xxxii. 41). וְבַחֲרֵי־צֶדֶק are here, as in iv. 6, Deut. xxxiii. 19, those sacrifices which not merely as regards their outward character, but also in respect of the inward character of him who causes them to be offered on his behalf, are exactly such as God the Lawgiver will have them to be. By כָּלֵל beside עֹלָה might be understood the priestly vegetable whole-offering, Lev. vi. 15 sq. (מִנְחַת הַבְּהֵימָה, *Epistle to the Hebrews*, ii. 8), since every עֹלָה as such is also כָּלֵל; but Psalm-poetry does not make any such special reference to the sacrificial tôra. וְכָלֵל is, like כָּלֵל in 1 Sam. vii. 9, an explicative addition, and the combination is like יַמִּינְךָ וְרוּעֶךָ, xliv. 4, אֶרֶץ וְחַבֵּל, xc. 2, and the like. A שָׁלֵם כָּלֵל (Hitzig, after the Phœnician sacrificial tables) is unknown to the Israelitish sacrificial worship. The prayer: *Build Thou the walls of Jerusalem*, is not inadmissible in the mouth of David; since בָּנָה signifies not merely to build up what has been thrown down, but also to go on and finish building what is in the act of being built (lxxxix. 3); and, moreover, the wall built round about Jerusalem by Solomon (1 Kings iii. 1) can be regarded as a fulfilment of David's prayer.

Nevertheless what even Theodoret has felt cannot be denied: τοῖς ἐν Βαβυλῶνι . . . ἀρμόττει τὰ ῥήματα. Through penitence the way of the exiles led back to Jerusalem. The supposition is very natural that vers. 20 sq. may be a liturgical addition made by the church of the Exile. And if the origin of Isa. ch. xl.-lxvi. in the time of the Exile were as indisputable as the reasons against such a position are forcible, then it would give support not merely to the derivation of vers. 20 sq. (cf. Isa. lx. 10, 5, 7), but of the whole Psalm, from the time of the Exile; for the general impress of the Psalm is, according to the accurate observation of Hitzig, thoroughly deutero-Isaianic. But the writer of Isa. xl.-lxvi. shows signs in other respects also of the most familiar acquaintance with the earlier literature of the *Shîr* and the *Mashal*; and that he is none

other than Isaiah reveals itself in connection with this Psalm by the echoes of this very Psalm, which are to be found not only in the second but also in the first part of the Isaianic collection of prophecy (cf. on vers. 9, 18). We are therefore driven to the inference, that Ps. li. was a favourite Psalm of Isaiah's, and that, since the Isaianic echoes of it extend equally from the first verse to the last, it existed in the same complete form even in his day as in ours; and that consequently the close, just like the whole Psalm, so beautifully and touchingly expressed, is not the mere addition of a later age.

## PSALM LII.

THE PUNISHMENT THAT AWAITS THE EVIL TONGUE.

3 WHY boastest thou thyself of wickedness, O thou mighty one?!—

The mercy of God endureth continually.

4 Destruction doth thy tongue devise,  
Like a sharpened razor, O worker of guile!

5 Thou lovest evil rather than good,  
Lying instead of speaking that which is right. (*Sela.*)

6 Thou lovest only destroying words, O deceitful tongue!

7 Thus then will God smite thee down for ever,  
He will seize thee and pluck thee out of the tent,  
And root thee out of the land of the living. (*Sela.*)

8 The righteous shall see it and fear,  
And over him shall they laugh:

9 "Behold there the man who made not Elohim his hiding-place,  
And boasted of the abundance of his riches, trusted in his self-devotedness!"

10 I, however, am like a green olive-tree in the house of Elohim,  
I trust in the mercy of Elohim for ever and ever.

11 I will give thanks to Thee for ever, that Thou hast accomplished it;  
And I will wait on Thy name, because it is so gracious, in the presence of Thy saints.

With Ps. lii., which, side by side with Ps. li., exhibits the contrast between the false and the right use of the tongue, begins a series of Elohimic *Mashils* (Ps. lii.-lv.) by David. It is one of the eight Psalms which, by the statements of the inscriptions, of which some are capable of being verified, and others at least cannot be replaced by anything that is more credible, are assigned to the time of his persecution by Saul (vii., lix., lvi., xxxiv., lii., lvii., cxlii., liv.). Augustine calls them *Psalms fugitivos*. The inscription runs: *To the Precentor, a meditation (vid. xxxii. 1), by David, when Doeg the Edomite came and told Saul and said to him: David is gone in to the house of Ahimelech.* By גְּבוּיָהוּ, as in li. 2, liv. 2, the writer of the inscription does not define the exact moment of the composition of the Psalm, but only in a general way the period in which it falls. After David had sojourned a short time with Samuel, he betook himself to Nob to Ahimelech the priest; and he gave him without hesitation, as being the son-in-law of the king, the shew-bread that had been removed, and the sword of Goliath that had been hung up in the sanctuary behind the ephod. Doeg the Edomite was witness of this; and when Saul, under the tamarisk in Gibeon, held an assembly of his serving men, Doeg, the overseer of the royal mules, betrayed what had taken place between David and Ahimelech to him. Eighty-five priests immediately fell as victims of this betrayal, and only Abiathar (*Ebjathar*) the son of Ahimelech escaped and reached David, 1 Sam. xxii. 6-10 (where, in ver. 9, פָּרִי, is to be read instead of עֲבָרִי, cf. ch. xxi. 8).

Vers. 3-6. It is bad enough to behave wickedly, but bad in the extreme to boast of it at the same time as an heroic act. Doeg, who causes a massacre, not, however, by the strength of his hand, but by the cunning of his tongue, does this. Hence he is sarcastically called גְּבוּיָהוּ (cf. Isa. v. 22). David's cause, however, is not therefore lost; for it is the cause of God, whose loving-kindness endures continually, without allowing itself to be affected, like the favour of men, by calumny. Concerning הַיּוֹת *vid.* on v. 10. לְשׁוֹן is as usual treated as *fem.*; עֵינָהּ רְמְיָהּ (according to the Masora with *Tsere*) is consequently addressed to a person. In ver. 5 רָע after אָהַבְתָּ has the *Dagesh* that is usual also in other instances according to the rule of the אֲתִי

מרחיק, especially in connection with the letters בנר"כפת (with which *Resh* is associated in the Book of Jezira, *Michlol* 96b, cf. 63b).\* The מן of מְטוֹב and מְרַבֵּר is not meant to affirm that he loves good, etc., less than evil, etc., but that he does not love it at all (cf. cxviii. 8 sq., Hab. ii. 16). The music which comes in after ver. 5 has to continue the accusations *con amarezza* without words. Then in ver. 6 the singing again takes them up, by addressing the adversary with the words "thou tongue of deceit" (cf. cxx. 3), and by reproaching him with loving only such utterances as swallow up, *i.e.* destroy without leaving a trace behind (בִּלְעָ, pausal form of בָּלַע, like בָּצַע in cxix. 36, cf. the verb in xxxv. 25, 2 Sam. xvii. 16, xx. 19 sq.), his neighbour's life and honour and goods. Hupfeld takes ver. 6b as a second object; but the figurative and weaker expression would then follow the unfigurative and stronger one, and "to love a deceitful tongue" might be said with reference to this character of tongue as belonging to another person, not with reference to his own.

Vers. 7-9. The announcement of the divine retribution begins with נָם as in Isa. lxvi. 4, Ezek. xvi. 43, Mal. ii. 9. The אֹהֶל is not, as one might suppose, the holy tent or tabernacle, that he has desecrated by making it the lurking-place of the betrayer (1 Sam. xxi. 8 [7]), which would have been expressed by מֵאֹהֶלָּו, but his own dwelling. God will pull him, the lofty and

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\* אֹתִי מְרַחֵק is the name by which the national grammarians designate a group of two words, of which the first, ending with *Kametz* or *Segol*, has the accent on the *penult.*, and of which the second is a monosyllable, or likewise is accented on the *penult.* The initial consonant of the second word in this case receives a *Dagesh*, in order that it may not, in consequence of the first *ictus* of the group of words "coming out of the distance," *i.e.* being far removed, be too feebly and indistinctly uttered. This *dageshing*, however, only takes place when the first word is already of itself *Milel*, or at least, as *e.g.* מִצְעָה בֵּית, had a half-accented *penult.*, and not when it is from the very first *Milra* and is only become *Milel* by means of the retreating of the accent, as עֵשָׂה פֶלֶא, lxxviii. 12, cf. Deut. xxiv. 1. The *penultima*-accent has a greater lengthening force in the former case than in the latter; the following syllables are therefore uttered more rapidly in the first case, and the *Dagesh* is intended to guard against the third syllable being too hastily combined with the second. Concerning the rule, *vid.* Baer's *Thorath Emeth*, p. 29 sq.

imperious one, down (יָרַד, like a tower perhaps, Judg. viii. 9, Ezek. xxvi. 9) from his position of honour and his prosperity, and drag him forth out of his habitation, much as one rakes a coal from the hearth (הִתְחַדְּ בִּבְרִיתָא Biblical and Talmudic in this sense), and tear him out of this his home (הִתְחַדְּ, cf. קָרַדְּ, Job xviii. 14) and remove him far away (Deut. xxviii. 63), because he has betrayed the homeless fugitive; and will root him out of the land of the living, because he has destroyed the priests of God (1 Sam. xxii. 18). It then proceeds in vers. 8 sq. very much like xl. 4b, 5, just as the figure of the razor also coincides with Psalms belonging to exactly the same period (li. 8, lvii. 5, cf. עִבְדָּךְ, vii. 13). The excitement and indignant anger against one's foes which expresses itself in the rhythm and the choice of words, has been already recognised by us since Ps. vii. as a characteristic of these Psalms. The hope which David, in ver. 8, attaches to God's judicial interposition is the same as *e.g.* in Ps. lxiv. 10. The righteous will be strengthened in the fear of God (for the play of sounds cf. xl. 4) and laugh at him whom God has overthrown, saying: Behold there the man, etc. According to lviii. 11, the laughing is joy at the ultimate breaking through of justice long hidden and not discerned; for even the moral teaching of the Old Testament (Prov. xxiv. 17) reprobates the low malignant joy that glories at the overthrow of one's enemy. By יִבְטַח the former trust in mammon on the part of the man who is overtaken by punishment is set forth as a consequence of his refusal to put trust in God, in Him who is the true מְעוֹן = معان, hiding-place or place of protection (*vid.* on xxxi. 3, xxxvii. 39, cf. xvii. 7, 2 Sam. xxii. 33). הִתְחַדְּ is here the passion for earthly things which rushes at and falls upon them (*animo fertur*).

Vers. 10, 11. The gloomy song now brightens up, and in calmer tones draws rapidly to a close. The betrayer becomes like an uprooted tree; the betrayed, however, stands firm and is like to a green-foliaged olive (Jer. xi. 16) which is planted in the house of Elohim (xc. 14), that is to say, in sacred and inaccessible ground; cf. the promise in Isa. lx. 13. The weighty expression הִתְחַדְּ עָלַי refers, as in xxii. 32, to the gracious and just carrying out of that which was aimed at in the election of David. If this be attained, then he will for ever give thanks

and further wait on the Name, *i.e.* the self-attestation, of God, which is so gracious and kind, he will give thanks and “wait” in the presence of all the saints. This “waiting,” וַיִּצְקֶינָה, is open to suspicion, since what he intends to do in the presence of the saints must be something that is audible or visible to them. Also “hoping in the name of God” is, it is true, not an unbiblical notional combination (Isa. xxvi. 8); but in connection with שִׂמְךָ בִּי טוֹב which follows, one more readily looks for a verb expressing a thankful and laudatory proclamation (cf. liv. 8). Hitzig’s conjecture that we should read וַיִּזְמְרֶנָּה is therefore perfectly satisfactory. וַיְנַדֵּם הַמִּסְרִיד does not belong to טוֹב, which would be construed with פְּעִינִי, and not נַדַּם, but to the two votive words; cf. xxii. 26, cxxxviii. 1, and other passages. The whole church (xxii. 23 sq., xl. 10 sq.) shall be witness of his thankfulness to God, and of his proclamation of the proofs which God Himself has given of His love and favour.

## PSALM LIII.

## ELOHIMIC VARIATION OF THE JAHVE-PSALM XIV.

- 2 THE fool hath said in his heart: “There is no God;”  
Corruptly and abominably do they carry on their iniquity,  
There is none that doeth good.
- 3 Elohim looketh down from heaven upon the children of  
men,  
To see if there be any that have understanding,  
If any that seek after God.
- 4 Every one of them is gone back, altogether they are corrupt,  
There is none that doeth good,  
Not even one.
- 5 Are the workers of iniquity so utterly devoid of under-  
standing,  
Who eating up my people eat up bread,  
(And) call not on Elohim?

- 6 Then were they in great fear, when there was no fear;  
 For Elohim scattered the bones of him that encamped  
 round about thee;  
 Thou didst put them to shame, for Elohim had despised  
 them.
- 7 Oh that the salvation of Israel were come out of Zion!  
 When Elohim turneth the captivity of His people,  
 Jacob shall rejoice, Israel shall be glad.

Psalms lii. and liv., which are most closely related by occasion, contents, and expression, are separated by the insertion of Ps. liii., in which the individual character of Ps. lii., the description of moral corruption and the announcement of the divine curse, is generalized. Ps. liii. also belongs to this series according to its species of poetic composition; for the inscription runs: *To the Precentor, after Machalath, a Maskîl of David.* The formula *עַל־מַחֲלָת* recurs in lxxxviii. 1 with the addition of *לְעֵבוֹת*. Since Ps. lxxxviii. is the gloomiest of all the Psalms, and Ps. liii., although having a bright border, is still also a dark picture, the signification of *מַחֲלָה*, laxness (root *חל*, *opp. מר*), sickness, sorrow, which is capable of being supported by Ex. xv. 26, must be retained. *עַל־מַחֲלָה* signifies *after a sad tone or manner*; whether it be that *מַחֲלָה* itself (with the ancient dialectic feminine termination, like *נְגִינָה*, lxi. 1) is a name for such an elegiac kind of melody, or that it was thereby designed to indicate the initial word of some popular song. In the latter case *מַחֲלָה* is the construct form, the standard song beginning *מַחֲלָה לְבָב* or some such way. The signification to be sweet (Aramaic) and melodious (Æthiopic), which the root *חל* obtains in the dialects, is foreign to Hebrew. It is altogether inadmissible to combine *מַחֲלָה* with *مَحَلَّة*, ease, comfort (Gern. *Gemächlichkeit*, cf. *mächlich*, easily, slowly, with *mählich*, by degrees), as Hitzig does; since *מַחֲלָה*, Rabbinic, to pardon, coincides more readily with *מַחָה*, li. 3, 11. So that we may regard *machalath* as equivalent to *mesto*, not *piano* or *andante*.

That the two texts, Ps. xiv. and liii., are "vestiges of an original identity" (Hupfeld) is not established: Ps. liii. is a later variation of Ps. xiv. The musical designation, common

only to the earlier Psalms, at once dissuades one from coming down beyond the time of Jehoshaphat or Hezekiah. Moreover, we have here a manifest instance that even Psalms which are composed upon the model of, or are variations of Davidic Psalms, were without any hesitation inscribed לְדָוִד.

Beside the critical problem, all that remains here for the exegesis is merely the discussion of anything peculiar in the deviations in the form of the text.

Ver. 2. The well-grounded asyndeton הַשְּׁחִיתוּ הַתְּעִיבוּ is here dismissed; and the expression is rendered more bombastic by the use of עָוַל instead of עֲלִילָה. עָוַל (the masculine to עֲלִילָה), *pravitas*, is the accusative of the object (cf. Ezek. xvi. 52) to both verbs, which give it a twofold superlative attributive notion. Moreover, here הַשְּׁחִיתוּ is accented with *Mugrash* in our printed texts instead of *Tarcha*. One *Mugrash* after another is contrary to all rule.

Ver. 3. In both recensions of the Psalm the name of God occurs seven times. In Ps. xiv. it reads three times *Elohim* and four times *Jahve*; in the Psalm before us it is all seven times *Elohim*, which in this instance is a proper name of equal dignity with the name *Jahve*. Since the mingling of the two names in Ps. xiv. is perfectly intentional, inasmuch as *Elohim* in vers. 1, 2c describes God as a Being most highly exalted and to be reverentially acknowledged, and in ver. 5 as the Being who is present among men in the righteous generation and who is mighty in their weakness, it becomes clear that David himself cannot be the author of this levelling change, which is carried out more rigidly than the Elohimic character of the Psalm really demands.

Ver. 4. Instead of הַכֹּל, the totality, we have כָּל, which denotes each individual of the whole, to which the suffix, that has almost vanished (xxix. 9) from the genius of the language, refers. And instead of כָּר, the more elegant כָּנ, without any distinction in the meaning.

Ver. 5. Here in the first line the word כָּל, which, as in v. 6, vi. 9, is in its right place, is wanting. In Ps. xiv. there then follow, instead of two tristichs, two distichs, which are perhaps each mutilated by the loss of a line. The writer who has retouched the Psalm has restored the tristichic symmetry that



had been lost sight of, but he has adopted rather violent means : inasmuch as he has fused down the two distichs into a single tristich, which is as closely as possible adapted to the sound of their letters.

Ver. 6. The last two lines of this tristich are in letters so similar to the two distichs of Ps. xiv., that they look like an attempt at the restoration of some faded manuscript. Nevertheless, such a close following of the sound of the letters of the original, and such a changing of the same by means of an interchange of letters, is also to be found elsewhere (more especially in Jeremiah, and *e.g.* also in the relation of the Second Epistle of Peter to Jude). And the two lines sound so complete in themselves and full of life, that this way of accounting for their origin takes too low an estimate of them. A later poet, perhaps belonging to the time of Jehoshaphat or Hezekiah, has here adapted the Davidic Psalm to some terrible catastrophe that has just taken place, and given a special character to the universal announcement of judgment. The addition of לֹא־תִהְיֶה פֶּחַד (supply אֲשֶׁר = אֲשֶׁר שָׁם, lxxxiv. 4) is meant to imply that fear of judgment had seized upon the enemies of the people of God, when no fear, *i.e.* no outward ground for fear, existed ; it was therefore תְּרַחַת אֱלֹהִים (1 Sam. xiv. 15), a God-wrought panic. Such was the case with the host of the confederates in the days of Jehoshaphat (2 Chron. xx. 22-24) ; such also with the army of Sennacherib before Jerusalem (Isa. xxxvii. 36). יָּ gives the proof in support of this fright from the working of the divine power. The words are addressed to the people of God : *Elohim hath scattered the bones* (so that unburied they lie like dirt upon the plain a prey to wild beasts, cxli. 7, Ezek. vi. 5) *of thy besieger, i.e.* of him who had encamped against thee. תִּהְיֶה instead of תִּהְיֶה = תִּהְיֶה עֲלֶיךָ.\* By the might of his God, who has overthrown them, the enemies of

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\* So it has been explained by Menachem ; whereas Dunash wrongly takes the ך of תִּהְיֶה as part of the root, overlooking the fact that with the suffix it ought rather to have been תִּהְיֶה instead of תִּהְיֶה. It is true that within the province of the verb *âch* does occur as a pausal masculine suffix instead of *écha*, with the preterite (Deut. vi. 17, Isa. xxx. 19, lv. 5, and even out of pause in Jer. xxiii. 37), and with the infinitive (Deut. xxviii. 24, Ezek. xxviii. 15), but only in the passage before us with the participle.

His people, Israel has put them to shame, *i.e.* brought to nought in a way most shameful to them, the project of those who were so sure of victory, who imagined they could devour Israel as easily and comfortably as bread. It is clear that in this connection even ver. 5 receives a reference to the foreign foes of Israel originally alien to the Psalm, so that consequently Mic. iii. 3 is no longer a parallel passage, but passages like Num. xiv. 9, *our bread are they* (the inhabitants of Canaan); and Jer. xxx. 16, *all they that devour thee shall be devoured*.

Ver. 7. The two texts now again coincide. Instead of *ישועת*, we here have *ישועות*; the expression is strengthened, the plural signifies entire, full, and final salvation.

## PSALM LIV.

### CONSOLATION IN THE PRESENCE OF BLOODTHIRSTY ADVERSARIES.

- 3 ELOHIM, by Thy name save me,  
And by Thy strength maintain my cause!
- 4 Elohim, hear my prayer,  
Hearken to the words of my mouth:
- 5 For strangers are risen up against me,  
And violent men seek after my life;  
They set not Elohim before their eyes. (*Sela.*)
- 6 Behold, Elohim is my helper,  
The Lord it is who upholdeth my soul.
- 7 He will requite the evil to mine enemies—  
By virtue of Thy truth cut Thou them off.

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Attached to the participle this masculine suffix closely approximates to the Aramaic; with proper substantives there are no examples of it found in Hebrew. Simson ha-Nakdan, in his *חבור הקוניים* (a MS. in Leipzig University Library, fol. 29b), correctly observes that forms like *שָׁמְךָ*, *עֲמָךָ*, are not biblical Hebrew, but Aramaic, and are only found in the language of the Talmud, formed by a mingling of the Hebrew and Aramaic.

- 8 With willing mind will I sacrifice unto Thee,  
I will give thanks to Thy name, Jahve, that it is gracious.  
9 For out of all distress hath it delivered me,  
And upon mine enemies doth mine eye delight itself.

Here again we have one of the eight Psalms dated from the time of Saul's persecution,—a *Maskil*, like the two preceding Psalms, and having points of close contact both with Ps. liii. (cf. ver. 5 with liii. 3) and with Ps. lii. (cf. the resemblance in the closing words of ver. 8 and lii. 11): *To the Precentor, with the accompaniment of stringed instruments (vid. on iv. 1), a meditation, by David, when the Ziphites came and said to Saul: Is not David hidden among us? Abiathar, the son of Ahimelech, had escaped to David, who with six hundred men was then in the fortified town of Keila (Keilah), but received through Abiathar the divine answer, that the inhabitants would give him up if Saul should lay siege to the town. Thereupon we find him in the wilderness of Ziph; the Ziphites betray him and pledge themselves to capture him, and thereby he is in the greatest straits, out of which he was only rescued by an invasion of the Philistines, which compelled Saul to retreat (1 Sam. xxiii. 19 sqq.). The same history which the earlier narrator of the Books of Samuel relates here, we meet with once more in 1 Sam. ch. xxvi., related with fuller colouring. The form of the inscription of the Psalm is word for word the same as both in 1 Sam. xxiii. 19 and in 1 Sam. xxvi. 1; the annals are in all three passages the ultimate source of the inscription.*

Vers. 3-5. This short song is divided into two parts by *Sela*. The first half prays for help and answer. The Name of God is the manifestation of His nature, which has mercy as its central point (for the Name of God is טוב, ver. 8, lii. 11), so that בְּשֵׁמֶךָ (which is here the parallel word to בְּנִבְרֹתֶיךָ) is consequently equivalent to בְּחַסְדֶיךָ. The obtaining of right for any one (יָי like שָׁפַט, vii. 9, and frequently, עָשָׂה דִין, ix. 5) is attributed to the all-conquering might of God, which is only one side of the divine Name, *i.e.* of the divine nature which manifests itself in the diversity of its attributes. הַיְיָוִי (ver. 4b) is construed with לְ (cf. אֵל, lxxvii. 2) like הַטָּה אֵינִי, lxxviii. 1.

The Targum, misled by lxxxvi. 14, reads זָרִים instead of זָרִים in ver. 5. The inscription leads one to think of the Ziphites in particular in connection with "strangers" and "violent men." The two words in most instances denote foreign enemies, Isa. xxv. 2 sq., xxix. 5, Ezek. xxxi. 12; but זָר is also a stranger in the widest sense, regulated in each instance according to the opposite, e.g. the non-priest, Lev. xxii. 10; and one's fellow-countrymen can also turn out to be זָרִים, Jer. xv. 21. The Ziphites, although Judæans like David, might be called "strangers," because they had taken the side against David; and "violent men," because they pledged themselves to seize and deliver him up. Under other circumstances this might have been their duty as subjects. In this instance, however, it was godlessness, as ver. 5c (cf. lxxxvi. 14) says. Any one at that time in Israel who feared God more than man, could not lend himself to be made a tool of Saul's blind fury. God had already manifestly enough acknowledged David.

Vers. 6-9. In this second half, the poet, in the certainty of being heard, rejoices in help, and makes a vow of thanksgiving. The זָ of בְּסִמְכֵי is not meant to imply that God is one out of many who upheld his threatened life; but rather that He comes within the category of such, and fills it up in Himself alone, cf. cxviii. 7; and for the origin of this *Beth essentialis*, xcix. 6, Judg. xi. 35. In ver. 7 the *Kerî* merits the preference over the *Chethîb* (evil shall "revert" to my spies), which would at least require עָל instead of לָ (cf. vii. 17). Concerning שָׁרָר, *vid.* on xxvii. 11. In the rapid transition to invocation in ver. 7b the end of the Psalm announces itself. The truth of God is not described as an instrumental agent of the cutting off, but as an impelling cause. It is the same *Beth* as in the expression בְּנִרְבָּה (Num. xv. 3): by or out of free impulse. These free-will sacrifices are not spiritual here in opposition to the ritual sacrifices (l. 14), but ritual as an outward representation of the spiritual. The subject of הַצִּלֵּנִי is the Name of God; the post-biblical language, following Lev. xxiv. 11, calls God straightway הַשֵּׁם, and passages like Isa. xxx. 27 and the one before us come very near to this usage. The præterites mention the ground of the thanksgiving. What David now still hopes for, will then lie behind him in the past. The closing line, ver. 9b, recalls xxxv. 21, cf. lix. 11, xcii. 12; the invoking

of the curse upon his enemies in ver. 7 recalls xvii. 13, lvi. 8, lix. 12 sqq.; and the vow of thanksgiving in ver. 8 recalls xxii. 26, xxxv. 18, xl. 10 sqq.

## PSALM LV.

PRAYER OF ONE WHO IS MALICIOUSLY BESET AND  
BETRAYED BY HIS FRIEND.

- 2 GIVE ear, Elohim, to my prayer,  
And veil not Thyself from my supplication;  
3 Oh hearken to me and answer me!  
I toss to and fro in my thoughts and must groan,  
4 Because of the voice of the enemy, because of the oppression  
of the evil-doer.

For they roll iniquity upon me,  
And in anger do they pursue me.

- 5 My heart writhes within me,  
And the terrors of death have fallen upon me.  
6 Fear and trembling come upon me,  
And horror hath covered me.

7 I thought: Oh that I had wings like a dove,  
Then would I fly away and be at rest!

8 Yea, I would flee afar off,  
I would lodge in the wilderness. (*Sela.*)

9 I would soar to my place of refuge  
From the raging wind, from the tempest.

10 Destroy, O Lord, divide their tongues,  
For I see violence and strife in the city.

11 Day and night they go their rounds upon its walls,  
And evil and trouble are in the midst of it.

12 Destruction is in the midst of it,  
And oppression and guile depart not from its market-place.

13 For it is not an enemy that reproacheth me, then I would  
bear it;

- Neither is it he that hateth me that exalteth himself  
 against me,  
 Then I could indeed hide myself from him.
- 14 But thou wast a man on an equality with me, my companion  
 and familiar friend,
- 15 We who were wont to have sweet intercourse together,  
 To the house of Elohim we walked in the festive throng.
- 16 Let death surprise them,  
 Let them go down alive to Hades ;  
 For wickedness is in their dwelling, in their inward part.
- 17 As for me, to Elohim do I cry,  
 And Jahve will save me.
- 18 Evening and morning and at noon will I meditate and groan,  
 And He will hear my voice,
- 19 He will deliver, in peace, my soul, so that they come not  
 at me ;  
 For they are very many against me.
- 20 God will hear, and answer them—  
 Yea, He sitteth enthroned from the very beginning—(*Sela*)
- Even them, who think nothing of another,  
 And who fear not Elohim.
- 21 He layeth his hand upon those who are at peace with him,  
 He violateth his covenant.
- 22 Smooth are the butter-words of his mouth,  
 and war is his heart ;  
 Soft are his words as oil, and yet are sword-blades.
- 23 Cast thy burden upon Jahve,  
 He, He will sustain thee ;  
 He will never suffer the righteous to be moved.
- 24 And Thou, Elohim, shalt cast them down into the abyss of  
 the pit,  
 Bloody and deceitful men shall not live out half their lives ;  
 But I trust in Thee.

Ps. liv. is followed by another Davidic Psalm bearing the same inscription : *To the Precentor, with accompaniment of*

*stringed instruments, a meditation, by David.* It also accords with the former in the form of the prayer with which it opens (cf. ver. 2 with liv. 3 sq.); and it is the Elohimic counterpart of the Jahve-Psalm xli. If the Psalm is by David, we require (in opposition to Hengstenberg) an assignable occasion for it in the history of his life. For how could the faithless bosom friend, over whom the complaint concerning malicious foes here, as in Ps. xli., lingers with special sadness, be a mere abstract personage; since it has in the person of Judas Iscariot its historical living antitype in the life and passion of the second David? This Old Testament Judas is none other than Ahithôphel, the right hand of Absalom. Ps. lv. belongs, like Ps. xli., to the four years during which the rebellion of Absalom was forming; only to a somewhat later period, when Absalom's party were so sure of their cause that they had no need to make any secret of it. How it came to pass that David left the beginnings and progressive steps of the rebellion of Absalom to take their course without bringing any other weapon to bear against it than the weapon of prayer, is discussed on Ps. xli.

Hitzig also holds this Psalm to be Jeremianic. But it contains no coincidences with the language and thoughts of Jeremiah worth speaking of, excepting that this prophet, in ch. ix. 1, gives utterance to a similar wish to that of the psalmist in vers. 7-9, and springing from the same motive. The argument in favour of Jeremiah in opposition to David is consequently referred to the picture of life and suffering which is presented in the Psalm; and it becomes a question whether this harmonizes better with the persecuted life of Jeremiah or of David. The exposition which follows here places itself—and it is at least worthy of being attempted—on the standpoint of the writer of the inscription.

Vers. 2-9. In this first group sorrow prevails. David spreads forth his deep grief before God, and desires for himself some lonely spot in the wilderness far away from the home or lurking-place of the confederate band of those who are compassing his overthrow. "Veil not Thyself" here, where what is spoken of is something audible, not visible, is equivalent to "veil not Thine ear," Lam. iii. 56, which He designedly does, when the right state of heart leaves the praying one, and con-

sequently that which makes it acceptable and capable of being answered is wanting to the prayer (cf. Isa. i. 15). שִׁיחַ signifies a shrub (Syriac *shucho*, Arabic شَيْخ), and also reflection and care (Arabic, carefulness, attention; Aramaic, סח, to babble, talk, discourse). The *Hiph.* הִרִיר, which in Gen. xxvii. 40 signifies to lead a roving life, has in this instance the signification to move one's self backwards and forwards, to be inwardly uneasy; root רר, ר, to totter, whence *râda*, *jarûda*, to run up and down (IV. to desire, will); *raïda*, to shake (said of a soft bloated body); *radda*, to turn (whence *taraddud*, a moving to and fro, doubting); therefore: I wander hither and thither in my reflecting or meditating, turning restlessly from one thought to another. It is not necessary to read וְאֶהְיֶינָה after lxxvii. 4 instead of וְאֶהְיֶינָה, since the verb הוּם = הָמָה, xl. 6, 12, is secured by the derivatives. Since these only exhibit הוּם, and not הִים (in Arabic used more particularly of the raving of love), וְאֶהְיֶינָה, as also אֶרִיר, is *Hiph.*, and in fact like this latter used with an inward object: I am obliged to raise a tumult or groan, break out into the dull murmuring sounds of pain. The cohortative not unfrequently signifies "I have to" or "I must" of incitements within one's self which are under the control of outward circumstances. In this restless state of mind he finds himself, and he is obliged to break forth into this cry of pain on account of the voice of the foe which he cannot but hear; by reason of the pressure or constraint (עָקַת) of the evil-doer which he is compelled to feel. The conjecture יַעֲקֹת (Olshausen and Hupfeld) is superfluous. עָקָה is a more elegant Aramaizing word instead of יַעֲקָה.

The second strophe begins with a more precise statement of that which justifies his pain. The *Hiph.* הִמִּיט signifies here, as in cxl. 11 (*Chethîb*), *declinare*: they cast or roll down evil (calamity) upon him and maliciously lay snares for him בָּאֵר, breathing anger against him, who is conscious of having manifested only love towards them. His heart turns about in his body, it writhes (יָהִיל); cf. on this, xxxviii. 11. Fear and trembling take possession of his inward parts; יָבֵא in the expression כִּי יָבֵא, as is always the case when followed by a tone syllable, is a so-called אָחוּר, *i.e.* it has the tone that has retreated to the *penult.* (Deut. i. 38, Isa. vii. 24, lx. 20),



although this is only with difficulty discernible in our printed copies, and is therefore (*vid. Accentsystem*, vi. § 2) noted with *Mercha*. The *fut. consec.* which follows introduces the heightened state of terror which proceeds from this crowding on of fear and trembling. Moreover, the wish that is thereby urged from him, which David uttered to himself, is introduced in the third strophe by a *fut. consec.*\* “Who will give me?” is equivalent to “Oh that I had!” Ges. § 136, 1. In וְאִשְׁפָּנָה is involved the self-satisfying signification of settling down (*Ezek.* xxxi. 13), of coming to rest and remaining in a place (*2 Sam.* vii. 10). Without going out of our way, a sense perfectly in accordance with the matter in hand may be obtained for אִשְׁפָּנָה לִי מִפְּלֶט לִי, if אִשְׁפָּנָה is taken not as *Kal* (*lxxi.* 12), but after *Isa.* v. 19, *lx.* 12, as *Hiph.*: I would hasten, *i.e.* quickly find for myself a place which might serve me as a shelter from the raging wind, from the storm. רָחַץ לְפָנָי is equivalent to the Arabic *riḥin sāijat-in*, inasmuch as سعى, “to move one’s self quickly, to go or run swiftly,” can be said both of light (*Koran*, *lxvi.* 8) and of water-brooks (*vid. Jones, Comm. Poes. Asiat., ed. Lipsiæ*, p. 358), and also of strong currents of air, of winds, and such like. The correction מְעַרְרָה, proposed by Hupfeld, produces a disfiguring tautology. Among those about David there is a wild movement going on which is specially aimed at his overthrow. From this he would gladly flee and hide himself, like a dove taking refuge in a cleft of the rock from the approaching storm, or from the talons of the bird of prey, fleeing with its noiseless but persevering flight.†

Vers. 10-17. In the second group anger is the prevailing feeling. In the city all kinds of party passions have broken loose; even his bosom friend has taken a part in this hostile

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\* That beautiful old song of the church concerning Jesus has grown out of this strophe:—

*Ecquis binas columbinas  
Alas dabit animæ?  
Et in albam crucis palmam  
Evolat citissime, etc.*

† Kimchi observes that the dove, when she becomes tired, draws in one wing and flies with the other, and thus the more surely escapes. *Aben-Ezra* finds an allusion here to the carrier-pigeon.

rising. The retrospective reference to the confusion of tongues at Babel which is contained in the word בָּלַל (cf. Gen. x. 25), also in remembrance of בָּלַל (Gen. xi. 1-9), involves the choice of the word בָּלַע, which here, after Isa. xix. 3, denotes a swallowing up, *i.e.* annihilation by means of confounding and rendering utterly futile. לְשׂוֹנֵם is the object to both imperatives, the second of which is בָּלַע (like the pointing usual in connection with a final guttural) for the sake of similarity of sound. Instead of הָמָס וְרִיב, the pointing is וְרִיב הָמָס, which is perfectly regular, because the וְרִיב with a conjunctive accent logically hurries on to בָּעִיר as its supplement.\* The subjects to ver. 11a are not violence and strife (Hengstenberg, Hitzig), for it is rather a comical idea to make these personified run round about upon the city walls; but (cf. lix. 7, 15) the Absalomites, and in fact the spies who incessantly watch the movements of David and his followers, and who to this end roam about upon the heights of the city. The narrative in 2 Sam. ch. xv. shows how passively David looked on at this movement, until he abandoned the palace of his own free will and quitted Jerusalem. The espionage in the circuit of the city is contrasted with the movements going on within the city itself by the word בָּקָרָב. We are acquainted with but few details of the affair; but we can easily fill in the details for ourselves in accordance with the ambitious, base, and craftily malicious character of Absalom. The assertion that deceit (מְרִמָּה) and the extremest madness had taken possession of the city is confirmed in ver. 13 by בִּי. It is not open enemies who might have had cause for it that are opposed to him, but faithless friends, and among them that Ahithophel of Giloh, the scum of perfidious ingratitude. The futures וְאֵשָׁא and וְאִפְתָּר are used as subjunctives, and וְ is equivalent to *alioqui*, as in li. 18, cf. Job vi. 14. He tells him to his face, to his shame, the relationship in which he had stood to him whom he now betrays. Ver. 14 is not to be rendered: and thou art, etc., but: *and thou* (who dost act thus) *wast*, etc.; for it is only because the principal clause has a

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\* Certain exceptions, however, exist, inasmuch as וְ sometimes remains even in connection with a disjunctive accent, Isa. xlix. 4, Jer. xl. 10, xli. 16; and it is pointed וְ in connection with a conjunctive in Gen. xlv. 23, xlvii. 12, Lev. ix. 3, Mic. ii. 11, Job iv. 16, Eccles. iv. 8.

retrospective meaning that the futures נִמְתִּיק and נִהְלֶךְ describe what was a custom in the past. The expression is designedly אָנוּשׁ כְּעַרְבִי and not אִישׁ כְּעַרְבִי; David does not make him feel his kingly eminence, but places himself in the relation to him of man to man, putting him on the same level with himself and treating him as his equal. The suffix of כְּעַרְבִי is in this instance not subjective as in the כְּעַרְכָּךְ of the law respecting the *asham* or trespass-offering: according to my estimation, but objectively: equal to the worth at which I am estimated, that is to say, equally valued with myself. What heart-piercing significance this word obtains when found in the mouth of the second David, who, although the Son of God and peerless King, nevertheless entered into the most intimate human relationship as the Son of man to His disciples, and among them to that Iscariot! אֶלֶיךָ from אָלַיָּהּ, Arabic *alifa*, to be accustomed to anything, *assuescere*, signifies one attached to or devoted to any one; and מִיָּדַע, according to the Hebrew meaning of the verb יָדַע, an intimate acquaintance. The first of the relative clauses in ver. 15 describes their confidential private intercourse; the second the unrestrained manifestation of it in public. סוֹר here, as in Job xix. 19 (*vid. supra* on xxv. 14). הַמֵּתִיק סוֹר, to make friendly intercourse sweet, is equivalent to cherishing it. רָגַשׁ stands over against סוֹר, just like סוֹר, secret counsel, and רָגַשָׁה, loud tumult, in lxiv. 3. Here רָגַשׁ is just the same as that which the Korahitic poet calls הַמּוֹן הַזֶּה in xlii. 5.

In the face of the faithless friend who has become the head of the Absalomite faction David now breaks out, in ver. 16, into fearful imprecations. The *Chethîb* is יִשְׁמֹת, *desolationes* (*super eos*); but this word occurs only in the name of a place ("House of desolations"), and does not well suit such direct reference to persons. On the other hand, the *Keri* מָוֶת יִשְׂאֵם, let death ensnare or impose upon them, gives a sense that is not to be objected to; it is a pregnant expression, equivalent to: let death come upon them unexpectedly. To this יִשְׂאֵם corresponds the הַיָּם of the second imprecation: let them go down alive into Hades (שְׁאוֹל), perhaps originally שְׁאוֹלָה, the ה of which may have been lost beside the ה that follows), *i.e.* like the company of Korah, while their life is yet vigorous, that is to say, let them die a sudden, violent death. The drawing together of the *decipiat* (*opprimat*) *mors* into one word is the result of the

ancient *scriptio continua* and of the defective mode of writing,  $\text{יָשָׁ}$ , like  $\text{יָנִי}$ , cxli. 5,  $\text{יָשָׁ}$ , 1 Kings xxi. 29. Böttcher renders it differently: let death crash in upon them; but the future form  $\text{יָשָׁ} = \text{יָשָׁה}$  from  $\text{יָשָׁה} = \text{יָשָׁ}$  is an imaginary one, which cannot be supported by Num. xxi. 30. Hitzig renders it: let death benumb them ( $\text{יָשָׁ}$ ); but this gives an inconceivable figure, with the turgidity of which the *trepidantes Manes* in Virgil, *Aeneid* viii. 246, do not admit of comparison. In the confirmation, ver. 16c,  $\text{בְּמִנְיָרָם}$ , together with the  $\text{בְּקִרְבָּם}$  which follows, does not pretend to be any advance in the thought, whether  $\text{מִנּוֹר}$  be rendered a settlement, dwelling, *παροικία* (LXX., Targum), or an assembly (Aquila, Symmachus, Jerome). Hence Hitzig's rendering: in their shrine, in their breast (= *ἐν τῷ θησαυρῷ τῆς καρδίας αὐτῶν*, Luke vi. 45),  $\text{בְּמִנְיָרָם}$  being short for  $\text{בְּמִנְיָרָתָם}$  in accordance with the love of contraction which prevails in poetry (on xxv. 5). But had the poet intended to use this figure he would have written  $\text{בְּמִנְיָרָתָם קִרְבָּם}$ , and is not the assertion that wickedness is among them, that it is at home in them, really a climax? The change of the names of God in ver. 17 is significant. He calls upon Him who is exalted above the world, and He who mercifully interposes in the history of the world helps him.

Vers. 18-24. In the third group confidence prevails, the tone that is struck up in ver. 17 being carried forward. Evening, morning, and noon, as the beginning, middle, and close of the day, denote the day in its whole compass or extent: David thus gives expression to the incessancy with which he is determined to lay before God, both in the quiet of his spirit and in louder utterances, whatsoever moves him. The *fut. consec.*  $\text{יִשְׁמַע}$  connects the hearing (answer) with the prayer as its inevitable result. Also in the *praet.*  $\text{פָּרָה}$  expression is given to the certainty of faith; and  $\text{בְּשָׁלוֹם}$  side by side with it denotes, with the same pregnancy of meaning as in cxviii. 5, the state of undisturbed outward and inward safety and prosperity, into which God removes his soul when He rescues him. If we read *mi-k<sup>rob</sup>*, then  $\text{קִרְב}$  is, as the ancient versions regard it, the infinitive: *ne appropinquent mihi*; whereas since the time of J. H. Michaelis the preference has been given to the pronunciation *mi-k<sup>rāb</sup>*: *a conflictu mihi sc. parato*, in which case it would be pointed  $\text{מִקְרָב}$  (with *Metheg*), whilst the MSS., in

order to guard against the reading with  $\bar{a}$ , point it מִקְרָב־. Hitzig is right when he observes, that after the negative מְ the infinitive is indicated beforehand, and that לִי = עָלַי, xxvii. 2, is better suited to this. Moreover, the confirmatory clause ver. 19b is connected with what precedes in a manner less liable to be misunderstood if מִקְרָב is taken as infinitive: that they may not be able to gain any advantage over me, cannot come near me to harm me (xci. 10). For it is not until now less precarious to take the enemies as the subject of הָיָה, and to take עָמְרָי in a hostile sense, as in Job x. 17, xiii. 19, xxiii. 6, xxxi. 13, cf. עַם xciv. 16, and this is only possible where the connection suggests this sense. Heidenheim's interpretation: among the magnates were those who succoured me (viz. Hushai, Zadok, and Abiathar, by whom the counsel of Ahithophel was frustrated), does not give a thought characteristic of the Psalms. And with Aben-Ezra, who follows *Numeri Rabba* 294a, to think of the assistance of angels in connection with מְרַבִּים, certainly strongly commends itself in view of 2 Kings vi. 16 (with which Hitzig also compares 2 Chron. xxxii. 7); here, however, it has no connection, whereas the thought, "as many (consisting of many) are they with me, i.e. do they come forward and fight with me," is very loosely attached to what has gone before. The *Beth essentiae* serves here, as it does frequently, e.g. xxxix. 17, to denote the qualification of the subject. The preterite of confidence is followed in ver. 20 by the future of hope. Although side by side with שָׁמַע עֲנֵה presumptively has the signification to answer, i.e. to be assured of the prayer being heard, yet this meaning is in this instance excluded by the fact that the enemies are the object, as is required by ver. 20d (even if ver. 19b is understood of those who are on the side of the poet). The rendering of the LXX.: εἰσακούσεται ὁ Θεὸς καὶ ταπεινώσει αὐτούς ὁ ὑπάρχων πρὸ τῶν αἰώνων, is appropriate, but requires the pronunciation to be יַעֲנֵה, since the signification to bow down, to humble, cannot be proved to belong either to *Kal* or *Hiphil*. But even granted that יַעֲנֵה might, according to 1 Kings viii. 35 (vid. Keil), signify ταπεινώσει αὐτούς, it is nevertheless difficult to believe that יַעֲנֵה is not intended to have a meaning correlative with שָׁמַע, of which it is the continuation. Saadia has explained יַעֲנֵה in a manner worthy of attention, as being for יַעֲנֵה בְּ, he will testify against

them; an interpretation which Aben-Ezra endorses. Hengstenberg's is better: "God will hear (the tumult of the enemies) and answer them (judicially)." The original text may have been **וַיַּעֲנֵמוּ יֵשׁב־קָרָם**. But as it now stands, **וַיֵּשֶׁב־קָרָם** represents a subordinate clause, with the omission of the **הוּא**, pledging that judicial response: since He it is who sitteth enthroned from earliest times (*vid.* on vii. 10). The bold expression **יֵשֶׁב־קָרָם** is an abbreviation of the view of God expressed in lxxiv. 12, Hab. i. 12, cf. Deut. xxxiii. 27, as of Him who from primeval days down to the present sits enthroned as King and Judge, who therefore will be able even at the present time to maintain His majesty, which is assailed in the person of His anointed one.

Ver. 20c. In spite of this interruption and the accompanying clashing in of the music, **אֲשֶׁר** with its dependent clause continues the **וַיַּעֲנֵם**, more minutely describing those whom God will answer in His wrath. The relative clause at the same time gives the ground for this their fate from the character they bear: they persevere in their course without any regard to any other in their godlessness. The noun **הַלְּפָה**, which is used elsewhere of a change of clothes, of a reserve in time of war, of a relief of bands of workmen, here signifies a change of mind (Targum), as in Job xiv. 14 a change of condition; the plural means that every change of this kind is very far from them. In ver. 21 David again has the one faithless foe among the multitude of the rebels before his mind. **שְׁלֵמֹי** is equivalent to **שְׁלָמִים אִתּוֹ**, Gen. xxxiv. 21, those who stood in peaceful relationship to him (**שְׁלוֹם**, xli. 10). David classes himself with his faithful adherents. **בְּרִית** is here a defensive and offensive treaty of mutual fidelity entered into in the presence of God. By **שְׁלָה** and **הַלְּל** is meant the intention which, though not carried out as yet, is already in itself a violation and profanation of the solemn compact. In ver. 22 the description passes into the tone of the cæsural schema. It is impossible for **מִחֲמַאת**, so far as the vowels are concerned, to be equivalent to **מִחֲמֹאות**, since this change of the vowels would obliterate the preposition; but one is forbidden to read **מִחֲמֹאות** (Targum, Symmachus, Jerome) by the fact that **פִּי** (LXX. **τοῦ προσώπου αὐτοῦ**, as in Prov. ii. 6) cannot be the subject of **הִלְקִי**. Consequently **מ** belongs to the noun itself, and the

denominative מחמאות (from חִמְּאוֹה), like מְעֵרְנוֹת (from עָרָן), dainties, signifies articles of food prepared from curdled milk; here it is used figuratively of "milk-words" or butter-words" which come from the lips of the hypocrite softly, sweetly, and supplely as cream: *os nectar promit, mens aconita vomit*. In the following words וְקָרַב לְבָבוֹ (וְקָרַב) the *Makkeph* (in connection with which it would have to be read *uk'rob* just the same as in ver. 19, since the  $\text{—}$  has not a *Metheg*) is to be crossed out (as in fact it is even wanting here and there in MSS. and printed editions). The words are an independent substantival clause: war (קָרַב, a pushing together, assault, battle, after the form פָּתַב with an unchangeable *ā*) is his inward part and his words are swords; these two clauses correspond. רַבִּי (properly like رَجُلٌ, to be thin, weak, then also: to be soft, mild; root רך, רך, *tendere, tenuare*) has the accent on the *ultima*, *vid.* on xxxviii. 20. פְּתִיחָהּ is a drawn, unsheathed sword (xxxvii. 14).

The exhortation, ver. 23, which begins a new strophe and is thereby less abrupt, is first of all a counsel which David gives to himself, but at the same time to all who suffer innocently, cf. xxvii. 14. Instead of the obscure ἀπαξ γεγραμ. יְהִיבָהּ, we read in xxxvii. 5 וּרְבַח, and in Prov. xvi. 3 מַעֲשִׂיךָ, according to which the word is not a verb after the form יִדְעָה (Chajug', Gecatilia, and Kimchi), but an accusative of the object (just as it is in fact accented; for the *Legarme* of יהוה has a lesser disjunctive value than the *Zinnor* of יהבך). The LXX. renders it ἐπιρροῦσθον ἐπὶ κύριον εἰς τὴν μέριμνάν σου. Thus are these words of the Psalm applied in 1 Pet. v. 7. According to the Talmud יְהִיב (the same form as קָרַב) signifies a burden. "One day," relates Rabba bar-Chana, *B. Rosh ha-Shana*, 26b, and elsewhere, "I was walking with an Arabian (Nabataean?) tradesman, and happened to be carrying a heavy pack. And he said to me, שְׂקִיל יְהִיבְךָ וְשִׂרִי אֶנְמְלֵא, Take thy burden and throw it on my camel." Hence it is wiser to refer יְהִיב to יָהַב, to give, apportion, than to a stem יְהִיב = יָהַב, cxix. 131 (root אַב, אַב, to desire; so that it consequently does not mean desiring, longing, care, but that which is imposed, laid upon one, assigned or allotted to one (Böttcher), in which sense the Chaldee derivatives of יְהִיב (Targum Ps. xi. 6, xvi. 5, for מָנַת) do actually occur. On whomsoever one casts what is allotted to him to

carry, to him one gives it to carry. The admonition proceeds on the principle that God is as willing as He is able to bear even the heaviest burden for us; but this bearing it for us is on the other side our own bearing of it in God's strength, and hence the promise that is added runs: He will sustain thee (בְּלִבִּי), that thou mayest not through feebleness succumb. Ver. 23c also favours this figure of a burden: He will not give, *i.e.* suffer to happen (lxxviii. 66), tottering to the righteous for ever, He will never suffer the righteous to totter. The righteous shall never totter (or be moved) with the overthrow that follows; whereas David is sure of this, that his enemies shall not only fall to the ground, but go down into Hades (which is here, by a combination of two synonyms, בְּאֵר שַׁחַת, called a well, *i.e.* an opening, of a sinking in, *i.e.* a pit, as *e.g.* in Prov. viii. 31, Ezek. xxxvi. 3), and that before they have halved their days, *i.e.* before they have reached the half of the age that might be attained under other circumstances (cf. cii. 25, Jer. xvi. 11). By אֱלֹהִים אֶתְּהַלֵּל prominence is given to the fact that it is the very same God who will not suffer the righteous to fall who casts down the ungodly; and by אֲנִי David contrasts himself with them, as being of good courage now and in all time to come.

## PSALM LVI.

## CHEERFUL COURAGE OF A FUGITIVE.

- 2 BE gracious unto me, Elohim, for man is greedy after me,  
All the day he, fighting, oppresseth me.
- 3 Mine adversaries are greedy after me all the day,  
For many are they who proudly war against me.
- 4 In the day that I fear do I cling confidently to Thee.
- 5 Through Elohim will I praise His word,  
In Elohim do I trust, without fearing:  
What can flesh do unto me?
- 6 All the day long they wrest my words,  
Against me are all their thoughts for evil.
- 7 They band together, they set spies—  
They watch my heels, because seeking after my life.



- 8 By such evil-doing shall they escape?—  
In wrath cast down the peoples, Elohim!
- 9 My fugitive life Thou hast told,  
My tears are laid up in Thy bottle—  
Are they not in Thy book?
- 10 Then must mine enemies fall back in the day that I call;  
This I know: that Elohim is for me.
- 11 Through Elohim do I praise the word,  
Through Jahve do I praise the word.
- 12 In Elohim do I trust without fearing:  
What can men do unto me?
- 13 Binding upon me, Elohim, are Thy vows;  
I will pay thank-offerings unto Thee.
- 14 For Thou hast delivered my soul from death,  
Yea my feet from falling,  
That I might walk before Elohim in the light of life.

To Ps. lv., which in vers. 7 sq. gives utterance to the wish: "*Oh that I had wings like a dove,*" etc., no Psalm could be more appropriately appended, according to the mode of arrangement adopted by the collector, than Ps. lvi., the musical inscription of which runs: *To the Precentor, after "The silent dove among the far off," by David, a Michtam.* מִחְתָּמִים is a second genitive, cf. Isa. xxviii. 1, and either signifies distant men or *longiqua*, distant places, as in lxxv. 6, cf. מִיָּמִים, xvi. 6. Just as in lviii. 2, it is questionable whether the punctuation מִלְּמִי has lighted upon the correct rendering. Hitzig is anxious to read מִלְּמִי, "Dove of the people in the distance;" but מִלְּמִי, people, in spite of Egli's commendation, is a word unheard of in Hebrew, and only conjectural in Phœnician. Olshausen's מִלְּמִי more readily commends itself, "Dove of the distant terebinths." As in other like inscriptions, לֵב does not signify *de* (as Joh. Campensis renders it in his paraphrase of the Psalms (1532 and frequently): *Præfecto musices, de columba muta quæ procul avolaverat*), but *secundum*; and the coincidence of the defining of the melody with the situation of the writer of the Psalm is explained by the consideration that the melody is chosen with reference to that situation. The LXX. (cf. the Targum),

interpreting the figure, renders: ὑπὲρ τοῦ λαοῦ τοῦ ἀπὸ τῶν ἁγίων (from the sanctuary) μεμακρυμμένου, for which Symmachus has: φύλου ἀπωσμένου. The rendering of Aquila is correct: ὑπὲρ περιστερᾶς ἀλάλου μακρυσμῶν. From Ps. lv. (vers. 7 sq., cf. xxxviii. 14) we may form an idea of the standard song designated by the words יִנַּח אֱלֹהִים רַחֵם; for Ps. lv. is not this song itself, and for this reason, that it belongs to the time of Absalom, and is therefore of later date than Ps. lvi., the historical inscription of which, “when the Philistines assaulted him in Gath” (cf. בְּדָרָם, 1 Sam. xxi. 14), carries us back into the time of Saul, to the same time of the sojourn in Philistia to which Ps. xxxiv. is assigned. Ps. lvi. exhibits many points of the closest intermingling with the Psalms of this period, and thus justifies its inscription. It is a characteristic possessed in common by these Psalms, that the prospect of the judgment that will come upon the whole of the hostile world is combined with David’s prospect of the judgment that will come upon his enemies: lvi. 8, vii. 9, lix. 6 (12). The figure of the bottle in which God preserves the tears of the suffering ones corresponds to the sojourn in the wilderness. As regards technical form, Ps. lvi. begins the series of Davidic Elohimic *Michtammim*, Ps. lvi.–lx. Three of these belong to the time of Saul. These three contain refrains, a fact that we have already recognised on xvi. 1 as a peculiarity of these “favourite-word-poems.” The favourite words of this Ps. lvi. are בְּאֱלֹהִים אֱהַלֵּל דְּבַר (ו) and לֵי מַה־יַּעֲשֶׂה בְּשֵׁר (אָרָם).

Vers. 2-5. אֱלֹהִים and אֱנֹשׁ, ver. 2 (ix. 20, x. 18), are antitheses: over against God, the majestic One, men are feeble beings. Their rebellion against the counsel of God is ineffective madness. If the poet has God’s favour on his side, then he will face these pigmies that behave as though they were giants, who fight against him מְרוֹם, moving on high, *i.e.* proudly (cf. מְפָרוֹם, lxxiii. 8), in the invincible might of God. שָׁאָה, *inhiare*, as in lvii. 4; לָחַם, as in xxxv. 1, with לָ like אָל, *e.g.* in Jer. i. 19. Thus, then, he does not fear; in the day when (Ges. § 123, 3, *b*) he might well be afraid (conjunctive future, as *e.g.* in Josh. ix. 27), he clings trustfully to אֱלֹהֵי as in iv. 6, and frequently, Prov. iii. 5) his God, so that fear cannot come near him. He has the word of His promise on his side (דְּבַר as *e.g.*

cxix. 5); בְּאֱלֹהִים, through God will he praise this His word, inasmuch as it is gloriously verified in him. Hupfeld thus correctly interprets it; whereas others in part render it “in Elohim do I praise His word,” in part (and the form of this favourite expression in ver. 11ab is opposed to it): “Elohim do I celebrate, His word.” Hitzig, however, renders it: “Of God do I boast in matter,” *i.e.* in the present affair; which is most chillingly prosaic in connection with an awkward brevity of language. The exposition is here confused by x. 3 and xliv. 9. הִלֵּל does not by any means signify *gloriarī* in this passage, but *celebrare*; and בְּאֱלֹהִים is not intended in any other sense than that in lx. 14. בְּטַח is equivalent to the New Testament phrase πιστεύειν ἐν. לֹא אֲרִיא is a circumstantial clause with a finite verb, as is customary in connection with לֹא, cxix. 8, Job xxix. 24, and בֵּל, Prov. xix. 23.

Vers. 6-8. This second strophe describes the adversaries, and ends in imprecation, the fire of anger being kindled against them. Hitzig's rendering is: “All the time they are injuring my concerns,” *i.e.* injuring my interests. This also sounds unpoetical. Just as we say הָמַס תּוֹרָה, to do violence to the Tōra (Zeph. iii. 4, Ezek. xxii. 26), so we can also say: to torture any one's words, *i.e.* his utterances concerning himself, viz. by misconstruing and twisting them. It is no good to David that he asseverates his innocence, that he asserts his filial faithfulness to Saul, God's anointed; they stretch his testimony concerning himself upon the rack, forcing upon it a false meaning and wrong inferences. They band themselves together, they place men in ambush. The verb נָגַר signifies sometimes to turn aside, turn in, dwell (= جَار); sometimes, to be afraid (= وَجِر, نَجِر); sometimes, to stir up, excite, cxi. 3 (= נָרַה); and sometimes, as here, and in lix. 4, Isa. liv. 15: to gather together (= אָנַר). The *Keri* reads יַצְפוּנִי (as in x. 8, Prov. i. 11), but the *scriptio plena* points to *Hiph.* (cf. Job xxiv. 6, and also Ps. cxix. 5), and the following הִמָּה leads one to the conclusion that it is the causative יַצְפִּינִי that is intended: they cause one to keep watch in concealment, they lay an ambush (synon. הִאָרִיב, 1 Sam. xv. 5); so that הִמָּה refers to the liers-in-wait told off by them: as to these—they observe my heels or (like the feminine plural in lxxvii. 20, lxxxix. 52) foot-

prints (Rashi: *mes traces*), *i.e.* all my footsteps or movements, because (properly, “in accordance with this, that,” as in Mic. iii. 4) they now as formerly (which is implied in the perfect, cf. lix. 4) attempt my life, *i.e.* strive after, lie in wait for it (קָהָה like שָׁמַר, lxxi. 10, with the accusative = לְ קָהָה in cxix. 95). To this circumstantial representation of their hostile proceedings is appended the clause *עַל־אֲנִי פִלְט־לָמוּ*, which is not to be understood otherwise than as a question, and is marked as such by the order of the words (2 Kings v. 26, Isa. xxviii. 28): *In spite of iniquity [is there] escape for them? i.e.* shall they, the liers-in-wait, notwithstanding such evil good-for-nothing mode of action, escape? At any rate *פִּלְט* is, as in xxxii. 7, a substantivized infinitive, and the “by no means” which belongs as answer to this question passes over forthwith into the prayer for the overthrow of the evil ones. This is the customary interpretation since Kimchi’s day. Mendelssohn explains it differently: “In vain be their escape,” following Aben-Jachja, who, however, like Saadia, takes *פִּלְט* to be imperative. Certainly adverbial notions are expressed by means of *עַל*,—*e.g.* *עַל־יְהוָה*, abundantly, xxxi. 24; *עַל־שָׁקֶר*, falsely, Lev. v. 22 (*vid.* Gesenius, *Thesaurus*, p. 1028),—but one does not say *עַל־הַכֹּל*, and consequently also would hardly have said *עַל־אֲנִי* (by no means, for nothing, in vain); moreover the connection here demands the prevailing ethical notion for *אֲנִי*. Hupfeld alters *פִּלְט* to *פִּלְטִים*, and renders it: “recompense to them for wickedness,” which is not only critically improbable, but even contrary to the usage of the language, since *פִּלְט* signifies to weigh out, but not to requite, and requires the accusative of the object. The widening of the circle of vision to the whole of the hostile world is rightly explained by Hengstenberg by the fact that the special execution of judgment on the part of God is only an outflow of His more general and comprehensive execution of judgment, and the belief in the former has its root in a belief in the latter. The meaning of *הוֹרֵד* becomes manifest from the preceding Psalm (lv. 24), to which the Psalm before us is appended by reason of manifold and closely allied relation.

Vers. 9-12. What the poet prays for in ver. 8, he now expresses as his confident expectation with which he solaces himself. *נָרַח* (ver. 9) is not to be rendered “flight,” which certainly is not a thing that can be numbered (Olshausen); but

“a being fugitive,” the unsettled life of a fugitive (Prov. xxvii. 8), can really be numbered both by its duration and its many temporary stays here and there. And upon the fact that God, that He whose all-seeing eye follows him into every secret hiding-place of the desert and of the rocks, counteth (tellet) it, the poet lays great stress; for he has long ago learnt to despair of man. The accentuation gives special prominence to נָרִי as an emphatically placed object, by means of *Zarka*; and this is then followed by בְּסַפְרֹתָהּ with the conjunctive *Galgal* and the pausal אֶתָּה with *Olewejored* (the ◀ of which is placed over the final letter of the preceding word, as is always the case when the word marked with this double accent is monosyllabic, or dissyllabic and accented on the first syllable). He who counts (Job xxxi. 4) all the steps of men, knows how long David has already been driven hither and thither without any settled home, although free from guilt. He comforts himself with this fact, but not without tears, which this wretched condition forces from him, and which he prays God to collect and preserve. Thus it is according to the accentuation, which takes שִׁמָּה as imperative, as e.g. in 1 Sam. viii. 5; but since שִׁמָּה, שִׁים, is also the form of the passive participle (1 Sam. ix. 24, and frequently, 2 Sam. xiii. 32), it is more natural, in accordance with the surrounding thoughts, to render it so even in this instance (*posita est lacrima mea*), and consequently to pronounce it as *Mibra* (Ewald, Hupfeld, Böttcher, and Hitzig). דַּמְעֵי (Eccles. iv. 1) corresponds chiasmatically (crosswise) to נָרִי, with which בְּנִאֲדָרָה forms a play in sound; and the closing clause הֲלֹא בְּסַפְרֹתָהּ unites with בְּסַפְרֹתָהּ in the first member of the verse. Both ver. 9b and ver. 9c are wanting in any particle of comparison. The fact thus figuratively set forth, viz. that God collects the tears of His saints as it were in a bottle, and notes them together with the things which call them forth as in a memorial (Mal. iii. 16), the writer assumes; and only appropriatingly applies it to himself. The אֶתָּה which follows may be taken either as a logical “in consequence of so and so” (as e.g. xix. 14, xl. 8), or as a “then” fixing a turning-point in the present tearful wandering life (viz. when there have been enough of the “wandering” and of the “tears”), or “at a future time” (more abruptly, like שׁוּם in xiv. 5, xxxvi. 13, *vid.* on ii. 5). אֶתָּה אֶתָּה is not an expansion of this אֶתָּה, which would trail awkwardly after it. The poet says

that one day his enemies will be obliged to retreat, inasmuch as a day will come when his prayer, which is even now heard, will be also outwardly fulfilled, and the full realization of the succour will coincide with the cry for help. By  $\text{יְהִי־יְרַעַתִּי}$  in ver. 10b he justifies this hope from his believing consciousness. It is not to be rendered, after Job xix. 19: "I who know," which is a trailing apposition without any proper connection with what precedes; but, after 1 Kings xvii. 24: this I know (of this I am certain), that Elohim is for me.  $\text{יְהִי}$  as a neuter, just as in connection with  $\text{יָרַעַתִּי}$  in Prov. xxiv. 12, and also frequently elsewhere (Gen. vi. 15, Ex. xiii. 8, xxx. 13, Lev. xi. 4, Isa. xxix. 11, cf. Job xv. 17); and  $\text{לִי}$  as *e.g.* in Gen. xxxi. 42. Through Elohim, ver. 11 continues, will I praise  $\text{יְבָרַךְ}$ : thus absolutely is the word named; it is therefore the divine word, just like  $\text{בָּר}$  in ii. 12, the Son absolutely, therefore the divine Son. Because the thought is repeated, *Elohim* stands in the first case and then *Jahve*, in accordance with the Elohimic Psalm style, as in lviii. 7. The refrain in ver. 12 (cf. ver. 5b) indicates the conclusion of the strophe. The fact that we read  $\text{אָרְאֶם}$  instead of  $\text{בְּשֵׁר}$  in this instance, just as in ver. 11  $\text{יְבָרַךְ}$  instead of  $\text{יְבָרֵךְ}$  (ver. 5a), is in accordance with the custom in the Psalms of not allowing the refrain to recur in exactly the same form.

Vers. 13, 14. In prospect of his deliverance the poet promises beforehand to fulfil the duty of thankfulness.  $\text{עָלַי}$ , incumbent upon me, as in Prov. vii. 14, 2 Sam. xviii. 11.  $\text{נִדְרָיִךְ}$ , with an objective subject, are the vows made to God; and  $\text{תּוֹדוֹת}$  are distinguished from them, as *e.g.* in 2 Chron. xxix. 31. He will suffer neither the pledged  $\text{נִדְרֵי שְׁלָמִי}$  nor the  $\text{תּוֹדוֹת שְׁלָמִי}$  to be wanting; for—so will he be then able to sing and to declare—Thou hast rescued, etc. The perfect after  $\text{כִּי}$  denotes that which is then past, as in lix. 17, cf. the dependent passage cxvi. 8 sq. There the expression is  $\text{אֲרָצוֹת הַחַיִּים}$  instead of  $\text{אֹר הַחַיִּים}$  (here and in Elihu's speech, Job xxxiii. 30). Light of life (John viii. 12) or of the living (LXX.  $\tau\acute{o}\nu\ \zeta\acute{o}\nu\tau\omega\nu$ ) is not exclusively the sun-light of this present life. Life is the opposite of death in the deepest and most comprehensive sense; light of life is therefore the opposite of the night of Hades, of this seclusion from God and from His revelation in human history.

## PSALM LVII.

BEFORE FALLING ASLEEP IN THE WILDERNESS.

- 2 BE gracious unto me, Elohim, be gracious unto me,  
 For in Thee hath my soul hidden ;  
 And in the shadow of Thy wings do I seek refuge,  
 Until the destruction passeth by.
- 3 I call upon Elohim, the Most High,  
 Upon God who performeth it for me :
- 4 He will send from heaven and save me.  
 If he who is greedy for me doth slander—(*Sela.*)  
 Elohim will send His mercy and truth.
- 5 My soul is in the midst of lions,  
 I will lie down among those who breathe forth fire.  
 The children of men—their teeth are spears and  
 arrows,  
 And their tongue is a sharp sword.
- 6 Oh show Thyself exalted above the heavens, Elohim,  
 Above the whole earth Thy glory !
- 7 They had laid a net for my steps,  
 They had bowed down my soul,  
 They had digged out a pit before me—  
 They themselves fall therein. (*Sela.*)
- 8 Confident is my heart, Elohim, confident is my heart,  
 I will sing and play upon the harp.
- 9 Awake up, my glory,  
 Awake up, O harp and cithern,  
 I will awake the morning dawn !
- 10 I will praise Thee among the peoples, O Lord,  
 I will praise Thee upon the harp among the nations.
- 11 For great unto the heavens is thy mercy,  
 And unto the clouds Thy truth.

12 Oh show Thyself exalted above the heavens, Elohim,  
Above the whole earth Thy glory.

The Psalms that are to be sung after the melody אֶל־הַשִּׁחָה (lvii., lviii., lix. Davidic, lxxv. Asaphic) begin here. The direction referring to the musical execution of the Psalm ought properly to be עַל אֶל־הַשִּׁחָה (אֶל); but this is avoided as being unmelodious, and harsh so far as the syntax is concerned. The Geneva version is correct: *pour le chanter sur Al taschéchet*. There is no actual reference in the words to Deut. ix. 26, or 1 Sam. xxvi. 9 (why not also to Isa. lxx. 8?).

The historical inscription runs: *when he fled from Saul, in the cave*. From the connection in the history from which this statement is extracted, it will have been clear whether the Psalm belongs to the sojourn in the cave of Adullam (1 Sam. ch. xxii.) or in the labyrinthine cave upon the alpine heights of Engedi, "by the sheep-folds" (1 Sam. ch. xxiv.), described in Van de Velde's *Journey*, ii. 74-76.

How manifold are the points in which these Psalms belonging to the time of Saul run into one another! Ps. lvii. has not merely the supplicatory "Be gracious unto me, Elohim," at the beginning, but also אָסֵף applied in the same way (lvii. 4, lvi. 2 sq.), in common with Ps. lvi; in common with Ps. vii., נָפְשִׁי = נַבְוִי (lvii. 9, vii. 6); the comparison of one's enemies to lions and lionesses (lvii. 5, vii. 3); the figure of the digging of a pit (lvii. 7, vii. 16); with Ps. lix. the figure of the sword of the tongue (lvii. 5, lix. 8, cf. lii. 4); with Ps. lii. the poetical expression הוֹחַ (lvii. 2, lii. 4); with Ps. xxii. the relation of the deliverance of the anointed one to the redemption of all peoples (lvii. 10, xxii. 28 sqq.). Also with Ps. xxxvi. it has one or two points of contact, viz. the expression "refuge under the shadow of God's wings" (ver. 2, xxxvi. 8), and in the measuring of the mercy and truth of God by the height of the heavens (ver. 11, xxxvi. 6). Yet, on the other hand, it has a thoroughly characteristic impress. Just as Ps. lvi. delighted in confirming what was said by means of the interrogatory הֲלֵא (vers. 9, 14), so Ps. lvii. revels in the figure epizeuxis, or an emphatic repetition of a word (vers. 2, 4, 8, 9). Ps. cviii. (which see) is a cento taken out of Ps. lvii. and lx.

The strophe-schema of Ps. lvii. is the growing one: 4. 5. 6;



4. 5. 6.\* Here also the *Michtam* is not wanting in its prominent favourite word. A refrain of a lofty character closes the first and second parts. In the first part cheerful submission rules, in the second a certainty of victory, which by anticipation takes up the song of praise.

Vers. 2-6. By means of the two distinctive tense-forms the poet describes his believing flight to God for refuge as that which has once taken place (הִסַּף from הִסַּף = הִסַּף out of pause, like the same forms in lxxiii. 2, cxxii. 6), and still, because it is a living fact, is ever, and now in particular, renewed (אֶסַּף). The shadow of the wings of God is the protection of His gentle, tender love; and the shadow of the wings is the quickening, cordial solace that is combined with this protection. Into this shadow the poet betakes himself for refuge now as he has done before, until הַיּוֹם, *i.e.* the abysmal danger that threatens him, be overpast, *præteriverit* (cf. Isa. xxvi. 20, and on the *enallage numeri* x. 10, Ges. § 147, a). Not as though he would then no longer stand in need of the divine protection, but he now feels himself to be specially in need of it; and therefore his chief aim is an undaunted triumphant resistance of the impending trials. The effort on his own part, however, by means of which he always anew takes refuge in this shadow, is prayer to Him who dwells above and rules the universe. עָלַיִן is without the article, which it never takes; and גַּמַּר (ver. 3b) is the same, because it is regularly left out before the participle, which admits of being more fully defined, Amos ix. 12, Ezek. xxi. 19 (Hitzig). He calls upon God who accomplisheth concerning, *i.e.* for him (Esth. iv. 16), who carrieth out his cause, the cause of the persecuted one; גַּמַּר is transitive as in cxxxviii. 8. The LXX. renders τὸν εὐεργετήσαντά με, as though it were גַּמַּל עָלַי (xiii. 6, and frequently); and even Hitzig and Hupfeld hold that the meaning is exactly the same. But although גַּמַּל and גַּמַּר fall back upon one and the same radical notion, still it is just their distinctive final letters that serve to indicate a difference of signification

\* The Syriac version reckons only 29 στίχοι (*setzome*); *vid.* the Hexaplarian version of this Psalm taken from Cod. 14,434 (*Add. MSS.*) in the British Museum, in Heidenheim's *Vierteljahrsschrift*, No. 2 (1861).

that is strictly maintained. In ver. 4 follow futures of hope. In this instance "that which brings me deliverance" is to be supplied in thought to *יְשִׁלַּח* (cf. xx. 3) and not *יְרוּ* as in xviii. 17, cf. cxliv. 7; and this general and unmentioned object is then specialized and defined in the words "His mercy and His truth" in ver. 4c. Mercy and truth are as it were the two good spirits, which descending from heaven to earth (cf. xliii. 3) bring the divine *יְשִׁעָה* to an accomplishment. The words *יְהַרְרֵף יְשִׁעָה* standing between *a* and *c* have been drawn by the accentuators to the first half of the verse, they probably interpreting it thus: He (God) reproacheth my devourers for ever (*Sela*). But *יְהַרְרֵף* always (e.g. Isa. xxxvii. 23) has God as its object, not as its subject. *יְהַרְרֵף שִׁעָה* is to be connected with what follows as a hypothetical protasis (Ges. § 155, 4, *a*): supposing that he who is greedy or pants for me (*inhians mihi*) slandereth, then Elohim will send His mercy and His truth. The music that becomes *forte* in between, introduces and accompanies the throbbing confidence of the apodosis.

In ver. 5, on the contrary, we may follow the interpretation of the text that is handed down and defined by the accentuation, natural as it may also be, with Luther and others, to take one's own course. Since *לְבָנָם* has *Zarka* (*Zinnor*) and *לְהַטִּים* *Olewejored*, it is accordingly to be rendered: "My soul is in the midst of lions, I will (must) lie down with flaming ones; the children of men—their teeth are a spear and arrows." The rendering of the LXX., of Theodotion, and of the Syriac version accords with the interpunction of our text so far as both begin a new clause with *ἐκοιμήθην* (*ורמכח*, and I slept); whereas Aquila and Symmachus (taking *נפשי*, as it seems, as a periphrastic expression of the subject-notion placed in advance) render all as far as *להטים* as one clause, at least dividing the verse into two parts, just as the accentuators do, at *להטים*. The rendering of Aquila is *ἐν μέσῳ λαϊνῶν κοιμηθήσομαι λάβρων*; that of Symmachus: *ἐν μέσῳ λέοντων εὐθαρσῶν ἐκοιμήθην*, or according to another reading, *μεταξὺ λέοντων ἐκοιμήθην φλεγόντων*. They are followed by Jerome, who, however, in order that he may be able to reproduce the *נפשי*, changes *אשכבה* into *שכבה*: *Anima mea in medio leonum dormivit ferocientium*. This construction, however, can be used in Greek and Latin, but not in Hebrew. We therefore follow the accents even in reference to the *Zarka*

above לְבָאִים (a plural form that only occurs in this one passage in the Psalter, = לְבָאִים). In a general way it is to be observed that this לְבָאִים in connection with אֲשַׁכְּבָה is not so much the accusative of the object as the accusative of the place, although it may even be said to be the customary local accusative of the object with verbs of dwelling; on שָׁכַב cf. Ruth iii. 8, 14, and Ps. lxxxviii. 6, Mic. vii. 5 (where at least the possibility of this construction of the verb is presupposed). But in particular it is doubtful (1) what לְהַטִּים signifies. The rendering "flaming ones" is offered by the Targum, Saadia, and perhaps Symmachus. The verb לָהַט obtains this signification apparently from the fundamental notion of licking or swallowing; and accordingly Theodotion renders it by ἀναλίσκόντων, and Aquila most appropriately by λάβρων (a word used of a ravenous furious longing for anything). But לָהַט nowhere means "to devour;" the poet must, therefore, in connection with לְהַטִּים, have been thinking of the flaming look or the fiery jaws of the lions, and this attributive will denote figuratively their strong desire, which snorts forth as it were flames of fire. The question further arises, (2) how the cohortative אֲשַׁכְּבָה is meant to be taken. Since the cohortative sometimes expresses that which is to be done more by outward constraint than inward impulse — never, however, without willing it one's self (Ew. § 228, a)—the rendering "I must," or "therefore must I lie down," commends itself. But the contrast, which has been almost entirely overlooked, between the literal beasts of prey and the children of men, who are worse than these, requires the simple and most natural rendering of the cohortative. We need only picture to ourselves the situation. The verb שָׁכַב here has the sense of *cubitum ire* (iv. 9). Starting from this אֲשַׁכְּבָה we look to ver. 9, and it at once becomes clear that we have before us an evening or nightly song. David the persecuted one finds himself in the wilderness and, if we accept the testimony of the inscription, in a cave: his soul is in the midst of lions, by which he means to say that his life is exposed to them. Here bold in faith, he is resolved to lie down to sleep, feeling himself more secure among lions than among men; for the children of men, his deadly foes both in word and in deed, are worse than beasts of prey: teeth and tongue are murderous weapons. This more than brutal joy at the destruction of

one's neighbour\* which prevails among men, urges him to put forth the prayer that God, who in Himself is exalted above the heavens and the whole earth, would show Himself by some visible manifestation over the heavens above as the exalted One, and the prayer that His glory may be, *i.e.* may become manifest (or even: exalted be His glory, יָרִים), over the whole earth beneath,—His glory which to His saints is a health-diffusing light, and to the heartless foes of men and God a consuming fire,—so that the whole world shall be compelled to acknowledge this glory in which His holiness manifests itself, and shall become conformed to it after everything that is hostile is overthrown.

Vers. 7-12. In this second half of the Psalm the poet refreshes himself with the thought of seeing that for which he longs and prays realized even with the dawning of the morning after this night of wretchedness. The perfect in ver. 7*d* is the perfect of certainty; the other perfects state what preceded and is now changed into the destruction of the crafty ones themselves. If the clause כִּפְפֵי נַפְשִׁי is rendered: my soul was bowed down (cf. לָלַץ, cix. 22), it forms no appropriate corollary to the crafty laying of snares. Hence כִּפַּף must be taken as transitive: he had bowed down my soul; the change of number in the mention of the enemies is very common in the Psalms relating to these trials, whether it be that the poet has one enemy *κατ' ἐξοχήν* before his mind or comprehends them all in one. Even the LXX. renders *καὶ κατέκαμψαν τὴν ψυχὴν μου*, it is true, as though it were וכִּפְפֵי, but can scarcely have read it thus. This line is still remarkable; one would expect for ver. 7*b* a thought parallel with ver. 7*d*, and perhaps the poet wrote כִּפְפֵי נַפְשִׁי, his (the net-layer's) own soul bends (*viz.* in order to fall into the net). Then כִּפַּף like נָפַל would be *præc. confidentiæ*. In this certainty, to express which the music here becomes triumphantly *forte*, David's heart is confident, cheerful (Symmachus *ἐδραία*), and a powerful inward impulse urges him to song and harp. Although נָכֵן may signify ready, equipped (Ex. xxxiv. 2, Job xii. 5), yet this meaning is to be

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\* Cf. Sir. xxv. 15, in the Hebrew: אין ראש מעל ראש פתן ואין חמה מעל חמה אויב (no poison exceeds the poison of the serpent, and no wrath exceeds the wrath of an enemy).

rejected here in view of li. 12, lxxviii. 37, cxii. 7: it is not appropriate to the emphatic repetition of the word. His evening mood which found expression in ver. 4, was hope of victory; the morning mood into which David here transports himself, is certainty of victory. He calls upon his soul to awake (כְּבוֹרִי as in xvi. 9, xxx. 13), he calls upon harp and cithern to awake (וְנָבֵל וְכִנּוֹר with one article that avails for both words, as in Jer. xxix. 3, Neh. i. 5; and עִירָה with the accent on the *ultima* on account of the coming together of two aspirates), from which he has not parted even though a fugitive; with the music of stringed instruments and with song he will awake the not yet risen dawn, the sun still slumbering in its chamber: אֶעֱרֶה, *expergeficiam* (not *expergisca*), as e.g. in Cant. ii. 7, and as Ovid (*Metam.* xi. 597) says of the cock, *evocat auroram*.\* His song of praise, however, shall not resound in a narrow space where it is scarcely heard; he will step forth as the evangelist of his deliverance and of his Deliverer in the world of nations (בְּעַמִּים; and the parallel word, as also in cviii. 4, cxlix. 7, is to be written בְּלִאֲמִים with *Lamed raphatum* and *Metheg* before it); his vocation extends beyond Israel, and the events of his life are to be for the benefit of mankind. Here we perceive the self-consciousness of a comprehensive mission, which accompanied David from the beginning to the end of his royal career (*vid.* xviii. 50). What is expressed in ver. 11 is both motive and theme of the discourse among the peoples, viz. God's mercy and truth which soar high as the heavens (xxxvi. 6). That they extend even to the heavens is only an earthly conception of their infinity (cf. Eph. iii. 18). In the refrain, ver. 12, which only differs in one letter from ver. 6, the Psalm comes back to the language of prayer. Heaven and earth have a mutually involved history, and the blessed, glorious end of this history is the sunrise of the divine doxa over both, here prayed for.

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\* With reference to the above passage in the Psalms, the Talmud, *B. Berachoth 3b*, says, "A cithern used to hang above David's bed; and when midnight came, the north wind blew among the strings, so that they sounded of themselves; and forthwith he arose and busied himself with the Tōra until the pillar of the dawn (עמוד השחר) ascended." Rashi observes, "The dawn awakes the other kings; but I, said David, will awake the dawn (אני מעורר את השחר)."

## PSALM LVIII.

CRY FOR VENGEANCE UPON THOSE WHO PERVERT JUSTICE.

- 2 DO ye really, O ye gods, speak righteousness,  
Do ye in uprightness judge the children of men?
- 3 Nay, in heart ye work iniquities,  
In the land ye weigh out the violence of your hands.
- 4 Apostate are the ungodly from the womb,  
Gone astray from the birth are the speakers of lies.
- 5 Poison have they after the likeness of the poison of the  
serpent,  
Like a deaf adder which stoppeth her ear,
- 6 That she may not hear the voice of the charmers,  
The skilful practiser of sorcery.
- 7 Elohim, break their teeth in their mouth,  
The teeth of the lions do Thou wrench out, Jahve!
- 8 They must melt away as running water;  
When he shooteth his arrows they are as though cut off.
- 9 (Let them be) as a snail that goes along dissolving as it goes,  
(As) the untimely birth of a woman, that hath not seen the  
sun.
- 10 Before, then, your pots feel the thorn,  
Whether it be raw or at boiling heat—He whirleth it away.
- 11 The righteous shall rejoice that he seeth vengeance,  
He shall bathe his footsteps in the blood of the ungodly.
- 12 And men shall confess: Verily the righteous findeth fruit,  
Verily there is a deity judging in the earth.

*Their teeth*, said Ps. lvii., *are spear and arrows, and their tongue a sharp sword*; Ps. lviii. prays: *crush their teeth in their mouth*. This prominent common thought has induced the collector to append the one *Michtam* of David, to be sung *al-tashcheth*, to the other. Ps. lviii., however, belongs to another period, viz. to the time of Absalom. The incomparable boldness of the language does not warrant us in denying it to David.

In no one Psalm do we meet with so many high-flown figures coming together within the same narrow compass. But that it is David who speaks in this Psalm is to a certain extent guaranteed by Ps. lxiv. and cxl. These three Psalms, of which the closing verses so closely resemble one another that they at once invite comparison, show that the same David who writes elsewhere so beautifully, tenderly, and clearly, is able among his manifold transitions to rise to an elevation at which his words as it were roll along like rumbling thunder through the gloomy darkness of the clouds, and more especially where they supplicate (lviii. 7) or predict (cxl. 10) the judgment of God.

The cumulative use of  $\text{מִי־בְּ}$  in different applications is peculiar to this Psalm. Its *Michtam* character becomes clearly defined in the closing verse.

Vers. 2, 3. The text of ver. 2a runs: *Do ye really dictate the silence of righteousness? i.e.* that before which righteousness must become silent, as the collector (cf. lvi. 1) appears to have read it ( $\text{מִי־בְּ} = \text{מִי־בְּ}$ , *B. Chullin* 89a). But instead of  $\text{מִי־בְּ}$  it is, with Houbigant, J. D. Michaelis, Mendelssohn, and others, to be read  $\text{מִי־בְּ}$  (=  $\text{מִי־בְּ}$ , as in Ex. xv. 11), as an apostrophe of those who discharge the godlike office of rulers and judges. Both the interrogative  $\text{מִי־בְּ}$  (with  $\text{יֵ}$  as is always the case at the head of interrogative clauses), *num vere*, which proceeds from doubt as to the questionable matter of fact (Num. xxii. 37, 1 Kings viii. 27, 2 Chron. vi. 18), and the parallel member of the verse, and also the historical circumstances out of which the Psalm springs, demand this alteration. Absalom with his followers had made the administration of justice the means of stealing from David the heart of his people; he feigned to be the more impartial judge. Hence David asks: Is it then really so, ye gods ( $\text{מִי־בְּ}$  like  $\text{מִי־בְּ}$ , lxxxii. 1, and here, as there, not without reference to their superhumanly proud and assumptive bearing), that ye speak righteousness, that ye judge the children of men in accordance with justice? Nay, on the contrary ( $\text{מִי־בְּ}$ , *imo*, introducing an answer that goes beyond the first No), in heart (*i.e.* not merely outwardly allowing yourselves to be carried away) ye prepare villanies ( $\text{מִי־בְּ}$ , as in Mic. ii. 1, and  $\text{מִי־בְּ}$ , as in lxiv. 7, from  $\text{מִי־בְּ} = \text{מִי־בְּ}$ , xcii. 16, Job v. 16, with  $\delta = \alpha + \omega$ ), in the land ye weigh out the violence of your hands (so that

consequently violence fills the balances of your pretended justice). **בְּנֵי אָרָם** in ver. 2*b* is the accusative of the object; if it had been intended as a second vocative, it ought to have been **בְּנֵי-אִישׁ** (iv. 3). The expression is inverted in order to make it possible to use the heavy energetic futures. **פְּאָרָץ** (mostly erroneously marked with *Pazer*) has *Athnach*, cf. xxxv. 20, lxxvi. 12.

Vers. 4-6. After this bold beginning the boldest figures follow one another rapidly; and the first of these is that of the serpent, which is kept up longer than any of the others. The verb **זָר** (cogn. **סָוַר**) is intentionally written **זָר** in this instance in a neuter, not an active sense, plural **זָרֵי**, like **בָּשׂוּ**, **טָבוּ**. Bakius recognises a retrospective reference to this passage in Isa. xlviii. 8. In such passages Scripture bears witness to the fact, which is borne out by experience, that there are men in whom evil from childhood onwards has a truly diabolical character, *i.e.* a selfish character altogether incapable of love. For although hereditary sinfulness and hereditary sin (guilt) are common to all men, yet the former takes the most manifold combinations and forms; and, in fact, the inheriting of sin and the complex influence of the power of evil and of the power of grace on the propagation of the human race require that it should be so. The Gospel of John more particularly teaches such a dualism of the natures of men. **הִמְתִּילָמוּ** (with *Rebia*, as in xviii. 18*a*) is not the subject: the poison belonging to them, etc., but a clause by itself: poison is to them, they have poison; the construct state here, as in Lam. ii. 18, Ezek. i. 27, does not express a relation of actual union, but only a close connection. **יִאָּמֵם** (with the orthophonic *Dagesh* which gives prominence to the *Teth* as the commencement of a syllable) is an optative future form, which is also employed as an indicative in the poetic style, *e.g.* xviii. 11. The subject of this attributive clause, continuing the adjective, is the deaf adder, such an one, *viz.*, as makes itself deaf; and in this respect (as in their evil serpent nature) it is a figure of the self-hardening evil-doer. Then with **אֲשֶׁר** begins the more minute description of this adder. There is a difference even among serpents. *They* belong to the worst among them that are inaccessible to any kind of human influence. All the arts of sorcery are lost upon them. **מְלַחְשִׁים** are the whisperers of magic formulæ (cf. Arabic *naffu-thât*, adjurations), and **הַזֹּכֵר חֲבָרִים** is one who works binding by



spells, exorcism, and tying fast by magic knots (cf. הָבַר, to bind = to bewitch, cf. عَن, عَقَد, Persic *bend* = κατάδεσμος, *vid. Isaiah*, i. 118, ii. 242). The most inventive affection and the most untiring patience cannot change their mind. Nothing therefore remains to David but to hope for their removal, and to pray for it.

Vers. 7-10. The verb הָרַם is used much in the same way in ver. 7a as ἀράσσειν (*e.g. Iliad*, xiii. 577, ἀπὸ δὲ τρυφάλειαν ἀράξεν), which presents a similar onomatopoe. The form יִמְאַסִּי is, as in Job vii. 5, = יִמְסִי. The Jewish expositors, less appropriately, compare צִנְאָכִים, Num. xxxii. 24, and בָּזָא = בָּזָו, Isa. xviii. 2, 7; שִׁאֲמָה, *Chethâb*, Jer. xxx. 16, and הִרְאָמָה, Zechl. xiv. 10, more nearly resemble it. The treading (bending) of the bow is here, as in lxiv. 4, transferred to the arrows (= בִּזְוֹן, xi. 2): he bends and shoots off his arrows, they shall be as though cut off in the front, *i.e.* as inoperative as if they had no heads or points (פָּכוּ as in Isa. xxvi. 18). In ver. 9 follow two figures to which the apprecatory "let them become" is to be supplied. Or is it perhaps to be rendered: As a snail, which Thou causest to melt away, *i.e.* squashest with the foot (הִמָּסָה, as in xxxix. 12, *fut. Hiph.* of מָסָה = מָסָם), let him perish? The change of the number does not favour this; and according to the usage of the language, which is fond of construing הִלָּךְ with gerunds and participles, and also with abstract nouns, *e.g.* הִלָּךְ קָרִי, הִלָּךְ הַמָּסָה, the words הִלָּךְ הִמָּסָה belong together, and they are also accented accordingly: as a snail or slug which goes along in dissolution, goes on and dissolves as it goes (הִמָּסָה after the form הִתְבַּל from הִבֵּל\*). The snail has received its name from this apparent dissolving into slime. For שִׁבְלִיל (with *Dag. dirimens* for שִׁבְלִיל) is the naked slimy snail or slug (*Targum*, according to ancient conception, זְחִיל הִתְבַּלֵּל "the slime-worm"), from שִׁבַּלֵּל, to make wet, moist.† In the second figure,

\* In the Phœnician, the Cyprian copper mine *Ταμασσός* appears to have taken its name from תַּמָּס, *liquefactio* (Levy, *Phönizische Studien*, iii. 7).

† "God has created nothing without its use," says the Talmud, *B. Shabbath 77b*; "He has created the snail (שִׁבְלִיל לַבְּתִית) to heal bruises by laying it upon them:" cf. *Genesis Rabba*, ch. li. *init.*, where שִׁבְלִיל is explained by לִימְצָא, סִילִי, סִילִי, כֹּגְכָלָה, σέσιλος, *limax*. Abraham b. David

the only sense in which נפל אשה belong together is "the untimely birth of a woman;" and rather than explain with the Talmud (*B. Mōed katan* 6*b*) and Targum (contrary to the accents): as an abortion, a mole,\* one would alter אשה into אשה. But this is not necessary, since the construct form אשה is found also in other instances (Deut. xxi. 11, 1 Sam. xxviii. 7) out of the genitival relation, in connection with a close coordinate construction. So here, where בל־חַוֵּי שָׁמֵשׁ, according to Job iii. 16, Eccles. vi. 3-5, is an attributive clause to נפל אשה (the falling away of a woman = abortions), which is used collectively (Ew. § 176, *b*). The accentuation also harmonizes here with the syntactic relation of the words. In ver. 10, אָטָר (plural in African, *i.e.* Punic, in Dioscorides *ἀταδίν*) is the rhamnus or buckthorn, which, like רְתָם, the broom, not only makes a cheerful crackling fire, but also produces an ash that retains the heat a long time, and is therefore very useful in cooking. The alternative בָּמוֹ—בָּמוֹ signifies *sive, sive*, whether the one or the other. חַי is that which is living, fresh, *viz.* the fresh, raw meat still having the blood in it, the opposite of מִבְּשָׁל (1 Sam. ii. 15); חֲרוֹן, a fierce heat or fire, here a boiling heat. There is no need to understand חרון metonymically, or perhaps as an adjective = *charrōn*, of boiled meat: it is a statement of the condition. The suffix of יִשְׁעֲרָנִי, however, refers, as being neuter, to the whole cooking apparatus, and more especially to the contents of the pots. The rendering therefore is: whether raw or in a state of heat, *i.e.* of being cooked through, He (Jahve) carries it away as with a whirlwind. Hengstenberg

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of Fez, the cotemporary of Saadia, has explained it in his Arabico-Hebrew Lexicon by אֶלְחֻלְזוֹן, the slug. Nevertheless this is properly the name of the snail with a house (נִרְתִּיק), Talmudic חֲקִלּוֹן, and even at the present day in Syria and Palestine حِلْزُون (which is pronounced *ḥalezōn*); whereas שְׂבָלִיל, in conformity with the etymon and with the figure, is the naked snail or slug. The ancient versions perhaps failed to recognise this, because the slug is not very often to be seen in hot eastern countries; but שְׂבָלִיל in this signification can be looked upon as traditional. The rendering "a rain-brook or mountain-torrent (Arabic *seil sâbil*) which running runs away," would, to say nothing more, give us, as Rosenmüller has already observed, a figure that has been made use of already in ver. 8.

\* The mole, which was thought to have no eyes, is actually called in post-biblical Hebrew אֵישׁוֹת, plur. אֵישׁוֹת (*vid. Kēlim* xxi. 3).

rightly remarks, "To the raw meat correspond the immature plots, and to the cooked the mature ones." To us, who regard the Psalm as belonging to the time of Absalom, and not, like Hengstenberg, to the time of Saul, the meat in the pots is the new kingship of Absalom. The greater the self-renunciation with which David at that time looked on at the ripening revolt, disclaiming all action of his own, the stronger the confidence with which he expected the righteous interposition of God that did actually follow, but (as he here supposes possible) not until the meat in the pot was almost done through; yet, on the other side, so quickly, that the pots had scarcely felt the crackling heat which should fully cook the meat.

Vers. 11, 12. Finally, we have a view of the results of the judicial interposition of God. The expression made use of to describe the satisfaction which this gives to the righteous is thoroughly Old Testament and warlike in its tone (cf. lxxviii. 24). David is in fact king, and perhaps no king ever remained so long quiet in the face of the most barefaced rebellion, and checked the shedding of blood, as David did at that time. If, however, blood must nevertheless flow in streams, he knows full well that it is the blood of the partisans of his deluded son; so that the men who were led the further astray in their judgment concerning him, the more inactive he remained, will at last be compelled to confess that it does really repay one to be just, and that there is really one higher than the high ones (Eccles. v. 7 [8]), a deity (אֱלֹהִים) above the gods (אֱלֹהִים) who, though not forthwith, will nevertheless assuredly execute judgment in the earth. אֱלֹהִים here, as in Job xviii. 21, Isa. xlv. 14, retains its originally affirmative signification, which it has in common with אֱלֹהִים. אֱלֹהִים is construed with the plural (Ges. § 112, rem. 3), as is frequently the case, e.g. 2 Sam. vii. 23 (where, however, the chronicler, in 1 Chron. xvii. 21, has altered the older text). This is not because the heathen are speaking (Baur), but in order to set the infinite majesty and omnipotence of the heavenly Judge in contrast with these puffed-up "gods."

## PSALM LIX.

PRAYER OF AN INNOCENT MAN WHOM MEN ARE TRYING  
TO TAKE.

- 2 DELIVER me from mine enemies, O my God,  
From those who rise up against me bear me away!
- 3 Deliver me from the workers of iniquity,  
And from men of blood save me!
- 4 For, lo, they lie in wait for my soul,  
The shameless gather themselves together against me—  
Not on account of transgression on my part and on account  
of sin, Jahve!
- 5 Without sin they run and make themselves ready;  
Awake to meet me, and examine!
- 6 And do Thou, Jahve Elohim of hosts, God of Israel,  
Stir Thyself to visit all the heathen,  
Spare not all those who are atrociously faithless. (*Sela.*)
- 7 They come again at evening, they howl like dogs,  
And go the rounds in the city.
- 8 Lo they foam at their mouth;  
Swords are in their lips,  
For "who doth hear it?!"
- 9 And Thou, Jahve, laughest at them,  
Thou mockest at all the heathen.
- 10 *My strength, upon Thee will I wait,  
For Elohim is my fortress.*
- 11 My God will come to meet me with His mercy,  
Elohim will cause me to rejoice over those who lie in wait  
for me.
- 12 Slay them not, lest my people forget it,  
Cause them to go astray by Thy power and cast them down;  
Thou art our shield, O Lord!
- 13 The sin of their mouth is the word of their lips,  
Therefore let them be ensnared in their pride,  
And on account of the curse and the deceit which they  
utter.

- 14 Destroy in wrath, destroy, that they may be no more,  
 And that they may know that Elohim is Ruler in Jacob  
 Unto the ends of the earth! (*Sela.*)
- 15 They come again at evening, they howl like dogs,  
 And go the rounds in the city.
- 16 They wander to and fro in order to eat;  
 If they are not satisfied, they stay over night—
- 17 But as for me, I shall sing of Thy strength,  
 And exult, in the morning, over Thy mercy;  
 That Thou hast been a fortress to me,  
 And a refuge in the day when I was afraid.
- 18 *My strength, to Thee will I harp,  
 For Elohim is my fortress, my merciful God.*

This *Michtam*, after the melody *Al-tashcheth*, coinciding with lvii. 5 and lviii. 7 in the figure used in ver. 8, is the earliest among the Davidic Psalms which are dated from the time of Saul's persecution. *When Saul sent and they* (those who were sent by him) *watched the house in order to slay him* (David); it therefore belongs to the time spoken of in 1 Sam. xix. 11 sq. This inscription is no more intended to imply that the Psalm was composed on that night before the flight, which was rendered possible by the artifice of Michal, than the inscription of Ps. li. is meant to imply that the origin of the Psalm was coincident with the arrival of Nathan. The  $\text{?}$  of such inscriptions only sets forth in a general way the historical groundwork of the song. If we consider the contents of the Psalm from this point of view, we shall obtain a tolerably distinct picture of the situation. We must imagine that Saul, even before he issued that command to watch David's house the night through and to slay him in the morning, *i.e.* to assassinate him behind Michal's back (1 Sam. xix. 11), sought to get rid of him in some more secret way; that the venal men of his court, themselves not less ill-disposed towards David, had offered him their hand for the deed; and that in consequence of this, great activity, which was probably seen through by him whose life was threatened, was observable in Gibeon, and that more especially every evening, when the bandits strolled through the city in order to meet with the dreaded rival and give him his death-

blow. The Psalms and the Prophets are often the medium through which we gain a deeper insight into events which are only sketched in the historical books after their most prominent outward features.

In consideration of the fact that the description of the nightly proceedings of the enemies is repeated after the manner of a refrain, and that the poet in ver. 17 contrasts his believably joyous prospects for the coming morning with the ineffectual ardour with which they pass the night patrolling the streets, Psalm lix. seems to be an evening song belonging to those perilous days spent in Gibea.

Vers. 2-10. First part. As far as ver. 4 we recognise strains familiar in the Psalms. The enemies are called *מִתְקַוְמֵי* as in Job xxvii. 7, cf. Ps. xvii. 7; *עֲוִים* as shameless, *פְּנִים* or *שׁוֹנֵפִי*; as in Isa. lvi. 11, on account of their bold shameless greediness, dogs. On *לֹא* in a subordinate clause, *vid.* Ewald, § 286, *g*: without there being transgression or sin on my side, which might have caused it. The suffix (transgression on my part) is similar to xviii. 24. *בְּלִי־עֲוֹן* (cf. Job xxxiv. 6) is a similar adverbial collateral definition: without there existing any sin, which ought to be punished. The energetic future *jeruzân* depicts those who servilely give effect to the king's evil caprice; they run hither and thither as if attacking and put themselves in position. *הִתְכַּוְּנוּ = הִכְוִינוּ*, like the *Hithpa.* *הִפְסָה*, Prov. xxvi. 26, the *Hothpa.* *הִפְסַם*, Lev. xiii. 55 sq., and the *Nithpa.* *נִפְסַר*, Deut. xxi. 8. Surrounded by such a band of assassins, David is like one besieged, who sighs for succour; and he calls upon Jahve, who seems to be sleeping and inclined to abandon him, with that bold *עֲוֶרָה לְקִרְאָתִי וְרָאָה*, to awake to meet him, *i.e.* to join him with His help like a relieving army, and to convince Himself from personal observation of the extreme danger in which His charge finds himself. The continuation was obliged to be expressed by *וְאָמְתָה*, because a special appeal to God interposes between *עֲוֶרָה* and *הִקְיֶצָה*. In the emphatic "Thou," however, after it has been once expressed, is implied the conditional character of the deliverance by the absolute One. And each of the divine names made use of in this lengthy invocation, which corresponds to the deep anxiety of the poet, is a challenge, so to speak, to the ability and will-

ingness, the power and promise of God. The juxtaposition *Jahve Elohim Tsebaoth* (occurring, besides this instance, in lxxx. 5, 20, lxxxiv. 9), which is peculiar to the Elohimic Psalms, is to be explained by the consideration that *Elohim* had become a proper name like *Jahve*, and that the designation *Jahve Tsebaoth*, by the insertion of *Elohim* in accordance with the style of the Elohimic Psalms, is made still more imposing and solemn; and now צבאות is a genitive dependent not merely upon יהוה but upon יהוה אלהים (similar to lvi. 1a, Isa. xxviii. 1b; *Symbolæ*, p. 15). אלהי ישראל is in apposition to this threefold name of God. The poet evidently reckons himself as belonging to an Israel from which he excludes his enemies, viz. the true Israel which is in reality the people of God. Among the heathen, against whom the poet invokes God's interposition, are included the heathen-minded in Israel; this at least is the view which brings about this extension of the prayer. Also in connection with the words כָּל־בְּנֵי אֱוֹן the poet, in fact, has chiefly before his mind those who are immediately round about him and thus disposed. It is those who act treacherously from extreme moral nothingness and worthlessness (אֱוֹן *genit. epexeg.*). The music, as *Sela* directs, here becomes more boisterous; it gives intensity to the strong cry for the judgment of God; and the first unfolding of thought of this *Michtam* is here brought to a close.

The second begins by again taking up the description of the movements of the enemy which was begun in vers. 4, 5. We see at a glance how here ver. 7 coincides with ver. 5, and ver. 8 with ver. 4, and ver. 9 with ver. 6. Hence the imprecatory rendering of the futures of ver. 7 is not for a moment to be entertained. By day the emissaries of Saul do not venture to carry out their plot, and David naturally does not run into their hands. They therefore come back in the evening, and that evening after evening (cf. Job xxiv. 14); they snarl or howl like dogs (הָפִיהוּ, used elsewhere of the growling of the bear and the cooing of the dove; it is distinct from נב, נביח, to bark, and בלב, to yelp), because they do not want to betray themselves by loud barking, and still cannot altogether conceal their vexation and rage; and they go their rounds in the city (like סובב בעיר, Cant. iii. 2, cf. *supra* lv. 11), in order

to cut off their victim from flight, and perhaps, what would be very welcome to them, to run against him in the darkness. The further description in ver. 8 follows them on this patrol. What they belch out or foam out is to be inferred from the fact that swords are in their lips, which they, as it were, draw so soon as they merely move their lips. Their mouth overflows with murderous thoughts and with slanders concerning David, by which they justify their murderous greed to themselves as if there were no one, viz. no God, who heard it. But Jahve, from whom nothing, as with men, can be kept secret, laughs at them, just as He makes a mockery of all heathen, to whom this murderous band, which fears the light and is unworthy of the Israelitish name, is compared. This is the primary passage to xxxvii. 13, ii. 4; for Ps. lix. is perhaps the oldest of the Davidic Psalms that have come down to us, and therefore also the earliest monument of Israelitish poetry in which the divine name *Jahve Tsebaoth* occurs; and the chronicler, knowing that it was the time of Samuel and David that brought it into use, uses this name only in the life of David. Just as this strophe opened in ver. 7 with a distich that recurs in ver. 15, so it also closes now in ver. 10 with a distich that recurs below in ver. 18, and that is to be amended according to the text of that passage. For all attempts to understand עָוֹן as being genuine prove its inaccuracy. With the old versions it has to be read עָוֹן; but as for the rest, אִשְׁמְרָה must be retained in accordance with the usual variation found in such refrains: my strength, Thee will I regard (1 Sam. xxvi. 15; observe, 2 Sam. xi. 16), or upon Thee will I wait (cf. הָ, cxxx. 6); *i.e.* in the consciousness of my own feebleness, tranquil and resigned, I will look for Thine interposition on my behalf.

Vers. 11-18. In this second half of the Psalm the cry of fear is hushed. Hope reigns, and anger burns more fiercely. The *Keri* says that ver. 11a is to be read: אֱלֹהֵי הַסְּדֵי יִקְרָמֵנִי, my gracious God will anticipate me,—but with what? This question altogether disappears if we retain the *Chethib* and point אֱלֹהֵי הַסְּדֵי: my God will anticipate me with His mercy (cf. xxi. 4), *i.e.* will meet me bringing His mercy without any effort of mine. Even the old translators have felt that הַסְּדֵי must belong to the verb as a second object. The LXX. is perfectly correct in its rendering, ὁ Θεός μου τὸ ἔλεος αὐτοῦ προφθάσει



με. The *Keri* has come into existence in looking to ver. 18, according to which it seems as though אֱלֹהֵי הַסָּדֵי ought to be added to the refrain, ver. 10 (cf. a similar instance in xlii. 6, 7). But ver. 11a would be stunted by doing this, and it accords with Biblical poetic usage that the refrain in ver. 18 should be climactic in comparison with ver. 10 (just as it also does not altogether harmonize in its first half); so that Olshausen's proposal to close ver. 10 with אֱלֹהֵי הַסָּדֵי and to begin ver. 11 with הַסָּדֵי (cf. lxxix. 8) is only just to be put on record. The prayer "slay them not" does not contradict the prayer that follows for their destruction. The poet wishes that those who lie in wait for him, before they are totally swept away, may remain for a season before the eyes of his people as an example of punishment. In accordance with this, הִנְיָעָמוּ, by a comparison of the *Hiph.* in Num. xxxii. 13, and of the *Kal* in ver. 16, cix. 10, is to be rendered: cause them to wander about (Targum, cf. *Genesis Rabba*, ch. xxxviii. *init.*, טַלְטְלָמוּ); and in connection with בְּחַיְלָךְ one is involuntarily reminded of x. 10, 14, and is tempted to read בְּחַלְקָךְ or בְּחַלְקֵךְ: cause them to wander about in adversity or wretchedness, = *عمر حالك*, *vita caliginosa h. e. misera*), and more especially since בחילך occurs nowhere else instead of בְּזַרְעֶךָ or בְּיַמֶּיךָ. But the *Jod* in בחילך is unfavourable to this supposition; and since the martial apostrophe of God by "our shield" follows, the choice of the word is explained by the consideration that the poet conceives of the power of God as an army (Joel ii. 25), and perhaps thinks directly of the heavenly host (Joel iv. [iii.] 11), over which the Lord of Hosts holds command (Hitzig). By means of this He is first of all to cause them to go astray (נָע וָנָד, Gen. iv. 12), then utterly to cast them down (lvi. 8). The Lord (אֲדֹנָי) is to do this, as truly as He is Israel's shield against all the heathen and all pseudo-Israelites who have become as heathen. The first member of ver. 13 is undoubtedly meant descriptively: "the sin of their mouth (the sin of the tongue) is the word of their lips" (with the dull-toned suffix *mo*, in the use of which Ps. lix. associates itself with the Psalms of the time of Saul, lvi., xi., xvii., xxii., xxxv., lxiv.). The combination וְיִלְכְּדוּ בְּגִאוֹנֵם, however, more readily suggests parallel passages like Prov. xi. 6 than Prov. vi. 2; and moreover the מֶן of the ex-

pression **וּמִאֲלֵה וּמִכְחָשׁ**, which is without example in connection with **כִּפְּר**, and, taken as expressing the motive (Hupfeld), ought to be joined with some designations of the disposition of mind, is best explained as an appended statement of the reason for which they are to be ensnared, so that consequently **יִסְפְּרוּ** (cf. lxix. 27, lxiv. 6) is an attributive clause; nor is this contrary to the accentuation, if one admits the *Munach* to be a transformation of *Mugrash*. It is therefore to be rendered: "let them, then, be taken in their pride, and on account of the curse and deceit which they wilfully utter." If, by virtue of the righteousness of the Ruler of the world, their sin has thus become their fall, then, after they have been as it were a warning example to Israel, God is utterly to remove them out of the way, in order that they (it is unnecessary to suppose any change of subject), while perishing, may perceive that Elobim is Ruler in Jacob (**י**, used elsewhere of the object, e.g. Mic. v. 1, is here used of the place of dominion), and as in Jacob, so from thence unto the ends of the earth (**ל** like **עַל**, xlvi. 11) wields the sceptre. Just like the first group of the first part, this first group of the second part also closes with *Sela*.

The second group opens like the second group in the first part, but with this exception, that here we read **וַיִּשְׁכְּבוּ**, which loosely connects it with what precedes, whereas there it is **וַיִּשְׁבּוּ**. The poet's gaze is again turned towards his present straitened condition, and again the pack of dogs by which Saul is hunting him present themselves to his mind. **הַפֶּה** points towards an antithesis that follows, and which finds its expression in **וַיִּאֲנִי**. **וַיִּלְיִנִי** and **לְבַקֵּר** stand in direct contrast to one another, and in addition to this **לְעָרֵב** has preceded. The reading of the LXX. (Vulgate, Luther, [and authorized version]), *καὶ γογγύσουσιν* = **וַיִּלְיִנִי** or **וַיִּלְנִי**, is thereby proved to be erroneous. But if **וַיִּלְיִנִי** is the correct reading, then it follows that we have to take ver. 16 not as foretelling what will take place, but as describing that which is present; so that consequently the *fut. consec.* (as is frequently the case apart from any historical connection) is only a consecutive continuation of **וַיִּנְעִי** (for which the *Keri* has **וַיִּנְעִי**; the form that was required in ver. 12, but is inadmissible here): they wander up and down (**נִיעַ** as in cix. 10, cf. **נִיר**, Job xv. 23) to eat (that is to say, seeking after food); and if they are not satisfied, they pass the night, i.e. remain, eager for food

and expecting it, over night on the spot. This interpretation is the most natural, the simplest, and the one that harmonizes best not only with the text before us (the punctuation יִשְׁבְּעוּ, not יִשְׁבְּעֵי, gives the member of the clause the impress of being a protasis), but also with the situation. The poet describes the activity of his enemies, and that by completing or re-touching the picture of their comparison to dogs: he himself is the food or prey for which they are so eager, and which they would not willingly allow to escape them, and which they nevertheless cannot get within their grasp. Their morbid desire remains unsatisfied: he, however, in the morning, is able to sing of the power of God, which protects him, and exultantly to praise God's loving-kindness, which satiates and satisfies him (xc. 14); for in the day of fear, which to him is now past, God was his inaccessible stronghold, his unapproachable asylum. To this God, then, even further the play of his harp shall be directed (אֲזַמְרָה), just as was his waiting or hoping (אֲשַׁמְרָה, ver. 10).

## PSALM LX.

### DRILL PSALM AFTER A LOST BATTLE.

- 3 ELOHIM, Thou hast cast us off, Thou hast scattered us,  
Thou hast been angry, restore us again!
- 4 Thou hast made the land to tremble, Thou hast torn it  
asunder,  
Heal its breaches, for it tottereth!!
- 5 Thou hast made Thy people experience a hard thing,  
Thou hast given us wine to drink to intoxication.
- 6 Thou hast given those who fear Thee a banner  
To lift themselves up on account of the truth. (*Sela.*)
- 7 In order that Thy beloved may be delivered,  
Save now with Thy right hand and answer me!!!
- 8 Elohim hath promised in His holiness:  
I shall rejoice, I shall portion out Shechem,  
And measure out the valley of Succoth.

- 9 Mine is Gilead and mine Manasseh,  
And Ephraim is the helm of my head,  
Judah is my sceptre,  
10 Moab is my wash-pot,  
Upon Edom I cast my shoe.  
Cry out concerning me, O Philistia!
- 11 Who will conduct me to the fortified city?  
Who will bring me to Edom?!
- 12 Hast not Thou, Elohim, cast us off,  
And goest not forth, Elohim, with our armies?—
- 13 Grant us deliverance from the oppressor;  
Yea, vain is the help of man.
- 14 In Elohim shall we obtain the victory,  
And He will tread down our oppressors.

This last of the Elohimic *Michtammim* of David is dated from the time of the Syro-Ammonitish war: *When he* (David) *waged war* (*Hiph.* of מִצַּח, to pull, to seize by the hair) *with* (תָּצַח like עָץ in Num. xxvi. 9; according to Ben-Asher, with *Segol* instead of *Makkeph* here, as in xlvi. 5, Prov. iii. 12, three passages which are noted by the Masora) *Aram of the two rivers* (the people of the land of the twin streams, Μεσοποταμία) *and with Aram Zobah* (probably between the Euphrates and Orontes north-east of Damascus), *and Joab returned* (וַיָּשֶׁב, transition from the infinitive to the finite verb, Ges. § 132, rem. 2) *and smote Edom in the Valley of Salt* (the Edomitish Ghor, i.e. the salt plain, some ten miles wide, at the southern extremity of the Dead Sea) *with twelve thousand men*. This historical inscription comes from an historical work which gave the Psalm in this connection. It is not taken out of any of the histories that have been preserved to us. For both in 2 Sam. viii. 13 and in 1 Chron. xviii. 12 we find the number eighteen thousand instead of twelve. In the former passage, in which עָשָׂה שָׁמַע is substantially equivalent to the Roman *triumphum agere*, we have to read אֶת־אֲרָם after the inscription of our Psalm instead of אֶת־אֲרָם. It is, however, still more probable that the words וַיָּצַח אֶת־אֲרָם (LXX. ἐπάταξε τὴν Ἰδουμαίαν) have accidentally fallen out. The fact that here in the Psalm the victory over the Edomites is ascribed to Joab, in the Chronicles to Abshai

(Abishai), and in 2 Sam. ch. viii. to David, is a difference which may easily be reconciled by the consideration that the army of David was under the supreme command of Joab, and this battle in the Valley of Salt was fought against the Edomites by Joab indirectly through his brother (cf. 2 Sam. x. 10).

The inscription carries us into the time of the greatest, longest, and most glorious of David's wars, that with the Ammonites, which, so far as these were concerned, ended in the second year in the conquest of Rabbah (*vid.* Ps. xxi.), and with their Aramæan allies, among whom Hadadezer, the ruler of the powerful kingdom of Zobah, was defeated in the first year at Chêlam on the other side the Jordan. Then when, in the second year, he endeavoured to fortify himself anew in the districts on the banks of the Euphrates, he was completely subjugated together with the Syrians who had come to his assistance. Thus are the accounts of Aramæan wars related in 2 Sam. ch. viii. and x.-xii. to be combined. Whilst, now, the arms of David were making such triumphant progress in the north, the Edomites in the south had invaded the land which was denuded of troops, and here a new war, which jeopardized all the results that had been gained in the north, awaited the victorious army. Ps. lx. refers more especially to this Edomitish war. Hengstenberg is wrong when he infers from the inscription that it was composed after the victory in the Valley of Salt and before the conquest of Idunæa. The inscription only in a general way gives to the Psalm its historical setting. It was composed before the victory in the Valley of Salt, and presupposes the Israelitish south had been at that time grievously laid waste by the Edomites, against whom they were unable to oppose an adequate force. We may also infer from other indications how the occupation of the neighbouring and brother-country by the Edomites called for vengeance against them; *vid.* on Ps. xlv. That Korahitic Psalm may have been composed after the Davidic Psalm, and is designedly, by ver. 10, brought into relationship with it. In the cento Ps. cviii. vers. 7-14 correspond to lx. 7-14.

The *Michtam* character of the Psalm manifests itself both in the fact that a divine oracle is unfolded in it, and also in the fact that the language of complaint, "Elohim, Thou hast cast

us off" (cf. xlv. 10), is repeated as its favourite utterance. Concerning עֵל־שׁוֹשַׁן עֲדוּת, after "A Lily is the testimony" (or "The Lily of the testimony"), *vid.* on xlv. 1. The addition of לְלַמֵּד is to be interpreted according to קָשָׁה בְּנִי־יְהוָה קָשָׁה, 2 Sam. i. 18: the song is thereby appointed to be sung in connection with the practice of the bow. The elegy on Saul and Jonathan was suited to this by reason of the praise which is therein given to the bow of Jonathan, the favourite weapon of that brave warrior, and by the indirect remembrance of the skilful Philistine archers, who brought a disgrace upon the name of Israel in the battle on Gilboa, that needed as speedily as possible to be wiped out. Ps. lx., this most martial of all the Psalms, is also a song at the practice of arms, which was designed to inflame and to hallow the patriotic martial ardour of the young men when they were being exercised.

Hengstenberg and others, who reckon according to the Masoretic verses, divide the Psalm into three strophes of four Masoretic verses each. The fact that the use made of Ps. lx. in Ps. cviii. begins with ver. 7, לִמְעַן יִחַלְצֵנּוּ, lends some colour to this division, which is also strengthened by the *Sela*. Nevertheless vers. 6 and 7 belong inseparably together.

Vers. 3-7. This first strophe contains complaint and prayer; and establishes the prayer by the greatness of the need and Israel's relationship to God. The sense in which פָּרַצְתָּנִי is intended becomes clear from 2 Sam. v. 20, where David uses this word of the defeat of the Philistines, and explains it figuratively. The word signifies to break through what has hitherto been a compact mass, to burst, blast, scatter, disperse. The prayer is first of all timidly uttered in הֲשׁוּבָה לָנוּ in the form of a wish; then in רַפָּה (ver. 4*b*) and הוֹשִׁיעָה (ver. 7*b*) it waxes more and more eloquent. הֲשׁוּבָה here signifies to grant restoration (like הִנִּיחָה לְ, to give rest; xxiii. 3, Isa. lviii. 12). The word also signifies to make a turn, to turn one's self away, in which sense, however, it cannot be construed with לְ.

On פָּצַמְתָּהּ Dunash has already compared *rumpere, scindere*,

and Mose ha-Darshan the Targumic פָּצַם = קָרַע, Jer. xxii. 14. The deep wounds which the Edomites had inflicted upon the country, are after all a wrathful visitation of God Himself—

reeling or intoxicating wine, or as תַּרְעֵלָה יין (not יין), properly conceived of, is : wine which is sheer intoxication (an apposition instead of the genitive attraction, *vid.* on Isa. xxx. 20), is reached out by Him to His people. The figure of the intoxicating cup has passed over from the Psalms of David and of Asaph to the prophets (*e.g.* Isa. li. 17, 21). A kindred thought is expressed in the proverb: *Quem Deus perdere vult, eum dementat.* All the preterites as far as הִשְׁקִיתָנִי (ver. 5*b*) glance back plaintively at that which has been suffered. But ver. 6 cannot be thus intended; for to explain with Ewald and Hitzig, following the LXX., “Thou hast set up a banner for those who reverence Thee, not for victory, but for flight,” is inadmissible, notwithstanding the fact that נִים מִפְּנֵי קִשְׁתָּא is a customary phrase and the inscribed לְמַר is favourable to the mention of the bow. For (1) The words, beginning with נָתַתָּ, do not sound like an utterance of something worthy of complaint,—in this case it ought at least to have been expressed by אָרָא לְהַתְנוּסִים (only for flight, not for victory); (2) it is more than improbable that the bow, instead of being called קִשְׁתָּא (feminine of the Arabic masculine *kaus*), is here, according to an incorrect Aramaic form of writing, called קִשְׁטָא, whereas this word in its primary form קִשְׁטָא (Prov. xxii. 21) corresponds to the Aramaic קִשְׁטָא not in the signification “a bow,” but (as it is also intended in the Targum of our passage) in the signification “truth” (Arabic *kist* of strict unswerving justice, root טק, to be hard, strong, firm; just as, *vice versâ*, the word *sidk*, coming from a synonymous root, is equivalent to “truth”). We therefore take the perfect predication, like ver. 4*a*, as the foundation of the prayer which follows: Thou hast given those who fear Thee a banner to muster themselves (*sich aufpanieren*), *i.e.* to raise themselves as around a standard or like a standard, on account of the truth—help then, in order that Thy beloved ones may be delivered, with Thy right hand, and answer me. This rendering, in accordance with which ver. 6 expresses the good cause of Israel in opposition to its enemies, is also favoured by the heightened effect of the music, which comes in here, as *Sela* prescribes. The reflexive הִתְנוּסִים here therefore signifies not, as *Hithpal.* of נִים, “to betake one’s self to flight,” but “to raise one’s self”—a signification on behalf of which we cannot appeal to Zech. ix. 16, where מְהַרְצֵנוּת is apparently equivalent to מְהַרְצֵנוּת,

“sparkling,” but which here results from the juxtaposition with  $\text{נִצֵּץ}$  (cf.  $\text{נִצֵּץ}$ , iv. 7), inasmuch as  $\text{נִצֵּץ}$  itself, like  $\text{נָס}$ , is so called from  $\text{נָסַע}$ ,  $\text{נָס}$ , to set up, raise, whether it be that the *Hithpo.* falls back upon the *Kal* of the verb or that it is intended as a denominative (to raise one’s self as a banner, *sich aufspanieren*).\* It is undeniable that not merely in later (e.g. Neh. v. 15), but also even in older Hebrew,  $\text{מַפְּיָיִךְ}$  denotes the reason and motive (e.g. Deut. xxviii. 20). Moreover Ps. xlv. is like a commentary on this  $\text{מַפְּיָיִךְ}$ , in which the consciousness of the people of the covenant revelation briefly and comprehensively expresses itself concerning their vocation in the world. Israel looks upon its battle against the heathen, as now against Edom, as a rising for the truth in accordance with its mission. By reason of the fact and of the consciousness which are expressed in ver. 6, arises the prayer in ver. 7, that Jahve would interpose to help and to rescue His own people from the power of the enemy.  $\text{יְהוָה}$  is instrumental (*vid.* on iii. 5). It is to be read  $\text{יְהוָה}$  according to the *Keri*, as in cviii. 7, instead of  $\text{יְהוָה}$ ; so that here the king of Israel is speaking, who, as he prays, stands in the place of his people.

Vers. 8-10. A divine utterance, promising him victory, which he has heard, is expanded in this second strophe. By reason of this he knows himself to be in the free and inalienable possession of the land, and in opposition to the neighbouring nations, Moab, Edom, and Philistia, to be the victorious lord to whom they must bow. The grand word of promise in 2 Sam. vii. 9 sq. is certainly sufficient in itself to make this feeling of certainty intelligible, and perhaps vers. 8-10 are only

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\* [This expression well illustrates the power of the German language in coining words, so that the language critically dealt with may be exactly reproduced to the German mind. The meaning will at once be clear when we inform our readers that *Panier* is a banner or standard; the reflexive denominative, therefore, in imitation of the Hebrew, *sich aufspanieren* signifies to “up-standard one’s self,” to raise one’s self up after the manner of a standard, which being “done into English” may mean to rally (as around a standard). We have done our best above faithfully to convey the meaning of the German text, and we leave our readers to infer from this illustration the difficulties with which translators have not unfrequently to contend.—TR.]



a pictorial reproduction of that utterance; but it is also possible that at the time when Edom threatened the abandoned bordering kingdom, David received an oracle from the high priest by means of the Urim and Thummim, which assured him of the undiminished and continued possession of the Holy Land and the sovereignty over the bordering nations. That which God speaks "in His holiness" is a declaration or a promise for the sure fulfilment and inviolability of which He pledges His holiness; it is therefore equal to an oath "by His holiness" (lxxxix. 36, Amos iv. 2). The oracle does not follow in a direct form, for it is not God who speaks (as Olshausen thinks), to whom the expression אֱלֹהֵי is unbecoming, nor is it the people (as De Wette and Hengstenberg), but the king, since what follows refers not only to the districts named, but also to their inhabitants. יְיָ might have stood before אֱלֹהֵי, but without it the mode of expression more nearly resembles the Latin *me exultaturum esse* (cf. xlix. 12). Shechem in the centre of the region on this side the Jordan, and the valley of Succoth in the heart of the region on the other side, form the beginning; for there is not only a סַכּוֹת (the name both of the eminence and of the district) on the west side of the Jordan south of Beisân (Scythopolis), but there must also have been another on the other side of the Jordan (Gen. xxxiii. 17 sq., Judg. viii. 4 sq.) which has not as yet been successfully traced. It lay in the vicinity of Jabbok (*ez-Zerka*), about in the same latitude with Shechem (Sichem), south-east of Scythopolis, where Estori ha-Parchi contends that he had found traces of it not far from the left bank of the Jordan. Josh. xiii. 27 gives some information concerning the נַחַל (valley) of Succoth. The town and the valley belonged to the tribe of Gad. Gilead, side by side with Manasseh, ver. 9a, comprehends the districts belonging to the tribes of Gad and Reuben. As far as ver. 9c, therefore, free dominion in the cis- and trans-Jordanic country is promised to David. The proudest predicates are justly given to Ephraim and Judah, the two chief tribes; the former, the most numerous and powerful, is David's helmet (the protection of his head), and Judah his staff of command (מַטֵּה הַצֵּבָח, the command-giving = staff of command, as in Gen. xlix. 10, Num. xxi. 18); for Judah, by virtue of the ancient promise, is the royal tribe of the people

who are called to the dominion of the world. This designation of Judah as the king's staff or sceptre and the marshal's baton shows that it is the king who is speaking, and not the people. To him, the king, who has the promise, are Moab, Edom, and Philistia subject, and will continue so. Moab the boastful serves him as a wash-basin;\* Edom the crafty and malicious is forcibly taken possession of by him and obliged to submit; and Philistia the warlike is obliged to cry aloud concerning him, the irresistible ruler. פִּיר רַחֵץ is a wash-pot or basin in distinction from a seething-pot, which is also called פִּיר. The throwing of a shoe over a territory is a sign of taking forcible possession, just as the taking off of the shoe (חָלַץ יְצֵה) is a sign of the renunciation of one's claim or right: the shoe is in both instances the symbol of legal possession.† The rendering of the last line, with Hitzig and Hengstenberg: "exult concerning me, O Philistia," *i.e.* hail me, though compelled to do so, as king, is forbidden by the עָלֵי, instead of which we must have looked for לֵי. The verb רִעַץ certainly has the general signification "to break out into a loud cry," and like the *Hiph.* (*e.g.*

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\* A royal attendant, the *tasht-dâr*, cup- or wash-basin-bearer, carried the wash-basin for the Persian king both when in battle and on a journey (*vid.* Spiegel, *Avesta* ii. LXIX.). Moab, says the Psalmist, not merely waits upon him with the wash-basin, but himself serves as such to him.

† The sandal or the shoe, I. as an *object* of <sup>ء</sup>وَطَأَ, of treading down, oppressing, signifies metaphorically, (1) a man that is weak and incapable of defending himself against oppression, since one says, *ma kuntu nd'lan*, I am no shoe, *i.e.* no man that one can tread under his feet; (2) a wife (*quæ subjicitur*), since one says, *g'alaad' nd'lahu*, he has taken off his shoe, *i.e.* cast off his wife (cf. Lane under <sup>ء</sup>حَدَّآءَ, which even signifies a shoe and a wife). II. As an *instrument* of <sup>ء</sup>وَطَأَ, tropically of the act of oppressing and of reducing to submission, the <sup>ء</sup>نَعْلٌ serves as a symbol of subjugation to the dominion of another. Rosenmüller (*Das alte und neue Morgenland*, No. 483) shows that the Abyssinian kings, at least, cast a shoe upon anything as a sign of taking forcible possession. Even supposing this usage is based upon the above passage of the Psalms, it proves, however, that a people thinking and speaking after the Oriental type associated this meaning with the casting of a shoe upon anything.—FLEISCHER. Cf. Wetzstein's Excursus at the end of this volume

Isa. xv. 4) the *Hithpal.* can also be used of a loud outcry at violence.

Vers. 11-14. The third strophe reverts to prayer; but the prayer now breathes more freely with a self-conscious courage for the strife. The fortified city (עִיר מְצוּר) is not Rabbath Ammon; but, as becomes evident from the parallel member of the verse and 2 Kings xiv. 7, the Idumæan chief city of Sela' (סֶלַע) or Petra (*vid.* Knobel on Gen. xxxvi. 42, cf. Ps. xxxi. 22, 2 Chron. viii. 5, xi. 5 together with xiv. 5). The wish: who will conduct me = Oh that one would conduct me (Ges. § 136, 1)! expresses a martial desire, joyful at the prospect of victory; concerning מִי נִתְּנִי, *quis perduxerit me*, *vid.* on xi. 3. What follows is not now to be rendered: Not Thou (who but Thou), Elohim, who . . . (Hitzig)—for in order to have been understood thus and not as in ver. 3, xlv. 10, the poet could not have omitted אֲשֶׁר—on the contrary, the interrogatory הֲלֹא is the foundation on which the supplicatory הֲבָה is raised. The king of Israel is hard pressed in the battle, but he knows that victory comes from above, from the God who has hitherto in anger refused it to His people, inasmuch as He has given power to Edom to break through the defensive forces of Israel (*vid.* xlv. 10). עָזְרָת (not עֲזָרָת = עֲזָרָה) is, as in cviii. 13, equivalent to עֲזָרְתָהּ. The view that it is equal to עֲזָרְתִּי, the suffix being cast away, is not confirmed in this instance, *vid.* on xvi. 6, cf. iii. 3. How vain is human succour, has been seen only very recently in the case of the kings of Zobah and Ammon, who have succumbed in spite of their confederates. Israel prays for its victorious power from above, and also obtains it thence, as is most confidently expressed in ver. 14. עֲשֵׂה הַיָּל, to do valiantly, to show valour, is equivalent to: to be victorious, as in cxviii. 16. In God does Israel conquer, and God, who is in Israel, will by means of Israel tread down Edom in accordance with its deserts.

## PSALM LXI.

PRAYER AND THANKSGIVING OF AN EXPELLED KING ON  
HIS WAY BACK TO THE THRONE.

- 2 OH hear, Elohim, my plaintive cry,  
Oh hearken to my prayer!
- 3 From the end of the earth I cry to Thee when my heart  
languisheth,  
Up a rock too high for me do Thou lead me;
- 4 For Thou hast become a refuge for me,  
A strong tower, hiding me from the enemy.
- 5 I shall dwell in Thy tabernacle for æons,  
I shall find refuge in the protection of Thy wings. (*Sela.*)
- 6 For Thou, Elohim, hast hearkened to my vows,  
Thou hast given back the heritage of those who fear Thy  
name.
- 7 Days to the days of the king do Thou add,  
Let his years be as a generation and a generation.
- 8 Let him remain for ever in the presence of Elohim—  
Mercy and truth do Thou appoint to preserve him—
- 9 So will I harp unto Thy name for it for ever,  
That I may pay my vows day by day.

The Davidic *Michtammim* are now ended, and there follows a short Davidic song על־נְנִינֹת. Does this expression mean “with the accompaniment of stringed instruments?” Not strictly, for this is expressed by the inscription בְּנְנִינֹת (iv. 1, cf. Isa. xxx. 29, 32). But the formula may signify “upon the music of stringed instruments,” i.e. upon stringed instruments. And this is more probable than that נְנִינֹת is the beginning of a standard song. The termination *ath* is not necessarily the construct state. It was the original feminine termination; and the prevailing one in Phœnician.

Some expositors, like Köster, Ewald, Hitzig, and Olshausen, feel themselves here also bound, by reason of the לְרֹד of the inscription, to seek a place for this Psalm as far down as the Babylonian Exile and the times of the Ptolemies and the

Seleucidæ. Hupfeld deals somewhat more kindly with the לָרֵךְ in this instance, and Böttcher (*De Inferis*, p. 204) refutes the hypotheses set up in its stead in order finally to decide in favour of the idea that the king of whom the Psalm speaks is Cyrus—which is only another worthless bubble. We abide by the proudly ignored לָרֵךְ, and have as our reward a much more simple interpretation of the Psalm, without being obliged with Ewald to touch it up by means of a verse of one's own invention interwoven between verses 5 and 6. It is a Psalm of the time of Absalom, composed in Mahanaim or elsewhere in Gilead, when the army of the king had smitten the rebels in the wood of Ephraim. It consists of two parts of eight lines.

Vers. 2-5. Hurlled out of the land of the Lord in the more limited sense\* into the country on the other side of the Jordan, David felt only as though he were banished to the extreme corner of the earth (not: of the land, cf. xlv. 10, Dent. xxviii. 49, and frequently), far from the presence of God (Hengstenberg). It is the feeling of homelessness and of separation from the abode of God by reason of which the distance, in itself so insignificant (just as was the case with the exiles later on), became to him immeasurably great. For he still continually needed God's helpful intervention; the enveloping, the veiling, the faintness of his heart still continues (עָטַף, עֲטָפָה, according to its radical signification: to bend and lay anything round so that it lies or draws over something else and covers it, here of a self-enveloping); a rock of difficulties still ever lies before him which is too high for his natural strength, for his human ability, therefore insurmountable. But he is of good courage: God will lead him up with a sure step, so that, removed from all danger, he will have rocky

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\* Just as in Num. xxxii. 29 sq. the country east of Jordan is excluded from the name "the land of Canaan" in the stricter sense, so by the Jewish mind it was regarded from the earliest time to a certain extent as a foreign country (הַחוּצָה לְאֶרֶץ), although inhabited by the two tribes and a half; so that not only is it said of Moses that he died in a foreign land, but even of Saul that he is buried in a foreign land (*Numeri Rabba*, ch. viii. and elsewhere).

ground under his feet. He is of good courage, for God has already proved Himself to be a place of refuge to him, to be a strong tower, defying all attack, which enclosed him, the persecuted one, so that the enemy can gain no advantage over him (cf. Prov. xviii. 10). He is already on the way towards his own country, and in fact his most dearly loved and proper home: he will or he has to (in accordance with the will of God) dwell (cf. the cohortative in Isa. xxxviii. 10, Jer. iv. 21) in God's tabernacle (*vid.* on xv. 1) throughout æons (an utterance which reminds one of the synchronous Ps. xxiii. ver. 6). With נָצַח is combined the idea of the divine protection (cf. Arabic *g'âr ollah*, the charge or protégé of God, and Beduinic *g'aur*, the protecting hearth; *g'awir*, according to its form = נָצַח, one who flees for refuge to the hearth). A bold figure of this protection follows: he has to, or will trust, *i.e.* find refuge, beneath the protection of God's wings. During the time the tabernacle was still being moved from place to place we hear no such mention of dwelling in God's tabernacle or house. It was David who coined this expression for loving fellowship with the God of revelation, simultaneously with his preparation of a settled dwelling-place for the sacred Ark. In the Psalms that belong to the time of his persecution by Saul such an expression is not yet to be found; for in Ps. lii. 7, when it is desired that Doeg may have the opposite of an eternal dwelling-place, it is not the sacred tent that is meant. We see also from its second part that this Ps. lxi. does not belong to the time of Saul; for David does not speak here as one who has drawn very near to his kingly office (cf. xl. 8), but as one who is entering upon a new stage in it.

Vers. 6-9. The second part begins with a confirmation of the gracious purpose of God expressed in ver. 5. David believes that he shall experience what he gives expression to in ver. 5; for God has already practically shown him that neither his life nor his kingship shall come to an end yet; He has answered the prayers of His chosen one, that, blended with vows, resulted from the lowly, God-resigned spirit which finds expression in 2 Sam. xv. 25 sq., and He has given or delivered up to him the land which is his by inheritance, when threatened by the rebels as robbers,—the land to which those who fear the covenant God have a just claim. It is clear enough that the

receivers are "those who fear the name of Jahve;" the genitive relation describes the יִרְשָׁה as belonging to them in opposition to those who had usurped it. Or does יִרְשָׁה here perhaps mean the same as אֲרִשָׁה in xxi. 3? Certainly not. לָּ יִרְשָׁה לְּ is a customary phrase, the meaning of which, "to give anything to any one as his inheritance or as his own property," is to be retained (*e.g.* Deut. ii. 19). God has acknowledged David's cause; the land of Israel is again wrested from those to whom it does not belong; and now begins a new era in the reign of its rightful king. In view of this the king prays, in vers. 7, 8, that God would add another goodly portion to the duration of his life. The words sound like intercession, but the praying one is the same person as in vers. 2-5. The expression מְלִכָּה מְשִׁיחָה (the King Messiah) of the Targum shows to whom the church referred the word "king" after the extinction of the Davidic dynasty. The exalted tone of the wish expressed in ver. 7*b* (*cf.* Joel ii. 2) favours this without absolutely requiring it (*cf.* עוֹלָמִים, ver. 5, xxi. 5, and the royal salutation, 1 Kings i. 31, Dan. ii. 4, and frequently). There ought (as also *e.g.* in ix. 8) not to be any question whether יָשָׁב in ver. 8 signifies "to sit enthroned," or "to sit" = "to abide;" when the person spoken of is a king it means "to remain enthroned," for with him a being settled down and continuous enthronement are coincident. בָּ in ver. 8*b* is *imperat. apoc.* for בְּנִיה (after the form בָּה, בָּה, בָּה). The poet prays God to appoint mercy and truth as guardian angels to the king (xl. 12, Prov. xx. 28, where out of pause it is יִצְרִי; *cf.* on the other hand lxxviii. 7, Prov. ii. 11, v. 2). Since the poet himself is the king for whom he prays, the transition to the first person in ver. 9 is perfectly natural. בָּ signifies, as it always does, so or thus = in accordance therewith, corresponding to the fulfilment of these my petitions, thankfully responding to it. לְשַׁלְּמִי is the infinitive of the aim or purpose. Singing praise and accompanying it with music, he will make his whole life one continuous paying of vows.

## PSALM LXII.

RESIGNATION TO GOD WHEN FOES CROWD IN UPON ONE.

- 2 VERILY resignation to Elohim is my soul,  
From Him cometh my salvation.
- 3 Verily He is my rock and my salvation,  
My fortress, I shall not be greatly moved.
- 4 How long will ye rush in upon a man,  
How long will ye thrust him in all of you as a bowing wall,  
a tottering fence? !—
- 5 Only from his exaltation have they determined to thrust  
him down,  
Seeing they love lies, each one blesseth with his mouth,  
And in their inward part they curse. (*Sela.*)
- 6 Verily to Elohim resign thyself, my soul;  
For from Him cometh my hope.
- 7 Verily He is my rock and my salvation,  
My fortress, I shall not be moved.
- 8 Upon Elohim dependeth my salvation and my glory;  
The rock of my defence, and my refuge, have I in Elohim.
- 9 Trust in Him at all times, ye people!  
Pour out your heart before Him,  
Elohim is a refuge for us! (*Sela.*)
- 10 Only a breath are the children of men, the sons of nobles a  
lie;  
Going swiftly upward in the balance, they are altogether  
like a breath.
- 11 Trust not in oppression, and through plunder become not  
vain,  
Increase of wealth do not deign to regard!
- 12 One thing hath Elohim spoken,  
These two have I heard:  
That power is of Elohim,
- 13 And Thine, O Lord, is mercy—  
For Thou recompensest every man according to his work.



Concerning this Psalm, which is placed next to the preceding Psalm by reason of several points of mutual relationship (cf. lxii. 8*b* with lxi. 4, 8; lxii. 9*b* with lxi. 4; lxii. 13*b* with lxi. 9), as being a product of the time of the persecution by Absalom, and also concerning *עַל־יְדִוּתוֹן*, we have spoken already in the introduction to Ps. xxxix., which forms with it a twin pair. The particle *אֵל* occurs there four times, and in this Psalm even as many as six times. The strophic structure somewhat resembles that of Ps. xxxix., in that here we also have longer strophes which are interspersed by tristichs.

Vers. 2-5. The poet, although apparently irrecoverably lost, does not nevertheless despair, but opposes one thing to the tumultuous crowding in upon him of his many foes, viz. quiet calm submission,—not, however, a fatalistic resignation, but that which gives up everything to God, whose hand (*vid.* 2 Sam. xii. 7-13) can be distinctly recognised and felt in what is now happening to him. *אֵל* (yea, only, nevertheless) is the language of faith, with which, in the face of all assault, established truths are confessed and confirmed; and with which, in the midst of all conflict, resolutions, that are made and are to be firmly kept, are deliberately and solemnly declared and affirmed. There is no necessity for regarding *דְּוִמָּה* (not *דְּוִמָּה*), which is always a substantive (not only in xxii. 3, xxxix. 3, but also in this instance and in lxxv. 2), and which is related to *דְּוִמָּה*, silence, xciv. 17, cxv. 17, just as *עַל־לִיָּה*, Jer. xxxii. 19, is related to *עַל־לִיָּה*, as an *accus. absol.*: in silent submission (Hupfeld). Like *תְּפִלָּה* in cix. 4, it is a predicate: his soul is silent submission, *i.e.* altogether resigned to God without any purpose and action of its own. His salvation comes from God, yea, God Himself is his salvation, so that, while God is his God, he is even already in possession of salvation, and by virtue of it stands imperturbably firm. We see clearly from xxxvii. 24, what the poet means by *רָבָה*. He will not greatly, very much, particularly totter, *i.e.* not so that it should come to his falling and remaining down. *רָבָה* is an adverb like *רַבַּת*, cxxiii. 4, and *הִרְבָּה*, Eccles. v. 19.

There is some difficulty about the *ἀπαξ λεγομ. ἡδὴ οὐκ* (ver. 4*a*). Abulwalîd, whom Parchon, Kimchi, and most others follow, compares the Arabic *هَتَّ الرَّجُلُ*, the man brags; but

this **هت** (intensive form **هتهت**) signifies only in a general way to speak fluently, smoothly and rapidly one word after another, which would give too poor an idea here. There is another **هت** (cogn. **هتك**, *proscindere*) which has a meaning that is even better suited to this passage, and one which is still retained in the spoken language of Syria at the present day: *hattani* is equivalent to "he compromised me" (= *hataka es-sitra 'annî*, he has pulled my veil down), dishonoured me before the world by speaking evil concerning me; whence in Damascus *el-hettât* is the appellation for a man who without any consideration insults a person before others, whether he be present or absent at the time. But this **هت** only occurs in *Kal* and with an accusative of the object. The words **עַד-אֲנָה תְּהוֹתוֹ** **עַל-אִישׁ** find their most satisfactory explanation in the **هوت** in common use in Damascus at the present day, which is not used in *Kal*, but only in the intensive form. The *Piel* **هوت** **هوت** **على فلان** signifies to rush upon any one, viz. with a shout and raised fist in order to intimidate him.\* From this **הוה**, of which even the construction with **על** together with the intensive form is characteristic, we here read the *Pil.* **הוהת**, which is not badly rendered by the LXX. *ἐπιτίθεσθε*, Vulgate *irruitis*. In ver. 4b it is a question whether the reading **תִּרְצָחֶיךָ** of the school of Tiberias or the Babylonian **תִּרְצָחֶיךָ** is to be preferred. Certainly the latter; for the former (to be rendered, "may you" or "ye shall be broken in pieces, slain") produces a thought that is here introduced too early, and one that is inappropriate to the figures that follow. Standing as it still does under the

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\* Neshwân and the Kâmûs say: "*hawwata* and *hajjata bi-fulân-in* signifies to call out to any one in order to put him in terror (**صاح به**);" "but in Syria," as Wetzstein goes on to say, "the verb does not occur as *med. Jod*, nor is *hawwata* there construed with **ب**, but only with **على**."

A very ready phrase with the street boys in Damascus is **لئى شئ تهوت على** "why dost thou threaten me?"

regimen of עֲרֹאֲנָה, עֲרֹאֲנָה, is to be read as a *Piel*; and, as the following figures show, is to be taken, after xlii. 11, in its primary signification *contundere* (root רָץ).\* The sadness of the poet is reflected in the compressed, obscure, and peculiar character of the expression. בְּלִבְכֶם and אִישׁ (a single one—ye all) stand in contrast. בְּקִיר וְגו', *sicut parietem = similem parieti* (cf. lxiii. 6), forms the object to תִּרְצְחוּ. The transmitted reading גִּרְר הַדְּחִיָּה, although not incorrect in itself so far as the gender (Prov. xxiv. 31) and the article are concerned (Ges. § 111, 2, a), must apparently be altered to גִּרְרָה דְּחִיָּה (Olshausen and others) in accordance with the parallel member of the verse, since both גִּרְרָה and גִּרְר are words that can be used of every kind of surrounding or enclosure. To them David seems like a bent, overhanging wall, like a wall of masonry that has received the thrust that must ultimately cause its fall; and yet they rush in upon him, and all together they pursue against the one man their work of destruction and ruin. Hence he asks, with an indignation that has a somewhat sarcastic tinge about it, how long this never-satiated self-satisfying of their lust of destruction is meant to last. Their determination (יָעֵז' as in Isa. xiv. 24) is clear. It aims only or entirely (אֵד, here *tantummodo, prorsus*) at thrusting down from his high position, that is to say from the throne, viz. him, the man at whom they are always rushing (לְהַרְיוֹ = לְהַרְיוֹת). No means are too base for them in the accomplishment of their object, not even the mask of the hypocrite. The clauses which assume a future form of expression are, logically at least, subordinate clauses (Ew. § 341, b). The Old Testament language allows itself a change of number like בְּפִי instead of בְּפִיהֶם, even to the very extreme, in the hurry of emotional utterance. The singular is distributive in this instance: *suo quisque ore*, like לוֹ

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\* The reading of Ben-Asher הִרְצִחוּ is followed by Aben-Ezra, Kimchi, and others, taking this form (which could not possibly be anything else) as *Pual*. The reading of Ben-Naphtali הִרְצְחוּ is already assumed in *B. Sanhedrin* 119a. Besides these the reading הִרְצְחוּ (without *Dag.*) is also found, which cannot be taken as a resolved *Piel*, since the *Metheg* is wanting, but is to be read *terotzchu*, and is to be taken (as also the reading כִּלְיֵי, ci. 5, and וַיִּחַלְקֵם, 1 Chron. xxiii. 6, xxiv. 3) as *Poal* (*vid.* on xciv. 20, cix. 10).

in Isa. ii. 20, *כִּי־פָנֵי*, Isa. v. 23, cf. xxx. 22, Zech. xiv. 12. The pointing *יִקְלְלֵי* follows the rule of *יִהְלְלוּ*, xxii. 27, *יִרְנְנוּ*, cxlix. 5, and the like (to which the only exceptions are *הִנְנִי*, *הִקְנִי*, *הִנְנִי*).

Vers. 6-9. The beginning of the second group goes back and seizes upon the beginning of the first. *נָא* is affirmative both in ver. 6 and in ver. 7. The poet again takes up the emotional affirmations of vers. 2, 3, and, firm and defiant in faith, opposes them to his masked enemies. Here what he says to his soul is very similar to what he said of his soul in ver. 2, inasmuch as he makes his own soul objective and exalts himself above her; and it is just in this that the secret of personality consists. He here admonishes her to that silence which in ver. 2 he has already acknowledged as her own; because all spiritual existence as being living remains itself unchanged only by means of a perpetual "becoming" (*mittelst steten Werdens*), of continuous, self-conscious renovation. The "hope" in ver. 6*b* is intended to be understood according to that which forms its substance, which here is nothing more nor less than salvation, ver. 2*b*. That for which he who resigns himself to God hopes, comes from God; it cannot therefore fail him, for God the Almighty One and plenteous in mercy is surety for it. David renounces all help in himself, all personal avenging of his own honour—his salvation and his honour are *עַל־אֱלֹהִים* (*vid.* on vii. 11). The rock of his strength, *i.e.* his strong defence, his refuge, is *בְּאֱלֹהִים*; it is where Elohim is, Elohim is it in person (*?* as in Isa. xxvi. 4). By *עַם*, ver. 9, the king addresses those who have remained faithful to him, whose feeble faith he has had to chide and sustain in other instances also in the Psalms belonging to this period. The address does not suit the whole people, who had become for the most part drawn into the apostasy. Moreover it would then have been *עַמִּי* (my people). *עַם* frequently signifies the people belonging to the retinue of a prince (Judg. iii. 18), or in the service of any person of rank (1 Kings xix. 21), or belonging to any union or society whatever (2 Kings iv. 42 sq.). David thus names those who cleave to him; and the fact that he cannot say "my people" just shows that the people as a body had become alienated from him. But those who have remained to him of the people are not therefore to despair; but they are to pour out before God, who will know how to protect both

them and their king, whatever may lie heavily upon their heart.

Vers. 10-13. Just as all men with everything earthly upon which they rely are perishable, so also the purely earthly form which the new kingship has assumed carries within itself the germ of ruin; and God will decide as Judge, between the dethroned and the usurpers, in accordance with the relationship in which they stand to Him. This is the internal connection of the third group with the two preceding ones. By means of the strophe vers. 10-13, our Psalm is brought into the closest reciprocal relationship with Ps. xxxix. Concerning בְּגִי־אָדָם and שִׁבְי־אֱוִי־אִישׁ *vid.* on xlix. 3, iv. 3. The accentuation divides ver. 10 quite correctly. The *Athnach* does not mark לְעֹלֹת בְּמֵאֻזְנִים as an independent clause: they are upon the balance לְעֹלֹת, for a going up; they must rise, so light are they (Hengstenberg). Certainly this expression of the periphrastic future is possible (*vid.* on xxv. 14, Hab. i. 17), still we feel the want here of the subject, which cannot be dispensed with in the clause as an independent one. Since, however, the combining of the words with what follows is forbidden by the fact that the infinitive with לְ in the sense of the *ablat. gerund.* always comes after the principal clause, not before it (Ew. § 280, *d*), we interpret: upon the balances *ad ascendendum = certo ascensuri*, and in fact so that this is an attributive that is co-ordinate with אֲבָבָה. Is the clause following now meant to affirm that men, one and all, belong to nothingness or vanity (אֲבָבָה *partitivum*), or that they are less than nothing (אֲבָבָה *comparat.*)? Umbreit, Stier, and others explain Isa. xl. 17 also in the latter way; but parallels like Isa. xli. 24 do not favour this rendering, and such as Isa. xliv. 11 are opposed to it. So also here the meaning is not that men stand under the category of that which is worthless or vain, but that they belong to the domain of the worthless or vain.

The warning in ver. 11 does not refer to the Absalomites, but, pointing to these as furnishing a salutary example, to those who, at the sight of the prosperous condition and joyous life on that side, might perhaps be seized with envy and covetousness. Beside אֲבָבָה הַבָּבָה the meaning of אֲבָבָה הַבָּבָה is nevertheless not: to set a vain hope upon anything (for the idea of hoping does not exist in this verb in itself, Job xxvii. 12, Jer. ii. 5, nor

in this construction of the verb), but: to be befooled, blinded by something vain (Hitzig). Just as they are not to suffer their heart to be befooled by their own unjust acquisition, so also are they not, when the property of others increases (גַּב, root גַּב, to raise one's self, to mount up; cf. Arabic *nabata*, to sprout up, grow; *nabara*, to raise; intransitive, to increase, and many other verbal stems), to turn their heart towards it, as though it were something great and fortunate, that merited special attention and commanded respect. Two great truths are divinely attested to the poet. It is not to be rendered: once hath God spoken, now twice (Job xl. 5, 2 Kings vi. 10) have I heard this; but after lxxxix. 36: One thing hath God spoken, two things (it is) that I have heard; or in accordance with the interpunction, which here, as in xii. 8 (cf. on ix. 16), is not to be called in question: these two things have I heard. Two divine utterances actually do follow. The two great truths are: (1) that God has the power over everything earthly, that consequently nothing takes place without Him, and that whatever is opposed to Him must sooner or later succumb; (2) that of this very God, the sovereign Lord (אֱלֹהֵינוּ), is mercy also, the energy of which is measured by His omnipotence, and which does not suffer him to succumb upon whom it is bestowed. With וְיָ the poet establishes these two revealed maxims which God has impressed upon his mind, from His righteous government as displayed in the history of men. He recompenses each one in accordance with his doing, *κατὰ τὰ ἔργα αὐτοῦ*, as Paul confesses (Rom. ii. 6) no less than David, and even (*vid.* LXX.) in the words of David. It shall be recompensed unto every man according to his conduct, which is the issue of his relationship to God. He who rises in opposition to the will and order of God, shall feel God's power (יָ) as a power for punishment that dashes in pieces; and he who, anxious for salvation, resigns his own will to the will of God, receives from God's mercy or loving-kindness (חַסְדֵּךָ), as from an overflowing fulness, the promised reward of faithfulness: his resignation becomes experience, and his hoping attainment.

## PSALM LXIII.

MORNING HYMN OF ONE WHO IS PERSECUTED, IN A  
WATERLESS DESERT.

- 2 ELOHIM, Thou art my God, early do I seek Thee ;  
My soul thirsteth after Thee, my flesh pineth for Thee  
In a land of dryness, and is wearied without water.
- 3 Thus have I looked after Thee in the sanctuary,  
To see Thy power and Thy glory.
- 4 For Thy loving-kindness is better than life,  
My lips shall praise Thee.
- 5 Thus will I bless Thee while I live,  
In Thy name will I lift up my hands.
- 6 As with marrow and fat is my soul satisfied,  
And with jubilant lips doth my mouth sing praise.
- 7 When I remember Thee upon my bed,  
Throughout the night-watches do I meditate upon Thee.
- 8 For Thou hast become a help to me,  
And in the shadow of Thy wings can I shout for joy.
- 9 My soul followeth hard after Thee,  
Thy right hand holdeth me fast.
- 10 But they, to destruction do they seek my soul :  
They shall go into the abysses of the earth.
- 11 They deliver him into the power of the sword,  
A portion of jackals do they become.
- 12 Nevertheless the king shall rejoice in Elohim,  
Every one shall glory who sweareth by Him ;  
For the mouth of those who speak lies shall be stopped.

Now follows Ps. lxiii., the morning Psalm of the ancient church with which the singing of the Psalms was always introduced at the Sunday service.\* This Psalm is still more closely

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\* *Constitutiones Apostolicæ*, ii. 59 : 'Εκάστης ἡμέρας συναθροίξεσθε ὄρθρου καὶ ἑσπέρας ψάλλοντες καὶ προσευχόμενοι ἐν τοῖς κυριακοῖς ὄρθρου μὲν λέγοντες ψαλμὸν τὸν ξβ' (lxiii), ἑσπέρας δὲ τὸν ρμ' (cxli.). Athanasius says just the

related to Ps. lxi. than Ps. lxii. Here, as in Ps. lxi., David gives utterance to his longing for the sanctuary; and in both Psalms he speaks of himself as king (*vid. Symbolæ*, p. 56). All the three Psalms, lxi.–lxiii., were composed during the time of Absalom; for we must not allow ourselves to be misled by the inscription, *A Psalm, by David, when he was in the wilderness of Judah* (also LXX., according to the correct reading and the one preferred by Euthymius, τῆς Ἰουδαίας, not τῆς Ἰδουμαίας), into transferring it, as the old expositors do, to the time of Saul. During that period David could not well call himself “the king;” and even during the time of his persecution by Absalom, in his flight, before crossing the Jordan, he tarried one or two days בערבות המדבר, in the steppes of the desert (2 Sam. xv. 23, 28, xvii. 16), *i.e.* of the wilderness of Judah lying nearest to Jerusalem, that dreary waste that extends along the western shore of the Dead Sea. We see clearly from 2 Sam. xvi. 2 (הַיַּעַף בַּמִּדְבָּר) and xvi. 14 (עַיִפִּים), that he there found himself in the condition of a יַעֵף. The inscription, when understood thus, throws light upon the whole Psalm, and verifies itself in the fact that the poet is a king; that he longs for the God on Zion, where he has been so delighted to behold Him, who is there manifest; and that he is persecuted by enemies who have plotted his ruin. The assertion that he is in the wilderness (ver. 2) is therefore no mere rhetorical figure; and when, in ver. 11, he utters the imprecation over his enemies, “*let them become a portion for the jackals,*” the influence of the desert upon the moulding of his thoughts is clearly seen in it.

We have here before us the Davidic original, or at any rate the counterpart, to the Korahitic pair of Psalms, xlii., xliiii. It is a song of the most delicate form and deepest spiritual contents; but in part very difficult of exposition. When we have, approximately at least, solved the riddle of

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same in his *De virginitate*: πρὸς ὄρθρον τὸν ψαλμὸν τοῦτον λέγετε, κ.τ.λ. Hence Ps. lxiii. is called directly ὁ ὄρθρινός (the morning hymn) in *Constit. Apostol.* viii. 37. Eusebius alludes to the fact of its being so in *Ps. xci.* (xcii.), p. 608, ed. Montfaucon. In the Syrian order of service it is likewise the morning Psalm κατ' ἐξοχήν, *vid. Dietrich, De psalterii usu publico et divisione in Ecclesia Syriaca*, p. 3. The LXX. renders אִשְׁחַרְךָ in ver. 2, πρὸς εἰ ὄρθρίζω, and באשמרת in ver. 7, ἐν τοῖς ὄρθροις (*in matutinis*).



one Psalm, the second meets us with new riddles. It is not merely the poetical classic character of the language, and the spiritual depth, but also this half-transparent and half-opaque covering which lends to the Psalms such a powerful and unvarying attractiveness. They are inexhaustible, there always remains an undeciphered residue; and therefore, though the work of exposition may progress, it does not come to an end. But how much more difficult is it to adopt this choice spiritual love-song as one's own prayer! For this we need a soul that loves after the same manner, and in the main it requires such a soul even to understand it rightly; for, as the saintly Bernard says, *lingua amoris non amanti barbara est.*

Vers. 2-4. If the words in ver. 2 were אֱלֹהִים אַתָּה אֲשַׁחֲרֶךָ, then we would render it, with Böttcher, after Gen. xlix. 8: Elohim, Thee do I seek, even Thee! But אֱלֹהִים forbids this construction; and the assertion that otherwise it ought to be, "Jahve, my God art Thou" (cxl. 7), rests upon a non-recognition of the Elohimic style. *Elohim* alone by itself is a vocative, and accordingly has *Mehupach legarme*. The verb אֲשַׁחֲרֶךָ signifies earnest, importunate seeking and inquiring (e.g. lxxviii. 34), and in itself has nothing to do with שַׁחַר, the dawn; but since ver. 7 looks back upon the night, it appears to be chosen with reference to the dawning morning, just as in Isa. xxvi. 9 also, אֲשַׁחֲרֶךָ stands by the side of אֱלֹהִים בְּלֵילָהּ. The LXX. is therefore not incorrect when it renders it: πρὸς σὲ ὀρθρίζω (cf. ὁ λαὸς ὄρθριζεν πρὸς αὐτόν, Luke xxi. 38); and Apollinaris strikes the right note when he begins his paraphrase,

Νύκτα μετ' ἀμφιλόκησιν σὲ μάκαρ μάκαρ ἀμφιχορεύσω—

At night when the morning dawns will I exult around Thee,  
most blessed One.

The supposition that בְּאֶשֶׁר בְּאֶרֶץ is equivalent to בְּאֶשֶׁר בְּאֶרֶץ, or even that the *Beth* is *Beth essentialis* ("as a," etc.), are views that have no ground whatever, except as setting the inscription at defiance. What is meant is the parched thirsty desert of sand in which David finds himself. We do not render it: in a dry and languishing land, for אֶרֶץ is not an adjective, but a substantive,—the transition of the feminine adjective to the masculine primary form, which sometimes (as in 1 Kings xix. 11) occurs, therefore has no application here; nor: in the land of drought

and of weariness, for who would express himself thus? וְעֵינַי, referring to the nearest subject וְשֵׁרִי, continues the description of the condition (cf. Gen. xxv. 8). In a region where he is surrounded by sun-burnt aridity and a nature that bears only one uniform ash-coloured tint, which casts its unrefreshing image into his inward part, which is itself in much the same parched condition, his soul thirsts, his flesh languishes, wearied and in want of water (*languidus deficiente aqua*), for God, the living One and the Fountain of life. בְּמַה (here with the tone drawn back, בְּמַה, like בְּחַר, 1 Chron. xxviii. 10, עָמַר, Hab. iii. 11) of ardent longing which consumes the last energies of a man (root בָּמָ, whence בָּמָן and בָּמָם to conceal, and therefore like עָמַר, עָלָה, proceeding from the idea of enveloping; Arabic كَمَى, to be blind, dark, pale, and disconcerted). The LXX. and Theodotion erroneously read בְּמַה (how frequently is this the case!); whereas Aquila renders it ἐπεράθη, and Symmachus still better, *imélpetai* (the word used of the longing of love). It is not a small matter that David is able to predicate such languishing desire after God even of his flesh; it shows us that the spirit has the mastery within him, and not only forcibly keeps the flesh in subjection, but also, so far as possible, draws it into the realm of its own life—an experience confessedly more easily attained in trouble, which mortifies our carnal nature, than in the midst of the abundance of outward prosperity. The God for whom he is sick [*lit.* love-sick] in soul and body is the God manifest upon Zion.

Now as to the ׀ in ver. 3—a particle which is just such a characteristic feature in the physiognomy of this Psalm as ׀ is in that of the preceding Psalm—there are two notional definitions to choose from: thus = so, as my God (Ewald), and : with such longing desire (as *e.g.* Oettinger). In the former case it refers back to the confession, “Elohim, my God art Thou,” which stands at the head of the Psalm; in the latter, to the desire that has just been announced, and that not in its present exceptional character, but in its more general and constant character. This reference to what has immediately gone before, and to the modality, not of the object, but of the disposition of mind, deserves the preference. “Thus” is accordingly equivalent to “longing thus after Thee.” The

two כן in vers. 3 and 5 are parallel and of like import. The alternation of the perfect (ver. 3) and of the future (ver. 5) implies that what has been the Psalmist's favourite occupation heretofore, shall also be so in the future. Moreover, בארץ ציה and בְּקִרְיָשׁ form a direct antithesis. Just as he does now in a dry land, so formerly in the sanctuary he looked forth longingly towards God (הָיָה with the conjoined idea of solemnity and devotion). We have now no need to take לראות as a gerundive (*videndo*), which is in itself improbable; for one looks, peers, gazes at anything just for the purpose of seeing what the nature of the object is (xiv. 2, Isa. xlii. 18). The purpose of his gazing upon God was to gain an insight into the nature of God, so far as it is disclosed to the creature; or, as it is expressed here, to see His power and glory, *i.e.* His majesty on its terrible and on its light and loving side, to see this, *viz.*, in its sacrificial appointments and sacramental self-attestations. Such longing after God, which is now all the more intense in the desert far removed from the sanctuary, filled and impelled him; for God's loving-kindness is better than life, better than this natural life (*vid.* on xvii. 14), which is also a blessing, and as the prerequisite of all earthly blessings a very great blessing. The loving-kindness of God, however, is a higher good, is in fact the highest good and the true life: his lips shall praise this God of mercy, his morning song shall be of Him; for that which makes him truly happy, and after which he even now, as formerly, only and solely longs, is the mercy or loving-kindness (חַסְדֵּךָ) of this God, the infinite worth of which is measured by the greatness of His power (עֹז) and glory (קְבוֹד). It might also be rendered, "Because Thy loving-kindness is better than life, my lips shall praise Thee;" but if כִּי is taken as demonstrative (for), it yields a train of thought that that is brought about not merely by what follows (as in the case of the relative because), but also by what precedes: "for Thy loving-kindness . . . my lips shall then praise Thee" (שִׁבְחֵיךָ with the suffix appended to the energetic plural form *ûn*, as in Isa. lx. 7, 10, Jer. ii. 24).

Vers. 5-9. This strophe again takes up the יָדָה (ver. 3): thus ardently longing, for all time to come also, is he set towards God, with such fervent longing after God will he bless Him in his life, *i.e.* entirely filling up his life therewith (יְבָרַךְ as in civ. 33, cxlvi. 2; cf. Baruch iv. 20, ἐν ταῖς ἡμέραις

μου), and in His name, *i.e.* invoking it and appealing to it, will he lift up his hands in prayer. The being occupied with God makes him, even though as now in the desert he is obliged to suffer bodily hunger, satisfied and cheerful like the fattest and most marrowy food: *velut adipe et pinguedine satiatur anima mea*. From Lev. iii. 17, vii. 25, Grussetius and Frisch infer that *spirituales epulæ* are meant. And certainly the poet cannot have had the sacrificial feasts (Hupfeld) in his mind; for the  $\text{לֶחֶם}$  of the *shelamim* is put upon the altar, and is removed from the part to be eaten. Moreover, however, even the Tôra does not bind itself in its expression to the letter of that prohibition of the fat of animals, *vid.* Deut. xxxii. 14, cf. Jer. xxxi. 14. So here also the expression "with marrow and fat" is the designation of a feast prepared from well-fed, noble beasts. He feels himself satisfied in his inmost nature just as after a feast of the most nourishing and dainty meats, and with lips of jubilant songs (*accus. instrum.* according to Ges. § 138, rem. 3), *i.e.* with lips jubilant and attuned to song, shall his mouth sing praise. What now follows in ver. 7 we no longer, as formerly, take as a protasis subsequently introduced (like Isa. iv. 3 sq.): "when I remembered . . . meditated upon Thee," but so that ver. 7a is the protasis and ver. 7b the apodosis, cf. xxi. 12, Job ix. 16 (Hitzig): When I remember Thee (*meminerim*, Ew. § 355, b) upon my bed (*stratis meis*, as in cxxxii. 3, Gen. xlix. 4, cf. 1 Chron. v. 1)—says he now as the twilight watch is passing gradually into the morning—I meditate upon Thee in the night-watches (Symmachus, *καθ' ἐκάστην φυλακὴν*), or during, throughout the night-watches (like  $\text{בְּיָמַי}$  in ver. 5); *i.e.* it is no passing remembrance, but it so holds me that I pass a great part of the night absorbed in meditation on Thee. He has no lack of matter for his meditation; for God has become a help (*auxilio*, *vid.* on iii. 3) to him: He has rescued him in this wilderness, and, well concealed under the shadow of His wings (*vid.* on xvii. 8, xxxvi. 8, lvii. 2), which affords him a cool retreat in the heat of conflict and protection against his persecutors, he is able to exult ( $\text{אֲרִיז}$ , the potential). Between himself and God there subsists a reciprocal relationship of active love. According to the schema of the crosswise position of words (*chiasmus*),  $\text{אֲרִיז}$  and  $\text{בִּי}$  intentionally jostle close against one another: he depends upon God, following close

behind Him, *i.e.* following Him everywhere and not leaving Him when He wishes to avoid him; and on the other side God's right hand holds him fast, not letting him go, not abandoning him to his foes.

Vers. 10-12. The closing strophe turns towards these foes. By **וְהִפֹּתָ** he contrasts with his own person, as in lix. 16 sq., lvi. 7 sq., the party of the enemy, before which he has retreated into the desert. It is open to question whether **לְשׂוֹנְאֵי** is intended to be referred, according to xxxv. 17, to the persecuted one (to destroy my life), or, with Hupfeld, to the persecutors (to their own destruction, they themselves for destruction). If the former reference to the persecuted be adopted, we ought, in order to give prominence to the evidently designed antithesis to ver. 9, to translate: those, however, who . . . , shall go down into the depths of the earth (Böttcher, and others); a rendering which is hazardous as regards the syntax, after **וְהִפֹּתָ** and in connection with this position of the words. Therefore translate: On the other hand, those, to (their own) ruin do they seek my soul. It is true this ought properly to be expressed by **לְשׂוֹנְאֵתָם**, but the absence of the suffix is less hazardous than the above relative rendering of **יִבְקְשׁוּ**. What follows in ver. 10b-11 is the expansion of **לְשׂוֹנְאֵי**. The futures from **יִבְאֵי** onwards are to be taken as predictive, not as imprecatory; the former accords better with the quiet, gentle character of the whole song. It shall be with them as with the company of Korah. **תְּהִי־תֵי־וֹת** **הַתְּהִי־וֹת** is the interior of the earth down into its deepest bottom; this signification also holds good in cxxxix. 15, Isa. xlv. 23.\* The phrase **עַל-יְדֵי הַרְבַּב** here and in Jer. xviii. 21, Ezek. xxxv. 5 (*Hiph.*, not of **יָרַר**, to drag, tear away, but **יָגַר**, to draw towards, flow), signifies properly to pour upon = into the hands (Job xvi. 11), *i.e.* to give over (**הִסְגִּיר**) into the power of the sword; *effundent eum* is (much the same as in Job iv. 19, xviii. 18, and frequently) equivalent to *effundetur*. The enallage is

\* In this passage in Isaiah are meant the depths of the earth (LXX. *θυσμέλια τῆς γῆς*), the earth down to its inmost part, with its caverns, abysses, and subterranean passages. The apostle, however, in Eph. iv. 9 by *τὰ κατώτερα τῆς γῆς* means exactly the same as what in our passage is called in the LXX. *τὰ κατώτατα τῆς γῆς*: the interior of the earth = the under world, just as it is understood by all the Greek fathers (so far as my knowledge extends); the comparative *κατώτερος* is used just like *ἐνέρετος*.

like v. 10, vii. 2 sq., and frequently: the singular refers to each individual of the homogeneous multitude, or to this multitude itself as a concrete *persona moralis*. The king, however, who is now banished from Jerusalem to the habitation of jackals, will, whilst they become a portion (מַנְיָהּ = מַנְיָהּ), *i.e.* prey, of the jackals (*vid.* the fulfilment in 2 Sam. xviii. 7 sq.), rejoice in Elohim. Every one who sweareth by Him shall boast himself. Theodoret understands this of swearing κατὰ τὴν τοῦ βασιλέως σωτηρίαν. Hengstenberg compares the oath הוֹי פִּרְעָה הוֹי, Gen. xlii. 15. Ewald also (§ 217, *f*) assumes this explanation to be unquestionable. But the Israelite is to swear by the name of Jahve and by no other, Deut. vi. 13, Isa. lxv. 16, cf. Amos viii. 14. If the king were meant, why was it not rather expressed by הוֹי מַלְכִי, he who swears allegiance to him? The syntax does not help us to decide to what the הוֹי refers. Heinrich Moeller (1573) says of the הוֹי as referred to the king: *peregrinum est et coactum*; and A. H. Franke in his *Introductio in Psalterium* says of it as referred to Elohim: *coactum est*. So far as the language is concerned, both references are admissible; but as regards the subject-matter, only the latter. The meaning, as everywhere else, is a swearing by God. He who, without allowing himself to turn from it, swore by Elohim, the God of Israel, the God of David His anointed, and therefore acknowledged Him as the Being exalted above all things, shall boast himself or “glory,” inasmuch as it shall be practically seen how well-founded and wise was this recognition. He shall glory, for the mouth of those who speak lies shall be stopped, forcibly closed, *viz.* those who, together with confidence in the Christ of God, have by falsehood also undermined the reverence which is due to God Himself. Ps. lxiv. closes very similarly, and hence is placed next in order.

## PSALM LXIV.

INVOCATION OF DIVINE PROTECTION AGAINST THE  
FALSENESS OF MEN.

2 HEAR, Elohim, my voice in my complaint,  
From the terror of the enemy do Thou preserve my life:

- 3 Hide me from the conspiracy of evil-doers,  
From the tumultuous throng of the workers of iniquity,  
4 Who whet their tongue like a sword,  
Who aim their arrows, bitter words,  
5 To shoot, in lurking-places, at the virtuous—  
Suddenly they shoot at him, and fear not.
- 6 They make firm for themselves an evil agreement,  
They decide to lay snares,  
They ask, who can observe them?  
7 They search out knavish things—  
They are ready with a cunningly-wrought-out plan—  
And the inward part of a man, and the heart, is deep!
- 8 But Elohim will shoot them with an arrow,  
Suddenly do their wounds come.  
9 And they are obliged to fall, upon them cometh their own  
tongue ;  
All who see them shall shake the head.  
10 Then all men shall fear and declare the deed of Elohim,  
And His work shall they consider well.  
11 The righteous shall rejoice in Jabve and trust in Him,  
And all the upright in heart shall glory.

Even Hilary begins the exposition of this Psalm with the words *Psalmi superscriptio historiam non continet*, in order at the outset to give up all attempt at setting forth its historical connection. The Midrash observes that it is very applicable to Daniel, who was cast into the lions' den by the satraps by means of a delicately woven plot. This is indeed true; but only because it is wanting in any specially defined features and cannot with any certainty be identified with one or other of the two great periods of suffering in the life of David.

Vers. 2-5. The Psalm opens with an octostich, and closes in the same way. The infinitive noun  $\Gamma^{\psi}$  signifies a complaint, expressed not by the tones of pain, but in words. The rendering of the LXX. (here and in lv. 3) is too general,  $\acute{\epsilon}\nu\ \tau\acute{\alpha}\ \theta\acute{\epsilon}\epsilon\sigma\theta\alpha\iota\ \mu\epsilon$ . The "terror" of the enemy is that proceeding from him (*gen. obj.* as in Deut. ii. 15, and frequently). The

generic singular אֵיב is at once particularized in a more detailed description with the use of the plural. סוֹד is a club or clique; רִנְשָׁה (Targumic = רִמְזוֹן, e.g. Ezek. xxx. 10) a noisy crowd. The perfects after אֵשֶׁר affirm that which they now do as they have before done; cf. cxl. 4 and lviii. 8, where, as in this passage, the treading or bending of the bow is transferred to the arrow. דָּבַר מָר is the interpretation added to the figure, as in cxliv. 7. That which is bitter is called מָר, root מַר, *stringere*, from the harsh astringent taste; here it is used tropically of speech that wounds and inflicts pain (after the manner of an arrow or a stiletto), *πικροὶ λόγοι*. With the *Kal* לִירוֹת (xi. 2) alternates the *Hiph.* יִרְהוּ. With פִּתְאֹם the description takes a new start. וְלֹא יִירָאוּ, forming an assonance with the preceding word, means that they do it without any fear whatever, and therefore also without fear of God (lv. 20, Deut. xxv. 18).

Vers. 6, 7. The evil speech is one with the bitter speech in ver. 4, the arrow which they are anxious to let fly. This evil speech, here agreement or convention, they make firm to themselves (*sibi*), by securing, in every possible way, its effective execution. סִפֵּר (frequently used of the cutting language of the ungodly, lix. 13, lxix. 27; cf. Talmudic שְׁלִישֵׁי סִפֵּר לְשׁוֹן שְׁלִישֵׁי, to speak as with three tongues, i.e. slanderously) is here construed with לְ of that at which their haughty and insolent utterances aim. In connection therewith they take no heed of God, the all-seeing One: they say (ask), *quis conspiciat ipsis*. There is no need to take לָמוּ as being for לוֹ (Hitzig); nor is it the dative of the object instead of the accusative, but it is an ethical dative: who will see or look to them, i.e. exerting any sort of influence upon them? The form of the question is not the direct (lix. 8), but the indirect, in which כִּי, *seq. fut.*, is used in a simply future (Jer. xlv. 28) or potential sense (Job xxii. 17, 1 Kings i. 20). Concerning עוֹלָה, *vid.* lviii. 3. It is doubtful whether תִּמְנֵג\* is the first person (= תִּמְנֵגוּ) as in Num. xvii. 28, Jer. xlv. 18, or the third person as in Lam. iii. 22 (= תִּמְנֵגוּ, which first of all resolved is תִּמְנֵגוּ, and then transposed תִּמְנֵגוּ, like מַעֲנִיָּה = מַעֲנֵיָּה = מַעֲנֵיָּה, Isa. xxiii. 11). The reading תִּמְנֵג, from which Rashi proceeds, and which Luther follows in

\* תִּמְנֵג in Baer's *Psalterium* is an error that has been carried over from Heidenheim's.



his translation, is opposed by the LXX and Targum; it does not suit the governing subject, and is nothing but an involuntary lightening of the difficulty. If we take into consideration, that מְמַחֵם signifies not to make ready, but to be ready, and that consequently שֵׁשׁ מְחַמֵּם is to be taken by itself, then it must be rendered either: they excogitate knavish tricks or villanies, "we are ready, a clever stroke is concocted, and the inward part of man and the heart is deep!" or, which we prefer, since there is nothing to indicate the introduction of any soliloquy: they excogitate knavish tricks, they are ready—a delicately devised, clever stroke (nominative of the result), and (as the poet ironically adds) the inward part of man and the heart is (verily) deep. There is nothing very surprising in the form מְמַחֵם for מְמַחֵם, since the Psalms, whenever they depict the sinful designs and doings of the ungodly, delight in singularities of language. On וְלֵב (not וְלֵב) = (אִישׁ) וְלֵב = וְלֵב, cf. exviii. 14a.

Vers. 8-11. Deep is man's heart and inward part, but not too deep for God, who knoweth the heart (Jer. xvii. 9 sq.). And He will just as suddenly surprise the enemies of His anointed with their death-blow, as they had plotted it for him. The *futt. consec.* that follow represent that which is future, with all the certainty of an historical fact as a retribution springing from the malicious craftiness of the enemies. According to the accentuation, ver. 8 is to be rendered: "then will Elohim shoot them, a sudden arrow become their wounds." Thus at length Hupfeld renders it; but how extremely puzzling is the meaning hidden behind this sentence! The Targum and the Jewish expositors have construed it differently: "Then will Elohim shoot them with arrows suddenly;" in this case, however, because ver. 8b then becomes too blunt and bald, מְמַחֵם has to be repeated in thought with this member of the verse, and this is in itself an objection to it. We interpunctuate with Ewald and Hitzig thus: then does Elohim shoot them with an arrow, suddenly arise (become a reality) their wounds (cf. Mic. vii. 4), namely, of those who had on their part aimed the murderous weapon against the upright for a sudden and sure shot. Ver. 9a is still more difficult. Kimchi's interpretation, which accords with the accents: *et corrumpere facient eam super se, linguam suam*, is intolerable; the proleptic suffix, having reference to וְשֹׁמְרֵי (Ex. iii. 6, Job xxxiii. 20), ought to have

been feminine (*vid.* on xxii. 16), and “to make their own tongue fall upon themselves” is an odd fancy. The objective suffix will therefore refer *per enallagen* to the enemy. But not thus (as Hitzig, who now seeks to get out of the difficulty by an alteration of the text, formerly rendered it): “and they cause those to fall whom they have slandered [*lit.* upon whom their tongue came].” This form of retribution does not accord with the context; and moreover the gravely earnest עֲלִימוֹ, like the הִי—, refers more probably to the enemies than to the objects of their hostility. The interpretation of Ewald and Hengstenberg is better: “and one overthrows him, inasmuch as their tongue, *i.e.* the sin of their tongue with which they sought to destroy others, comes upon themselves.” The subject to וַיִּבְשְׁלֵהוּ, as in lxiii. 11, Job iv. 19, vii. 3, Luke xii. 20, is the powers which are at the service of God, and which are not mentioned at all; and the thought עֲלִימוֹ לְשׁוֹנֵם (a circumstantial clause) is like cxi. 10, where in a similar connection the very same singularly rugged lapidary, or terse, style is found. In ver. 9*b* we must proceed on the assumption that רָאָה בְּ in such a connection signifies the gratification of looking upon those who are justly punished and rendered harmless. But he who tarries to look upon such a scene is certainly not the person to flee from it; הִתְנוּרָה does not here mean “to betake one’s self to flight” (Ewald, Hitzig), but to shake one’s self, as in Jer. xlviii. 27, *viz.* to shake the head (xliv. 15, Jer. xviii. 16)—the recognised (*vid.* xxii. 8) gesture of malignant, mocking astonishment. The approbation is awarded, according to ver. 10, to God, the just One. And with the joy at His righteous interposition,—*viz.* of Him who has been called upon to interpose,—is combined a fear of the like punishment. The divine act of judicial retribution now set forth becomes a blessing to mankind. From mouth to mouth it is passed on, and becomes an admonitory *nota bene*. To the righteous in particular it becomes a consolatory and joyous strengthening of his faith. The judgment of Jahve is the redemption of the righteous. Thus, then, does he rejoice in his God, who by thus judging and redeeming makes history into the history of redemption, and hide himself the more confidingly in Him; and all the upright boast themselves, *viz.* in God, who looks into the heart and practically acknowledges them whose heart is directed unswervingly

towards Him, and conformed entirely to Him In place of the *futt. consec.*, which have a prophetic reference, simple *futt.* come in here, and between these a *perf. consec.* as expressive of that which will then happen when that which is prophetically certain has taken place.

## PSALM LXV.

THANKSGIVING SONG FOR VICTORY AND BLESSINGS  
BESTOWED.

- 2 TO Thee resignation is as praise, Elohim, in Zion,  
And to Thee is the vowed paid.
- 3 O Thou who answerest prayer! to Thee doth all flesh come.
- 4 If instances of iniquity have overpowered me—  
Our transgressions Thou, Thou expiatest them.
- 5 Blessed is he who is chosen to dwell near Thee  
in Thy courts!  
We will enjoy the good of Thy house,  
of Thy holy Temple!!
- 6 In terrible deeds of righteousness dost Thou answer us,  
O God of our salvation,  
The confidence of all the ends of the earth  
and of the farthest sea,
- 7 Who setteth fast the mountains by His strength,  
girded with might,
- 8 Who stilleth the roar of the seas, the roar of their waves,  
And the tumult of the nations.
- 9 Therefore the dwellers at the boundaries of the earth are  
afraid at Thy tokens,  
The outgoings of the morning and of the evening Thou  
makest to sing for joy.
- 10 Thou hast visited the land, that it should overflow,  
Abundantly didst Thou enrich it.  
The fountain of Elohim was full of water—  
Thou didst prepare their corn, for Thou didst thus pre-  
pare it;

- 11 Watering the furrows of the land, softening the ridges thereof.  
 By showers of rain Thou madest it loose;  
 Its increase didst Thou bless.
- 12 Thou hast crowned the year of Thy goodness,  
 And Thy tracks drop with fat.
- 13 The pastures of the steppe drop,  
 And with rejoicing do the hills gird themselves.
- 14 The meadows are clothed with flocks,  
 And the valleys are covered over with corn—  
 Everything shouts for joy, everything sings.

In this Psalm, the placing of which immediately after the preceding is at once explicable by reason of the וַיִּשְׂבֹּעַ so prominent in both (lxiv. 10, lxv. 9), we come upon the same intermingling of the natural and the historical as in Ps. viii., xix., xxix. The congregation gathered around the sanctuary on Zion praises its God, by whose mercy its imperilled position in relation to other nations has been rescued, and by whose goodness it again finds itself at peace, surrounded by fields rich in promise. In addition to the blessing which it has received in the bounties of nature, it does not lose sight of the answer to prayer which it has experienced in its relation to the world of nations. His rule in human history and His rule in nature are, to the church, reflected the one in the other. In the latter, as in the former, it sees the almighty and bountiful hand of Him who answers prayer and expiates sins, and through judgment opens up a way for His love. The deliverance which it has experienced redounds to the acknowledgment of the God of its salvation among the most distant peoples; the beneficial results of Jahve's interposition in the events transpiring in the world extend temporally as well as spiritually far beyond the bounds of Israel; it is therefore apparently the relief of Israel and of the peoples in general from the oppression of some worldly power that is referred to. The spring of the third year spoken of in Isa. xxxvii. 30, when to Judah the overthrow of Assyria was a thing of the past, and they again had the fields ripening for the harvest before their eyes, offers the most appropriate historical basis for the twofold purport of

the Psalm. The inscription, *To the Precentor, a Psalm, by David, a song* (cf. lxxv. 1, lxxvi. 1), does not mislead us in this matter. For even we regard it as uncritical to assign to David all the Psalms bearing the inscription דוד. The Psalm in many mss. (Complutensian, Vulgate), beside the words *Eis τὸ τέλος ψαλμὸς τῷ Δαυίδ ᾠδὴ*, has the addition ᾠδὴ Ἱερεμίου καὶ Ἰεζεκιήλ, (ἐκ) τοῦ λαοῦ τῆς παροικίας ὅτε ἔμελλον ἐκπορεύεσθαι. At the head of the following Psalm it might have some meaning,—here, however, it has none.

Vers. 2-5. The praise of God on account of the mercy with which He rules out of Zion. The LXX. renders σοὶ πρέπει ὕμνος, but תִּבִּי פָּרֵס, *tibi par est, h. e. convenit laus* (Ewald), is not a usage of the language (cf. xxxiii. 1, Jer. x. 7). דְּמִיָּה signifies, according to xxii. 3, silence, and as an ethical notion, resignation, lxii. 2. According to the position of the words it looks like the subject, and הִלְלָהּ like the predicate. The accents at least (*Illuj, Shalsheth*) assume the relationship of the one word to the other to be that of predicate and subject; consequently it is not: To Thee belongeth resignation, praise (Hengstenberg), but: To Thee is resignation praise, *i.e.* resignation is (given or presented) to Thee as praise. Hitzig obtains the same meaning by an alteration of the text: לֹךְ דְּמִיָּה הִלְלָהּ; but opposed to this is the fact that הִלְלָהּ is not found anywhere in the Psalter, but only in the writings of the chronicler. And since it is clear that the words לֹךְ תְּהִלָּה belong together (xl. 4), the poet had no need to fear any ambiguity when he inserted דְּמִיָּה between them as that which is given to God as praise in Zion. What is intended is that submission or resignation to God which gives up its cause to God and allows Him to act on its behalf, renouncing all impatient meddling and interference (Ex. xiv. 14). The second member of the sentence affirms that this praise of pious resignation does not remain unanswered. Just as God in Zion is praised by prayer which resigns our own will silently to His, so also to Him are vows paid when He fulfils such prayer. That the answers to prayer are evidently thought of in connection with this, we see from ver. 3, where God is addressed as the "Hearer or Answerer of prayer." To Him as being the Hearer and Answerer of prayer all flesh comes, and in fact, as דְּמִיָּה implies (cf. Isa. xlv. 24),

without finding help anywhere else, it clears a way for itself until it gets to Him; *i.e.* men, absolutely dependent, impotent in themselves and helpless, both collectively and individually (those only excepted who are determined to perish or despair), flee to Him as their final refuge and help. Before all else it is the prayer for the forgiveness of sin which He graciously answers. The perfect in ver. 4a is followed by the future in ver. 4b. The former, in accordance with the sense, forms a hypothetical protasis: granted that the instances of faults have been too powerful for me, *i.e.* (cf. Gen. iv. 13) an intolerable burden to me, our transgressions are expiated by Thee (who alone canst and also art willing to do it). יְרַחֵם is not less significant than in xxxv. 20, cv. 27, cxlv. 5, cf. 1 Sam. x. 2, 2 Sam. xi. 18 sq.: it separates the general fact into its separate instances and circumstances. How blessed therefore is the lot of that man whom (supply אֲשֶׁר) God chooses and brings near, *i.e.* removes into His vicinity, that he may inhabit His courts (future with the force of a clause expressing a purpose, as *e.g.* in Job xxx. 28, which see), *i.e.* that there, where He sits enthroned and reveals Himself, he may have his true home and be as if at home (*vid.* xv. 1)! The congregation gathered around Zion is esteemed worthy of this distinction among the nations of the earth; it therefore encourages itself in the blessed consciousness of this its privilege flowing from free grace (בְּחַר), to enjoy in full draughts (שָׂבַע with אֶ as in ciii. 5) the abundant goodness or blessing (טוֹב) of God's house, of the holy (ἅγιον) of His temple, *i.e.* of His holy temple (קֹדֶשׁ as in xlvi. 5, cf. Isa. lvii. 15). For for all that God's grace offers us we can give Him no better thanks than to hunger and thirst after it, and satisfy our poor soul therewith.

Vers. 6-9. The praise of God on account of the loving-kindness which Israel as a people among the peoples has experienced. The future תִּעֲנֶנֶנִי confesses, as a present, a fact of experience that still holds good in all times to come. נִרְאוֹת might, according to xx. 7, as in cxxxix. 14, be an accusative of the more exact definition; but why not, according to 1 Sam. xx. 10, Job ix. 3, a second accusative under the government of the verb? God answers the prayer of His people superabundantly. He replies to it נִרְאוֹת, terrible deeds, *viz.* בְּצִדְקָה, by a rule which stringently executes the will of His righteousness

(*vid.* on Jer. xlii. 6); in this instance against the oppressors of His people, so that henceforth everywhere upon earth He is a ground of confidence to all those who are oppressed. "The sea (אֲרָ) construct state, as is frequently the case, with the retention of the *â*) of the distant ones" is that of the regions lying afar off (cf. lvi. 1). Venema observes, *Significatur, Deum esse certissimum præsidium, sive agnoscatur ab hominibus et ei fidatur, sive non* (therefore similar to γρόντες, Rom. i. 21; *Psychol. S.* 347; tr. p. 408). But according to the connection and the subjective colouring the idea seems to have, מִבְּטַח וְנִי is to be understood of the believing acknowledgment which the God of Israel attains among all mankind by reason of His judicial and redemptive self-attestation (cf. Isa. xxxiii. 13, 2 Chron. xxxii. 22 sq.). In the natural world and among men He proves Himself to be the Being girded with power to whom everything must yield. He it is who setteth fast the mountains (cf. Jer x. 12) and stilleth the raging of the ocean. In connection with the giant mountains the poet may have had even the worldly powers (*vid.* Isa. xli. 15) in his mind; in connection with the seas he gives expression to this allegorical conjunction of thoughts. The roaring of the billows and the wild tumult of the nations as a mass in the empire of the world, both are stilled by the threatening of the God of Israel (Isa. xvii. 12-14). When He shall overthrow the proud empire of the world, whose tyranny the earth has been made to feel far and wide, then will reverential fear of Him and exultant joy at the end of the thralldom (*vid.* Isa. xiv. 3-8) become universal. אֹתָת (from the originally feminine אֹת = *âwâjat*, from אָתָּה, to mark, Num. xxxiv. 10), *σημεῖα*, is the name given here to His marvellous interpositions in the history of our earth. קִצְוֵי, ver. 6 (also in Isa. xxvi. 15), out of construction is קִצְוֵי. "The exit places of the morning and of the evening" are the East and West with reference to those who dwell there. Luther erroneously understands מוֹצֵי as directly referring to the creatures which at morning and evening "sport about (*webern*), *i.e.* go safely and joyfully out and in." The meaning is, the regions whence the morning breaks forth and where the evening sets. The construction is zeugmatic so far as בּוֹא, not נֶצֶף, is said of the evening sun, but only to a certain extent, for neither does one say מְבוֹא עֶרֶב (Ewald). Perret-Gentil ren-

ders it correctly: *les lieux d'où surgissent l'aube et le crépuscule*. God makes both these to shout for joy, inasmuch as He commands a calm to the din of war.

Vers. 10-14. The praise of God on account of the present year's rich blessing, which He has bestowed upon the land of His people. In vers. 10, 11 God is thanked for having sent down the rain required for the ploughing (*vid. Commentary on Isaiah*, ii. 522) and for the increase of the seed sown, so that, as vers. 12-14 affirm, there is the prospect of a rich harvest. The harvest itself, as follows from ver. 14*b*, is not yet housed. The whole of vers. 10, 11 is a retrospect; in vers. 12-14 the whole is a description of the blessing standing before their eyes, which God has put upon the year now drawing to a close. Certainly, if the forms רִיבָה and נִתַּח were supplicatory imperatives, then the prayer for the early or seed-time rain would attach itself to the retrospect in ver. 11, and the standpoint would be not about the time of the Passover and Pentecost, both festivals belonging to the beginning of the harvest, but about the time of the feast of Tabernacles, the festival of thanksgiving for the harvest, and vers. 12-14 would be a glance into the future (Hitzig). But there is nothing to indicate that in ver. 11 the retrospect changes into a looking forward. The poet goes on with the same theme, and also arranges the words accordingly, for which reason רִיבָה and נִתַּח are not to be understood in any other way. הֶעֱשִׂיר שֶׁקֶן (to enrich) signifies to cause to run over, overflow, *i.e.* to put anything in a state of plenty or abundance, from שָׁקַן (*Hiph.* Joel ii. 24, to yield in abundance), ساق, to push, impel, to cause to go on in succession and to follow in succession. רִבַּח (for which we find רִבָּה in lxii. 3) is an adverb, copiously, richly (cxx. 6, cxxiii. 4, cxxix. 1), like כִּפְאוֹת, a hundred times (Eccles. viii. 12). הַמַּעְשֵׂרָה is *Hiph.* with the middle syllable shortened, Ges. § 53, 3, rem. 4. The fountain (פְּלֵיגָה) of God is the name given here to His inexhaustible stores of blessing, and more particularly the fulness of the waters of the heavens from which He showers down fertilizing rain. כֵּן, "thus thoroughly," forms an alliteration with הִכִּין, to prepare, and thereby receives a peculiar twofold colouring. The meaning is: God, by raising and tending, prepared the produce of



the field which the inhabitants of the land needed; for He thus thoroughly prepared the land in conformity with the fulness of His fountain, viz. by copiously watering (רִיַּה *infin. absol.* instead of רִיַּה, as in 1 Sam. iii. 12, 2 Chron. xxiv. 10; Ex. xxii. 22, Jer. xiv. 19, Hos. vi. 9) the furrows of the land and pressing down, *i.e.* softening by means of rain, its ridges (גְּרִירָה, defective plural, as *e.g.* in Ruth ii. 13), which the ploughshare has made. תָּלַם (related by root with תָּל, *tell*, a hill, prop. that which is thrown out to a place, that which is thrown up, a mound) signifies a furrow as being formed by casting up or (if from תָּלַם, *ébrécher*, to make a fracture, rent, or notch in anything) by tearing into, breaking up the ground; גָּדַד (related by root with *uchdûd* and *chatt*, the usual Arabic words for a furrow\*) as being formed by cutting into the ground. In ver. 12 the year in itself appears as a year of divine goodness (טוֹבָה, *bonitas*), and the prospective blessing of harvest as the crown which is set upon it. For Thou hast crowned "the

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\* Fürst erroneously explains תָּלַם as a bed or strip of ground between two deep furrows, in distinction from מַעֲנֵה or מַעֲנִית (*vid.* on cxxix. 3), a furrow. Beds such as we have in our potato fields are unknown to Syrian agriculture. There is a mode which may be approximately compared with it called *ketif* (כֶּתִיף), another far wider called *meskeba* (מִשְׁכָּבָה). The Arabic *tilm* (تَلْم, Hebrew תָּלַם = *talm*), according to the *Kamûs* (as actually in Magrebinish Arabic) *talam* (تَلْم), corresponds exact to our furrow, *i.e.* (as the Turkish *Kamûs* explains) a ditch-like fissure which the iron of the plough cuts into the field. Neshwân (i. 491) says: "The verb *talam*, fut. *jatlum* and *jatlim*, signifies in Jemen and in the Ghôr (the land on the shore of the Red Sea) the crevices (الشقوق) which the ploughman forms, and *tilm*, collective plural *tîlâm*, is, in the countries mentioned, a furrow of the corn-field. Some persons pronounce the word even *thilm*, collective plural *thilâm*." Thus it is at the present day universally in *Haurân*; in *Edréât* I heard the water-furrow of a corn-field called *thilm el-kanâh* (تَلْم الكناة). But this pronunciation with ث is certainly not the original one, but has arisen through a substitution of the cognate and more familiar verbal stem תָּלַם, cf. שָׂרַם, to slit (*shurêm*, a harelip). In other parts of Syria and Palestine, also where the distinction between the sounds ث and ت is carefully observed, I have only heard the pronunciation *tilm*.—WETZSTEIN.

year of Thy goodness" and "with Thy goodness" are different assertions, with which also different (although kindred as to substance) ideas are associated. The futures after  $\text{תָּרַץ}$  depict its results as they now lie out to view. The chariot-tracks (*vid.* Deut. xxxiii. 26) drop with exuberant fruitfulness, even the meadows of the uncultivated and, without rain, unproductive pasture land (Job xxxviii. 26 sq.). The hills are personified in ver. 13*b* in the manner of which Isaiah in particular is so fond (*e.g.* ch. xlv. 23, xlix. 13), and which we find in the Psalms of his type (xcvi. 11 sqq., xcvi. 7 sqq., cf. lxxxix. 13). Their fresh, verdant appearance is compared to a festive garment, with which those which previously looked bare and dreary gird themselves; and the corn to a mantle in which the valleys completely envelope themselves ( $\text{תָּרַץ}$  with the accusative, like  $\text{تَعَطَّف}$  with  $\text{ب}$  of the garment: to throw it around one, to put it on one's self). The closing words, locking themselves as it were with the beginning of the Psalm together, speak of joyous shouting and singing that continues into the present time. The meadows and valleys (Böttcher) are not the subject, of which it cannot be said that they sing; nor can the same be said of the rustling of the waving corn-fields (Kimchi). The expression requires men to be the subject, and refers to men in the widest and most general sense. Everywhere there is shouting coming up from the very depths of the breast (*Hith-pal.*), everywhere songs of joy; for this is denoted by  $\text{שִׁיר}$  in distinction from  $\text{זֶמֶר}$ .

## PSALM LXVI.

THANKSGIVING FOR A NATIONAL AND PERSONAL  
DELIVERANCE.

- 1 RAISE a joyful shout unto Elohim, all ye lands,
- 2 Harp the glory of His name,  
Give glory as praise unto Him.
- 3 Say unto Elohim: "How terrible are Thy works!  
By reason of Thine omnipotence must Thy foes submit  
to Thee.

- 4 All lands shall do homage to Thee and harp to Thee,  
They shall harp to Thy name." (*Sela.*)
- 5 Come ye and see the mighty deeds of Elohim,  
Who ruleth terribly over the children of men!
- 6 He hath turned the sea into dry land,  
Through the river they passed on foot—  
Then we rejoiced in Him!
- 7 He who ruleth in His strength for ever—  
His eyes keep watch upon the nations.  
Let not the rebellious thus exalt themselves! (*Sela.*)
- 8 Bless, O ye peoples, our God,  
And make His praise to sound aloud—
- 9 Who putteth our soul in life,  
And hath not given our feet over to stumbling.
- 10 For Thou hast proved us, Elohim,  
Thou hast smelted us as the smelting of silver.
- 11 Thou didst bring us into the mountain-hold,  
Thou didst lay an oppressive burden upon our loins;
- 12 Thou didst cause men to ride over our head,  
We fell into fire and into water—  
Yet Thou didst bring us out into rich abundance.
- 13 I will enter Thy house with burnt-offerings,  
I will pay Thee my vows,  
14 Which my lips have uttered,  
And which my mouth hath spoken, when I was straitened.
- 15 Burnt-offerings of fat sheep will I bring to Thee,  
Together with the incense of rams,  
I will offer bullocks with kids. (*Sela.*)
- 16 Come, hear, and I will tell, all ye who fear Elohim,  
What He hath done for my soul.
- 17 Unto Him with my mouth did I cry—  
And a hymn was under my tongue.
- 18 If I had purposed evil in my heart,  
The Lord would not hear.
- 19 Elohim hath, however, heard,  
He hath hearkened to the cry of my prayer.

20 Blessed be Elohim,  
 Who hath not turned away my prayer  
 And His mercy from me.

From Ps. lxv. onwards we find ourselves in the midst of a series of Psalms which, with a varying arrangement of the words, are inscribed both מְמוֹר and שִׁיר (lxv.—lxviii.). The two words שִׁיר מְמוֹר stand according to the accents in the *stat. constr.* (lxxxviii. 1), and therefore signify a *Psalm-song*.\* This series, as is universally the case, is arranged according to the community of prominent watchwords. In Ps. lxv. 2 we read: “*To Thee is the vow paid,*” and in lxvi. 13: “*I will pay Thee my vows;*” in Ps. lxvi. 20: “*Blessed be Elohim,*” and in lxvii. 8: “*Elohim shall bless us.*” Besides, Ps. lxvi. and lxvii. have this feature in common, that לְמִנְצָה, which occurs fifty-five times in the Psalter, is accompanied by the name of the poet in every instance, with the exception of these two anonymous Psalms. The frequently occurring *Sela* of both Psalms also indicates that they were intended to have a musical accompaniment. These annotations referring to the temple-music favour the pre-exilic rather than the post-exilic origin of the two Psalms. Both are purely Elohimic; only in one instance (lxvi. 18) does אֲרִיִּי, equally belonging to this style of Psalm, alternate with *Elohim*.

On the ground of some deliverance out of oppressive bondage that has been experienced by Israel arises in Ps. lxvi. the summons to the whole earth to raise a shout of praise unto God. The congregation is the subject speaking as far as ver. 12. From ver. 13 the person of the poet appears in the foreground; but that which brings him under obligation to present a thank-offering is nothing more nor less than that which the whole congregation, and he together with it, has experienced. It is hardly possible to define this event more minutely. The lofty consciousness of possessing a God to whom all the world must bow, whether cheerfully or against its will, became strong among the Jewish people more especially after the overthrow

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\* If it were meant to be rendered *canticum psalmus* (not *psalmi*) it would surely have been accented שִׁיר מְמוֹר לְמִנְצָה (for שִׁיר מְמוֹר, according to section xviii. of the *Accentuationssystem*).

of Assyria in the reign of Hezekiah. But there is no ground for conjecturing either Isaiah or Hezekiah to be the composer of this Psalm. If עולם in ver. 7 signified the world (Hitzig), then he would be (*vid.* xxiv. 9) one of the latest among the Old Testament writers; but it has the same meaning here that it has everywhere else in Old Testament Hebrew.

In the Greek Church this Psalm is called *Ψαλμὸς ἀναστάσεως*; the LXX. gives it this inscription, perhaps with reference to ver. 12, *ἐξήγαγες ἡμᾶς εἰς ἀναψυχήν*.

Vers. 1-4. The phrase לַיהוָה יְשׁוּבָה לְיָגִיד signifies "to give glory to God" in other passages (Josh. vii. 19, Isa. xlii. 12), here with a second accusative, either (1) if we take יְהוָה as an accusative of the object: *facite laudationem ejus gloriam = gloriosam* (Maurer and others), or (2) if we take יְשׁוּבָה as an accusative of the object and the former word as an accusative of the predicate: *reddite honorem laudem ejus* (Hengstenberg), or (3) also by taking יהוה as an apposition: *reddite honorem, scil. laudem ejus* (Hupfeld). We prefer the middle rendering: give glory as His praise, *i.e.* to Him as or for praise. It is unnecessary, with Hengstenberg, to render: How terrible art Thou in Thy works! in that case יְהוָה ought not to be wanting. יְשׁוּבָה might more readily be singular (Hupfeld, Hitzig); but these forms with the softened *Jod* of the root dwindle down to only a few instances upon closer consideration. The singular of the predicate (what a terrible affair) here, as frequently, *e.g.* cxix. 137, precedes the plural designating things. The song into which the Psalmist here bids the nations break forth, is essentially one with the song of the heavenly harpers in Apoc. xv. 3 sq., which begins, *Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου*.

Vers. 5-7. Although the summons: Come and see . . . (borrowed apparently from xlii. 9), is called forth by cotemporary manifestations of God's power, the consequences of which now lie open to view, the rendering of ver. 6c, "then will we rejoice in Him," is nevertheless unnatural, and, rightly looked at, neither grammar nor the matter requires it. For since יְשׁוּבָה in this passage is equivalent to יָגִיד, and the future after יָגִיד takes the signification of an aorist; and since the cohortative form of the future can also (*e.g.* after עָלֵךְ, lxxiii. 7, and in clauses having a hypothetical sense) be referred to the past,

and does sometimes at least occur where the writer throws himself back into the past (2 Sam. xxii. 38), the rendering: Then did we rejoice in Him, cannot be assailed on syntactical grounds. On the "we," cf. Josh. v. 1, *Chethâb*, Hos. xii. 5 [4]. The church of all ages is a unity, the separate parts being jointly involved in the whole. The church here directs the attention of all the world to the mighty deeds of God at the time of the deliverance from Egypt, viz. the laying of the Red Sea and of Jordan dry, inasmuch as it can say in ver. 7, by reason of that which it has experienced in the present, that the sovereign power of God is ever the same: its God rules in His victorious might עֹלָם, i.e. not "over the world," because that ought to be בְּעֹלָם, but "in eternity" (accusative of duration, as in lxxxix. 2 sq., xlv. 7), and therefore, as in the former days, so also in all time to come. His eyes keep searching watch among the peoples; the rebellious, who struggle against His yoke and persecute His people, had better not rise, it may go ill with them. The *Chethâb* runs יָרִיבֵי, for which the *Kerî* is יָרִיבֵי. The meaning remains the same; הַרְיִים can (even without יָ, רָאֵשׁ, רָקַן, lxv. 5) mean "to practise exaltation," *superbire*. By means of לָמוּ this proud bearing is designated as being egotistical, and as unrestrainedly boastful. Only let them not imagine themselves secure in their arrogance! There is One more exalted, whose eye nothing escapes, and to whose irresistible might whatever is not conformed to His gracious will succumbs.

Vers. 8-12. The character of the event by which the truth has been verified that the God who redeemed Israel out of Egypt still ever possesses and exercises to the full His ancient sovereign power, is seen from this reiterated call to the peoples to share in Israel's *Gloria*. God has averted the peril of death and overthrow from His people: He has put their soul in life (בְּחַיִּים, like בְּיָשָׁע in xii. 6), i.e. in the realm of life; He has not abandoned their foot to tottering unto overthrow (מוֹט the substantive, as in cxxi. 3; cf. the reversed construction in lv. 23). For God has cast His people as it were into a smelting-furnace or fining-pot in order to purify and to prove them by suffering;—this is a favourite figure with Isaiah and Jeremiah, but is also found in Zech. xiii. 9, Mal. iii. 3. Ezek. xix. 9 is decisive concerning the meaning of מְצַוְדָה, where הָבִיא

במצודות signifies "to bring into the holds or prisons;" besides, the figure of the fowling-net (although this is also called מצודה as well as מצודה) has no footing here in the context. מצודה (vid. xviii. 3) signifies *specula*, and that both a natural and an artificial watch-post on a mountain; here it is the mountain-hold or prison of the enemy, as a figure of the total loss of freedom. The laying on of a heavy burden mentioned by the side of it in ver. 11b also accords well with this. מועקה, a being oppressed, the pressure of a burden, is a *Hophal* formation, like מטה, a being spread out, Isa. viii. 8; cf. the similar masculine forms in lxix. 3, Isa. viii. 13, xiv. 6, xxix. 3. The loins are mentioned because when carrying heavy loads, which one has to stoop down in order to take up, the lower spinal region is called into exercise. אנוש is frequently (ix. 20 sq., x. 18, lvi. 2, Isa. li. 12, 2 Chron. xiv. 10) the word used for tyrants as being wretched mortals, perishable creatures, in contrast with their all the more revolting, imperious, and self-deified demeanour. God so ordered it, that "wretched men" rode upon Israel's head. Or is it to be interpreted: He caused them to pass over Israel (cf. cxxix. 3, Isa. li. 23)? It can scarcely mean this, since it would then be *in dorso nostro*, which the Latin versions capriciously substitute. The preposition ל instead of על is used with reference to the phrase לישב: sitting upon Israel's head, God caused them to ride along, so that Israel was not able to raise its head freely, but was most ignominiously wounded in its self-esteem. Fire and water are, as in Isa. xliii. 2, a figure of vicissitudes and perils of the most extreme character. Israel was nigh to being burnt up and drowned, but God led it forth לרוחה, to an abundant fulness, to abundance and superabundance of prosperity. The LXX., which renders εἰς ἀναψυχήν (Jerome absolutely: *in refrigerium*), has read לרוחה; Symmachus, εἰς εὐσυχωρίαν, probably reading לרחבה (cxix. 45, xviii. 20). Both give a stronger antithesis. But the state of straitness or oppression was indeed also a state of privation.

Vers. 13-15. From this point onwards the poet himself speaks, but, as the diversity and the kind of the sacrifices show, as being a member of the community at large. The עולות stand first, the gifts of adoring homage; ב is the *Beth* of the accompaniment, as in Lev. xvi. 3, 1 Sam. i. 24, cf. Heb. ix. 25.

“My vows” refer more especially to **נָדַר** **שְׁלָמִי** **פָּה**. **פָּצָה** **פֶּה** also occurs elsewhere of the involuntary vowing to do extraordinary things urged from one by great distress (Judg. xi. 35). **אָשַׁר** is an accusative of the object relating to the vows, *quæ aperuerunt = aperiendo nuncupaverunt labia mea* (Geier). In ver. 15 **עָשָׂה**, used directly (like the Aramaic and Phœnician **עבר**) in the signification “to sacrifice” (Ex. xxix. 36-41, and frequently), alternates with **הִעֲלָה**, the synonym of **הִקְטִיר**. The sacrifices to be presented are enumerated. **מִיְהִים** (incorrect for **מִיָּהִים**) are marrowy, fat lambs; lambs and bullocks (**בָּקָר**) have the most universal appropriation among the animals that were fit for sacrifices. The ram (**אֵיל**), on the contrary, is the animal for the whole burnt-offering of the high priest, of the princes of the tribes, and of the people; and appears also as the animal for the shelamim only in connection with the shelamim of Aaron, of the people, of the princes of the tribes, and, in Num. vi. 14, of the Nazarite. The younger he-goat (**עֵתוּד**) is never mentioned as an animal for the whole burnt-offering; but, indeed, as an animal for the shelamim of the princes of the tribes in Num. ch. vii. It is, therefore, probable that the shelamim which were to be offered in close connection with the whole burnt-offerings are introduced by **עַם**, so that **קִטְרַת** signifies the fat portions of the shelamim upon the altar smoking in the fire. The mention of “rams” renders it necessary that we should regard the poet as here comprehending himself among the people when he speaks thus.

Vers. 16-20. The words in ver. 16 are addressed in the widest extent, as in vers. 5 and 2, to all who fear God, where-soever such are to be found on the face of the earth. To all these, for the glory of God and for their own profit, he would gladly relate what God has made him to experience. The individual-looking expression **לְנַפְשִׁי** is not opposed to the fact of the occurrence of a marvellous answering of prayer, to which he refers, being one which has been experienced by him in common with the whole congregation. He cried unto God with his mouth (that is to say, not merely silently in spirit, but audibly and importunately), and a hymn (**רוֹמֵם**,\* something

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\* Kimchi (*Michlol* 146a) and Parchon (under **רומם**) read **רוֹמֵם** with *Pathach*; and Heidenheim and Baer have adopted it.



that rises, collateral form to רוּמָם, as עוֹלָל and שׁוֹכֵב to עוֹלָל and שׁוֹכֵב) was under my tongue; *i.e.* I became also at once so sure of my being heard, that I even had the song of praise in readiness (*vid.* x. 7), with which I had determined to break forth when the help for which I had prayed, and which was assured to me, should arrive. For the purpose of his heart was not at any time, in contradiction to his words, אָסָה, God-abhorred vileness or worthlessness; רָצָה with the accusative, as in Gen. xx. 10, Ps. xxxvii. 37: to aim at, or design anything, to have it in one's eye. We render: If I had aimed at evil in my heart, the Lord would not hear; not: He would not have heard, but: He would not on any occasion hear. For a hypocritical prayer, coming from a heart which has not its aim sincerely directed towards Him, He does not hear. The idea that such a heart was not hidden behind his prayer is refuted in ver. 19 from the result, which is of a totally opposite character. In the closing doxology the accentuation rightly takes תְּפִלָּתִי וְחַסְדֵּךָ as belonging together. Prayer and mercy stand in the relation to one another of call and echo. When God turns away from a man his prayer and His mercy, He commands him to be silent and refuses him a favourable answer. The poet, however, praises God that He has deprived him neither of the joyfulness of prayer nor the proof of His favour. In this sense Augustine makes the following practical observation on this passage: *Cum videris non a te amotam deprecationem tuam, securus esto, quia non est a te amota misericordia ejus.*

## PSALM LXVII.

### HARVEST THANKSGIVING SONG.

- 2 ELOHIM be merciful unto us and bless us,  
May He cause His face to shine among us—(*Sela.*)
- 3 That Thy way may be known upon earth,  
Among all the heathen Thy salvation.
- 4 Peoples shall praise Thee, Elohim,  
The peoples shall praise Thee, all of them.

5 Nations shall rejoice and shout for joy,  
 For Thou wilt judge peoples in uprightness,  
 And the nations upon earth Thou wilt lead. (*Sela.*)

6 *Peoples shall praise Thee, Elohim,  
 The peoples shall praise Thee, all of them.*

7 The earth hath yielded her fruit,  
 Elohim our God doth bless us.

8 Elohim shall bless us,  
 And all the ends of the earth shall fear Him.

Like Ps. lxxv., this Psalm, inscribed *To the Precentor, with accompaniment of stringed instruments, a song-Psalm* (כְּזֹמֹר שִׁיר), also celebrates the blessing upon the cultivation of the ground. As Ps. lxxv. contemplated the corn and fruits as still standing in the fields, so this Psalm contemplates, as it seems, the harvest as already gathered in, in the light of the redemptive history. Each plentiful harvest is to Israel a fulfilment of the promise given in Lev. xxvi. 4, and a pledge that God is with His people, and that its mission to the whole world (of peoples) shall not remain unaccomplished. This mission-tone referring to the end of God's work here below is unfortunately lost in the church's closing strain, "God be gracious and merciful unto us," but it sounds all the more distinctly and sweetly in Luther's hymn, "*Es woll uns Gott genädig sein,*" throughout.

There are seven stanzas: twice three two-line stanzas, having one of three lines in the middle, which forms the clasp or spangle of the septiad, a circumstance which is strikingly appropriate to the fact that this Psalm is called "the Old Testament Paternoster" in some of the old expositors.\* The second half after the three-line stanza begins in ver. 6 exactly as the first closed in ver. 4. יְבָרְכֵנִי is repeated three times, in order that the whole may bear the impress of the blessing of the priest, which is threefold.

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\* *Vid.* Sonntag's *Tituli Psalmorum* (1687), where it is on this account laid out as the Rogate Psalm.

Vers. 2, 3. The Psalm begins (ver. 2) with words of the priest's benediction in Num. vi. 24-26. By אֲתָנִי the church desires for itself the unveiled presence of the light-diffusing loving countenance of its God. Here, after the echo of the holiest and most glorious benediction, the music strikes in. With ver. 3 the *Beracha* passes over into a *Tephilla*. לָרַעַת is conceived with the most general subject: that one may know, that may be known Thy way, etc. The more graciously God attests Himself to the church, the more widely and successfully does the knowledge of this God spread itself forth from the church over the whole earth. They then know His הַרְרָה, *i.e.* the progressive realization of His counsel, and His יְשׁוּעָה, the salvation at which this counsel aims, the salvation not of Israel merely, but of all mankind.

Vers. 4, 5. Now follows the prospect of the entrance of all peoples into the kingdom of God, who will then praise Him in common with Israel as their God also. His judging (שָׁפַט) in this instance is not meant as a judicial punishment, but as a righteous and mild government, just as in the christological parallels lxxii. 12 sq., Isa. xi. 3 sq. מִיֵּשֶׁר in an ethical sense for מִיִּשְׁרָיִם, as in xlv. 7, Isa. xi. 4, Mal. ii. 6. הַיְנָקָה as in xxxi. 4 of gracious guidance (otherwise than in Job xii. 23).

Vers. 6-8. The joyous prospect of the conversion of heathen, expressed in the same words as in ver 4, here receives as its foundation a joyous event of the present time: the earth has just yielded its fruit (cf. lxxxv. 13), the fruit that had been sown and hoped for. This increase of corn and fruits is a blessing and an earnest of further blessing, by virtue of which (Jer. xxxiii. 9, Isa. lx. 3; cf. on the contrary Joel ii. 17) it shall come to pass that all peoples unto the uttermost bounds of the earth shall reverence the God of Israel. For it is the way of God, that all the good that He manifests towards Israel shall be for the well-being of mankind.

## PSALM LXVIII.

HYMN OF WAR AND VICTORY IN THE STYLE OF DEBORAH.

2 LET Elohim arise, let His enemies be scattered,  
And let those who hate Him flee before His face.

- 3 As smoke is driven away, do Thou drive them away;  
As wax melteth before the fire,  
Let the wicked perish before Elohim.
- 4 And let the righteous rejoice, let them exult before Elohim,  
And let them be glad with joy.
- 5 Sing unto Elohim, harp His name,  
Pave a highway for Him who rideth along through the  
steppes;  
Jāh is His name, and exult ye before Him.
- 6 A Father of the fatherless and an Advocate of the widows  
Is Elohim in His holy habitation.
- 7 Elohim maketh a household for the solitary,  
He leadeth forth prisoners into prosperity;  
Yet the rebellious abide in a land of drought.
- 8 Elohim, when Thou wentest forth before Thy people,  
When Thou didst march along in the wilderness—(*Sela.*)
- 9 The earth shook,  
The heavens also dropped before Elohim,  
Yon Sinai before Elohim, the God of Israel.
- 10 With plentiful rain didst Thou, Elohim, water Thine in-  
heritance,  
And when it was parched, THOU hast confirmed it.
- 11 Thy creatures have settled down therein,  
Thou didst provide with Thy goodness for the poor,  
Elohim.
- 12 The Lord will sound forth the mandate;  
Of the women who herald victory there is a great army.
- 13 The kings of hosts shall flee, shall flee,  
And she that tarrieth at home shall divide the spoil.
- 14 If ye encamp among the sheep-folds,  
The dove's wings are covered with silver  
And her feathers with glistening gold.
- 15 When the Almighty scattereth kings therein,  
It becometh snow-white upon Zalmon.

- 16 A mountain of Elohim is the mountain of Bashan,  
A mountain full of peaks is the mountain of Bashan.
- 17 Why look ye enviously, ye many-peaked mountains,  
Upon the mountain which Elohim hath chosen, to dwell  
thereon?  
Yea, Jahve will dwell [there] for ever.
- 18 The war-chariots of Elohim are myriads, a thousand thou-  
sands,  
The Lord is among them, it is a Sinai in holiness.
- 19 Thou hast ascended up to the height, Thou hast led captives  
captive,  
Thou hast received gifts among men,  
Even from the rebellious, that Jāh Elohim might dwell  
[there].
- 20 Blessed be the Lord :  
Day by day doth He bear our burden,  
He, God, is our salvation. (*Sela.*)
- 21 He, God, is to us a God for deeds of deliverance,  
And Jahve the Lord hath ways of escape for death.
- 22 Yea, Elohim will smite the head of His enemies,  
The hairy scalp of him who stalketh along in his trespasses.
- 23 The Lord hath said : Out of Bashan will I bring back,  
I will bring back out of the depths of the sea,
- 24 That thou mayest bathe thy foot in blood,  
That the tongue of thy dogs may have its share of the  
enemy.
- 25 They behold Thy splendid procession, Elohim,  
The splendid procession of my God, my King in holiness.
- 26 Before went the singers, behind the players on stringed in-  
struments,  
In the midst of damsels striking timbrels.
- 27 In the choirs of the congregation bless ye Elohim,  
The Lord, ye who are out of the fountain of Israel.
- 28 There is Benjamin the youngest, their ruler ;  
The princes of Judah—their motley band,  
The princes of Zebulun, the princes of Naphtali.

- 29 Thy God hath commanded thy supreme power—  
Uphold in power, Elohim, what Thou hast wrought for us!—
- 30 From Thy temple above Jerusalem  
Let kings present offerings into Thee.
- 31 Threaten the wild beast of the reed, the troops of bulls with  
the calves of the people,  
That they may prostrate themselves with ingots of silver!—  
He hath scattered the peoples that delight in wars.
- 32 Magnates come out of Egypt,  
Cush—quickly do his hands stretch out unto Elohim.
- 33 Ye kingdoms of the earth, sing unto Elohim,  
Praising the Lord with stringed instruments—(*Sela.*)
- 34 To Him who rideth in the heaven of heavens of the  
primeval time—  
Lo, He made Himself heard with His voice, a mighty voice.
- 35 Ascribe ye might unto Elohim!

Over Israel is His majesty,  
And His omnipotence in the heights of the heavens.

- 36 Terrible is Elohim out of thy sanctuaries;  
“The God of Israel giveth might and abundant strength  
to the people!”  
Blessed be Elohim!

Is it not an admirably delicate tact with which the collector makes the שִׁיר מִזְמוֹר lxviii. follow upon the שִׁיר מִזְמוֹר lcxvii.? The latter began with the echo of the benediction which Moses puts into the mouth of Aaron and his sons, the former with a repetition of those memorable words in which, at the breaking up of the camp, he called upon Jahve to advance before Israel (Num. x. 35). “It is in reality,” says Hitzig of Ps. lxviii., “no easy task to become master of this Titan.” And who would not agree with him in this remark? It is a Psalm in the style of Deborah, stalking along upon the highest pinnacle of hymnic feeling and recital; all that is most glorious in the literature of the earlier period is concentrated in it: Moses’ memorable words, Moses’ blessing, the prophecies of Balaam, the Deuteronomy, the Song of Hannah re-echo here. But over and above all this, the language is so bold and so

peculiarly its own, that we meet with no less than thirteen words that do not occur anywhere else. It is so distinctly Elohimic in its impress, that the simple *Elohim* occurs twenty-three times; but in addition to this, it is as though the whole cornucopia of divine names were poured out upon it: יהוה in ver. 17; ארני six times; הָאֵל twice; שִׁרֵי in ver. 15; יָהּ in ver. 5; יהוה ארני in ver. 21; יה אלהים in ver. 19; so that this Psalm among all the Elohimic Psalms is the most resplendent. In connection with the great difficulty that is involved in it, it is no wonder that expositors, more especially the earlier expositors, should differ widely in their apprehension of it as a whole or in separate parts. This circumstance has been turned to wrong account by Ed. Reuss in his essay, "*Der acht-und-sechzigste Psalm, Ein Denkmal exegetischer Noth und Kunst zu Ehren unsrer ganzen Zunft, Jena, 1851,*" for the purpose of holding up to ridicule the uncertainty of Old Testament exegesis, as illustrated in this Psalm.

The Psalm is said, as Reuss ultimately decides, to have been written between the times of Alexander the Great and the Maccabees, and to give expression to the wish that the Israelites, many of whom were far removed from Palestine and scattered abroad in the wide earth, might soon be again united in their fatherland. But this apprehension rests entirely upon violence done to the exegesis, more particularly in the supposition that in ver. 23 the exiles are the persons intended by those whom God will bring back. Reuss makes out those who are brought back out of Bashan to be the exiles in Syria, and those who are brought back out of the depths of the sea he makes out to be the exiles in Egypt. He knows nothing of the remarkable concurrence of the mention of the Northern tribes (including Benjamin) in ver. 28 with the Asaphic Psalms: Judah and Benjamin, to his mind, is Judæa; and Zebulun and Naphtali, Galilee in the sense of the time after the return from exile. The "wild beast of the reed" he correctly takes to be an emblem of Egypt; but he makes use of violence in order to bring in a reference to Syria by the side of it. Nevertheless Olshausen praises the services Reuss has rendered with respect to this Psalm; but after incorporating two whole pages of the "*Denkmal*" in his commentary he cannot satisfy himself with the period between Alexander and the Maccabees, and by

means of three considerations arrives, in this instance also, at the common refuge of the Maccabæan period, which possesses such an irresistible attraction for him.

In opposition to this transplanting of the Psalm into the time of the Maccabees we appeal to Hitzig, who is also quick-sighted enough, when there is any valid ground for it, in finding out Maccabæan Psalms. He refers the Psalm to the victorious campaign of Joram against faithless Moab, undertaken in company with Jehoshaphat. Böttcher, on the other hand, sees in it a festal hymn of triumph belonging to the time of Hezekiah, which was sung antiphonically at the great fraternizing Passover after the return home of the young king from one of his expeditions against the Assyrians, who had even at that time fortified themselves in the country east of the Jordan (Bashan). Thenius (following the example of Rödiger) holds a different view. He knows the situation so very definitely, that he thinks it high time that the discussion concerning this Psalm was brought to a close. It is a song composed to inspire the army in the presence of the battle which Josiah undertook against Necho, and the prominent, hateful character in ver. 22 is Pharaoh with his lofty artificial adornment of hair upon his shaven head. It is, however, well known what a memorably tragical issue for Israel that battle had; the Psalm would therefore be a memorial of the most lamentable disappointment.

All these and other recent expositors glory in not advancing any proof whatever in support of the inscribed לָרוּר. And yet there are two incidents in David's life, with regard to which the Psalm ought first of all to be accurately looked at, before we abandon this לָרוּר to the winds of conjecture. The first is the bringing home of the Ark of the covenant to Zion, to which, *e.g.*, Franz Volkmar Reinhard (in vol. ii. of the Velt-husen *Commentationes Theol.* 1795), Stier, and Hofmann refer the Psalm. But the manner in which the Psalm opens with a paraphrase of Moses' memorable words is at once opposed to this; and also the impossibility of giving unity to the explanation of its contents by such a reference is against it. Jahve has long since taken up His abode upon the holy mountain; the poet in this Psalm, which is one of the Psalms of war and victory, describes how the exalted One, who now, however, as



in the days of old, rides along through the highest heavens at the head of His people, casts down all powers hostile to Him and to His people, and compels all the world to confess that the God of Israel rules from His sanctuary with invincible might. A far more appropriate occasion is, therefore, to be found in the Syro-Ammonitish war of David, in which the Ark was taken with them by the people (2 Sam. xi. 11); and the hymn was not at that time first of all composed when, at the close of the war, the Ark was brought back to the holy mountain (Hengstenberg, Reinke), but when it was set in motion from thence at the head of Israel as they advanced against the confederate kings and their army (2 Sam. x. 6). The war lasted into the second year, when a second campaign was obliged to be undertaken in order to bring it to an end; and this fact offers at least a second possible period for the origin of the Psalm. It is clear that in vers. 12-15, and still more clear that in vers. 20-24 (and from a wider point of view, vers. 29-35), the victory over the hostile kings is only hoped for, and in vers. 25-28, therefore, the pageantry of victory is seen as it were beforehand. It is the spirit of faith, which here celebrates beforehand the victory of Jahve, and sees in the single victory a pledge of His victory over all the nations of the earth. The theme of the Psalm, generalized beyond its immediate occasion, is the victory of the God of Israel over the world. Regarded as to the nature of its contents, the whole divides itself into two halves, vers. 2-19, 20-35, which are on the whole so distinct that the first dwells more upon the mighty deed God has wrought, the second upon the impressions it produces upon the church and upon the peoples of the earth; in both parts it is viewed now as future, now as past, inasmuch as the longing of prayer and the confidence of hope soar aloft to the height of prophecy, before which futurity lies as a fulfilled fact. The musical *Sela* occurs three times (vers. 8, 20, 33). These three *forte* passages furnish important points of view for the apprehension of the collective meaning of the Psalm.

But is David after all the author of this Psalm? The general character of the Psalm is more Asaphic than Davidic (*vid. Habakkuk, S. 122*). Its references to Zalmon, to Benjamin and the Northern tribes, to the song of Deborah, and in general to the Book of Judges (although not in its present

form), give it an appearance of being Ephraimitish. Among the Davidic Psalms it stands entirely alone, so that criticism is quite unable to justify the לָרוּר. And if the words in ver. 29a are addressed to the king, it points to some other poet than David. But is it to a cotemporary poet? The mention of the sanctuary on Zion in vers. 30, 36, does not exclude such an one. Only the threatening of the "wild beast of the sedge" (ver. 31) seems to bring us down beyond the time of David; for the inflammable material of the hostility of Egypt, which broke out into a flame in the reign of Rehoboam, was first gathering towards the end of Solomon's reign. Still Egypt was never entirely lost sight of from the horizon of Israel; and the circumstance that it is mentioned in the first rank, where the submission of the kingdoms of this world to the God of Israel is lyrically set forth in the prophetic prospect of the future, need not astonish one even in a poet of the time of David. And does not ver. 28 compel us to keep on this side of the division of the kingdom? It ought then to refer to the common expedition of Jehoram and Jehoshaphat against Moab (Hitzig), the indiscriminate celebration of which, however, was no suitable theme for a psalmist.

Vers. 2-7. The Psalm begins with the expression of a wish that the victory of God over all His foes and the triumphant exultation of the righteous were near at hand. Ewald and Hitzig take יקום אלהים hypothetically: If God arise, His enemies will be scattered. This rendering is possible in itself so far as the syntax is concerned, but here everything conspires against it; for the futures in vers. 2-4 form an unbroken chain; then a glance at the course of the Psalm from ver. 20 onwards shows that the circumstances of Israel, under which the poet writes, urged forth the wish: let God arise and humble His foes; and finally the primary passage, Num. x. 35, makes it clear that the futures are the language of prayer transformed into the form of the wish. In ver. 3 the wish is addressed directly to God Himself, and therefore becomes petition. הִנָּדָה is inflected (as *vice versa* יִרְדֵּה, vii. 6, from יִרְדֵּה) from הִנָּדָה (like הִנָּתַן, Jer. xxxii. 4); it is a violation of all rule in favour of the conformity of sound (cf. הִקְצוּת for הִקְצוּת, Lev. xiv. 43, and *supra* on li. 6) with הִנָּדָה, the object of which is easily supplied (*dispellat*,

*sc. hostes tuos*), and is purposely omitted in order to direct attention more stedfastly to the omnipotence which to every creature is so irresistible. Like smoke, wax (הוֹנֵךְ, root וָךְ, טַח, Sanscrit *tak*, to shoot past, to run, Zend *tak'*, whence *vitak'ina*, dissolving, Neo-Persic *gudâchten*; causative: to cause to run in different directions = to melt or smelt) is an emblem of human feebleness. As Bakius observes, *Si creatura creaturam non fert, quomodo creatura creatoris indignantis faciem ferre possit?* The wish expressed in ver. 4 forms the obverse of the preceding. The expressions for joy are heaped up in order to describe the transcendency of the joy that will follow the release from the yoke of the enemy. הַפְּנִי is expressively used in alternation with מַפְּנִי in vers. 2, 3: by the wrathful action, so to speak, that proceeds from His countenance [just as the heat radiating from the fire melts the wax] the foes are dispersed, whereas the righteous rejoice before His gracious countenance.

As the result of the challenge that has been now expressed in vers. 2-4, Elohim, going before His people, begins His march; and in ver. 5 an appeal is made to praise Him with song, His name with the music of stringed instruments, and to make a way along which He may ride בְּעֶרְבוֹת. In view of ver. 34 we cannot take עֶרְבוֹת, as do the Targum and Talmud (*B. Chagiga* 12b), as a name of one of the seven heavens, a meaning to which, apart from other considerations, the verb עָרַב, to be effaced, confused, dark, is not an appropriate stem-word; but it must be explained according to Isa. xl. 3. There Jahve calls in the aid of His people, here He goes forth at the head of His people; He rides through the steppes in order to fight against the enemies of His people. Not merely the historical reference assigned to the Psalm by Hitzig, but also the one adopted by ourselves, admits of allusion being made to the "steppes of Moab;" for the way to Mêdebâ, where the Syrian mercenaries of the Ammonites had encamped (1 Chron. xix. 7), lay through these steppes, and also the way to Rabbath Ammon (2 Sam. x. 7 sq.). סָלַל calls upon them to make a way for Him, the glorious, invincible King (cf. Isa. lvii. 14, lxii. 10); סָלַל signifies to cast up, heap up or pave, viz. a raised and suitable street or highway, Symmachus *καταστρώσατε*. He who thus rides along makes the salvation of His people His aim: "Jāh is His name, therefore shout with joy before Him." The *Beth*

in בְּיָה (Symmachus, Quinta : *ŷa*) is the *Beth essentialis*, which here, as in Isa. xxvi. 4, stands beside the subject: His name is (exists) in יָה, *i.e.* His essential name is יָה, His self-attestation, by which He makes Himself capable of being known and named, consists in His being the God of salvation, who, in the might of free grace, pervades all history. This Name is a fountain of exultant rejoicing to His people.

This Name is exemplificatively unfolded in vers. 6 sq. The highly exalted One, who sits enthroned in the heaven of glory, rules in all history here below and takes an interest in the lowliest more especially, in all circumstances of their lives following after His own to succour them. He takes the place of a father to the orphan. He takes up the cause of the widow and contests it to a successful issue. Elohim is one who makes the solitary or isolated to dwell in the house; בְּיָה with *He locale*, which just as well answers the question where? as whither? בְּיָה, a house = family bond, is the opposite of יָה, *solitarius*, recluse, xxv. 16. Dachselt correctly renders it, *in domum, h.e. familiam numerosam durabilemque eos ut patres-familias plantabit*. He is further One who brings forth (out of the dungeon and out of captivity) those who are chained into abundance of prosperity. בְּיָה, occurring only here, is a *pluralet*. from בְּיָה, synonym אֲשֶׁר, to be straight, fortunate. Ver. 7c briefly and sharply expresses the reverse side of this His humanely condescending rule among mankind. אֵין is here (cf. Gen. ix. 4, Lev. xi. 4) restrictive or adversative (as is more frequently the case with אֵין); and the preterite is the preterite of that which is an actual matter of experience. The סְוֵרִים, *i.e.* (not from סוּר, the apostate ones, Aquila ἀφιστάμενοι, but as in lxvi. 7, from סָרַר) the rebellious, Symmachus ἀπειθεῖς, who were not willing to submit to the rule of so gracious a God, had ever been excluded from these proofs of favour. These must inhabit אֶרֶץ (accusative of the object), a sun-scorched land; from אֶרֶץ, to be dazzlingly bright, sunny, dried or parched up. They remain in the desert without coming into the land, which, fertilized by the waters of grace, is resplendent with a fresh verdure and with rich fruits. If the poet has before his mind in connection with this the bulk of the people delivered out of Egypt, ὡν τὰ κῶλα ἔπεσαν ἐν τῇ ἐρήμῳ (Heb. iii. 17), then the transition to what follows is

much more easily effected. There is, however, no necessity for any such intermediation. The poet had the march through the desert to Canaan under the guidance of Jahve, the irresistible Conqueror, in his mind even from the beginning, and now he expressly calls to mind that marvellous divine leading in order that the present age may take heart thereat.

Vers. 8-11. In vers. 8 sq. the poet repeats the words of Deborah (Judg. v. 4 sq.), and her words again go back to Deut. xxxiii. 2, cf. Ex. xix. 15 sqq.; on the other hand, our Psalm is the original to Hab. ch. iii. The martial verb  $\text{סָׁרַף}$  represents Elohim as, coming forth from His heavenly dwelling-place (Isa. xxvi. 21), He places Himself at the head of Israel. The stately verb  $\text{יָׁרַךְ}$  represents Him as He accompanies the hosts of His people with the step of a hero confident of victory; and the terrible name for the wilderness,  $\text{יַׁדְיָׁם}$ , is designedly chosen in order to express the contrast between the scene of action and that which they beheld at that time. The verb to  $\text{יָׁרַךְ}$  is easily supplied; Dachselt's rendering according to the accents is correct: *hic mons Sinai* (sc. *in specie ita tremuit*). The description fixes our attention upon Sinai as the central point of all revelations of God during the period of deliverance by the hand of Moses, as being the scene of the most glorious of them all (*vid.* on Hab. p. 136 sq.). The majestic phenomena which proclaimed the nearness of God are distributed over the whole journeying, but most gloriously concentrated themselves at the giving of the Law on Sinai. The earth trembled throughout the extended circuit of this vast granite range, and the heavens dropped, inasmuch as the darkness of thunder clouds rested upon Sinai, pierced by incessant lightnings (Ex. ch. xix.). There, as the original passages describe it, Jahve met His people; He came from the east, His people from the west; there they found themselves together, and shaking the earth, breaking through the heavens, He gave them a pledge of the omnipotence which should henceforth defend and guide them. The poet has a purpose in view in calling Elohim in this passage "the God of Israel;" the covenant relationship of God to Israel dates from Sinai, and from this period onwards, by reason of the Tôra, He became Israel's King (Deut. xxxiii. 5). Since the statement of a fact of earlier history has preceded, and since the preterites alternate with

them, the futures that follow in vers. 10, 11 are to be understood as referring to the synchronous past; but hardly so that ver. 10 should refer to the miraculous supply of food, and more especially the rain of manna, during the journeyings through the wilderness. The giving of the Law from Sinai has a view to Israel being a settled, stationary people, and the deliverance out of the land of bondage only finds its completion in the taking and maintaining possession of the Land of Promise. Accordingly vers. 10, 11 refer to the blessing and protection of the people who had taken up their abode there.

The  $\text{נַחֲלָה}$  of God (*genit. auctoris*, as in 2 Macc. ii. 4) is the land assigned by Him to Israel as an inheritance; and  $\text{נִשְׂמַן נְרֵבוֹת}$  an emblem of the abundance of gifts which God has showered down upon the land since Israel took up its abode in it.  $\text{נְרֵבָה}$  is the name given to a deed and gift springing from an inward impulse, and in this instance the intensive idea of richness and superabundance is associated therewith by means of the plural;  $\text{נִשְׂמַן נְרֵבוֹת}$  is a shower-like abundance of good gifts descending from above. The *Hiphil*  $\text{הִנִּיחַ}$  here governs a double accusative, like the *Kal* in Prov. vii. 17, in so far, that is, as  $\text{נַחֲלֶתְךָ}$  is drawn to ver. 10a; for the accentuation, in opposition to the Targum, takes  $\text{נַחֲלֶתְךָ וְנִלְאָה}$  together: Thine inheritance and that the parched one (*Waw epexeget.* as in 1 Sam. xxviii. 3, Amos iii. 11, iv. 10). But this "and that" is devoid of aim; why should it not at once be read  $\text{הִנִּיחָהּ}$ ? The rendering of Böttcher, "Thy sickened and wearied," is inadmissible, too, according to the present pointing; for it ought to be  $\text{נַחֲלֶתְךָ}$  or  $\text{נַחֲלֶתְךָ}$ . And with a suffix this *Niphal* becomes ambiguous, and more especially so in this connection, where the thought of  $\text{נַחֲלָה}$ , an inherited possession, a heritage, lies so naturally at hand.  $\text{נַחֲלֶתְךָ}$  is therefore to be drawn to ver. 10a, and ver. 10b must begin with  $\text{וְנִלְאָה}$ , as in the LXX.,  $\text{καὶ ἡσθένησε, σὺ δὲ κατηρτίσω αὐτήν}$ . It is true  $\text{נִלְאָה}$  is not a hypothetical preterite equivalent to  $\text{וְנִלְאָתָה}$ ; but, as is frequently the case with the anarthrous participle (Ew. § 341, b), it has the value of a hypothetical clause: "and if it (Israel's inheritance) were in a parched, exhausted condition (cf. the cognate root  $\text{לָהָה}$ , Gen. xlvii. 13), then hast Thou always made it again firm" (viii. 4, Ex. xv. 17), *i.e.* strengthened, enlivened it. Even here the idea of the inhabitants is closely associated with the land itself;

in ver. 11 they are more especially thought of: "Thy creatures dwelt therein." Nearly all modern expositors take חַיִּיהָ either according to 2 Sam. xxiii. 11, 13 (cf. 1 Chron. xi. 15), in the signification tent-circle, ring-camp (root חו, חו, to move in a circle, to encircle, to compass), or in the signification of חַי (from חַיִּי = חַיִּיהָ, חַיִּיהָ), a race or tribe, *i.e.* a collection of living beings (cf. חַיִּי, 1 Sam. xviii. 18). But the Asaphic character of this Psalm, which is also manifest in other points, is opposed to this rendering. This style of Psalm is fond of the comparison of Israel to a flock, so that also in lxxiv. 19 חַיִּיהָ עֲנִיִּים signifies nothing else than "the creatures [*Gethier*, collective] of Thy poor, Thy poor creatures." This use of חַיִּיהָ is certainly peculiar; but not so remarkable as if by the "creatures of God" we had to understand, with Hupfeld, the quails (Ex. ch. xvi.). The avoiding of חַיִּיהָ on account of the idea of *brutum* (lxxiii. 22) which is inseparable from this word, is sufficient to account for it; in חַיִּיהָ, ζῶον, there is merely the notion of moving life. We therefore are to explain it according to Mic. vii. 14, where Israel is called a flock dwelling in a wood in the midst of Carmel: God brought it to pass, that the flock of Israel, although sorely persecuted, nevertheless continued to inhabit the land. חַיִּיהָ, as in ver. 15, refers to Canaan. עָנִי in ver. 11b is the *ecclesia pressa* surrounded by foes on every side: Thou didst prepare for Thy poor with Thy goodness, Elohim, *i.e.* Thou didst regale or entertain Thy poor people with Thy possessions and Thy blessings. חַיִּיהָ, as in Gen. xliii. 16, 1 Chron. xii. 39, to make ready to eat, and therefore to entertain; טוֹבָה as in lxxv. 12, טוֹבָה ה', Jer. xxxi. 12. It would be quite inadmissible, because tautological, to refer חַיִּיהָ to the land according to lxxv. 10 (Ewald), or even to the desert (Olshausen), which the description has now left far behind.

Vers. 12-15. The futures that now follow are no longer to be understood as referring to previous history; they no longer alternate with preterites. Moreover the transition to the language of address in ver. 14 shows that the poet here looks forth from his present time and circumstances into the future; and the introduction of the divine name אֱלֹהִים, after *Elohim* has been used eleven times, is an indication of a new

commencement. The prosperous condition in which God places His church by giving it the hostile powers of the world as a spoil is depicted. The noun אָמַר, never occurring in the genitival relationship, and never with a suffix, because the specific character of the form would be thereby obliterated, always denotes an important utterance, more particularly God's word of promise (lxxvii. 9), or His word of power (Hab. iii. 9), which is represented elsewhere as a mighty voice of thunder (lxviii. 34, Isa. xxx. 30), or a trumpet-blast (Zech. ix. 14); in the present instance it is the word of power by which the Lord suddenly changes the condition of His oppressed church. The entirely new state of things which this omnipotent behest as it were conjures into existence is presented to the mind in ver. 12b: the women who proclaim the tidings of victory—a great host. Victory and triumph follow upon God's אָמַר, as upon His creative יְהי'. The deliverance of Israel from the army of Pharaoh, the deliverance out of the hand of Jabin by the defeat of Sisera, the victory of Jephthah over the Ammonites, and the victorious single combat of David with Goliath were celebrated by singing women. God's decisive word shall also go forth this time, and of the evangelists, like Miriam (Mirjam) and Deborah, there shall be a great host.

Ver. 13 describes the subject of this triumphant exultation. Hupfeld regards vers. 13-15 as the song of victory itself, the fragment of an ancient triumphal ode (*epinikion*) reproduced here; but there is nothing standing in the way that should forbid our here regarding these verses as a direct continuation of ver. 12. The "hosts" are the numerous well-equipped armies which the kings of the heathen lead forth to the battle against the people of God. The unusual expression "kings of hosts" sounds very much like an ironically disparaging antithesis to the customary "Jahve of Hosts" (Böttcher). He, the Lord, interposes, and they are obliged to flee, staggering as they go, to retreat, and that, as the anadiplosis (cf. Judg. v. 7, xix. 20) depicts, far away, in every direction. The *fut. energeticum* with its *ultima*-accentuation gives intensity to the pictorial expression. The victors then turn homewards laden with rich spoils. נִיַּת בֵּית, here in a collective sense, is the wife who stays at home (Judg. v. 24) while the husband goes forth to battle. It is not: the ornament (נִיַּת as in Jer. vi. 2) of the house,



which Luther, with the LXX., Vulgate, and Syriac, adopts in his version,\* but: the dweller or homely one (cf.  $\text{בֵּית}$ , a dwelling-place, Job viii. 6) of the house,  $\eta \text{ οἰκουρός}$ . The dividing of the spoil elsewhere belongs to the victors; what is meant here is the distribution of the portions of the spoil that have fallen to the individual victors, the further distribution of which is left for the housewife (Judg. v. 30 sq., 2 Sam. i. 24). Ewald now recognises in vers. 14 sq. the words of an ancient song of victory; but ver. 13b is unsuitable to introduce them. The language of address in ver. 14 is the poet's own, and he here describes the condition of the people who are victorious by the help of their God, and who again dwell peaceably in the land after the war.  $\text{בֵּית}$  passes out of the hypothetical signification into the temporal, as *e.g.* in Job xiv. 14 (*vid.* on lix. 16.) The lying down among the sheep-folds ( $\text{מִשְׁפָּתַיִם} = \text{מִשְׁפָּתַיִם}$ , cf.  $\text{שֹׁפֵט}$ ,  $\text{מִשְׁפָּט}$ , the staked-in folds or pens consisting of hurdles standing two by two over against one another) is an emblem of thriving peace, which (like vers. 8, 28) points back to Deborah's song, Judg. v. 16, cf. Gen. xlix. 14. Just such a time is now also before Israel, a time of peaceful prosperity enhanced by rich spoils. Everything shall glitter and gleam with silver and gold. Israel is God's turtle-dove, lxxiv. 19, cf. lvi. 1, Hos. vii. 11, xi. 11. Hence the new circumstances of ease and comfort are likened to the varied hues of a dove disporting itself in the sun. Its wings are as though overlaid with silver ( $\text{כְּהַרְהֵב}$ , not *3. præt.*, but *part. fem. Niph.* as predicate to  $\text{בְּנֵי}$ , cf. 1 Sam. iv. 15, Mic. iv. 11, i. 9; Ew. § 317, a), therefore like silver wings (cf. Ovid, *Metam.* ii. 537: *Niveis argentea pennis Ales*); and its pinions with gold-green,† and that, as the reduplicated

\* "*Hausehre*," says he, is the housewife or matron as being the adornment of the house; *vid.* F. Dietrich, *Frau und Dame*, a lecture bearing upon the history of language (1864), S. 13.

† Ewald remarks, "Arabian poets also call the dove  $\text{الورقة}$ , the greenish yellow, golden gleaming one, *vid.* Kosegarten, *Chrestom.* p. 156, 5." But this Arabic poetical word for the dove signifies rather the ash-green, whity blackish one. Nevertheless the signification greenish for the Hebrew  $\text{יִרְקֵק}$  is established. Bartenoro, on *Negaim* xi. 4, calls the colour of the wings of the peacock  $\text{יִרְקֵק}$ ; and I am here reminded of what Wetzstein once told me, that, according to an Arab proverb, the surface of good coffee ought to be "like the neck of the dove," *i.e.* so oily that it gleams

form implies, with the iridescent or glistening hue of the finest gold (קִרְרִין, not dull, but shining gold). Side by side with this bold simile there appears in ver. 15 an equally bold but contrastive figure, which, turning a step or two backward, likewise vividly illustrates the results of their God-given victory. The suffix of אֶרֶץ refers to the land of Israel, as in Isa. viii. 21, lxxv. 9. צִלְמוֹן, according to the usage of the language so far as it is now preserved to us, is not a common noun: deep darkness (Targum = צִלְמוֹת), it is the name of a mountain in Ephraim, the trees of which Abimelech transported in order to set fire to the tower of Shechem (Judg. ix. 48 sqq.). The Talmudic literature was acquainted with a river taking its rise there, and also somewhat frequently mentions a locality bearing a similar name to that of the mountain. The mention of this mountain may in a general way be rendered intelligible by the consideration that, like Shiloh (Gen. xlix. 10), it is situated about in the centre of the Holy Land.\* הַשִּׁלֵּיגִי signifies to bring forth snow, or even, like اثلج, to become snow-white; this *Hiph.* is not a word descriptive of colour, like הִלְבִּין. Since the protasis is בְּפָרֶשׁ, and not בְּפָרֶשֶׁךָ, הַשִּׁלֵּיגִי is intended to be impersonal (cf. l. 3, Amos iv. 7, Mic. iii. 6); and the voluntative form is explained from its use in apodoses of hypothetical protases (Ges. § 128, 2). It indicates the issue to which, on the supposition of the other, it must and shall come. The words are therefore to be

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like the eye of a peacock. A way for the transition from green to grey in *aurak* as the name of a colour is already, however, opened up in post-biblical Hebrew, when to frighten any one is expressed by הוֹרִיק פָּנִים, *Genesis Rabba*, 47a. The intermediate notion is that of fawn colour, i.e. yellowish grey. In the Talmud the plumage of the full-grown dove is called זָהוּב and צָהוּב, *Chullin*, 22b.

\* In *Tosifto Para*, ch. viii., a river of the name of יוֹרְדַת הַצְּלָמוֹן is mentioned, the waters of which might not be used in preparing the water of expiation (מֵי הַטְּהָרָה), because they were dried up at the time of the war, and thereby hastened the defeat of Israel (viz. the overthrow of Barcochba). Grätz (*Geschichte der Juden*, iv. 157, 459 f.) sees in it the *Nahar Arsuf*, which flows down the mountains of Ephraim past Bethar into the Mediterranean. The village of *Zalmon* occurs in the Mishna, *Jebamoth* xvi. 6, and frequently. The Jerusalem Gemara (*Maaseroth* i. 1) gives pre-eminence to the carob-trees of Zalmona side by side with those of Shitta and Gadara.

rendered: then it snows on Zalmon; and the snowing is either an emblem of the glistening spoil that falls into their hands in such abundance, or it is a figure of the becoming white, whether from bleached bones (cf. Virgil, *Æn.* v. 865: *albi ossibus scopuli*; xii. 36: *campi ossibus albet*; Ovid, *Fasti* i. 558: *humanis ossibus albet humus*) or even from the naked corpses (2 Sam. i. 19, עַל-בְּמוֹתַיִךְ הָלַל). Whether we consider the point of comparison to lie in the spoil being abundant as the flakes of snow, and like to the dazzling snow in brilliancy, or in the white pallid corpses, at any rate בְּצִלְמוֹן is not equivalent to בְּבִצְלָמוֹן, but what follows "when the Almighty scatters kings therein" is illustrated by Zalmon itself. In the one case Zalmon is represented as the battle-ground (cf. cx. 6), in the other (which better corresponds to the nature of a wooded mountain) as a place of concealment. The protasis בפרש וגו' favours the latter; for פָּרַשׁ signifies to spread wide apart, to cause a compact whole—and the host of "the kings" is conceived of as such—to fly far asunder into many parts (Zech. ii. 10, cf. the *Niph.* in Ezek. xvii. 21). The hostile host disperses in all directions, and Zalmon glitters, as it were with snow, from the spoil that is dropped by those who flee. Homer also (*Iliad*, xix. 357-361) likens the mass of assembled helmets, shields, armour, and lances to the spectacle of a dense fall of snow. In this passage of the Psalm before us still more than in Homer it is the spectacle of the fallen and far seen glistening snow that also is brought into the comparison, and not merely that which is falling and that which covers everything (*vid. Iliad*, xii. 277 sqq.). The figure is the pendant of the figure of the dove.\*

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\* Wetzstein gives a different explanation (*Reise in den beiden Trachonen und um das Haurângebirge* in the *Zeitschrift für allgem. Erdkunde*, 1859, S. 198). "Then fell snow on Zalmon, i.e. the mountain clothed itself in a bright garment of light in celebration of this joyous event. Any one who has been in Palestine knows how very refreshing is the spectacle of the distant mountain-top capped with snow. The beauty of this poetical figure is enhanced by the fact that Zalmon (ظلمان), according to its etymology, signifies a mountain range dark and dusky, either from shade, forest, or black rock. The last would well suit the mountains of Haurân, among which Ptolemæus (p. 365 and 370, *Ed. Wilberg*) mentions a mountain (according to one of the various readings) Ἀσαλαμανός."

Vers. 16-19. This victory of Israel over the kings of the Gentiles gives the poet the joyful assurance that Zion is the inaccessible dwelling-place of Elohim, the God of the heavenly hosts. The mention of Zalmon leads him to mention other mountains. He uses the mountains of Bashan as an emblem of the hostile powers east of Jordan. These stand over against the people of God, as the mighty mountains of Bashan rising in steep, only slightly flattened peaks, to little hill-like Zion. In the land on this side Jordan the limestone and chalk formation with intermingled strata of sandstone predominates; the mountains of Bashan, however, are throughout volcanic, consisting of slag, lava, and more particularly basalt (*basanites*), which has apparently taken its name from Bashan (Basan).\* As a basalt range the mountains of Bashan are conspicuous among other creations of God, and are therefore called "the mountain of Elohim:" the basalt rises in the form of a cone with the top lopped off, or even towers aloft like so many columns precipitous and rugged to sharp points; hence the mountains of Bashan are called הַר יַבְבָּנִים, *i.e.* a mountain range (for הַר, as is well known, signifies both the single eminence and the range of summits) of many peaks = a many-peaked mountain; יַבְבָּנִי is an adjective like אֶמְלֵל רַעֲנָן. With this boldly formed mass of rock so gloomily majestic, giving the impression of antiquity and of invincibility, when compared with the ranges on the other side of unstable porous limestone and softer formations, more particularly with Zion, it is an emblem of the world and its powers standing over against the people of God as a threatening and seemingly invincible colossus. The poet asks these mountains of Bashan "why," etc.? רִצֵּד is explained from the Arabic رصد, which, in accordance with its root رص, signifies to cleave firmly to a place (*firmiter inhæsit loco*), properly used of a beast of prey couching down and lying in wait for prey, of a hunter on the catch, and of an enemy in ambush; hence then: to lie in wait for, lurk, ἐνδρῆναι, craftily, *insidiosè* (whence *râsid*, a *lier-in-wait*, *tarrassud*, an *ambush*), here: to regard enviously, *invidiosè*. In Arabic, just as in this instance, it is construed as a direct transitive with an accusative of the

\* This is all the more probable as Semitism has no proper word for basalt; in Syria it is called *ḥag'ar aswad*, "black stone."

object, whereas the original signification would lead one to look for a dative of the object (רִצֵּר לְ), which does also really occur in the common Arabic. *Olewejored* is placed by גַּבְנִים, but what follows is not, after all, the answer: "the mountain—Elohim has chosen it as the seat of His throne," but הָהָר is the object of the interrogative clause: *Quare invidiose observatis, montes cacuminosi, hunc montem* (δεικτικῶς: that Zion yonder), *quem*, etc. (an attributive clause after a determinate substantive, as in lii. 9, lxxxix. 50, and many other instances, contrary to the Arabic rule of style). Now for the first time, in ver. 17c, follows that which is boastfully and defiantly contrasted with the proud mountains: "Jahve will also dwell for ever;" not only that Elohim has chosen Zion as the seat of His throne, it will also continue to be the seat of His throne, Jahve will continue to dwell [there] for ever. Grace is superior to nature, and the church superior to the world, powerful and majestic as this may seem to be. Zion maintains its honour over against the mountains of Bashan.

Ver. 18 now describes the kind of God, so to speak, who sits enthroned on Zion. The war-chariots of the heavenly hosts are here collectively called רֶכֶב, as in 2 Kings vi. 17. רִבְתִּים (with *Dechî*, not *Olewejored*) is a dual from רִבוּת; and this is either an abstract noun equivalent to רִבוּת (from which comes the apocopated רִבּוֹ = רִבּוֹ), a myriad, consequently רִבְתִּים, two myriads, or a contracted plural out of רִבְאוֹת, Ezra ii. 69, therefore the dual of a plural (like לְהוֹתִים, חוֹמוֹתִים): an indefinite plurality of myriads, and this again doubled (Hofmann). With this sense, in comparison with which the other is poor and meagre, also harmonizes the expression אֲלָפֵי שְׁנָאֵן, thousands of repetition (ἀπαξ λεγομ. = שְׁנָאֵן), i.e. thousands and again thousands, numberless, incalculable thousands; cf. the other and synonymous expression in Dan. vii. 10.\* It is intended to

\* Tradition (Targum, Saadia, and Abulwalid) takes שְׁנָאֵן forthwith as a synonym of מַלְאָךְ, an angel. So also the LXX. (Jerome): *χιλιάδες εὐθηνούτων* (שְׁנָאֵן = שְׁנָאֵן), and Symmachus, *χιλιάδες ἠχοούντων* (from שְׁנָאֵן?). The stem-word is, however, שְׁנָה, just as שְׁנִים, Arabic *thinân*, *ithnân*, is also formed from a singular that is to be assumed, viz. ثِن (اثن), and this from שְׁנָה, ثِنِي (cf. בְּנֵי from בְּנָה, בְּנֵי).

give a conception of the "hosts" which Elohim is to set in array against the "kings of hosts," *i.e.* the martial power of the kingdom of the world, for the protection and for the triumph of His own people. Chariots of fire and horses of fire appear in 2 Kings ii. 11, vi. 17 as God's retinue; in Dan. vii. 10 it is angelic forces that thus make themselves visible. They surround Him on both sides in many myriads, in countless thousands. אֲרָטֵי בָם (with *Beth raphatum*\*), the Lord is among them (cf. Isa. xlv. 14), *i.e.* they are round about Him, He has them with Him (Jer. xli. 15), and is present with them. It now becomes clear why Sinai is mentioned, *viz.* because at the giving of the Law Jahve revealed Himself on Sinai surrounded by "ten thousands of saints" (Deut. xxxiii. 2 sq.). But in what sense is it mentioned? Zion, the poet means, presents to the spiritual eye now a spectacle such as Sinai presented in the earlier times, although even Sinai does not belong to the giants among the mountains:† God halts there with His angel host as a protection and pledge of victory to His people. The conjectures בַּמ מַסִּינִי and בַּא מַסִּינִי (Hitzig) are of no use to us. We must either render it: Sinai is in the sanctuary, *i.e.* as it were transferred into the sanctuary of Zion; or: a Sinai is it in holiness, *i.e.* it presents a spectacle such as Sinai presented when God by His appearing surrounded it with holiness. The use of the expression בְּקִרְשׁ in ver. 25, lxxvii. 14, Ex. xv. 11, decides in favour of the latter rendering.

With ver. 19 the Psalm changes to prayer. According to vii. 8, xlvii. 6, לְמָרוֹם appears to be the height of heaven; but since in vers. 16-18 Zion is spoken of as Jahve's inaccessible dwelling-place, the connection points to מָרוֹם צִיּוֹן, Jer. xxxi. 12, cf. Ezek. xvii. 23, xx. 40. Moreover the preterites, which

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\* This is one of the three passages (the others being Isa. xxxiv. 11, Ezek. xxiii. 42; cf. Ew. § 93, *b*) in which the dageshing of the opening mute of the following word is given up after a soft final consonant, when the words are connected by a conjunctive accent or *Makkeph*.

† Cf. the epigram in Sadi's *Garden of Roses*, "Of all mountains Sinai is the smallest, and yet the greatest in rank and worth in the estimation of God," etc. On the words סִינֵי בְקִרְשׁ which follow we may to a certain extent compare the name of honour given to it in Arabic, *tūr m'ana*, "Sinai of pensiveness" (Pertsch, *Die persischen Handschriften der Gothaer Bibliothek*, 1859, S. 24).

under other circumstances we should be obliged to take as prophetic, thus find their most natural explanation as a retrospective glance at David's storming of "the stronghold of Zion" (2 Sam. v. 6-10) as the deed of Jahve Himself. But we should exceed the bounds of legitimate historical interpretation by referring לְקַחַת מַתָּנוֹת בְּאֶדָם to the *Nethînim*, Ezra viii. 20 (cf. Num. xvii. 6), those bondmen of the sanctuary after the manner of the Gibeonites, Josh. ix. 23. The *Beth* of בְּאֶדָם is not *Beth substantiæ*: gifts consisting of men, so that these themselves are the thing given (J. D. Michaelis, Ewald), but the expression signifies *inter homines*, as in lxxviii. 60, 2 Sam. xxiii. 3, Jer. xxxii. 20. עֲלִיתָ לְמָרוֹם mentions the ascending of the triumphant One; שָׁבִיתָ שָׁבִי (cf. Judg. v. 12), the subjugation of the enemy; לְקַחַת וְגו', the receiving of the gifts betokening homage and allegiance (Deut. xxviii. 38, and frequently), which have been presented to Him since He has taken possession of Zion,—there He sits enthroned henceforth over men, and receives gifts like to the tribute which the vanquished bring to the victor. These He has received among men, and even (וְאֵף, *atque etiam*, as in Lev. xxvi. 39-42) among the rebellious ones. Or does a new independent clause perhaps begin with וְאֵף קְוֹרְרִים? This point will be decided by the interpretation of the words that follow. Side by side with an infinitive with לְ expressing a purpose, the one following noun (here a twofold name) has the assumption against it of being the subject. Is יה אלהים then consequently the object, or is it an apostrophe? If it be taken as the language of address, then the definition of the purpose, לְשָׁבֵן, ought, as not being suited to what immediately precedes, to refer back to עליה; but this word is too far off. Thus, therefore, the construction of יה אלהים with לְשָׁבֵן, as its object, is apparently intended (Ewald, Hupfeld): and even the rebellious are to dwell (Ges. § 132, rem. 1) with Jāh Elohim (*accus.* as in v. 5, and frequently). This interpretation is also the one most generally adopted among the old expositors. The Targum renders: and even the rebellious who turn and repent, even upon them will the Shechîna of the glory of Jāh Elohim descend and dwell; the Syriac version: and even the rebellious will ("not" is probably to be crossed out) dwell before God (יעטרון קדם אלהא); and Jerome: *insuper et non credentes inhabitare Dominum Deum*. Thus Theodoret also understands the

versions of the LXX. and of Aquila: "Thou hast not regarded their former disobedience, but notwithstanding their rebellion hast Thou continually been gracious to them *ἕως αὐτοὺς οἰκητήριον οἰκεῖον ἀπέφηνας.*" The expression, however, sounds too grand to have "the rebellious ones" as its subject, and more particularly in view of ver. 7. Hence we take *וְיָהוָה סְגָרָתָם* with *בְּמַתָּנָתָם*: and even among rebellious ones (hast Thou received gifts), or: and even rebellious ones (give Thee); and *לְשׂוֹן* as a clause denoting the purpose, followed by the subject (as *e.g.* in 2 Sam. xix. 20): in order that *Jāh Elohim* may dwell, *i.e.* continue to dwell (as in ver. 17, cf. Isa. lvii. 15).

The first half of the Psalm ends here. With the words *Jāh Elohim* the Psalm has reached a summit upon which it takes its rest. God has broken forth on behalf of His people against their enemies, and He now triumphs over and on behalf of men. The circumstance of Elohim arising is the rise of the final glory, and His becoming manifest as *Jāh Elohim* is its zenith. Paul (Eph. iv. 8) gathers up the meaning of ver. 19, without following the LXX., in the following manner: *ἀναβὰς εἰς ὑψὸς ἠχμαλώτευσεν αἰχμαλωσίαν καὶ ἔδωκε δόματα τοῖς ἀνθρώποις.* Might he perhaps have had the Targum, with which the Syriac version agrees, in his mind at the time: *וְיָהוָה יִשְׂאָר מִתְּהוֹמֵי הַיָּם לְבָנֵי נִשְׂאָר*? He interprets in the light and in the sense of the history that realizes it. For the ascension of Elohim in its historical fulfilment is none other than the ascension of Christ. This latter was, however, as the Psalm describes it, a triumphal procession (Col. ii. 15); and what the Victor has gained over the powers of darkness and of death, He has gained not for His own aggrandisement, but for the interests of men. It is *בְּמַתָּנָתָם*, gifts which He now distributes among men, and which benefit even the erring ones. So the apostle takes the words, inasmuch as he changes *ἔλαβες* into *ἔδωκε*. The gifts are the *charismata* which come down from the Exalted One upon His church.\* It is a distribution of gifts, a dispensing of blessing, which stands related to His victory as its primary cause; for as Victor He is also the possessor of blessing, His

\* In this respect Ps. lxviii. is the most appropriate Psalm for the *Dominica Pentecostes*, just as it is also, in the Jewish ritual, the Psalm of the second Shabuoth day.



gifts are as it were the spoils of the victory He has gained over sin, death, and Satan.\* The apostle is the more warranted in this interpretation, since Elohim in what follows is celebrated as the Lord who also brings out of death. This praise in the historical fulfilment applies to Him, who, as Theodoret observes on ver. 21, has opened up the prison-house of death, which for us had no exit, and burst the brazen doors, and broken asunder the iron bolts,† viz. to Jesus Christ, who now has the keys of Death and of Hades.

Vers. 20-28. Now begins the second circuit of the hymn. Comforted by the majestic picture of the future that he has beheld, the poet returns to the present, in which Israel is still oppressed, but yet not forsaken by God. The translation follows the accentuation, regular and in accordance with the sense, which has been restored by Baer after Heidenheim, viz. אֲרֵנִי has *Zarka*, and אֲרֵנִי אֲרֵנִי *Olewejored* preceded by the sub-distinctive *Rebia parvum*; it is therefore: *Benedictus Dominator: quotidie bajulat nobis*,—with which the Targum, Rashi, and Kimchi agree.‡ אֲרֵנִי, like אֲרֵנִי and אֲרֵנִי, unites the significations to lay a burden upon one (*Zech. xii. 3, Isa. xlvi. 1, 3*), and to carry a burden; with אֲרֵנִי it signifies to lay a burden upon any one, here with אֲרֵנִי to take up a burden for any one and to bear it for him. It is the burden or pressure of the hostile world that is meant, which the Lord day by day helps His church to bear, inasmuch as He is mighty by His strength in her who of herself is so feeble. The divine name אֲרֵנִי, as being the subject of the sentence, is אֲרֵנִי: God is our salvation. The music here again strikes in *forte*, and the same thought that is emphasized

\* Just so Hölemann in the second division of his *Bibelstudien* (1861); whereas to Hofmann (*Schriftbeweis*, ii. 482 ff.) the New Testament application of the citation from the Psalm is differently brought about, because he refers neither ἱχθυοῦσιν αἰχμαλωσίαν nor κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς to the descent of the Lord into Hades.

† Just so that portion of the Gospel of Nicodemus that treats of Christ's descent into Hades; *vid. Tischendorf, Evangelia Apocrypha*. (1853), p. 307.

‡ According to the customary accentuation the second אֲרֵנִי has *Mercha* or *Olewejored*, and אֲרֵנִי אֲרֵנִי, *Mugrash*. But this *Mugrash* has the position of the accents of the *Silluk*-member against it; for although it does exceptionally occur that two conjunctives follow *Mugrash* (*Accentsystem*, xvii. § 5), yet these cannot in any case be *Mahpach sarkatum* and *Illui*.

by the music in its turn, is also repeated in ver. 21a with heightened expression: God is to us a God לְמוֹשָׁעוֹת, who grants us help in rich abundance. The *pluralet.* denotes not so much the many single proofs of help, as the riches of rescuing power and grace. In ver. 21b לְמִוֹת corresponds to the לָנִי; for it is not to be construed תּוֹצִיאוֹת לְמוֹת: Jahve's, the Lord, are the outgoings to death (Böttcher), *i.e.* He can command that one shall not fall a prey to death. תּוֹצִיאוֹת, the parallel word to מוֹשָׁעוֹת, signifies, and it is the most natural meaning, the escapings; יָצָא, *evadere*, as in 1 Sam. xiv. 41, 2 Kings xiii. 5, Eccles. vii. 18. In Jahve's power are means of deliverance for death, *i.e.* even for those who are already abandoned to death. With וְיָאֵס a joyously assuring inference is drawn from that which God is to Israel. The parallelism of the correctly divided verse shows that ראש here, as in cx. 6, signifies *caput* in the literal sense, and not in the sense of *princeps*. The hair-covered scalp is mentioned as a token of arrogant strength, and unhumiliated and impenitent pride, as in Deut. xxxii. 42, and as the Attic κομᾶν directly signifies to strut along, give one's self airs. The genitive construction is the same as in Isa. xxviii. 1b, xxxii. 13b. The form of expression refers back to Num. xxiv. 17, and so to speak inflects this primary passage very similarly to Jer. xlviii. 45. If קרקר שער be an object, then ראש ought also to be a second object (that of the member of the body); the order of the words does not in itself forbid this (cf. iii. 8 with Deut. xxxiii. 11), but would require a different arrangement in order to avoid ambiguity. In ver. 23 the poet hears a divine utterance, or records one that he has heard: "From Bashan will I bring back, I will bring back from the eddies of the sea (from צִי = צִלְצִל, to whiz, rattle; to whirl, eddy), *i.e.* the depths or abysses of the sea." Whom? When after the destruction of Jerusalem a ship set sail for Rome with a freight of distinguished and well-formed captives before whom was the disgrace of prostitution, they all threw themselves into the sea, comforting themselves with this passage of Scripture (*Gittin* 57b, cf. *Echa Rabbathi* 66a). They therefore took ver. 23 to be a promise which has Israel as its object;\* but the clause expressing a

\* So also the Targum, which understands the promise to refer to the restoration of the righteous who have been eaten by wild beasts and

purpose, ver. 24, and the paraphrase in Amos ix. 2 sq., show that the foes of Israel are conceived of as its object. Even if these have hidden themselves in the most out-of-the-way places, God will fetch them back and make His own people the executioners of His justice upon them. The expectation is that the flight of the defeated foes will take a southerly direction, and that they will hide themselves in the primeval forests of Bashan, and still farther southward in the depths of the sea, *i.e.* of the Dead Sea (םָ as in Isa. xvi. 8, 2 Chron. xx. 2). Opposite to the hiding in the forests of the mountainous Bashan stands the hiding in the abyss of the sea, as the extreme of remoteness, that which is in itself impossible being assumed as possible. The first member of the clause expressing the purpose, ver. 24, becomes more easy and pleasing if we read תִּרְחֹץ (LXX., Syriac, and Vulgate, *ut intingatur*), according to lviii. 11. So far as the letters are concerned, the conjecture תִּתְחַמֵּן (from which תַּחְמֹךְ, according to Chajug', is transposed), after Isa. lxiii. 1, is still more natural (Hitzig): that thy foot may redden itself in blood. This is certainly somewhat tame, and moreover מְרַם would be better suited to this rendering than בָּרַם. As the text now stands, תִּתְחַמֵּן\* is equivalent to תִּתְחַמְצֵם (them, viz. the enemies), and רַגְלֵךְ בָּרַם is an adverbial clause (setting or plunging thy foot in blood). It is, however, also possible that תִּחַץ is used like מִתְחַצֵּץ (*vehementer commovere*): *ut concutias s. agites pedem tuam in sanguine*. Can it now be that in ver. 24b from among the number of the enemies the one who goes about glorying in his sins, the רֹשֵׁעַ κατ' ἐξοχήν (cf. Isa. xi. 4, Hab. iii. 13, and other passages), is brought prominently forward by מִיָּהוּ? Hardly so; the absence of תִּלְקֵךְ (*lambat*) cannot be tolerated, cf.

drowned in the sea (Midrash: מִבֵּשֶׁן = מִבֵּין שְׁנֵי אַרְיֹת); cf. also the things related from the time of the Khaliphs in Jost's *Geschichte des Judenthums*, ii. 399, and Grätz' *Gesch. der Juden*, v. 347.

\* The *Gaja* of the first closed syllable warns one to make a proper pause upon it, in order that the guttural of the second, so apt to be slurred over, may be distinctly pronounced; cf. תִּבְחָר, lxxv. 5; תִּרְחֹץ, ciii. 12. So also with the sibilants at the beginning of the second syllable, *e.g.* תִּרְיֵא, Gen. i. 11, in accordance with which, in xiv. 1, liii. 2, we must write תִּשְׁחִיתוּ וְהִתְעִיבוּ.

1 Kings xxi. 19, xxii. 38. It is more natural, with Simonis, to refer מְיָרֵי back to לְשׁוֹן (a word which is usually *fem.*, but sometimes perhaps is *masc.*, xxii. 16, Prov. xxvi. 28); and, since side by side with מְיָרֵי only מְיָרֵי occurs anywhere else (Ew. § 263, *b*), to take it in the signification *pars ejus* (מִן from מִן = מְיָרֵי, after the form מִן, מִן, מִן, of the same meaning as מְיָרֵי, מְיָרֵי, lxiii. 11), in favour of which Hupfeld also decides.

What is now described in vers. 25-28, is not the rejoicing over a victory gained in the immediate past, nor the rejoicing over the earlier deliverance at the Red Sea, but Israel's joyful celebration when it shall have experienced the avenging and redemptive work of its God and King. According to lxxvii. 14, Hab. iii. 6, הַלְלִיכוֹת appears to be God's march against the enemy; but what follows shows that the *pompa magnifica* of God is intended, after He has overcome the enemy. Israel's festival of victory is looked upon as a triumphal procession of God Himself, the King, who governs in holiness, and has now subjugated and humbled the unholy world; שֶׁבַע בְּקִרְיָת as in ver. 18. The rendering "in the sanctuary" is very natural in this passage, but Ex. xv. 11, Ps. lxxvii. 14, are against it. The subject of הָאֵל is all the world, more especially those of the heathen who have escaped the slaughter. The perfect signifies: they have seen, just as קִרְיָתוֹ, they have occupied the front position. Singers head the procession, after them (וְאָחֵר,\* an adverb as in Gen. xxii. 13, Ex. v. 1) players upon citherns and harps (זְבָנִים, participle to זָבַן), and on either side virgins with timbrels (Spanish *adufe*); תּוֹפְפוֹת, apocopated *part. Poel* with the retention of *ē* (cf. שׁוֹקֵקָה, cvii. 9), from תָּפַף, to strike the תָּפ (דָּפ).

It is a retrospective reference to the song at the Sea, now again come into life, which Miriam and the women of Israel sang amidst the music of timbrels. The deliverance which is now being celebrated is the counterpart of the deliverance out of Egypt. Songs resound as in ver. 27, "in gatherings of the

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\* This וְאָחֵר, according to *B. Nedarim 37b*, is a so-called סוֹפְרִים עוֹמְרִים (*ablatio scribarum*), the sopherim (sofrim) who watched over the faithful preservation of the text having removed the reading וְאָחֵר, so natural according to the sense, here as in Gen. xviii. 5, xxiv. 55, Num. xxxi. 2, and marked it as not genuine.

congregation (and, so to speak, in full choirs) praise ye Elohim." מְקַהֲלוֹת מְקַהֲלִים (מְקַהֲלִים, xxvi. 12) is the plural to קָהַל (xxii. 23), which forms none of its own (cf. post-biblical קְהָלוֹת from קָהַל). Ver. 27b is abridged from בְּרַבּוֹ אֲדֹנָי אֲשֶׁר אַתֶּם מִמְקוֹר יִשְׂרָאֵל, praise ye the Lord, ye who have Israel for your fountainhead. אֲדֹנָי, in accordance with the sense, has *Mugrash*. *Israel* is here the name of the patriarch, from whom as from its fountainhead the nation has spread itself abroad; cf. Isa. xlvi. 1, li. 1, and as to the syntax מִמֶּנּוּ, those who descend from thee, Isa. lviii. 12. In the festive assembly all the tribes of Israel are represented by their princes. Two each from the southern and northern tribes are mentioned. Out of Benjamin was Israel's first king, the first royal victor over the Gentiles; and in Benjamin, according to the promise (Deut. xxxiii. 12) and according to the accounts of the boundaries (Josh. xviii. 16 sq., xv. 7 sq.), lay the sanctuary of Israel. Thus, therefore, the tribe which, according both to order of birth (Gen. xliii. 29 sqq.) and also extent of jurisdiction and numbers (1 Sam. ix. 21), was "little," was honoured beyond the others.\* Judah, however, came to the throne in the person of David, and became forever the royal tribe. Zebulun and Naphtali are the tribes highly praised in Deborah's song of victory (Judg. v. 18, cf. iv. 6) on account of their patriotic bravery. רָדָם, giving no sense when taken from the well-known verb רָדַם, falls back upon רָדָה, and is consequently equivalent to רָדָם (cf. Lam. i. 13), subduing or ruling them; according to the sense, equivalent to רָדָה בָּם (1 Kings v. 30, ix. 23, 2 Chron. viii. 10), like הִפְעִילָם, not "their leader up," but *ὁ ἀναγαγὼν αὐτούς*, Isa. lxxiii. 11, not = רָדָהּם (like עִיִּיָהֶם, רָאִיָהֶם), which would signify their subduer or their subduers. The verb רָדָה, elsewhere to subjugate, oppress, hold down by force, Ezek. xxxiv. 4, Lev. xxv. 53, is here used of the peaceful occupation of the leader who maintains the order of a stately and gorgeous procession. For the reference to the enemies, "their subduer," is without any coherence. But to render the parallel word רִנְתָּהֶם "their (the enemies') stoning" (Hengstenberg, Vaihinger, and others, according to Böttcher's

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\* Tertullian calls the Apostle Paul, with reference to his name and his Benjamitish origin, *parvus Benjamin*, just as Augustine calls the poetess of the *Magnificat*, *nostra tympanistria*.

“*Proben*”), is, to say nothing more, devoid of taste; moreover רָגַם does not mean to throw stones with a sling, but to stone as a judicial procedure. If we assign to the verb רָגַם the primary signification *congerere, accumulare*, after רָגַם VIII., and רָגַם, then רָגַם רָגַם signifies their closely compacted band, as Jewish expositors have explained it (קהלם או קבוצם). Even if we connect רָגַם with רָגַם, *variegare*, or compare the proper name רָגַם = רָגַם, *socius* (Böttcher), we arrive at much the same meaning. Hupfeld’s conjecture רָגַם רָגַם is consequently unnecessary.

Vers. 29-36. The poet now looks forth beyond the domain of Israel, and describes the effects of Jahve’s deed of judgment and deliverance in the Gentile world. The language of ver. 29a is addressed to Israel, or rather to its king (lxxxvi. 16, ex. 2): God, to whom everything is subject, has given Israel וְ, victory and power over the world. Out of the consciousness that He alone can preserve Israel upon this height of power upon which it is placed, who has placed it thereon, grows the prayer: establish (עֲנֵה with ו for ו, as is frequently the case, and with the accent on the *ultima* on account of the following *Aleph*, *vid.* on vi. 5), Elohim, that which Thou hast wrought for us; וְ, *roborare*, as in Prov. viii. 28, Eccles. vii. 19, LXX. *δυναμωσον*, Symmachus *ἐνίσχυσον*. It might also be interpreted: show Thyself powerful (cf. רָגַם, xxi. 14), Thou who (Isa. xlii. 24) hast wrought for us (פָּעַל as in Isa. xliii. 13, with ל, like ל, עָשָׂה ל, Isa. lxiv. 3); but in the other way of taking it the prayer attaches itself more sequentially to what precedes, and lxii. 12 shows that וְ can also represent the neuter. Hitzig has a still different rendering: the powerful divine help, which Thou hast given us; but although הַ— instead of הַ— in the *stat. construct.* is Ephraimitish style (*vid.* on xlv. 5), yet עֲנֵה for עֲנֵה is an unknown word, and the expression “from Thy temple,” which is manifestly addressed to Elohim, shows that פָּעַל is not the language of address to the king (according to Hitzig, to Jehoshaphat). The language of prayerful address is retained in ver. 30. From the words מִהַיְבֵל עַל יְרוּשָׁלַם there is nothing to be transported to ver. 29b (Hupfeld); for ver. 30 would thereby become stunted. The words

together are the statement of the starting-point of the oblations belonging to יִזְבִּילִי: starting from Thy temple, which soars aloft over Jerusalem, may kings bring Thee, who sittest enthroned there in the Holy of holies, tributary gifts (יָשׁ as in lxxvi. 12, Isa. xviii. 7). In this connection (of prayer) it is the expression of the desire that the Temple may become the zenith or cynosure, and Jerusalem the metropolis, of the world. In this passage, where it introduces the seat of religious worship, the taking of כִּי as expressing the primary cause, "because or on account of Thy Temple" (Ewald), is not to be entertained. In ver. 31 follows a summons, which in this instance is only the form in which the prediction clothes itself. The "beast of the reed" is not the lion, of which sojourn among the reeds is not a characteristic (although it makes its home *inter arundineta Mesopotamiae*, Ammianus, xviii. 7, and in the thickets of the Jordan, Jer. xlix. 19, l. 44, Zech. xi. 3). The reed is in itself an emblem of Egypt (Isa. xxxvi. 6, cf. xix. 6), and it is therefore either the crocodile, the usual emblem of Pharaoh and of the power of Egypt (Ezek. xxix. 3, cf. Ps. lxxiv. 13 sq.) that is meant, or even the hippopotamus (Egyptian *p-ehe-môut*), which also symbolizes Egypt in Isa. xxx. 6 (which see), and according to Job. xl. 21 is more appropriately than the crocodile (הַתִּנִּין אֲשֶׁר בַּיָּם, Isa. xxvii. 1) called הֵיית קֶנֶה. Egypt appears here as the greatest and most dreaded worldly power. Elohim is to check the haughty ones who exalt themselves over Israel and Israel's God. אַבְּרִים, strong ones, are bulls (xxii. 13) as an emblem of the kings; and עֲגָלִי explains itself by the *genit. epexeg.* עִמָּיִם: together with (*Beth* of the accompaniment as in ver. 31b, lxvi. 13, and beside the *plur. humanus*, Jer. xli. 15) the calves, viz. the peoples, over whom those bulls rule. With the one emblem of Egypt is combined the idea of defiant self-confidence, and with the other the idea of comfortable security (*vid.* Jer. xlvi. 20 sq.). That which is brought prominently forward as the consequence of the menace is moulded in keeping with these emblems. מְתַרְפֵּם, which has been explained by Flaminius substantially correctly: *ut supplex veniat*, is intended to be taken as a *part. fut.* (according to the Arabic grammar, *حال مقدر*, *lit.* a predisposed condition). It thus comprehensively in the singular (like עֲבַר in viii. 9) with one

stroke depicts thoroughly humbled pride; for רָפַס (cf. רָמַס) signifies to stamp, pound, or trample, to knock down, and the *Hithpa.* either to behave as a trampling one, Prov. vi. 3, or to trample upon one's self, *i.e.* to cast one's self violently upon the ground. Others explain it as *conculcandum se præbere*; but such a meaning cannot be shown to exist in the sphere of the Hebrew *Hithpael*; moreover this "suffering one's self to be trampled upon" does not so well suit the words, which require a more active sense, viz. בְּרַצֵּי-כֶסֶף, in which is expressed the idea that the riches which the Gentiles have hitherto employed in the service of God-opposed worldliness, are now offered to the God of Israel by those who both in outward circumstances and in heart are vanquished (cf. Isa. lx. 9). רֵצֵן-כֶּסֶף (from רָצַן, *confringere*) is a piece of uncoined silver, a bar, wedge, or ingot of silver. In בָּרַח there is a wide leap from the call נִצֵּר to the language of description. This rapid change is also to be found in other instances, and more especially in this dithyrambic Psalm we may readily give up any idea of a change in the pointing, as בָּרַח or בָּרַח (LXX. διασκόρπισον); בָּרַח, as it stands, cannot be imperative (Hitzig), for the final vowel essential to the *imperat. Piel* is wanting. God hath scattered the peoples delighting in war; war is therefore at an end, and the peace of the world is realized.

In ver. 32, the contemplation of the future again takes a different turn: futures follow as the most natural expression of that which is future. The form יִשְׁמְרוּ, more usually found in pause, here stands pathetically at the beginning, as in Job xii. 6. הִשְׁמְרוּ, compared with the Arabic خشم (whence خشم, a nose, a word erroneously denied by Gesenius), would signify the supercilious, contemptuous (cf. <sup>ش</sup>اشم, *nasutus*, as an appellation of a proud person who will put up with nothing). On the other hand, compared with حشم, it would mean the fat ones, inasmuch as this verbal stem (root حش, cf. הִשְׁרַת, 2 Sam. xxii. 12), starting from the primary signification "to be pressed together," also signifies "to be compressed, become compact," *i.e.* to regain one's plumpness, to make flesh and fat, applied, according to the usage of the language, to wasted men and



animals. The commonly compared *حشيم*, *vir magni famulitii*,

is not at all natural,—a usage which is brought about by the intransitive signification proper to the verb starting from its radical signification, “to become or be angry, to be zealous about any one or anything,” inasmuch as the *nomen verbale* *حش* signifies in the concrete sense a person, or collectively persons, for whose maintenance, safety, and honour one is keenly solicitous, such as the members of the family, household attendants, servants, neighbours, clients or protégés, guest-friends; also a thing which one ardently seeks, and over the preservation of which one keeps zealous watch (Fleischer). Here there does not appear to be any connecting link whatever in the Arabic which might furnish some hold for the Hebrew; hence it will be more advisable, by comparison of *הַשְׂטַל* and *הַשְׂנָן*, to understand by *הַשְׂמִינִים*, the resplendent, most distinguished ones, *perillustres*. The dignitaries of Egypt come to give glory to the God of Israel, and Æthiopia, disheartened by fear before Jahve (cf. Hab. iii. 7), causes his hands to run to Elohim, *i.e.* hastens to stretch them out. Thus it is interpreted by most expositors. But if it is *הַרְיִי*, why is it not also *הַרְיִי*? We reply, the Hebrew style, even in connection with words that stand close beside one another, does not seek to avoid either the *enallage generis* (*e.g.* Job xxxix. 3, 16), or the *enall. numeri* (*e.g.* lxii. 5). But “to cause the hands to run” is a far-fetched and easily misunderstood figure. We may avoid it, if, with Böttcher and Olshausen, we disregard the accentuation and interpret thus, “Cush—his hands cause to hasten, *i.e.* bring on in haste (1 Sam. xvii. 17, 2 Chron. xxxv. 13), to Elohim,” viz. propitiating gifts; *הַרְיִי* being the predicate to *הַרְיִי*, according to Ges. § 146, 3.

Ver. 33. The poet stands so completely in the midst of this glory of the end, that soaring onwards in faith over all the kingdoms of the world, he calls upon them to render praise to the God of Israel. *לְרִבָּב* attaches itself to the dominating notion of *שִׁירֵי* in ver. 33a. The heavens of heavens (Deut. x. 14) are by *קָרָם* described as primeval (perhaps, following the order of their coming into existence, as extending back beyond the heavens that belong to our globe, of the second and fourth

day of Creation). God is said to ride along in the primeval heavens of the heavens (Deut. xxxiii. 26), when by means of the cherub (xviii. 11) He extends His operations to all parts of these infinite distances and heights. The epithet "who rideth along in the heavens of heavens of the first beginning" denotes the exalted majesty of the superterrestrial One, who on account of His immanency in history is called "He who rideth along through the steppes" (רִכַּב בְּעֵרְבוֹת, ver. 5). In יִתְּן בְּקוֹלוֹ we have a repetition of the thought expressed above in ver. 12 by יִתְּן אָמְרוֹ; what is intended is God's voice of power, which thunders down everything that contends against Him. Since in the expression נָתַן בְּקוֹל (xlvi. 7, Jer. xii. 8) the voice, according to Ges. § 138, rem. 3, note, is conceived of as the medium of the giving, *i.e.* of the giving forth from one's self, of the making one's self heard, we must take קוֹל not as the object (as in the Latin phrase *sonitum dare*), but as an apposition: \* behold, He maketh Himself heard with His voice, a powerful voice. Thus let them then give God קוֹל, *i.e.* render back to Him in praise that acknowledges His omnipotence, the omnipotence which He hath, and of which He gives abundant proof. His glory (גְּאֻלוֹהוּ) rules over Israel, more particularly as its guard and defence; His power (קוֹל), however, embraces all created things, not the earth merely, but also the loftiest regions of the sky. The kingdom of grace reveals the majesty and glory of His redemptive work (cf. Eph. i. 6), the kingdom of nature the universal dominion of His omnipotence. To this call to the kingdoms of the earth they respond in ver. 36: "Awful is Elohim out of thy sanctuaries." The words are addressed to Israel, consequently מִקְדָּשֵׁים is not the heavenly and earthly sanctuary (Hitzig), but the one sanctuary in Jerusalem (Ezek. xxi. 7 [2]) in the manifold character of its holy places (Jer. li. 51, cf. Am. vii. 9). Commanding reverence—such is the confession of the Gentile world—doth Elohim rule from thy most holy places, O Israel, the God who hath chosen thee as His mediatorial people. The second part of the confession runs: the God of Israel giveth power and abundant strength to the people, *viz.* whose God He is, equivalent to

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\* The accentuation does not decide; it admits of our taking it in both ways. Cf. xiv. 5, xli. 2, lviii. 7, lxxviii. 28, Prov. xiii. 22, xxvii. 1.

לְעַמּוֹ, xxix. 11. Israel's might in the omnipotence of God it is which the Gentile world has experienced, and from which it has deduced the universal fact of experience, ver. 36*b*. All peoples with their gods succumb at last to Israel and its God. This confession of the Gentile world closes with בְּרִינָה אֱלֹהִים (which is preceded by *Mugrash* transformed out of *Athnach*). That which the psalmist said in the name of Israel in ver. 20, "Blessed be the Lord," now re-echoes from all the world, "Blessed be Elohim." The world is overcome by the church of Jahve, and that not merely in outward form, but spiritually. The taking up of all the kingdoms of the world into the kingdom of God, this the great theme of the Apocalypse, is also after all the theme of this Psalm. The first half closed with Jahve's triumphant ascension, the second closes with the results of His victory and triumph, which embrace the world of peoples.

## PSALM LXIX.

PRAYER OUT OF THE DEPTH OF AFFLICTION BORNE  
FOR THE SAKE OF THE TRUTH.

- 2 SAVE me, Elohim, for the waters press upon my life.  
3 I have sunk in the mud of the abyss, and there is no standing;  
I am fallen into the depths of the waters and a flood over-  
floweth me.
- 4 I am wearied by my calling, my throat is parched,  
Mine eyes have failed, I who wait for my God.
- 5 More than the hairs of my head are those who hate me  
without a cause,  
Numerous are my destroyers, mine enemies falsely—  
That which I stole not, I must then restore.
- 6 Elohim, Thou knowest of my folly,  
And my guiltinesses are not hidden from Thee.
- 7 Let not those be ashamed, in me, who wait on Thee, O  
Lord, Jahve of hosts,  
Let not those be confounded, in me, who seek Thee, O God  
of Israel!

- 8 For for Thy sake have I borne reproach,  
Shame hath covered my face.
- 9 I am become estranged from my brethren,  
And an alien to my mother's children.
- 10 For the zeal of Thy house hath consumed me,  
And the reproaches of those who reproach Thee are fallen  
upon me.
- 11 As for me, my soul wept fasting,  
And it became reproaches to me.
- 12 I made sackcloth my garment,  
And became a satire to them.
- 13 Those who sit in the gate talk of me  
And the music of the carousers.
- 14 Yet I, I pray to Thee, Jahve, in a time of favour,  
Elohim, by reason of Thy great mercy ;  
Answer me with the truth of Thy salvation !
- 15 Rescue me out of the mud, that I sink not ;  
Let me be rescued from my haters and out of the depths of  
the waters.
- 16 Let not the flood of waters overflow me,  
And let not the abyss swallow me up,  
And let not the well close its mouth upon me.
- 17 Answer me, Jahve, for good is Thy loving-kindness ;  
According to the abundance of Thy compassion turn Thou  
unto me.
- 18 And hide not Thy face from Thy servant,  
For I am afraid, speedily answer me.
- 19 Draw near to my soul, redeem it,  
Because of mine enemies deliver me.
- 20 Thou knowest my reproach, and my shame, and my dis-  
honour ;  
Present to Thee are all mine adversaries.
- 21 Reproach hath broken my heart, and I became sick unto  
I hoped for pity, but in vain, [death ;  
And for comforters—finding none.

- 22 They gave me for my meat gall,  
And for my thirst they gave me vinegar to drink.
- 23 Let their table before them become a snare,  
And to the unconcerned a trap.
- 24 Let their eyes be darkened that they see not,  
And make their loins continually to shake.
- 25 Pour out upon them Thine indignation,  
And let the burning of Thine anger seize them.
- 26 Let their village be desolate,  
In their tents let there be no dweller.
- 27 For him who is smitten of Thee they persecute,  
And of the pain of Thy pierced ones do they tell.
- 28 Add Thou iniquity to their iniquity,  
And let them not enter into Thy righteousness.
- 29 Let them be blotted out of the book of life,  
And with the righteous let them not be written down!
- 30 I, however, am afflicted and in pain,  
Thy help, Elohim, shall set me up on high.
- 31 I will praise the name of Elohim with song,  
And extol it with thanksgiving.
- 32 And it shall please Jahve better than young bullocks,  
Having horns, cleaving the hoof.
- 33 The afflicted seeing it, shall rejoice;  
Ye who seek after Elohim—let your heart revive!
- 34 For observant of the needy is Jahve,  
And His captives doth He not despise.
- 35 Let heaven and earth praise Him,  
The seas and everything that moveth therein.
- 36 For Elohim will save Zion and build the cities of Judah,  
That they may dwell there and possess them.
- 37 And the seed of His servants shall inherit them,  
And those who love His name shall dwell therein.

This Psalm follows Ps. lxxviii. because in vers. 36 sq. the very same thought is expressed in unfigurative language, that

we found in lxviii. 11 represented under a figure, viz. *Thy creatures dwell therein*. In other respects the two Psalms are as different as day and night. Ps. lxix. is not a martial and triumphal Psalm, but a Psalm of affliction which does not brighten until near the close; and it is not the church that is the speaker here, as in the preceding Psalm, but an individual. This individual, according to the inscription, is David; and if David, it is not the ideal righteous man (Hengstenberg), but David the righteous, and that when he was unjustly persecuted by Saul. The description of suffering harmonizes in many points with the Psalms belonging to the time of Saul, even the estrangement of his nearest adherents, lxix. 9, xxxi. 12 (cf. xxvii. 10); the fasting till he is thoroughly enfeebled, lxix. 11, cix. 24; the curse upon his foes, in which respect Ps. xxxv., lxix., and cix. form a fearful gradation; and the inspiring call to the saints who are his companions in suffering, lxix. 33, xxii. 27, xxxi. 25. Were there no doubt about Ps. xl. being Davidic, then the Davidic origin of Ps. lxix. would at the same time be firmly established; but instead of their inscriptions לָרוּר being mutually confirmatory, they tend, on the contrary, to shake our confidence. These two Psalms are closely related as twin-Psalms: in both the poet describes his suffering as a sinking into a miry pit; in both we meet with the same depreciation of ceremonial sacrifice; the same method of denoting a great multitude, "more than the hairs of my head," lxix. 5, xl. 13; and the same prospect of the faith of the saints being strengthened, lxix. 33, 7, xl. 17, 4.

But whilst in Ps. xl. it is more the style and in general the outward form than the contents that militate against its Davidic authorship, in Ps. lxix. it is not so much in form as in subject-matter that we find much that does not accord with David's authorship. For this reason Clericus and Vogel (in his dissertation *Inscriptiones Psalmorum serius demum additas videri*, 1767) have long ago doubted the correctness of the לָרוּר; and Hitzig has more fully supported the conjecture previously advanced by Seiler, von Bengel, and others, that Ps. lxix., as also Ps. xl., is by Jeremiah. The following points favour this view: (1) The martyrdom which the author endured in his zeal for the house of God, in his self-mortification, and in this consuming of himself with the scorn and

deadly hostility of his foes; we may compare more particularly Jer. xv. 15-18, a confession on the part of the prophet very closely allied in spirit to both these Psalms. (2) The murderous animosity which the prophet had to endure from the men of Anathoth, Jer. xi. 18 sq., with which the complaint of the psalmist in ver. 9 fully accords. (3) The close of the Psalm, vers. 35-37, which is like a summary of that which Jeremiah foretells in the Book of the Restoration, ch. xxx.-xxxiii. (4) The peculiar character of Jeremiah's sufferings, who was cast by the princes, as being an enemy to his country, into the waterless but muddy cistern of prince Malchiah (Malkija) in the court of the guard, and there as it were buried alive. It is true, in Jer. xxxviii. 6 it is said of this cistern that there was "no water, but only mire," which seems to contradict the language of the Psalm; but since he sank into the mud, the meaning is that just then there was no water standing in it as at other times, otherwise he must at once have been drowned. Nevertheless, that he was in peril of his life is clear to us from the third *kinah* (Lam. ch. iii.), which in other respects also has many points of close contact with Ps. lxix.; for there in vers. 53-58 he says: "*They cut off my life in the pit and cast stones at me. Waters flowed over my head; I thought: I am undone. I called upon Thy name, Jahve, out of the lowest pit. Thou didst hear my cry: Hide not Thine ear from the outpouring of my heart, from my cry for help! Thou didst draw near in the day that I cried, Thou saidst: Fear not.*" The view of Hitzig, that in Ps. lxix. we have this prayer out of the pit, has many things in its favour, and among them, (5) the style, which on the whole is like that of Jeremiah, and the many coincidences with the prophet's language and range of thought visible in single instances. But how could this Psalm have obtained the inscription לָרֹר? Could it be on account of the similarity between the close of Ps. lxix. and the close of Ps. xxii.? And why should not Ps. lxxi., which is to all appearance by Jeremiah, also have the inscription לָרֹר? Ps. lxix. is wanting in that imitative character by which Ps. lxxi. so distinctly points to Jeremiah. Therefore we duly recognise the instances and considerations brought forward against the Jeremianic authorship by Keil (*Luth. Zeitschrift*, 1860, S. 485 f.) and Kurtz (*Dorpater Zeitschrift*, 1865, S. 58 ff.), whilst, on the contrary,

we still maintain, as formerly, that the Psalm admits of being much more satisfactorily explained from the life of Jeremiah than that of David.

The passion Psalms are the part of the Old Testament Scriptures most frequently cited in the New Testament; and after Ps. xxii. there is no Psalm referred to in so many ways as Ps. lxix. (1) The enemies of Jesus hated Him without a cause: this fact, according to John xv. 25, is foretold in ver. 5. It is more probable that the quotation by John refers to lxix. 5 than to xxxv. 19. (2) When Jesus drove the buyers and sellers out of the Temple, ver. 10a received its fulfilment, according to John ii. 17: the fierce flame of zeal against the profanation of the house of God consumes Him, and because of this zeal He is hated and despised. (3) He willingly bore this reproach, being an example to us; ver. 10b of our Psalm being, according to Rom. xv. 3, fulfilled in Him. (4) According to Acts i. 20, the imprecation in ver. 26a has received its fulfilment in Judas Iscariot. The suffixes in this passage are plural; the meaning can therefore only be that indicated by J. H. Michaelis, *quod ille primus et præ reliquis hujus maledictionis se fecerit participem*. (5) According to Rom. xi. 9 sq., vers. 23 sq. of the Psalm have been fulfilled in the present rejection of Israel. The apostle does not put these imprecations directly into the mouth of Jesus, just as in fact they are not appropriate to the lips of the suffering Saviour; he only says that what the psalmist there, in the zealous ardour of the prophetic Spirit—a zeal partaking of the severity of Sinai and of the spirit of Elias—invokes upon his enemies, has been completely fulfilled in those who wickedly have laid violent hands upon the Holy One of God. The typically prophetic hints of the Psalm are far from being exhausted by these New Testament quotations. One is reminded, in connection with ver. 13, of the mockery of Jesus by the soldiers in the prætorium, Matt. xxvii. 27–30; by ver. 22, of the offer of vinegar mingled with gall (according to Mark xv. 23, wine mingled with myrrh) which Jesus refused, before the crucifixion, Matt. xxvii. 34, and of the sponge dipped in vinegar which they put to the mouth of the crucified One by means of a stalk of hyssop, John xix. 29 sq. When John there says that Jesus, freely and consciously preparing Himself to die, only desired a drink in



order that, according to God's appointment, the Scripture might receive its utmost fulfilment, he thereby points back to Ps. xxii. 16 and lxix. 22. And what an amount of New Testament light, so to speak, falls upon ver. 27a when we compare with it Isa. ch. liii. and Zech. xiii. 7! The whole Psalm is typically prophetic, in as far as it is a declaration of a history of life and suffering moulded by God into a factual prediction concerning Jesus the Christ, whether it be the story of a king or a prophet; and in as far as the Spirit of prophecy has even moulded the declaration itself into the language of prophecy concerning the future One.

The Psalm falls into three parts, consisting of the following strophes: (1) 3. 5. 6. 6. 7; (2) 5. 6. 7; (3) 6. 6. 6. 6. 6. Does שִׁשִּׁיִּים perhaps point to the preponderating six-line strophes under the emblem of the six-leaved lily? This can hardly be the case. The old expositors said that the Psalm was so inscribed because it treats of the white rose of the holy innocence of Christ, and of the red rose of His precious blood. רוֹזֵן properly does not signify a rose; this flower was altogether unknown in the Holy Land at the time this Psalm was written. The rose was not transplanted thither out of Central Asia until much later, and was called רוֹז (ródon); רוֹזֵן, on the other hand, is the white, and in the Holy Land mostly red, lily—certainly, as a plant, a beautiful emblem of Christ. *Propter me*, says Origen, *qui in convalle eram, Sponsus descendit et fit lilium.*

Vers. 2-14. Out of deep distress, the work of his foes, the complaining one cries for help; he thinks upon his sins, which his sufferings bring to his remembrance, but he is also distinctly conscious that he is an object of scorn and hostility for God's sake, and from His mercy he looks for help in accordance with His promises. The waters are said to rush in unto the soul (עַרְוֵנִי), when they so press upon the imperilled one that the soul, *i.e.* the life of the body, more especially the breath, is threatened; cf. Jonah ii. 6, Jer. iv. 10. Waters are also a figure of calamities that come on like a flood and drag one into their vortex, xviii. 17, xxxii. 6, cxxiv. 5, cf. lxvi. 12, lxxxviii. 8, 18; here, however, the figure is cut off in such a way that it conveys the impression of reality expressed in a poetical form, as in Ps. xl., and much the same as in Jonah's psalm. The

soft, yielding morass is called  $\text{יִנּוּ}$ , and the eddying deep  $\text{מְעוּלָה}$ . The *nomen Hophal*  $\text{מְעַמְרָר}$  signifies properly a being placed, then a standing-place, or firm standing (LXX. *ὑπόστασις*), like  $\text{מְפָרָה}$ , that which is stretched out, extension, Isa. viii. 8.  $\text{שְׂבַלְתָּ}$  (Ephraimitish  $\text{סְבַלְתָּ}$ ) is a streaming, a flood, from  $\text{שָׂבַל}$ , *سبل*, to stream, flow (cf. note on lviii. 9a).  $\text{בָּאוּ אֵלַי}$ , to fall into, as in lxvi. 12, and  $\text{שָׁפַרְתָּ$  with an accusative, to overflow, as in cxxiv. 4. The complaining one is nearly drowned in consequence of his sinking down, for he has long cried in vain for help: he is wearied by continual crying ( $\text{יָגַע אֶבְרָחָם}$ , as in vi. 7, Jer. xlv. 3), his throat is parched ( $\text{יָבֵשׁוּ הַיָּרֵךְ}$  from  $\text{יָרַר}$ ; LXX. and Jerome: it is become hoarse), his eyes have failed (Jer. xiv. 6) him, who waits upon his God. The participle  $\text{מַיְיחָל}$ , equal to a relative clause, is, as in xviii. 51, 1 Kings xiv. 6, attached to the suffix of the preceding noun (Hitzig). Distinct from this use of the participle without the article is the adverbially qualifying participle in Gen. iii. 8, Cant. v. 2, cf.  $\text{יָיִן}$ , 2 Sam. xii. 21, xviii. 14. There is no necessity for the correction of the text  $\text{מִיְיחָל}$  (LXX. *ἀπὸ τοῦ ἐλπίζειν με*). Concerning the accentuation of  $\text{רַבִּי רַבִּי}$  *vid.* on xxxviii. 20. Apart from the words "more than the hairs of my head" (xl. 13), the complaint of the multitude of groundless enemies is just the same as in xxxviii. 20, xxxv. 19, cf. cix. 3, both in substance and expression. Instead of  $\text{מְצַמְיָתִי}$ , my destroyers, the Syriac version has the reading  $\text{מְעַצְמוֹתַי}$  (more numerous than my bones), which is approved by Hupfeld; but to reckon the multitude of the enemy by the number of one's own bones is both devoid of taste and unheard of. Moreover the reading of our text finds support, if it need any, in Lam. iii. 52 sq. The words, "what I have not taken away, I must then restore," are intended by way of example, and perhaps, as also in Jer. xv. 10, as a proverbial expression: that which I have not done wrong, I must suffer for (cf. Jer. xv. 10, and the similar complaint in Ps. xxxv. 11). One is tempted to take  $\text{אֲנִי}$  in the sense of "nevertheless" (Ewald), a meaning, however, which it is by no means intended to convey. In this passage it takes the place of  $\text{אֲנִי}$  (cf. *οὕτως* for *ταῦτα*, Matt. vii. 12), inasmuch as it gives prominence to the restitution desired, as an inference from a false assumption: then, although I took it not away, stole it not.

The transition from the bewailing of suffering to a confession of sin is like xl. 13. In the undeserved persecution which he endures at the hand of man, he is obliged nevertheless to recognise well-merited chastisement from the side of God. And whilst by  $\text{יָרַעַתְּ יְהוָה}$  (cf. xl. 10, Jer. xv. 15, xvii. 16, xviii. 23, and on  $\text{ל}$  as an exponent of the object, Jer. xvi. 16, xl. 2) he does not acknowledge himself to be a sinner after the standard of his own shortsightedness, but of the divine omniscience, he at the same time commends his sinful need, which with self-accusing modesty he calls  $\text{נִלְוָה}$  (xxxviii. 6) and  $\text{נִשְׁמָה}$  (2 Chron. xxviii. 10), to the mercy of the omniscient One. Should he, the sinner, be abandoned by God to destruction, then all those who are faithful in their intentions towards the Lord would be brought to shame and confusion in him, inasmuch as they would be taunted with this example.  $\text{יְיָ}$  designates the godly from the side of the  $\text{πίστις}$ , and  $\text{יְיָ קִשְׁיָהּ}$  from the side of the  $\text{ἀγάπη}$ . The multiplied names of God are so many appeals to God's honour, to the truthfulness of His covenant relationship. The person praying here is, it is true, a sinner, but that is no justification of the conduct of men towards him; he is suffering for the Lord's sake, and it is the Lord Himself who is reviled in him. It is upon this he bases his prayer in ver. 8.  $\text{יְיָ}$ , for Thy sake, as in xlv. 23, Jer. xv. 15. The reproach that he has to bear, and ignominy that has covered his face and made it quite unrecognisable (xlv. 16, cf. lxxxiii. 17), have totally estranged (xxxviii. 12, cf. lxxxviii. 9, Job xix. 13-15, Jer. xii. 6) from him even his own brethren ( $\text{אֶחָיו}$ , parallel word  $\text{אֶחָיו}$ , as in l. 20; cf., on the other hand, Gen. xlix. 8, where the interchange designedly takes another form of expression); for the glow of his zeal ( $\text{אֶחָיו}$  from  $\text{אֶחָיו}$ , according to the Arabic, to be a deep or bright red) for the house of Jahve, viz. for the sanctity of the sanctuary and of the congregation gathered about it (which is never directly called "the house of Jahve" in the Old Testament, *vid.* Köhler on Zech. ix. 8, but here, as in Num. xii. 7, Hos. viii. 1, is so called in conjunction with the sanctuary), as also for the honour of Him who sits enthroned therein, consumes him, like a fire burning in his bones which incessantly breaks forth and rages all through him (Jer. xx. 9, xxiii. 9), and therefore all the malice of those who are estranged from God is concentrated upon and against him.

He now goes on to describe how sorrow for the sad condition of the house of God has brought nothing but reproach to him (cf. cix. 24 sq.). It is doubtful whether נִפְשִׁי is an alternating subject to וְאִבְכָהּ (fut. consec. without being apocopated), cf. Jer. xiii. 17, or a more minutely defining accusative as in Isa. xxvi. 9 (*vid.* on iii. 5), or whether, together with צוֹם, it forms a circumstantial clause (*et flevi dum in jejunio esset anima mea*), or even whether it is intended to be taken as an accusative of the object in a pregnant construction (= בָּכָה וְנִפְשִׁי וְשָׁפַךְ נַפְשִׁי, xlii. 5, 1 Sam. i. 15): I wept away my soul in fasting. Among all these possible renderings, the last is the least probable, and the first, according to xlv. 3, lxxxiii. 19, by far the most probable, and also that which is assumed by the accentuation.\* The reading of the LXX. וְאִבְכָהּ, καὶ συνέκαψα (Olshausen, Hupfeld, and Böttcher), is a very natural (xxxv. 13) exchange of the poetically bold expression for one less choice and less expressive (since עָנָה נִפְשִׁי is a phrase of the Pentateuch equivalent to צוֹם). The garb of mourning, like the fasting, is an expression of sorrow for public distresses, not, as in xxxv. 13, of personal condolence; concerning וְאִבְכָהּ, *vid.* on iii. 6. On account of this mourning, reproach after reproach comes upon him, and they fling gibes and raillery at him; everywhere, both in the gate, the place where the judges sit and where business is transacted, and also at carousals, he is jeered at and traduced (Lam. iii. 14, cf. v. 14, Job xxx. 9). שִׁיחַ בָּ signifies in itself *fabulari de . . .* without any bad secondary meaning (cf. Prov. vi. 22, *confabulabitur tecum*); here it is construed first with a personal and then a neuter subject (cf. Amos viii. 5), for in ver 13b neither הִיָּהִי (Job xxx. 9, Lam. iii. 14) nor אָנִי (Lam. iii. 63) is to be supplied. Ver. 14 tells us how he acts in the face of such hatred and scorn; וְאִנִּי, as in cix. 4, *sarcasmis hostium suam opponit in precibus constantiam* (Geier). As for himself, his prayer is directed towards Jahve at the present time, when his affliction

\* The *Munach* of צוֹם is a transformation of *Dechi* (just as the *Munach* of לַחֲרַפּוֹת is a transformation of *Mugrash*), in connection with which נִפְשִׁי might certainly be conceived of even as object (cf. xxvi. 6a); but this after וְאִבְכָהּ (not וְאִבְכָהּ), and as being without example, could hardly have entered the minds of the punctuists.

as a witness for God gives him the assurance that He will be well-pleased to accept it (עַת רָצוֹן = בְּעַת רָצוֹן, Isa. xlix. 8). It is addressed to Him who is at the same time *Jahve* and *Elohim*,—the revealed One in connection with the history of redemption, and the absolute One in His exaltation above the world,—on the ground of the greatness and fulness of His mercy: may He then answer him with or in the truth of His salvation, *i.e.* the infallibility with which His purpose of mercy verifies itself in accordance with the promises given. Thus is ver. 14 to be explained in accordance with the accentuation. According to Isa. xlix. 8, it looks as though עַת רָצוֹן must be drawn to עַנִּי (Hitzig), but xxxii. 6 sets us right on this point; and the fact that בְּרַב־חַסְדְּךָ is joined to ver. 14a also finds support from v. 8. But the repetition of the divine name perplexes one, and it may be asked whether or not the accent that divides the verse into its two parts might not more properly stand beside רָצוֹן, as in xxxii. 6 beside מִצֵּיָא; so that ver. 14b runs: *Elohim, by virtue of the greatness of Thy mercy hear me, by virtue of the truth of Thy salvation.*

Vers. 15-22. In this second part the petition by which the first is as it were encircled, is continued; the peril grows greater the longer it lasts, and with it the importunity of the cry for help. The figure of sinking in the mire or mud and in the depths of the pit (בְּיַר, lv. 24, cf. בּוֹר, xl. 3) is again taken up, and so studiously wrought out, that the impression forces itself upon one that the poet is here describing something that has really taken place. The combination "from those who hate me and from the depths of the waters" shows that "the depths of the waters" is not a merely rhetorical figure; and the form of the prayer: let not the pit (the well-pit or covered tank) close (תִּאָּטַר with *Dagesh* in the *Teth*, in order to guard against its being read תִּאָּטַר; cf. on the signification of אָטַר, *clausus* = *claudus*, scil. *manu*) its mouth (*i.e.* its upper opening) upon me, exceeds the limits of anything that can be allowed to mere rhetoric. "Let not the water-flood overflow me" is intended to say, since it has, according to ver. 3, already happened, let it not go further to my entire destruction. The "answer me" in ver. 17a is based upon the plea that God's loving-kindness is טוֹב, *i.e.* good, absolutely good (as in the kindred passion-Psalm, cix. 21), better than all besides (lxiii. 4),

the means of healing or salvation from all evil. On ver. 17b cf. li. 3, Lam. iii. 32. In ver. 18 the prayer is based upon the painful situation of the poet, which urgently calls for speedy help (מִיָּהֵר beside the imperative, cii. 3, cxliii. 7, Gen. xix. 22, Esth. vi. 10, is certainly itself not an imperative like הִרְבֵּה, li. 4, but an adverbial infinitive as in lxxix. 8). קִרְבָּה, or, in order to ensure the pronunciation *korbah* in distinction from *kārbah*, Deut. xv. 9, קִרְבָּה (in Baer\*), is *imperat. Kal*; cf. the fulfilment in Lam. iii. 57. The reason assigned, "because of mine enemies," as in v. 9, xxvii. 11, and frequently, is to be understood according to xiii. 5: the honour of the all-holy One cannot suffer the enemies of the righteous to triumph over him.† The accumulation of synonyms in ver. 20 is Jeremiah's custom, ch. xiii. 14, xxi. 5, 7, xxxii. 37, and is found also in Ps. xxxi. (ver. 10) and xlv. (vers. 4, 17, 25). On הִרְפָּה שְׁבֵרָה לְבִי, cf. li. 19, Jer. xxiii. 9. The ἀπαξ γεγραμ. וְאֶנְיֹשָׁה (historical tense), from נִישׁ, is explained by אֶנְיֹשׁ from אֶנְיֹשׁ, sickly, dangerously ill, evil-disposed, which is a favourite word in Jeremiah. Moreover נָר in the signification of manifesting pity, not found elsewhere in the Psalter, is common in Jeremiah, e.g. ch. xv. 5; it signifies originally to nod to any one as a sign of a pity that sympathizes with him and recognises the magnitude of the evil. "To give wormwood for meat and מִי־רֹאשׁ to drink" is a Jeremianic (ch. viii. 14, ix. 14, xxiii. 15) designation for inflicting the extreme of pain and anguish upon one. רֹאשׁ (רֹשׁ) signifies first of all a poisonous plant with an umbellated head of flower or a capitate fruit; but then, since bitter and poisonous are interchangeable notions in the Semitic languages, it signifies gall as the bitterest of the bitter. The LXX. renders: καὶ ἔδωκαν εἰς τὸ βρώμά μου χολήν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος. Certainly בְּנִתְן־בְּ can mean to put something into something, to mix something with it, but the parallel word

\* Originally — was the sign for every kind of *ō*, hence the Masora includes the חֲטוּף also under the name קְטוּף חֲטוּף; *vid. Luther. Zeitschrift*, 1863, S. 412 f., cf. Wright, *Genesis*, p. xxix.

† Both נְבִישׁ and אֶנְיֹשׁ, contrary to logical interpunction, are marked with *Munach*; the former ought properly to have *Dechi*, and the latter *Mugrash*. But since neither the *Athnach*-word nor the *Silluk*-word has two syllables preceding the tone syllable, the accents are transformed according to *Accentuationssystem*, xviii. § 2, 4.

לְצַמְאֵי (for my thirst, *i.e.* for the quenching of it, Neh. ix. 15, 20) favours the supposition that the גַּ of בְּבְרִיתֵי is *Beth essentialis*, after which Luther renders: "they give me gall to eat." The ἄπαξ γεγραμ. בְּרִית (Lam. iv. 10 בְּרִית) signifies βρώσις, from בְּרִית, βιβρώσκειν (root βρω, Sanscrit *gar*, Latin *vor-are*).

Vers. 23-37. The description of the suffering has reached its climax in ver. 22, at which the wrath of the persecuted one flames up and bursts forth in imprecations. The first imprecation joins itself upon ver. 22. They have given the sufferer gall and vinegar; therefore their table, which was abundantly supplied, is to be turned into a snare to them, from which they shall not be able to escape, and that לְפָנֵיהֶם, in the very midst of their banqueting, whilst the table stands spread out before them (Ezek. xxiii. 41). שְׁלוֹמִים (collateral form of שְׁלָמִים) is the name given to them as being carnally secure; the word signifies the peaceable or secure in a good (lv. 21) and in a bad sense. Destruction is to overtake them suddenly, "when they say: Peace and safety" (1 Thess. v. 3). The LXX. erroneously renders: καὶ εἰς ἀνταπόδοσιν = וְלִשְׁלֹמִים. The association of ideas in ver. 24 is transparent. With their eyes they have feasted themselves upon the sufferer, and in the strength of their loins they have ill-treated him. These eyes with their bloodthirsty malignant looks are to grow blind. These loins full of defiant self-confidence are to shake (הִמְעִיר, *imperat. Hiph.* like הִרְחַק, Job xiii. 21, from הִמְעִיר, for which in Ezek. xxix. 7, and perhaps also in Dan. xi. 14, we find הִעִמִיר). Further: God is to pour out His wrath upon them (lxxix. 6, Hos. v. 10, Jer. x. 25), *i.e.* let loose against them the cosmical forces of destruction existing originally in His nature. וְעַמְּךָ has the *Dagesh* in order to distinguish it in pronunciation from וְעַמְּךָ. In ver. 26 טִיְרָה (from טוּר, to encircle) is a designation of an encamping or dwelling-place (LXX. ἔπαυλις) taken from the circular encampments (Arabic صيرات, *sīrāt*, and دوار, *duār*) of the nomads (Gen. xxv. 16). The laying waste and desolation of his own house is the most fearful of all misfortunes to the Semite (*Job*, i. 327). The poet derives the justification of such fearful imprecations from the fact that they persecute him, who is besides smitten of God, God has smitten him on account of his sins, and that by having placed him in the

midst of a time in which he must be consumed with zeal and solicitude for the house of God. The suffering decreed for him by God is therefore at one and the same time suffering as a chastisement and as a witnessing for God; and they heighten this suffering by every means in their power, not manifesting any pity for him or any indulgence, but imputing to him sins that he has not committed, and requiting him with deadly hatred for benefits for which they owed him thanks.

There are also some others, although but few, who share this martyrdom with him. The psalmist calls them, as he looks up to Jahve, תְּלֵלִיךָ, Thy fatally smitten ones; they are those to whom God has appointed that they should bear within themselves a pierced or wounded heart (*vid.* cix. 22, cf. Jer. viii. 18) in the face of such a godless age. Of the deep grief (אֵל, as in ii. 7) of these do they tell, viz. with self-righteous, self-blinded mockery (cf. the Talmudic phrase סִפּוּר בְּלִשׁוֹן הָרַע or סִפּוּר לִשׁוֹן הָרַע, of evil report or slander). The LXX. and Syriac render יִסְפּוּ (προσέθηκαν): they add to the anguish; the Targum, Aquila, Symmachus, and Jerome follow the traditional text. Let God therefore, by the complete withdrawal of His grace, suffer them to fall from one sin into another—this is the meaning of the *da culpam super culpam eorum*—in order that accumulated judgment may correspond to the accumulated guilt (Jer. xvi. 18). Let the entrance into God's righteousness, *i.e.* His justifying and sanctifying grace, be denied to them for ever. Let them be blotted out of סִפּוּר הַיּוֹם (Ex. xxxii. 32, cf. Isa. iv. 3, Dan. xii. 1), that is to say, struck out of the list of the living, and that of the living in this present world; for it is only in the New Testament that we meet with the Book of Life as a list of the names of the heirs of the ζῶν αἰώνιος. According to the conception both of the Old and of the New Testament the צְרִיקִים are the heirs of life. Therefore ver. 29b wishes that they may not be written by the side of the righteous, who, according to Hab. ii. 4, "live," *i.e.* are preserved, by their faith. With אֲנִי the poet contrasts himself, as in xl. 18, with those deserving of execration. They are now on high, but in order to be brought low; he is miserable and full of poignant pain, but in order to be exalted; God's salvation will remove him from his enemies on to a height that is too steep for them (lix. 2, xci. 14). Then will he praise (הִלָּל) and magnify (גָּדַל) the



Name of God with song and thankful confession. And such spiritual תודה, such thank-offering of the heart, is more pleasing to God than an ox, a bullock, *i.e.* a young ox (= פֶּר הַשּׁוֹר, an ox-bullock, Judg. vi. 25, according to Ges. § 113), one having horns and a cloven hoof (Ges. § 53, 2). The attributives do not denote the rough material animal nature (Hengstenberg), but their legal qualifications for being sacrificed. מִקְרָן is the name for the young ox as not being under three years old (cf. 1 Sam. i. 24, LXX. ἐν μόσχω τριετίζουτι); מִפְּרִים as belonging to the clean four-footed animals, viz. those that are cloven-footed and chew the cud, Lev. ch. xi. Even the most stately, full-grown, clean animal that may be offered as a sacrifice stands in the sight of Jahve very far below the sacrifice of grateful praise coming from the heart.

When now the patient sufferers (עֲנִיִּים) united with the poet by community of affliction shall see how he offers the sacrifice of thankful confession, they will rejoice. אֵלֶּיךָ is a hypothetical preterite; it is neither אֵלֶּיךָ (perf. consec.), nor אֵלֶּיךָ (xl. 4, lii. 8, cvii. 42, Job xxii. 19). The declaration conveying information to be expected in ver. 33b after the *Waw apodoseos* changes into an apostrophe of the "seekers of Elohim:" their heart shall revive, for, as they have suffered in company with him who is now delivered, they shall now also refresh themselves with him. We are at once reminded of xxii. 27, where this is as it were the exhortation of the entertainer at the thank-offering meal. It would be rash to read אֵלֶּיךָ in ver. 34, after xxii. 25, instead of אֵלֶּיךָ (Olshausen); the one object in that passage is here generalized: Jahve is attentive to the needy, and doth not despise His bound ones (cvii. 10), but, on the contrary, He takes an interest in them and helps them. Starting from this proposition, which is the clear gain of that which has been experienced, the view of the poet widens into the prophetic prospect of the bringing back of Israel out of the Exile into the Land of Promise. In the face of this fact of redemption of the future he calls upon (cf. Isa. xlv. 23) all created things to give praise to God, who will bring about the salvation of Zion, will build again the cities of Judah, and restore the land, freed from its desolation, to the young God-fearing generation, the children of the servants of God among the exiles. The feminine suffixes refer to עֲנִיִּים (cf. Jer. ii. 15, xxii. 6 *Chethûb*).

The tenor of Isa. lxx. 9 is similar. If the Psalm were written by David, the closing turn from ver. 34 onwards might be more difficult of comprehension than xiv. 7, li. 20 sq. If, however, it is by Jeremiah, then we do not need to persuade ourselves that it is to be understood not of restoration and re-peopling, but of continuance and completion (Hofmann and Kurtz). Jeremiah lived to experience the catastrophe he foretold; but the nearer it came to the time, the more comforting were the words with which he predicted the termination of the Exile and the restoration of Israel. Jer. xxxiv. 7 shows us how natural to him, and to him in particular, was the distinction between Jerusalem and the cities of Judah. The predictions in Jer. ch. xxxii., xxxiii., which sound so in accord with vers. 36 sq., belong to the time of the second siege. Jerusalem was not yet fallen; the strong places of the land, however, already lay in ruins.

## PSALM LXX.

## CRY OF A PERSECUTED ONE FOR HELP.

- 2 ELOHIM, to deliver me—  
 Jahve to my help, make haste!
- 3 Let those be ashamed and confounded who seek my soul,  
 Let those fall back and be put to shame who desire my  
 misfortune,
- 4 Let those turn back as a reward of their shame,  
 Who say: Aha, aha!
- 5 Let all those heartily rejoice in Thee who seek Thee,  
 And let those continually say "Elohim be magnified" who  
 love Thy salvation.
- 6 I, however, am needy and poor—  
 Elohim, make haste unto me!  
 My help and my Deliverer art Thou,  
 Jahve, make no tarrying!

This short Psalm, placed after Ps. lxxix. on account of the kindred nature of its contents (cf. more especially ver. 6 with lxxix. 30), is, with but few deviations, a repetition of Ps. xl. 14

sqq. This portion of the second half of Ps. xl. is detached from it and converted into the Elohimic style. Concerning לְהַזְבִּיר, *at the presentation of the memorial portion of the mincha*, vid. xxxviii. 1. It is obvious that David himself is not the author of the Psalm in this stunted form. The לָרוּר is moreover justified, if he composed the original Psalm which is here modified and appropriated to a special liturgical use.

Vers. 2-4. We see at once at the very beginning, in the omission of the רָצָה (xl. 14), that what we have here before us is a fragment of Ps. xl., and perhaps a fragment that only accidentally came to have an independent existence. The לְהַזְבִּיר, which was under the government of רָצָה, now belongs to הַזְשָׁה, and the construction is without example elsewhere. In ver. 3 (= xl. 15) יָהָר and לְכַפּוֹתָהּ are given up entirely; the original is more full-toned and soaring. Instead of יִשְׁמוּ, *torpescant*, ver. 4a has יִשְׁבּוּ, *recedant* (as in vi. 11, cf. ix. 18), which is all the more flat for coming after יִסְנו אַחֲרָי. In ver. 4b, after הַמַּטְרִים the לִי, which cannot here (cf., on the contrary, xxxv. 21) be dispensed with, is wanting.

Vers. 5, 6. וַיֹּאמְרוּ instead of יֹאמְרוּ is unimportant. But since the divine name *Jahve* is now for once chosen side by side with *Elohim*, it certainly had a strong claim to be retained in ver. 5b. Instead of תִּשְׁעֶתֶךָ we have יִשְׁעֶתֶךָ here; instead of עֲזָרְתִּי, here עֲזָרִי. And instead of אֲדַעַי יִהְיֶה לִּי we have here אֲדַעַי יִהְיֶה לִּי אֱלֹהִים הַזְשָׁה לִּי,—the hope is turned into petition: *make haste unto me*, is an innovation in expression that is caused by the taking over of the לִי.

## PSALM LXXI.

PRAYER OF A GREY-HEADED SERVANT OF GOD FOR  
FURTHER DIVINE AID.

- 1 IN Thee, Jahve, have I hidden, let me not be ashamed  
for ever.
- 2 Through Thy righteousness deliver me and rescue me,  
Incline Thou Thine ear unto me and save me.

- 3 Be Thou to me a rock of habitation to take me up alway ;  
Thou hast given commandment to save me,  
For my rock and my fortress art Thou.
- 4 My God, rescue me out of the hand of the wicked,  
Out of the grasp of the evil-doer and the violent man.
- 5 For Thou art my hope, O Lord Jahve,  
My trust from my youth.
- 6 Upon Thee have I been supported from the womb,  
Thou art He who didst separate me from my mother's  
bowels,  
Of Thee is my song of praise continually.
- 7 As a wonder am I to many,  
But Thou art my refuge, a strong one.
- 8 My mouth shall be filled with Thy praise,  
All the day long with Thy glorification.
- 9 Cast me not away in the time of old age ;  
Now when my strength faileth, forsake me not !
- 10 For mine enemies speak concerning me,  
And those who lie in wait for my soul take counsel together,  
11 Saying : " Elohim hath forsaken him ;  
Persecute and seize him, for he cannot be rescued."
- 12 Elohim, be not far from me,  
My God, to my help make haste !
- 13 Let be ashamed, let vanish away, the adversaries of my soul ;  
Let those be covered with reproach and dishonour who seek  
my hurt.
- 14 But I will hope continually,  
And will yet praise Thee more and more.
- 15 My mouth shall tell of Thy righteousness,  
Of Thy salvation continually, for I know not the numbers  
thereof.
- 16 I will come with the mighty deeds of the Lord Jahve,  
I will praise Thy righteousness, Thee alone.
- 17 Elohim, Thou hast taught me from my youth up,  
And until now do I declare Thy wondrous works.

- 18 Even to old age and white hairs, Elohim, forsake me not,  
Till I declare Thine arm to posterity, to all that shall come  
Thy strength.
- 19 And Thy righteousness, Elohim, reacheth to the sky;  
Thou who doest great things—Elohim, who is like Thee?!
- 20 Who hast caused us to see distresses many and sore,  
Thou wilt quicken us again,  
And out of the abysses of the earth Thou wilt bring us up  
again;
- 21 Thou wilt increase my dignity and turn Thyself to com-  
fort me.
- 22 I will also praise Thee upon the naba, Thy truth, my God;  
I will play to Thee upon the cithern, O Holy One of Israel.
- 23 My lips shall exult, when I shall harp to Thee,  
And my soul, which Thou hast redeemed.
- 24 Also my tongue shall continually make known Thy right-  
eousness,  
That those are ashamed, that those are put to the blush  
who seek my hurt.

The Davidic Psalm lxx. is followed by an anonymous Psalm which begins like Ps. xxxi. and closes like Ps. xxxv., in which ver. 12, just like lxx. 2, is an echo of xl. 14. The whole Psalm is an echo of the language of older Psalms, which is become the mental property, so to speak, of the author, and is revived in him by experiences of a similar character. Notwithstanding the entire absence of any thorough originality, it has an individual, and in fact a Jeremianic, impress.

The following reasons decide us in considering the Psalm as coming from the pen of Jeremiah:—(1) Its relationship to Psalms of the time of David and of the earlier times of the kings, but after David, leads us down to somewhere about the age of Jeremiah. (2) This anthological weaving together of men's own utterances taken from older original passages, and this skilful variation of them by merely slight touches of his own, is exactly Jeremiah's manner. (3) In solitary instances the style of Psalm lxix., slow, loose, only sparingly adorned with figures, and here and there prosaic, closely resembles Jeremiah. also

to him corresponds the situation of the poet as one who is persecuted; to him, the retrospect of a life rich in experience and full of miraculous guidings; to him, whose term of active service extended over a period of more than thirty years under Zedekiah, the transition to hoary age in which the poet finds himself; to him, the reference implied in ver. 21 to some high office; and to him, the soft, plaintive strain that pervades the Psalm, from which it is at the same time clearly seen that the poet has attained a degree of age and experience, in which he is accustomed to self-control and is not discomposed by personal misfortune. To all these correspondences there is still to be added an historical testimony. The LXX. inscribes the Psalm *τῷ Δαυίδ, υἱῶν Ἰωναδάβ καὶ τῶν πρώτων αἰχμαλωτισθέντων*. According to this inscription, the *τῷ Δαυίδ* of which is erroneous, but the second part of which is so explicit that it must be based upon tradition, the Psalm was a favourite song of the Rechabites and of the first exiles. The Rechabites are that tribe clinging to a homely nomad life in accordance with the will of their father, which Jeremiah (ch. xxxv.) holds up before the men of his time as an example of self-denying faithful adherence to the law of their father which puts them to shame. If the Psalm is by Jeremiah, it is just as intelligible that the Rechabites, to whom Jeremiah paid such a high tribute of respect, should appropriate it to their own use, as that the first exiles should do so. Hitzig infers from ver. 20, that at the time of its composition Jerusalem had already fallen; whereas in Ps. lxxix. it is only the cities of Judah that as yet lie in ashes. But after the overthrow of Jerusalem we find no circumstances in the life of the prophet, who is no more heard of in Egypt, that will correspond to the complaints of the psalmist of violence and mockery. Moreover the foe in ver. 4 is not the Chaldæan, whose conduct towards Jeremiah did not merit these names. Nor can ver. 20 have been written at the time of the second siege and in the face of the catastrophe.

Vers. 1-6. Stayed upon Jahve, his ground of trust, from early childhood up, the poet hopes and prays for deliverance out of the hand of the foe. The first of these two strophes (vers. 1-3) is taken from xxxi. 2-4, the second (vers. 4-6, with the exception of vers. 4 and 6c) from xxii. 10, 11; both, how-

ever, in comparison with Ps. lxx. exhibit the far more encroaching variations of a poet who reproduces the language of others with a freer hand. Olshausen wishes to read מָעוֹן in ver. 3, xc. 1, xci. 9, instead of מָעוֹן, which he holds to be an error in writing. But this old Mosaic, Deuteronomial word (*vid.* on xc. 1)—cf. the post-biblical oath הַמָּעוֹן (by the Temple!)—is unassailable. Jahve, who is called a rock of refuge in xxxi. 3, is here called a rock of habitation, *i.e.* a high rock that cannot be stormed or scaled, which affords a safe abode; and this figure is pursued still further with a bold remodelling of the text of xxxi. 3: לְבוֹא הַמַּיִר, constantly to go into, *i.e.* whither I can constantly, and therefore always, as often as it is needful, betake myself for refuge. The additional צִיִּית is certainly not equivalent to צִיָּה; it would more likely be equivalent to אֲשֶׁר צִיִּית; but probably it is an independent clause: Thou hast (in fact) commanded, *i.e.* unalterably determined (xliv. 5, lxxviii. 29, cxxxiii. 3), to show me salvation, for my rock, etc. To the words לְבוֹא הַמַּיִר צִיִּית corresponds the expression לְבֵית מְצוּרוֹת in xxxi. 3, which the LXX. renders *καὶ εἰς οἶκον καταφυγῆς*, whereas instead of the former three words it has *καὶ εἰς τόπον ὄχυρόν*, and seems to have read לְבֵית מְצוּרוֹת, cf. Dan. xi. 15 (Hitzig). In ver. 5, *Thou art my hope* reminds one of the divine name מְקוֹה יִשְׂרָאֵל in Jer. xvii. 13, l. 7 (cf. *ἡ ἐλπίς ἡμῶν* used of Christ in 1 Tim. i. 1, Col. i. 27). גִּסְמַמְתִּי is not less beautiful than הִשְׁלַמְתִּי in xxii. 11. In its incipient slumbering state (cf. iii. 6), and in its self-conscious continuance, He was and is the upholding prop and the supporting foundation, so to speak, of my life. And גִּוִּי instead of גְּחִי in xxii. 10, is just such another felicitous modification. It is impracticable to define the meaning of this גִּוִּי according to גָּוָה = גָּוָה, جزأ, *retribuere* (prop. to cut up, distribute), because גָּוָה is the representative of this Aramæo-Arabic verb in the Hebrew. Still less, however, can it be derived from גָּוָה, *transire*, the participle of which, if it would admit of a transitive meaning = מוֹצִיאִי (Targum), ought to be גָּוִי. The verb גָּוָה, in accordance with its radical signification of *abscindere* (root גָּו, synon. קָץ, קָר, קָט, and the like), denotes in this instance the separating of the child from the womb of the mother, the retrospect going back from youth to childhood, and even to his birth. The LXX. *σκειπαστής (μου)* is an

erroneous reading for *ἐκσπαστής*, as is clear from xxii. 10, *ὁ ἐκσπάσας με*. אֶלְלֵלְךָ, xliv. 9 (cf. אֶשִׁיחַ, lxix. 13), is at the bottom of the expression in ver. 6c. The God to whom he owes his being, and its preservation thus far, is the constant, inexhaustible theme of his praise.

Vers. 7-12. Brought safely through dangers of every kind, he is become פְּמוֹיֶת, as a wonder, a miracle (Arabic *أَفْت* from *أَفْت*, cognate *أَفَك*, אָפַק, to bend, distort: a turning round, that which is turned round or wrenched, *i.e.* that which is contrary to what is usual and looked for) to many, who gaze upon him as such with astonishment (xl. 4). It is his God, however, to whom, as hitherto so also in time to come, he will look to be thus wonderfully preserved: מִמְּסִיעוֹ, as in 2 Sam. xxii. 33. יָי is a genitive, and the suffix is thrown back (*vid. supra*, vol. i. 274) in order that what God is to, and does for, the poet may be brought forward more clearly and independently [*lit.* unalloyed]. Ver. 8 tells us what it is that he firmly expects on the ground of what he possesses in God. And on this very ground arises the prayer of ver. 9 also: Cast me not away (*viz.* from Thy presence, li. 13, Jer. vii. 15, and frequently) in the time (לְעֵת, as in Gen. viii. 11) of old age—he is therefore already an old man (זָקֵן), though only just at the beginning of the זְקִינָה. He supplicates favour for the present and for the time still to come: now that my vital powers are failing, forsake me not! Thus he prays because he, who has been often wondrously delivered, is even now threatened by foes. Ver. 11, introduced by means of ver. 10, tells us what their thoughts of him are, and what they purpose doing. לִי, ver. 10a, does not belong to אֲוִיבֵי, as it does not in xxvii. 2 also, and elsewhere. The לִי is that of relation or of reference, as in xli. 6. The unnecessary לִי אֲמַר betrays a poet of the later period; cf. cv. 11, cxix. 82 (where it was less superfluous), and on the contrary, lxxxiii. 5 sq. The later poet also reveals himself in ver. 12, which is an echo of very similar prayers of David in xxii. 12, 20 (xl. 14, cf. lxx. 2), xxxv. 22, xxxviii. 22 sq. The Davidic style is to be discerned here throughout in other points also. In place of הִישָׁה the *Keri* substitutes הִישָׁה, which is the form exclusively found elsewhere.

Vers. 13-18. In view of xl. 15 (lxx. 3), xxxv. 4, 26, cix.



29, and other passages, the reading of יִפְלְמוּ, with the Syriac, instead of יָבִילִי in ver. 13a commends itself; but there are also other instances in this Psalm of a modification of the original passages, and the course of the thoughts is now climactic: confusion, ruin (cf. vi. 11), and in fact ruin accompanied by reproach and shame. This is the fate that the poet desires for his deadly foes. In prospect of this he patiently composes himself, ver. 14a (cf. xxxi. 25); and when righteous retribution appears, he will find new matter and ground and motive for the praise of God in addition to all such occasion as he has hitherto had. The late origin of the Psalm betrays itself again here; for instead of the *præt. Hiph.* הוֹסִיף (which is found only in the Books of Kings and in Ecclesiastes), the older language made use of the *præt. Kal.* Without ceasing shall his mouth tell (סִפֵּר, as in Jer. li. 10) of God's righteousness, of God's salvation, for he knows not numbers, *i.e.* the counting over or through of them (cxxxix. 17 sq.); \* the divine proofs of righteousness or salvation עֲצָמוּ מִיַּפֵּר (xl. 6), they are in themselves endless, and therefore the matter also which they furnish for praise is inexhaustible. He will tell those things which cannot be so reckoned up; he will come with the mighty deeds of the Lord Jahve, and with praise acknowledge His righteousness, Him alone. Since נִבְרוֹת, like the New Testament *δυνάμεις*, usually signifies the proofs of the divine *נְבוּרָה* (*e.g.* xx. 7), the *Beth* is the *Beth* of accompaniment, as *e.g.* in xl. 8, lxvi. 13. בוא ב, *venire cum*, is like (أتى) جَاءَ ب, equivalent

to *afferre*, he will bring the proofs of the divine power, this rich material, with him. It is evident from vers. 18 sq. that *בגבורת* does not refer to the poet (in the fulness of divine strength), but, together with *צדקתך*, forms a pair of words that have reference to God. לְבִרְךָ, according to the sense, joins closely upon the suffix of *צִדְקָתְךָ* (cf. lxxxiii. 19): Thy righteousness (which has been in mercy turned towards me), Thine alone (*te solum = tui solius*). From youth up God has in-

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\* The LXX. renders *οὐκ ἔγγνωσεν πραγματείας*; the *Psalterium Romanum*, *non cognovi negotiationes*; *Psalt. Gallicum* (Vulgate), *non cognovi literaturam* (instead of which the *Psalt. Hebr.*, *literaturas*). According to Böttcher, the poet really means that he did not understand the art of writing.

structed him, viz. in His ways (xxv. 4), which are worthy of all praise, and hitherto (עֲרֵי־הַיָּהוָה), found only in this passage in the Psalter, and elsewhere almost entirely confined to prose) has he, "the taught of Jahve" (לְמוֹד ה'), had to praise the wonders of His rule and of His leadings. May God, then, not forsake him even further on עֲרֵי־זִקְנָה וְשִׁיבָה. The poet is already old (זִקֵן), and is drawing ever nearer to שִׁיבָה, silvery, hoary old age (cf. 1 Sam. xii. 2). May God, then, in this stage of life also to which he has attained, preserve him in life and in His favour, until (עַר = עֲרֵי־אֶשֶׁר, as in cxxxii. 5, Gen. xxxviii. 11, and frequently) he shall have declared His arm, i.e. His mighty interposition in human history, to posterity (דוֹר), and to all who shall come (supply אֶשֶׁר), i.e. the whole of the future generation, His strength, i.e. the impossibility of thwarting His purposes. The primary passage for this is xxii. 31 sq.

Vers. 19-24. The thought of this proclamation so thoroughly absorbs the poet that he even now enters upon the tone of it; and since to his faith the deliverance is already a thing of the past, the tender song with its uncomplaining prayer dies away into a loud song of praise, in which he pictures it all to himself. Without vers. 19-21 being subordinate to עֲרֵי־אֲנִי in ver. 18, וְצִדְקָתְךָ is coupled by close connection with גְּבוּרַתְךָ. Ver. 19a is an independent clause; and עֲרֵי־מְרוֹם takes the place of the predicate: the righteousness of God exceeds all bounds, is infinite (xxxvi. 6 sq., lvii. 11). The cry כִּי כְמוֹד, as in xxxv. 10, lxxxix. 9, Jer. x. 6, refers back to Ex. xv. 11. According to the *Chetâb*, the range of the poet's vision widens in ver. 20 from the proofs of the strength and righteousness of God which he has experienced in his own case to those which he has experienced in common with others in the history of his own nation. The *Kerî* (cf. on the other hand lx. 5, lxxxv. 7, Dent. xxxi. 17) rests upon a failing to discern how the experience of the writer are interwoven with those of the nation. הַתְּשׁוּבָה in both instances supplies the corresponding adverbial notion to the principal verb, as in lxxxv. 7 (cf. li. 4). הַתְּרוֹם, prop. a rumbling, commonly used of a deep heaving of waters, here signifies an abyss. "The abysses of the earth" (LXX. ἐκ τῶν ἀβύσσων τῆς γῆς, just as the old Syriac version renders the New Testament ἀβυσσος, e.g. in Luke viii. 31, by ܐܘܨܘܨܐ) are,

like the gates of death (ix. 14), a figure of extreme perils and dangers, in the midst of which one is as it were half hidden in the abyss of Hades. The past and future are clearly distinguished in the sequence of the tenses. When God shall again raise His people out of the depth of the present catastrophe, then will He also magnify the גְּדֻלָּהּ of the poet, *i.e.* the dignity of his office, by most brilliantly vindicating him in the face of his foes, and will once more (תְּסוּבָה, *fut. Niph.* like הִשְׁוֹב above) comfort him. He on his part will also (cf. Job xl. 14) be grateful for this national restoration and this personal vindication: he will praise God, will praise His truth, *i.e.* His fidelity to His promises. בְּבִלְי־נְבִל instead of בְּנְבִל sounds more circumstantial than in the old poetry. The divine name "The Holy One of Israel" occurs here for the third time in the Psalter; the other passages are lxxviii. 41, lxxxix. 19, which are older in time, and older also than Isaiah, who uses it thirty times, and Habakkuk, who uses it once. Jeremiah has it twice (ch. l. 29, li. 5), and that after the example of Isaiah. In vers. 23, 24a the poet means to say that lips and tongue, song and speech, shall act in concert in the praise of God. תְּרַנְּנָה with *Dagesh* also in the second *Nun*, after the form תְּקוּנְנָה, תְּשׁוּבָנָה, side by side with which we also find the reading תְּרַנְּנָה, and the reading תְּרַנְּנָה, which is in itself admissible, after the form תְּאֲמִנָה, תְּעַנְּנָה, but is here unattested.\* The cohortative after בִּי (LXX. *ὄταν*) is intended to convey this meaning: when I feel myself impelled to harp unto Thee. In the perfects in the closing line that which is hoped for stands before his soul as though it had already taken place. כִּי is repeated with triumphant emphasis.

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\* Heidenheim reads תְּרַנְּנָה with *Segol*, following the statement of Ibn-Bil'am in his מְעַמֵי הַמִּקְרָא and of Mose ha-Nakdan in his דְּרָבֵי הַנְּקוּד, that *Segol* always precedes the ending נָה, with the exception only of הִנְהָה and הִיאֲזוּנָה. Baer, on the other hand, reads תְּרַנְּנָה, following Aben-Ezra and Kimchi (*Michlol* 66b).

## PSALM LXXII.

PRAYER FOR THE DOMINION OF PEACE OF THE  
ANointed ONE OF GOD.

- 1 ELOHIM, give Thy rights unto the king,  
And Thy righteousness unto the king's son.
- 2 May he govern Thy people with uprightness,  
And Thine afflicted with justice.
- 3 May the mountains bring peace to the people,  
And the hills by righteousness.
- 4 May he judge the afflicted among the people,  
Save the children of the needy, and crush the oppressor.
  
- 5 May they fear Thee as long as the sun,  
And before the moon to all generations.
- 6 May he come down like rain upon the meadow-grass,  
As showers, a heavy rain upon the earth.
- 7 In his days may the righteous flourish,  
And abundance of peace, till the moon be no more.
- 8 And may he have dominion from sea to sea,  
And from the river unto the ends of the earth.
  
- 9 Before him shall the inhabitants of the wilderness bow,  
And his enemies shall lick the dust.
- 10 The kings of Tarshish and of the isles shall bring gifts,  
The kings of Saba and Meroë shall offer tribute.
- 11 And all kings shall do homage to him,  
All peoples shall serve him.
  
- 12 For he shall deliver the needy who crieth,  
And the afflicted who have no succour.
- 13 He shall deal gently with the poor and needy,  
And help the souls of the needy ;
- 14 From oppression and violence he shall redeem their soul,  
And precious is their blood in his eyes :
- 15 And he shall live, and he will present him with gold of Saba,  
And he will pray for him always, bless him continually.

- 16 May there be abundance of corn in the land unto the top  
of the mountains,  
May its fruit wave like Lebanon,  
And may they blossom out of cities like the herbs of the  
earth.
- 17 May his name endure for ever,  
Before the sun may his name throw out shoots.  
And may they bless themselves in him, may all peoples call  
him blessed.
- 18 BLESSED BE JAHVE ELOHIM THE GOD OF ISRAEL,  
WHO ALONE DOETH WONDROUS THINGS.
- 19 AND BLESSED BE HIS GLORIOUS NAME FOR EVER,  
AND LET THE WHOLE EARTH BE FILLED WITH HIS  
GLORY.

AMEN, AND AMEN.

- 20 *Ended are the prayers of David the son of Jesse.*

This last Psalm of the primary collection, united to Ps. lxxi. by community of the prominent word צדקתך, appears, as we look to the superscription, lxxii. 20, to be said to be a Psalm of David; so that consequently לְשִׁלְמֹה designates Solomon as the subject, not the author. But the *Lamed* of לְשִׁלְמֹה here and in cxxvii. 1 cannot have any other meaning than that which the *Lamed* always has at the head of the Psalms when it is joined to proper names; it is then always the expression denoting that the Psalm belongs to the person named, as its author. Then in style and general character the Psalm has not the least kinship with the Psalms of David. Characteristic of Solomon, on the other hand, are the movement proverb-like, and for the most part distichic, which has less of original freshness and directness than of an artificial, reflective, and almost sluggish manner, the geographic range of view, the richness in figures drawn from nature, and the points of contact with the Book of Job, which belongs incontrovertibly to the circle of the Salomonic literature: these are coincident signs which are decisive in favour of Solomon. But if Solomon is the author, the question arises, who is the subject of the Psalm? According to Hitzig, Ptolemy Philadelphus; but no true Israelite could celebrate him in this manner, and there is no reliable example of carmina of this character having found

their way into the song-book of Israel. The subject of the Psalm is either Solomon (LXX. *εις Σαλωμών*) or the Messiah (Targum, "O God, give Thy regulations of right to the King Messiah, אֱלֹהֵינוּ מְשִׁיחָנוּ"). Both are correct. It is Solomon himself to whom the intercession and desires of blessing of this Psalm refer. Solomon, just as David with Psalms xx. and xxi., put it into the heart and mouth of the people, probably very soon after his accession, it being as it were a church-prayer on behalf of the new, reigning king. But the Psalm is also none the less Messianic, and with perfect right the church has made it the chief Psalm of the festival of Epiphany, which has received its name of *festum trium regum* out of it.

Solomon was in truth a righteous, benign, God-fearing ruler; he established and also extended the kingdom; he ruled over innumerable people, exalted in wisdom and riches above all the kings of the earth; his time was the most happy, the richest in peace and joy that Israel has ever known. The words of the Psalm were all fulfilled in him, even to the one point of the universal dominion that is wished for him. But the end of his reign was not like the beginning and the middle of it. That fair, that glorious, that pure image of the Messiah which he had represented waxed pale; and with this fading away its development in relation to the history of redemption took a new turn. In the time of David and of Solomon the hope of believers, which was attached to the kingship of David, had not yet fully broken with the present. At that time, with few exceptions, nothing was known of any other Messiah than the Anointed One of God, who was David or Solomon himself. When, however, the kingship in these its two most glorious impersonations had proved itself unable to bring to full realization the idea of the Messiah or of the Anointed One of God, and when the line of kings that followed thoroughly disappointed the hope which clung to the kingship of the present,—a hope which here and there, as in the reign of Hezekiah, blazed up for a moment and then totally died out, and men were driven from the present to look onward into the future,—then, and not until then, did any decided rupture take place between the Messianic hope and the present. The image of the Messiah is now painted on the pure ethereal sky of the future (though of the immediate future) in colours which were furnished by older

unfulfilled prophecies, and by the contradiction between the existing kingship and its idea; it becomes more and more, so to speak, an image, super-earthly, super-human, belonging to the future, the invisible refuge and invisible goal of a faith despairing of the present, and thereby rendered relatively more spiritual and heavenly (cf. the Messianic image painted in colours borrowed from our Psalm in Isa. ch. xi., Mic. v. 3, 6, Zech. ix. 9 sq.). In order rightly to estimate this, we must free ourselves from the prejudice that the centre of the Old Testament proclamation of salvation [or gospel] lies in the prophecy of the Messiah. Is the Messiah, then, anywhere set forth as the Redeemer of the world? The Redeemer of the world is Jahve. The appearing (*parusia*) of Jahve is the centre of the Old Testament proclamation of salvation. An allegory may serve to illustrate the way in which the Old Testament proclamation of salvation unfolds itself. The Old Testament in relation to the Day of the New Testament is Night. In this Night there rise in opposite directions two stars of Promise. The one describes its path from above downwards: it is the promise of Jahve who is about to come. The other describes its path from below upwards: it is the hope which rests on the seed of David, the prophecy of the Son of David, which at the outset assumes a thoroughly human, and merely earthly character. These two stars meet at last, they blend together into one star; the Night vanishes and it is Day. This one Star is Jesus Christ, Jahve and the Son of David in one person, the King of Israel and at the same time the Redeemer of the world,—in one word, the God-man.

Vers. 1-4. The name of God, occurring only once, is *Elohim*; and this is sufficient to stamp the Psalm as an Elohimic Psalm. מֶלֶךְ (cf. xxi. 2) and מֶלֶךְ־מֶלֶךְ are only used without the article according to a poetical usage of the language. The petition itself, and even the position of the words, show that the king's son is present, and that he is king; God is implored to bestow upon him His מִשְׁפָּטִים, *i.e.* the rights or legal powers belonging to Him, the God of Israel, and נְדָרָהּ, *i.e.* the official gift in order that he may exercise those rights in accordance with divine righteousness. After the supplicatory וְ the futures which now follow, without the *Waw apodoseos*, are

manifestly optatives. Mountains and hills describe synecdochically the whole land of which they are the high points visible afar off. נֶשֶׁא is used in the sense of פְּרִי נֶשֶׁא Ezek. xvii. 8: may שְׂלוֹם be the fruit which ripens upon every mountain and hill; universal prosperity satisfied and contented within itself. The predicate for ver. 3*b* is to be taken from ver. 3*a*, just as, on the other hand, בְּצִדְקָה, "in or by righteousness," the fruit of which is indeed peace (Isa. xxxii. 17), belongs also to ver. 3*a*; so that consequently both members supplement one another. The wish of the poet is this: By righteousness, may there in due season be such peaceful fruit adorning all the heights of the land. Ver. 3*b*, however, always makes one feel as though a verb were wanting, like הִפְרִיחֶנָּה suggested by Böttcher. In ver. 4 the wishes are continued in plain unfigurative language. הוֹשִׁיעַ in the signification to save, to obtain salvation for, has, as is frequently the case, a dative of the object. בְּגֵי-אֶבְיֹוֹן are those who are born to poverty, just like בְּרִמְקָה, one who is born a king. Those who are born to poverty are more or less regarded, by an unrighteous government, as having no rights.

Vers. 5-8. The invocation of ver. 1 is continued in the form of a wish: may they fear Thee, Elohim, עַם-יִשְׂרָאֵל, with the sun, *i.e.* during its whole duration (עַם in the sense of cotemporary existence, as in Dan. iii. 33). לְבַנְיָמִן, in the moonlight (cf. Job viii. 16, לְבַנְיָשֶׁמֶשׁ, in the sunshine), *i.e.* so long as the moon shines. יוֹר דְּוָרִים (accusative of the duration of time, cf. cii. 25), into the uttermost generation which outlasts the other generations (like שְׁמַי הַשָּׁמַיִם of the furthest heavens which surround the other heavens). The first two periphrastic expressions for unlimited time recur in Ps. lxxxix. 37 sq., a Psalm composed after the time of Solomon; cf. the unfigurative expression in Solomon's prayer at the dedication of the Temple in 1 Kings viii. 40. The continuance of the kingship, from the operation of which such continuance of the fear of God is expected, is not asserted until ver. 17. It is capricious to refer the language of address in ver. 5 to the king (as Hupfeld and Hitzig do), who is not directly addressed either in ver. 4, or in ver. 6, or anywhere in the Psalm. With respect to God the desire is expressed that the righteous and benign rule of the king may result in the extension of the fear of God



from generation to generation into endless ages. The poet in ver. 6 delights in a heaping up of synonyms in order to give intensity to the expression of the thoughts, just as in ver. 5; the last two expressions stand side by side one another without any bond of connection as in ver. 5. **רַב־רַבִּים** (from **רַב־ב**, **רַב־ב**, *densum, spissum esse*, and then, starting from this signification, sometimes *multum* and sometimes *magnum esse*) is the shower of rain pouring down in drops that are close together; nor is **רַב־רַבִּים** a synonym of **רַב־ב**, but (formed from **רַב־ב**, **רַב־ב**, to flow, by means of a rare reduplication of the first two letters of the root, Ew. § 157, *d*) properly the water running from a roof (cf. *B. Joma* 87a: "when the maid above poured out water, **רַב־רַבִּים** came upon his head"). **רַב־ב**, however, is not the meadow-shearing, equivalent to a shorn, mown meadow, any more than **רַב־ב**, **רַב־ב**, Arabic *g'izza*, signifies a shorn hide, but, on the contrary, a hide with the wool or feathers (e.g. ostrich feathers) still upon it, rather a meadow, i.e. grassy plain, that is intended to be mown. The closing word **אֶרֶץ** (*accus. loci* as in cxlvii. 15) unites itself with the opening word **יֵרֵד**: *descendat in terram*. In his last words (2 Sam. ch. xxiii.) David had compared the effects of the dominion of his successor, whom he beheld as by vision, to the fertilizing effects of the sun and of the rain upon the earth. The idea of ver. 6 is that Solomon's rule may prove itself thus beneficial for the country. The figure of the rain in ver. 7 gives birth to another: under his rule may the righteous blossom (expanding himself unhindered and under the most favourable circumstances), and (may there arise) salvation in all fulness **יְרֵחַ עַד־בְּלֵי יָרֵחַ**, until there is no more moon (cf. the similar expression in Job xiv. 12). To this desire for the uninterrupted prosperity and happiness of the righteous under the reign of this king succeeds the desire for an unlimited extension of his dominion, ver. 8. The sea (the Mediterranean) and the river (the Euphrates) are geographically defined points of issue, whence the definition of boundary is extended into the unbounded. Solomon even at his accession ruled over all kingdoms from the Euphrates as far as the borders of Egypt; the wishes expressed here are of wider compass, and Zechariah repeats them predictively (ch. ix. 10) with reference to the King Messiah.

Vers. 9-11. This third strophe contains prospects, the ground of which is laid down in the fourth. The position of the futures here becomes a different one. The contemplation passes from the home relations of the new government to its foreign relations, and at the same time the wishes are changed into hopes. The awe-commanding dominion of the king shall stretch even into the most distant corners of the desert. יָיִם is used both for the animals and the men who inhabit the desert, to be determined in each instance by the context; here they are men beyond all dispute, but in lxxiv. 14, Isa. xxiii. 13, it is matter of controversy whether men or beasts are meant. Since the LXX., Aquila, Symmachus, and Jerome here, and the LXX. and Jerome in lxxiv. 14, render *Aithiopes*, the nomadic tribes right and left of the Arabian Gulf seem traditionally to have been associated in the mind with this word, more particularly the so-called Ichthyophagi. These shall bend the knee reverentially before him, and those who contend against him shall be compelled at last to veil their face before him in the dust. The remotest west and south become subject and tributary to him, viz. the kings of Tartessus in the south of Spain, rich in silver, and of the islands of the Mediterranean and the countries on its coasts, that is to say, the kings of the Polynesian portion of Europe, and the kings of the Cushitish or of the Joktanitish אֲשֵׁר and of the Cushitish אֲבֵר, as, according to Josephus, the chief city of Meroë was called (*vid. Genesis*, S. 206). It was a queen of that Joktanitish, and therefore South Arabian *Sheba*,—perhaps, however, more correctly (*vid. Wetzstein in my Isaiah*, ii. 529) of the Cushitish (Nubian) *Sheba*,—whom the fame of Solomon's wisdom drew towards him, 1 Kings ch. x. The idea of their wealth in gold and in other precious things is associated with both peoples. In the expression הֵשִׁיב מִנְחָה (to pay tribute, 2 Kings xvii. 3, cf. iii. 4) the tribute is not conceived of as rendered in return for protection afforded (Maurer, Hengstenberg, and Olshausen), nor as an act repeated periodically (Rödiger, who refers to 2 Chron. xxvii. 5), but as a bringing back, *i.e.* repayment of a debt, *referre s. reddere debitum* (Hupfeld), after the same idea according to which obligatory incomings are called *reditus* (revenues). In the synonymous expression הִקְרִיב אֲשֵׁר the presentation appears as an act of sacrifice. אֲשֵׁר signifies in Ezek. xxvii. 15

a payment made in merchandise, here a rent or tribute due, from שָׁכַר, which in blending with the *Aleph prostheticum* has passed over into שָׁכַר by means of a shifting of the sound after the Arabic manner, just as in אֶשְׁכַּל the verb שָׁכַל, to interweave, passes over into שָׁכַל (Rödiger in Gesenius' *Thesaurus*). In ver. 11 hope breaks through every bound: everything shall submit to his world-subduing sceptre.

Vers. 12-15. The confirmation of these prospects is now given. Voluntative forms are intermingled because the prospect extending into the future is nevertheless more lyrical than prophetic in its character. The elevation of the king to the dominion of the world is the reward of his condescension; he shows himself to be the helper and protecting lord of the poor and the oppressed, who are the especial object upon which God's eye is set. He looks upon it as his task to deal most sympathizingly and most considerately (יָחֵם) just with those of reduced circumstances and with the poor, and their blood is precious in his eyes. Ver. 12 is re-echoed in Job xxix. 12. The meaning of ver. 14b is the same as cxvi. 15. Instead of יָקַר, by a retention of the *Jod* of the stem it is written יָקַר. Just as in xlix. 10, יִקָּר here also is followed by יָחֵי. The assertion is individualized: and he (who was threatened with death) shall live (voluntative, having reference to the will of the king). But who is now the subject to יָחֵי? Not the rescued one (Hitzig), for after the foregoing designations (vers. 11 sq.) we cannot expect to find "the gold of Sheba" (gold from Jeman or Æthiopia) in his possession. Therefore it is the king, and in fact Solomon, of whom the disposal of the gold of Sheba (Saba) is characteristic. The king's thought and endeavour are directed to this, that the poor man who has almost fallen a victim shall live or revive, and not only will he maintain his cause, he will also bestow gifts upon him with a liberal hand, and he (the poor one who has been rescued and endowed from the riches of the king) shall pray unceasingly for him (the king) and bless him at all times. The poor one is he who is restored to life and endowed with gifts, and who intercedes and blesses; the king, however, is the beneficent giver. It is left for the reader to supply the right subjects in thought to the separate verbs. That clearly marked precision which we require in rhetorical recital is alien to the Oriental

style (*vid. my Geschichte der jüdischen Poesie*, S. 189). Maurer and Hofmann also give the same interpretation as we have done.

Vers. 16, 17. Here, where the futures again stand at the head of the clauses, they are also again to be understood as optatives. As the blessing of such a dominion after God's heart, not merely fertility but extraordinary fruitfulness may be confidently desired for the land. פֶּסֶה (*ἀπ. λεγ.*), rendered by the Syriac version *sugo*, abundance, is correctly derived by the Jewish lexicographers from פָּסַם = פִּשָּׁה (in the law relating to leprosy), Mishnic פֶּסֶה, Aramaic פֶּסֶה, Arabic فِشَا, but also فِش (*vid. Job*, ii. 275), to extend, *expandere*; so that it signifies an abundance that occupies a broad space. בְּרֵאשׁ, unto the summit, as in xxxvi. 6, xix. 5. The idea thus obtained is the same as when Hofmann (*Weissagung und Erfüllung*, i. 180 f.) takes פֶּסֶה (from פָּסַם = נָפַם) in the signification of a boundary line: "close upon the summit of the mountain shall the last corn stand," with reference to the terrace-like structure of the heights. פִּרְיֵי does not refer back to בֹּאֲרֵץ (Hitzig, who misleads one by referring to Joel ii. 3), but to בָּר: may the corn stand so high and thick that the fields, being moved by the wind, shall shake, *i.e.* wave up and down, like the lofty thick forest of Lebanon. The LXX., which renders *ὑπεραρθῆσεται*, takes ירעש for יראש, as Ewald does: may its fruit rise to a summit, *i.e.* rise high, like Lebanon. But a verb יראש is unknown; and how bombastic is this figure in comparison with that grand, but beautiful figure, which we would not willingly exchange even for the conjecture יַעֲשֶׂר (may it be rich)! The other wish refers to a rapid, joyful increase of the population: may men blossom out of this city and out of that city as the herb of the earth (cf. Job v. 25, where צִמְצִיז also accords in sound with יַעֲצִיז), *i.e.* fresh, beautiful, and abundant as it. Israel actually became under Solomon's sceptre as numerous "as the sand by the sea" (1 Kings iv. 20), but increase of population is also a settled feature in the picture of the Messianic time (cx. 3, Isa. ix. 2, xlix. 20, Zech. ii. 8 [4]; cf. Sir. xlv. 21). If, however, under the just and benign rule of the king, both land and people are thus blessed, eternal duration may be desired for his name. May this name, is the wish of the poet, ever send forth new shoots (יִרְיֵי *Chethib*),

or receive new shoots (קֵרִי *Kerî*, from *Niph.* קָנַן), as long as the sun turns its face towards us, inasmuch as the happy and blessed results of the dominion of the king ever afford new occasion for glorifying his name. May they bless themselves in him, may all nations call him blessed, and that, as וַיְבָרְכוּ בוֹ \* implies, so blessed that his abundance of blessing appears to them to be the highest that they can desire for themselves. To *et benedicant sibi in eo* we have to supply in thought the most universal, as yet undefined subject, which is then more exactly defined as *omnes gentes* with a second synonymous predicate. The accentuation (*Athnach, Mugrash, Silluk*) is blameless.

Vers. 18, 19. Closing *Beracha* of the Second Book of the Psalter. It is more full-toned than that of the First Book, and God is intentionally here called *Jahve Elohim the God of Israel* because the Second Book contains none but Elohim-Psalms, and not, as there, *Jahve the God of Israel*. "Who alone doeth wonders" is a customary praise of God, lxxxvi. 10, cxxxvi. 4, cf. Job ix. 8. שֵׁם כְּבוֹדוֹ is a favourite word in the language of divine worship in the period after the Exile (Neh. ix. 5); it is equivalent to the שֵׁם כְּבוֹד מְלִכּוּתוֹ in the liturgical *Beracha*, God's glorious name, the name that bears the impress of His glory. The closing words: and let the whole earth be full, etc., are taken from Num. xiv. 21. Here, as there, the construction of the active with a double accusative of that which fills and that which is to be filled is retained in connection with the passive; for כְּבוֹדוֹ is also accusative: let be filled with His glory the whole earth (let one make it full of it). The וַיְבָרְכוּ coupled by means of *Waw* is, in the Old Testament, exclusively peculiar to these doxologies of the Psalter.

Ver. 20. Superscription of the primary collection. The origin of this superscription cannot be the same as that of the doxology, which is only inserted between it and the Psalm, because it was intended to be read with the Psalm at the reading in the course of the service (*Symbolæ*, p. 19). בְּקִלּוֹ = בְּקִלּוֹ, like בְּהִלּוֹ in xxxvi. 13, בְּקִפּוֹ, lxxx. 11, all being *Pual* forms, as is

\* Pronounce *wejithbārchu*, because the tone rests on the first letter of the root; whereas in ver. 15 it is *jebārchenhu* with *Chataph. vid.* the rule in the *Luther. Zeitschrift*, 1863, S. 412.

manifest in the accented *ultima*. A parallel with this verse is the superscription "*are ended the words of Job*" in Job xxxi. 40, which separates the controversial speeches and Job's monologue from the speeches of God. No one taking a survey of the whole Psalter, with the many Psalms of David that follow beyond Ps. lxxii., could possibly have placed this key-stone here. If, however, it is more ancient than the doxological division into five books, it is a significant indication in relation to the history of the rise of the collection. It proves that the collection of the whole as it now lies before us was at least preceded by one smaller collection, of which we may say that it extended to Ps. lxxii., without thereby meaning to maintain that it contained all the Psalms up to that one, since several of them may have been inserted into it when the redaction of the whole took place. But it is possible for it to have contained Ps. lxxii., since at the earliest it was only compiled in the time of Solomon. The fact that the superscription following directly upon a Psalm of Solomon is thus worded, is based on the same ground as the fact that the whole Psalter is quoted in the New Testament as Davidic. David is the father of the 'שִׁיר ה', 2 Chron. xxix. 27, and hence all Psalms may be called Davidic, just as all מְשֻׁלִּים may be called Salomonic, without meaning thereby that they are all composed by David himself.

THIRD BOOK OF THE PSALTER

Ps. LXXIII.-LXXXIX.



PSALM LXXIII.

TEMPTATION TO APOSTASY OVERCOME.

- 1 VERILY good to Israel is Elohim,  
To those who are of a clean heart.
- 2 But as for me—my feet had almost tottered,  
My steps had well-nigh slipped.
  
- 3 For I was incensed at the boastful,  
When I saw the prosperity of the wicked.
- 4 For they suffer no pangs,  
Healthy and fat is their belly.
- 5 In the trouble of men they are not,  
And not as other men are they plagued.
- 6 Therefore pride encircleth their neck,  
Violence covereth them round about as a garment.
  
- 7 Their eyes stand out with fat,  
The imaginations of the heart appear outwardly.
- 8 They mock and speak oppression in wickedness,  
They speak from on high.
- 9 They set their mouth in the heavens,  
And their tongue stalketh along upon the earth.
- 10 Therefore their people turn hither,  
And water in abundance is swallowed down by them.

- 11 And they say: "How should God know,  
And knowledge dwell in the Most High?!
- 12 Behold those are godless,  
And always reckless have they attained to great power!
- 13 Only in vain have I cleansed my heart,  
And washed my hands in innocence,
- 14 And yet was plagued all the day long,  
And my chastisement was present every morning."—
- 15 Had I thought: I will speak thus,  
Behold, I should have dealt faithlessly with the generation  
of Thy children.
- 16 Yet when I mused in order to solve the riddle,  
It was too difficult in mine eyes—
- 17 Until I went into the sanctuary of God,  
Until I gave good heed unto their end:
- 18 Surely in slippery places dost Thou set them,  
Thou castest them down to ruins.
- 19 How are they become a desolation as in a moment,  
Brought to an end, gone by reason of terrors!
- 20 As a dream, as soon as one awaketh,  
O Lord, being aroused, Thou dost get rid of their image.
- 21 If my heart should grow bitter,  
And I should be pricked in my reins:
- 22 Then I should be a stupid one and without understanding,  
A behēmôth should I be in comparison with Thee.
- 23 But I remain continually with Thee,  
Thou hast taken hold of my right hand.
- 24 According to Thy counsel wilt Thou lead me,  
And afterward receive me to honour.
- 25 Whom have I in the heavens?  
And if Thou art mine, the earth doth not delight me!
- 26 My flesh and my heart may fail—  
The refuge of my heart and my portion is Elohim for  
ever.
- 27 For, lo, those who are estranged from Thee shall perish,  
Thou destroyest all those who wantonly forsake Thee.



28 But as for me—to be united to Elohim is my happiness,  
I make in the Lord, Jahve, my refuge,  
That I may declare all Thy works.

After the one Asaph Psalm of the Second Book, Ps. 1., follow eleven more of them from Ps. lxxiii. to lxxxiii. They are all Elohimic, whereas the Korah Psalms divide into an Elohimic and a Jehovic group. Ps. lxxxiv. forms the transition from the one to the other. The Elohim-Psalms extend from Ps. xlii.—lxxxiv., and are fenced in on both sides by Jahve-Psalms.

In contents Ps. lxxiii. is the counterpart or pendant of Ps. 1. As in that Psalm the semblance of a sanctity based upon works is traced back to its nothingness, so here the seeming good fortune of the ungodly, by which the poet felt himself tempted to fall away, not into heathenism (Hitzig), but into that free-thinking which in the heathen world does not less cast off the *δαισιδαιμονία* than it does the belief in Jahve within the pale of Israel. Nowhere does there come to light in the national history any background that should contradict the  $\text{הַדְּבָרִים}$ , and the doubts respecting the moral order of the world are set at rest in exactly the same way as in Ps. xxxvii., xlix., and in the Book of Job. Theodicy, or the vindication of God's ways, does not as yet rise from the indication of the retribution in this present time which the ungodly do not escape, to a future solution of all the contradictions of this present world; and the transcendent glory which infinitely outweighs the suffering of this present time, still remains outside the range of vision. The steadfast faith which, gladly renouncing everything, holds fast to God, and the pure love to which this possession is more than heaven and earth, is all the more worthy of admiration in connection with such defective knowledge.

The strophe schema of the Psalm is predominantly octastichic: 4. 8. 8. 8; 8. 8. 5. Its two halves are vers. 1–14, 15–28.

Vers. 1, 2.  $\text{כִּי}$ , belonging to the favourite words of the faith that bids defiance to assault, signifies originally “thus = not otherwise,” and therefore combines an affirmative and restrictive, or, according to circumstances, even an adversative

signification (*vid.* on xxxix. 6). It may therefore be rendered: yea good, assuredly good, or: only good, nothing but good; both renderings are an assertion of a sure, infallible relation of things. God appears to be angry with the godly, but in reality He is kindly disposed towards them, though He send affliction after affliction upon them (Lam. iii. 25). The words ישראל אלהים are not to be taken together, after Gal. vi. 16 (τὸν Ἰσραὴλ τοῦ Θεοῦ); not, "only good is it with the Israel of Elohim," but "only good to Israel is Elohim," is the right apprehension of the truth or reality that is opposed to what seems to be the case. The Israel which in every relationship has a good and loving God is limited in ver. 1b to the pure in heart (xxiv. 4, Matt. v. 8). Israel in truth are not all those who are descended from Jacob, but those who have put away all impurity of disposition and all uncleanness of sin out of their heart, *i.e.* out of their innermost life, and by a constant striving after sanctification (ver. 13) maintain themselves in such purity. In relation to this, which is the real church of God, God is pure love, nothing but love. This it is that has been confirmed to the poet as he passed through the conflict of temptation, but it was through conflict, for he almost fell by reason of the semblance of the opposite. The *Chethâb* נָטַי רַגְלִי (cf. Num. xxiv. 4) or נָטַי (cf. 2 Sam. xv. 32) is erroneous. The narration of that which is past cannot begin with a participial clause like this, and בְּמַעַט, in such a sense (*non multum abfuit quin*, like נִשְׁבַּח, *nilil abfuit quin*), always has the perfect after it, *e.g.* xciv. 17, cxix. 87. It is therefore to be read נָטַי (according to the fuller form for נָטַי, which is used not merely with great distinctives, as in xxxvi. 8, cxxii. 6, Num. xxiv. 6, but also with conjunctives out of pause, *e.g.* lvii. 2, cf. xxxvi. 9, Deut. xxxii. 37, Job xii. 6): my feet had almost inclined towards, had almost slipped backwards and towards the side. On the other hand the *Chethâb* שָׁפְכָה is unassailable; the feminine singular is frequently found as predicate both of a plural subject that has preceded (xviii. 35, cf. Deut. xxi. 7, Job xvi. 16) and also more especially of one that is placed after it, *e.g.* xxxvii. 31, Job xiv. 19. The footsteps are said to be poured out when one "flies out or slips" and falls to the ground.

Vers. 3-6. Now follows the occasion of the conflict of temptation: the good fortune of those who are estranged from

God. In accordance with the gloominess of the theme, the style is also gloomy, and piles up the dull-toned suffixes *amo* and *emo* (*vid.* lxxviii. 66, lxxx. 7, lxxxiii. 12, 14); both are after the example set by David. קָנָא with *Beth* of the object on which the zeal or warmth of feeling is kindled (xxxvii. 1, Prov. iii. 31) here refers to the warmth of envious ill-feeling. Concerning הוֹלֵל *vid.* v. 6. Ver. 3b tells under what circumstances the envy was excited; cf. so far as the syntax is concerned, xlix. 6, lxxvi. 11. In ver. 4 תְּרַצְבוֹת (from תְּרַצַּב = תְּרַצַּב from תְּרַצַּב, cognate עֲצַב, whence עֲצָב, pain, Arabic 'asābe, a snare, cf. תְּרַצַּב, ὠδὴς, and תְּרַצַּב, σχοινίον), in the same sense as the Latin *tormenta* (from *torquere*), is intended of pains that produce convulsive contractions. But in order to give the meaning "they have no pangs (to suffer) till their death," לָהֶם לְמוֹתָם could not be omitted (that is, assuming also that לְ, which is sometimes used for עַד, *vid.* lix. 14, could in such an exclusive sense signify the *terminus ad quem*). Also "there are no pangs for their death, *i.e.* that bring death to them," ought to be expressed by לָהֶם לְמוֹתָם. The clause as it stands affirms that their dying has no pangs, *i.e.* it is a painless death; but not merely does this assertion not harmonize with vers. 18 sq., but it is also introduced too early here, since the poet cannot surely begin the description of the good fortune of the ungodly with the painlessness of their death, and then for the first time come to speak of their healthy condition. We may therefore read, with Ewald, Hitzig, Böttcher, and Olshausen:

כִּי אֵין תְּרַצְבוֹת לָמוֹ  
תָּם וּבְרִיא אֹלָם

*i.e.* they have (suffer) no pangs, vigorous (תָּם like תָּם, Job xxi. 23, תָּמִים, Prov. i. 12) and well-nourished is their belly; by which means the difficult לְמוֹתָם is got rid of, and the gloomy picture is enriched by another form ending with *mo*. אֹלָם, here in a derisive sense, signifies the body, like the Arabic <sup>5</sup>أَلَّ, <sup>5</sup>أَلَّ (from <sup>5</sup>أَلَّ, *coahuit, cohasit*, to condense inwardly, to gain consistency).\*

\* Hitzig calls to mind *σῶλος*, "corporeal;" but this word is Ionic and equivalent to *ἄλος*, *solidus*, the ground-word of which is the Sanscrit *sarvas*, whole, complete.

The observation of ver. 4a is pursued further in ver. 5: whilst one would have thought that the godly formed an exception to the common wretchedness of mankind, it is just the wicked who are exempt from all trouble and calamity. It is also here to be written עֲנִימוֹ, as in lix. 14, not אֲנִימוֹ. Therefore is haughtiness their neck-chain, and brutishness their mantle. עָנָע is a denominative from עָנַע = ἀνχέω: to hang round the neck; the neck is the seat of pride (ἀνχέειν): haughtiness hangs around their neck (like עָנָע, a neck-ornament). Accordingly in ver. 6b מְטָה is the subject, although the interpunction construes it differently, viz. "they wrap round as a garment the injustice belonging to them," in order, that is, to avoid the construction of עָטַף (vid. lxxv. 14) with לָמוֹ; but active verbs can take a dative of the object (e.g. לְרַפָּא לְ, לְאַהֲבָ לְ, לְבַפֵּסָה לְ) in the sense: to be or to grant to any one that which the primary notion of the verb asserts. It may therefore be rendered: they put on the garment of violence (שִׁית מְטָה like בְּגָדֵי נָקָם, Isa. lix. 17), or even by avoiding every *enallage numeri*: violence covers them as a garment; so that שִׁית is an apposition which is put forth in advance.

Vers. 7-10. The reading עֲנִימוֹ, ἡ ἀδικία αὐτῶν LXX. (cf. in Zech. v. 6 the עֵינָם, which is rendered by the LXX. in exactly the same way), in favour of which Hitzig, Böttcher, and Olshausen decide, "their iniquity presses forth out of a fat heart, out of a fat inward part," is favoured by xvii. 10, where חֲלָב obtains just this signification by combination with סָגַר, which it would obtain here as being the place whence sin issues; cf. ἐξέρχασθαι ἐκ τῆς καρδίας, Matt. xv. 18 sq.; and the parallelism decides its superiority. Nevertheless the traditional reading also gives a suitable sense; not (since fat tends to make the eyes appear to be deeper in) "their eyes come forward *præ adipe*," but "they stare forth *ex adipe*, out of the fat of their bloated visage," מִחֲלָב being equivalent to מִפְּנֵיהֶם, Job xv. 27. This is a feature of character faithfully drawn after nature. Further, just as in general τὸ περίσσευμα τῆς καρδίας wells over in the gestures and language (Matt. xii. 34), so is it also with their "views or images of the heart" (from שִׁכָּחָה, like שִׁכְּחָה, the cock with its gift of divination as *speculator*): the illusions of their unbounded self-confidence come forth out-

wardly, they overflow after the manner of a river,\* viz., as ver. 8 says, in words that are proud beyond measure (Jer. v. 28). Luther: "they destroy everything" (synon. they make it as or into rottenness, from כָּקַץ). But הִקְיִי is here equivalent to the Aramaic מִיָּק (μωκαῖσθαι): they mock and openly speak בָּרַע (with *ā* in connection with *Munach* transformed from *Dechlâ*), with evil disposition (cf. Ex. xxxii. 12), oppression; i.e. they openly express their resolve which aims at oppression. Their fellow-man is the sport of their caprice; they speak or dictate מְפָרוֹם, down from an eminence, upon which they imagine themselves to be raised high above others. Even in the heavens above do they set (שָׁתוּ as in xlix. 15 instead of שָׁתוּ, —there, in accordance with tradition, *Milel*; here at the commencement of the verse *Mifra*) their mouth; even these do not remain untouched by their scandalous language (cf. Jude ver. 16); the Most High and Holy One, too, is blasphemed by them, and their tongue runs officiously and imperiously through the earth below, everywhere disparaging that which exists and giving new laws. תְּהַלֵּךְ, as in Ex. ix. 23, a *Kal* sounding much like *Hithpa.*, in the signification *grassari*. In ver. 10 the *Chethâb* יִשִּׁיב (therefore he, this class of man, turns a people subject to him hither, i.e. to himself) is to be rejected, because הֵלֵם is not appropriate to it. עָמוֹ is the subject, and the suffix refers not to God (Stier), whose name has not been previously mentioned, but to the kind of men hitherto described: what is meant is the people which, in order that it may turn itself hither (שׁוּב, not: to turn back, but to turn one's self towards, as e.g. in Jer. xv. 19†), becomes his, i.e. this class's people (cf. for this sense of

\* On the other hand, Redslob (*Deutsch. Morgenländ. Zeitschr.* 1860, S. 675) interprets it thus: they run over the fencings of the heart, from שָׁבַח in the signification to put or stick through, to stick into (*infigere*), by comparing לָבַי, קִירוֹת לָבַי, Jer. iv. 19, and ἔργος ὀδόντων. He regards מְשֻׁבָּת and mosaic as one word, just as the Italian *ricamare* (to stitch) and רָקַם is one word. Certainly the root זָךְ, זָכ, has the primary notion of piercing (cf. זָכַר), and also the notion of purity, which it obtains, proceeds from the idea of the brilliance which pierces into the eye; but the primary notion of שָׁבַח is that of cutting through (whence שֶׁבֶן, like מַחֲלָה, a knife, from חָלָה, Judg. v. 26).

† In general שׁוּב does not necessarily signify to turn back, but, like the Arabic 'âda, Persic *gash'en*, to enter into a new (active or passive) state.

the suffix as describing the issue or event, xviii. 24, xlix. 6, lxv. 12). They gain adherents (xlix. 14) from those who leave the fear of God and turn to them; and מַי מְלֵא, water of fulness, *i.e.* of full measure (cf. lxxiv. 15, streams of duration = that do not dry up), which is here an emblem of their corrupt principles (cf. Job xv. 16), is quaffed or sucked in (מָצָה, root מָצַח, whence first of all מָצָח, *משׁ*, to suck) by these befooled ones (מְלֵא, *αὐτοῖς* = ὑπ' αὐτῶν). This is what is meant to be further said, and not that this band of servile followers is in fulness absorbed by them (Sachs). Around the proud free-thinkers there gathers a rabble submissive to them, which eagerly drinks in everything that proceeds from them as though it were the true water of life. Even in David's time (x. 4, xiv. 1, xxxvi. 2) there were already such stout spirits (Isa. xlv. 12) with a *servūm imitatorum pecus*. A still far more favourable soil for these מְלֵא was the worldly age of Solomon.

Vers. 11-14. The persons speaking are now those apostates who, deluded by the good fortune and free-thinking of the ungodly, give themselves up to them as slaves. Concerning the modal sense of יָדַע, *quomodo sciverit*, *vid.* xi. 3, cf. Job xxii. 13. With שִׁי the doubting question is continued. Böttcher renders thus: nevertheless knowledge is in the Most High (a circumstantial clause like Prov. iii. 28, Mal. i. 14, Judg. vi. 13); but first of all they deny God's actual knowledge, and then His attributive omniscience. It is not to be interpreted: behold, such are (according to their moral nature) the ungodly (הַיִּזְוִים, *tales*, like הָיָה, xlvi. 15, Deut. v. 26, cf. הִפְתָּה, Isa. lvi. 11); nor, as is more in accordance with the parallel member ver. 12*b* and the drift of the Psalm: behold, thus it befalleth the ungodly (such are they according to their lot, as in Job xviii. 21, cf. Isa. xx. 6); but, what forms a better connection as a statement of the ground of the scepticism in ver. 11, either, in harmony with the accentuation: behold, the ungodly, etc., or, since it is not הִרְשָׁעִים: behold, these are ungodly, and, ever reckless (Jer. xii. 1), they have acquired great power. With the bitter הִיָּה, as Stier correctly observes, they bring forward the obvious proof to the contrary. How can God be said to be the omniscient Ruler of the world?—the ungodly in their carnal security become very powerful and mighty, but piety, very far from

being rewarded, is joined with nothing but misfortune. My striving after sanctity (cf. Prov. xx. 9), my abstinence from all moral pollution (cf. Prov. xxvi. 6), says he who has been led astray, has been absolutely (אֵס as in 1 Sam. xxv. 21) in vain; I was notwithstanding (Ew. § 345, a) incessantly tormented (cf. ver. 5), and with every morning's dawn (לְבֹקְרִים, as in ci. 8, cf. לְבֹקְרִים in Job vii. 18) my chastitive suffering was renewed. We may now supply the conclusion in thought in accordance with ver. 10: Therefore have I joined myself to those who never concern themselves about God and at the same time get on better.

Vers. 15-18. To such, doubt is become the transition to apostasy. The poet has resolved the riddle of such an unequal distribution of the fortunes of men in a totally different way. Instead of פְּמוֹ in ver. 15, to read פְּמוֹהֶם (Böttcher), or better, by taking up the following הֵנָּה, which even Saadia allows himself to do, contrary to the accents (مثل هذا), פְּמוֹ הֵנָּה (Ewald),

is unnecessary, since prepositions are sometimes used elliptically (פְּעַל, Isa. lix. 18), or even without anything further (Hos. vii. 16, xi. 7) as adverbs, which must therefore be regarded as possible also in the case of פְּמוֹ (Aramaic, Arabic بِمَوْ, Æthiopic *kem*). The poet means to say, If I had made up my mind to the same course of reasoning, I should have faithlessly forsaken the fellowship of the children of God, and should consequently also have forfeited their blessings. The subjunctive signification of the perfects in the hypothetical protasis and apodosis, ver. 15 (cf. Jer. xxiii. 22), follows solely from the context; futures instead of perfects would signify *si dicerem . . . perfide agerem*. רֵוִר בְּנֵיךָ is the totality of those, in whom the filial relationship in which God has placed Israel in relation to Himself is become an inward or spiritual reality, the true Israel, ver. 1, the "righteous generation," xiv. 5. It is an appellative, as in Deut. xiv. 1, Hos. ii. 1. For on the point of the *υιοθεσία* the New Testament differs from the Old Testament in this way, viz. that in the Old Testament it is always only as a people that Israel is called בֶּן, or as a whole בְּנִים, but that the individual, and that in his direct relationship to God, dared not as yet call himself "child of God." The individual character is not as yet freed from its absorption in the species, it is not

as yet independent; it is the time of the minor's *νηπιότης*, and the adoption is as yet only effected nationally, salvation is as yet within the limits of the nationality, its common human form has not as yet appeared. The verb *נָגַד* with *אֵל* signifies to deal faithlessly with any one, and more especially (whether God, a friend, or a spouse) faithlessly to forsake him; here, in this sense of malicious desertion, it contents itself with the simple accusative.

On the one side, by joining in the speech of the free-thinkers he would have placed himself outside the circle of the children of God, of the truly pious; on the other side, however, when by meditation he sought to penetrate it (*לְרַעַת*), the doubt-provoking phenomenon (*תִּשְׁבָּה*) still continued to be to him *לְרַעַת*, trouble, *i.e.* something that troubled him without any result, an unsolvable riddle (cf. Eccles. viii. 17). Whether we read *תִּשְׁבָּה* or *תִּשְׁבָּה*, the sense remains the same; the *Keri* *תִּשְׁבָּה* prefers, as in Job xxxi. 11, the attractional gender. Neither here nor in Job xxx. 26 and elsewhere is it to be supposed that *תִּשְׁבָּה* is equivalent to *תִּשְׁבָּה* (Ewald, Hupfeld). The cohortative form of the future here, as frequently (Ges. § 128, 1), with or without a conditional particle (cxxxxix. 8, 2 Sam. xxii. 38, Job xvi. 6, xi. 17, xix. 18, xxx. 26), forms a hypothetical protasis: and (yet) when I meditated; Symmachus (according to Montfaucon), *εἰ ἐλογιζόμην*. As Vailinger aptly observes, "thinking alone will give neither the right light nor true happiness." Both are found only in faith. The poet at last struck upon the way of faith, and there he found light and peace. The future after *עָלָה* frequently has the signification of the imperfect subjunctive, Job xxxii. 11, Eccles. ii. 3, cf. Prov. xii. 19 (*donec nitem* = only a moment); also in an historical connection like Josh. x. 13, 2 Chron. xxix. 34, it is conceived of as subjunctive (*donec ulcisceretur, se sanctificarent*), sometimes, however, as indicative, as in Ex. xv. 16 (*donec transibat*) and in our passage, where *עָלָה* introduces the objective goal at which the riddle found its solution: until I went into the sanctuary of God, (purposely) attended to (*לְ* as in the primary passage Deut. xxxii. 29, cf. Job xiv. 21) their life's end. The cohortative is used here exactly as in *תִּשְׁבָּה*, but with the collateral notion of that which is intentional, which here fully accords with the connection. He went into God's dread sanctuary (plural as in lxviii. 36, cf.



מִקְרָשׁ in the Psalms of Asaph, lxvii. 7, lxxviii. 69); here he prayed for light in the darkness of his conflict, here were his eyes opened to the holy plans and ways of God (lxxvii. 14), here the sight of the sad end of the evil-doers was presented to him. By "God's sanctuaries" Ewald and Hitzig understand His secrets; but this meaning is without support in the usage of the language. And is it not a thought perfectly in harmony with the context and with experience, that a light arose upon him when he withdrew from the bustle of the world into the quiet of God's dwelling-place, and there devoutly gave his mind to the matter?

The strophe closes with a summary confession of the explanation received there. שִׁיחַ is construed with *Lamed* inasmuch as *collocare* is equivalent to *locum assignare* (*vid. ver. 6b*). God makes the evil-doers to stand on smooth, slippery places, where one may easily lose one's footing (cf. xxxv. 6, Jer. xxiii. 12). There, then, they also inevitably fall; God casts them down לְמִשְׁאוֹת, into ruins, *fragores* = *ruinæ*, from שָׁא = שָׁח, to be confused, desolate, to rumble. The word only has the appearance of being from שָׁחַ: ensnarings, sudden attacks (Hitzig), which is still more ill suited to lxxiv. 3 than to this passage; desolation and ruin can be said even of persons, as הָרַם, xxviii. 5, וְנִשְׁבְּרוּ, Isa. viii. 15, נָפַץ, Jer. li. 21-23. The poet knows no other theodicy but this, nor was any other known generally in the pre-exilic literature of Israel (*vid. Ps. xxxvii., xxxix., Jer. ch. xii., and the Book of Job*). The later prophecy and the Chokma were much in advance of this, inasmuch as they point to a last universal judgment (*vid. more particularly Mal. iii. 13 sqq.*), but not one that breaks off this present state; the present state and the future state, time and eternity, are even there not as yet thoroughly separated.

Vers. 19-22. The poet calms himself with the solution of the riddle that has come to him; and it would be beneath his dignity as a man to allow himself any further to be tempted by doubting thoughts. Placing himself upon the standpoint of the end, he sees how the ungodly come to terrible destruction in a moment: they come to an end (סָפַר from סָפַר, not סָפָה), it is all over with them (תָּמוּ) in consequence of (כִּן as in lxxvi. 7, and unconnected as in xviii. 4, xxx. 4, 2 Sam. xxii. 14) frightful occurrences (בְּלִהוֹת, a favourite word, especially in the Book

of Job), which clear them out of the way. It is with them as with a dream, after (וְעַתָּה as in 1 Chron. viii. 8) one is awake. One forgets the vision on account of its nothingness (Job xx. 8). So the evil-doers who boast themselves *μετὰ πολλῆς φαντασίας* (Acts xxv. 23) are before God a *עָלֵם*, phantom or unsubstantial shadow. When He, the sovereign Lord, shall awake, *i.e.* arouse Himself to judgment after He has looked on with forbearance, then He will despise their shadowy image, will cast it contemptuously from Him. Luther renders, *So machstu HERR jr Bilde in der Stad verschmecht* (So dost Thou, Lord, make their image despised in the city). But neither has the *Kal* *בָּעִיר* this double transitive signification, "to give over to contempt," nor is the mention of the city in place here. In Hos. xi. 9 also *בָּעִיר* in the signification *in urbem* gives no right sense; it signifies heat of anger or fury, as in Jer. xv. 8, heat of anguish, and Schröder maintains the former signification (*vid.* on Ps. cxxxix. 20), *in fervore* (*iræ*), here also; but the pointing *בָּעִיר* is against it. Therefore *בָּעִיר* is to be regarded, with the Targum, as syncopated from *בְּהָעִיר* (cf. *לְבִיא*, Jer. xxxix. 7, 2 Chron. xxxi. 10; *בְּבִשְׁלוֹ*, Prov. xxiv. 17, and the like); not, however, to be explained, "when they awake," viz. from the sleep of death (Targum\*), or after lxxviii. 38, "when Thou awakest them," viz. out of their sleep of security (De Wette, Kurtz), but after xxxv. 23, "when Thou awakest," viz. to sit in judgment.

Thus far we have the divine answer, which is reproduced by the poet after the manner of prayer. Hengstenberg now goes on by rendering it, "for my heart was incensed;" but we cannot take *יִתְחַפֵּץ* according to the sequence of tenses as an imperfect, nor understand *כִּי* as a particle expressing the reason. On the contrary, the poet, from the standpoint of the explanation he has received, speaks of a possible return (*כִּי seq. fut. = εἰάν*) of his temptation, and condemns it beforehand: *si exacerbaretur animus meus atque in reuibus meis pungerer.*

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\* The Targum version is, "As the dream of a drunken man, who awakes out of his sleep, wilt Thou, O Lord, on the day of the great judgment, when they awake out of their graves, in wrath abandon their image to contempt." The text of our editions is to be thus corrected according to Bechai (on Deut. xxxiii. 29) and Nachmani (in his treatise *שְׁעַר הַגְּבוּל*).

הִתְחַמְצֵן, to become sour, bitter, passionate; הִשְׁתַּתְּוֵן, with the more exactly defining accusative בְּלִיחֵי, to be pricked, piqued, irritated. With וְאֲנִי begins the apodosis: then should I be . . . I should have become (perfect as in ver. 15, according to Ges. § 126, 5). Concerning לֹא יָדַע, *non sapere*, *vid.* xiv. 4. בְּהֵמוֹת can be taken as *compar. decurtata* for בְּבַהֲמוֹת; nevertheless, as apparently follows from Job xl. 15, the poet surely has the *p-ehemou*, the water-ox, *i.e.* the hippopotamus, in his mind, which being Hebraized is בְּהֵמוֹת,\* and, as a plump colossus of flesh, is at once an emblem of colossal stupidity (Maurer, Hitzig). The meaning of the poet is, that he would not be a man in relation to God, over against God (עַם, as in lxxviii. 37, Job ix. 2, cf. עֵצ, in comparison with), if he should again give way to the same doubts, but would be like the most stupid animal, which stands before God incapable of such knowledge as He willingly imparts to earnestly inquiring man.

Vers. 23-26. But he does not thus deeply degrade himself: after God has once taken him by the right hand and rescued him from the danger of falling (ver. 2), he clings all the more firmly to Him, and will not suffer his perpetual fellowship with Him to be again broken through by such seizures which estrange him from God. Confidently does he yield up himself to the divine guidance, though he may not see through the mystery of the plan (עֲצָה) of this guidance. He knows that afterwards (אַחַר with *Mugrash*: adverb as in lxxviii. 26), *i.e.* after this dark way of faith, God will כָּבוֹד receive him, *i.e.* take him to Himself and take him from all suffering (לְקַח as in xlix. 16, and of Enoch, Gen. v. 24). The comparison of Zech. ii. 12 [8] is misleading; there אַחַר is rightly accented as a preposition: after glory hath He sent me forth (*vid.* Köhler), and here as an adverb; for although the adverbial sense of אַחַר would more readily lead one to look for the arrangement of the words וְאַחַר תִּקְחֵנִי כְבוֹד, still "to receive after glory" (cf. the reverse Isa. lviii. 8) is an awkward thought. כְּבוֹד, which as an

\* The Egyptian *p* frequently passes over into the Hebrew *b*, and *vice versâ*, as in the name *Aperiu* = עֶבְרִים; *p*, however, is retained in פרעה = *phar-aa*, grand-house (ὄϊκος μέγας in Horapollo), the name of the Egyptian rulers, which begins with the sign of the plan of a house = *p*.

adjective "glorious" (Hofmann) is alien to the language, is either accusative of the goal (Hupfeld), or, which yields a form of expression that is more like the style of the Old Testament, accusative of the manner (Luther, "with honour"). In *חַתֵּר* the poet comprehends in one summary view what he looks for at the goal of the present divine guidance. The future is dark to him, but lighted up by the one hope that the end of his earthly existence will be a glorious solution of the riddle. Here, as elsewhere, it is faith which breaks through not only the darkness of this present life, but also the night of Hades. At that time there was as yet no divine utterance concerning any heavenly triumph of the church, militant in the present world, but to faith the Jahve-Name had already a transparent depth which penetrated beyond Hades into an eternal life. The heaven of blessedness and glory also is nothing without God; but he who can in love call God his, possesses heaven upon earth, and he who cannot in love call God his, would possess not heaven, but hell, in the midst of heaven. In this sense the poet says in ver. 25: whom have I in heaven? *i.e.* who there without Thee would be the object of my desire, the stilling of my longing? without Thee heaven with all its glory is a vast waste and void, which makes me indifferent to everything, and with Thee, *i.e.* possessing Thee, I have no delight in the earth, because to call Thee mine infinitely surpasses every possession and every desire of earth. If we take *בְּאַרְץ* still more exactly as parallel to *בְּשָׁמַיִם*, without making it dependent upon *הַפְּצוּתִי*: and possessing Thee I have no desire upon the earth, then the sense remains essentially the same; but if we allow *בְּאַרְץ* to be governed by *הַפְּצוּתִי* in accordance with the general usage of the language, we arrive at this meaning by the most natural way. Heaven and earth, together with angels and men, afford him no satisfaction—his only friend, his sole desire and love, is God. The love for God which David expresses in xvi. 2 in the brief utterance, "Thou art my Lord, Thou art my highest good," is here expanded with incomparable mystical profoundness and beauty. Luther's version shows his master-hand. The church follows it in its "*Herzlich lieb hab' ich dich*" when it sings—

"The whole wide world delights me not,  
For heaven and earth, Lord, care I not,  
If I may but have Thee;"

and following it, goes on in perfect harmony with the text of our Psalm—

“Yea, though my heart be like to break,  
Thou art my trust that nought can shake;”\*

or with Paul Gerhard, [in his Passion-hymn “*Ein Lämmlein geht und trägt die Schuld der Welt und ihrer Kinder*,”]

“Light of my heart, that shalt Thou be;  
And when my heart in pieces breaks,  
Thou shalt my heart remain.”

For the hypothetical perfect  $\text{הִלֵּךְ}$  expresses something in spite of which he upon whom it may come calls God his God: *licet defecerit*. Though his outward and inward man perish, nevertheless God remains ever the rock of his heart as the firm ground upon which he, with his *ego*, remains standing when everything else totters; He remains his portion, *i.e.* the possession that cannot be taken from him, if he loses all, even his spirit-life pertaining to the body,—and God remains to him this portion  $\text{חֵלְקִי}$ , he survives with the life which he has in God the death of the old life. The poet supposes an extreme case,—one, that is, it is true, impossible, but yet conceivable,—that his outward and inward being should sink away; even then with the *merus actus* of his *ego* he will continue to cling to God. In the midst of the natural life of perishableness and of sin, a new, individual life which is resigned to God has begun within him, and in this he has the pledge that he cannot perish, so truly as God, with whom it is closely united, cannot perish. It is just this that is also the nerve of the proof of the resurrection of the dead which Jesus advances in opposition to the Sadducees (Matt. xxii. 32).

Vers. 27, 28. The poet here once more gives expression to the great opposites into which good fortune and misfortune are seemingly, but only seemingly, divided in a manner so contradictory to the divine justice. The central point of the confirmation that is introduced with  $\text{יָי}$  lies in ver. 28. “Thy far removing ones” was to be expressed with  $\text{רָחַק}$ , which is distinct from  $\text{רָחוּק}$ .  $\text{זָנָה}$  has  $\text{מִן}$  instead of  $\text{מִתַּחַת}$  or  $\text{מֵאַחֲרַי$  after it. Those who remove themselves far from the primary fountain of life fall a prey to ruin; those who faithlessly abandon God, and

\* [Miss Winkworth's translation.]

choose the world with its idols rather than His love, fall a prey to destruction. Not so the poet; the nearness of God, *i.e.* a state of union with God, is good to him, *i.e.* (cf. cxix. 71 sq.) he regards as his good fortune. נִצְרָה is *nom. act.* after the form יִקְרָה, יִקְרָה, obedience, and נִצְרָה, a watch, cxli. 3, and of essentially the same signification with *kurba* (קִרְבָּה), the Arabic designation of the *unio mystica*; cf. Jas. iv. 8, ἐγγύσατε τῷ Θεῷ καὶ ἐγγύει ὑμῖν. Just as קרבת אלהים stands in antithesis to רחקך, so לִי טוֹב stands in antithesis to יאברו and הצמחה. To the former their alienation from God brings destruction; he finds in fellowship with God that which is good to him for the present time and for the future. Putting his confidence (מִחְסֵי, not מִחְסֵי) in Him, he will declare, and will one day be able to declare, all His מְלֵאכּוֹת, *i.e.* the manifestations or achievements of His righteous, gracious, and wise government. The language of assertion is quickly changed into that of address. The Psalm closes with an upward look of grateful adoration to God beforehand, who leads His own people, oftentimes wondrously indeed, but always happily, *viz.* through suffering to glory.

## PSALM LXXIV.

APPEAL TO GOD AGAINST RELIGIOUS PERSECUTION, IN  
WHICH THE TEMPLE IS VIOLATED.

- 1 WHY, Elohim, hast Thou cast off for ever,  
Why doth Thine anger smoke against the flock of Thy  
pasture?
- 2 Remember Thy congregation which Thou hast purchased  
of old,  
Which Thou hast ransomed for the tribe of Thy possession—  
Of Mount Zion whereon Thou dwellest.
- 3 Oh lift up Thy footsteps unto the perpetual ruins,  
Everything hath the enemy destroyed in the sanctuary.
- 4 Thine adversaries roared in the midst of Thy place of  
assembly,  
They set up their signs as signs.

- 5 It looked as when one lifteth up on high  
Axes in the thicket of the wood :
- 6 And now—at its carved work altogether  
With hatchet and mattocks they hewed right and left ;
- 7 They have set on fire Thy Temple,  
To the earth they have defiled the dwelling-place of Thy  
name ;
- 8 They said in their hearts : we will crush them altogether ;  
They have burnt up all the houses of God in the land.
- 9 Our signs we see not.  
There is no longer any prophet,  
And among us there is no one who knoweth : until when ?—
- 10 How long, Elohim, shall the oppressor blaspheme ?  
Shall the enemy scoff at Thy name for ever ?
- 11 Why dost Thou draw back Thy hand and Thy right hand ?  
Out of the midst of Thy bosom bring it forth, destroy !—
- 12 And yet Elohim is my King from the days of old,  
Working deliverances in the midst of the earth.
- 13 THOU hast divided the sea by Thy power,  
Thou hast broken the heads of the dragons upon the waters.
- 14 THOU hast broken in pieces the heads of leviathan,  
Thou gavest him as food to a people : to the creatures of  
the desert.
- 15 THOU hast cleft fountains and brooks,  
THOU hast dried up never-failing rivers.
- 16 Thine is the day, also Thine the night,  
THOU hast prepared the star of night and the sun.
- 17 THOU hast established all the borders of the earth,  
Summer and winter hast THOU formed.
- 18 Remember this : the enemy revileth Jahve,  
And a foolish people scoffeth at Thy name.
- 19 Give not over to the wild beast the soul of Thy turtle-dove,  
Thy poor creatures forget not for ever.
- 20 Look upon the covenant,  
For the corners of the land are full of the habitations of  
violence.

- 21 Let not the disheartened turn back ashamed,  
 Let the afflicted and the needy praise Thy name.
- 22 Arise, Elohim, fight out Thy cause,  
 Remember Thy reproach from the foolish continually!
- 23 Forget not the cry of Thine adversaries,  
 The tumult of those who rise up against Thee which ascend-  
 eth ever!!

The *מזמור* lxxiii. is here followed by a *Maskil* (*vid.* xxxii. 1) which, in common with the former, has the prominent, rare word *מִשְׁחָזוֹת* (lxxiv. 3, lxxiii. 18), but also the old Asaphic impress. We here meet with the favourite Asaphic contemplation of Israel as a flock, and the predilection of the Asaphic Psalms for retrospective references to Israel's early history (lxxiv. 13-15). We also find the former of these two characteristic features in Ps. lxxix., which reflects the same circumstances of the times.

Moreover Jeremiah stands in the same relationship to both Psalms. In Jer. x. 25, Ps. lxxix. 6 sq. is repeated almost word for word. And one is reminded of Ps. lxxiv. by Lam. ii. 2 (cf. lxxiv. 7), ii. 7 (cf. lxxiv. 4), and other passages. The lament "there is no prophet any more" (lxxiv. 9) sounds very much like Lam. ii. 9. In connection with Jeremiah's reproductive manner, and his habit of allowing himself to be prompted to new thoughts by the original passages by means of the association of ideas (cf. *בְּיוֹם מוֹעֵד*, Lam. ii. 7, with *בְּקֶרֶב מוֹעֵד* of the Psalm), it is natural to assign the priority in age to the two Asaphic national lamentation Psalms.

But the substance of both Psalms, which apparently brings us down not merely into the Chaldæan, but even into the Maccabæan age, rises up in opposition to it. After his return from the second Egyptian expedition (170 B.C.) Antiochus Epiphanes chastised Jerusalem, which had been led into revolt by Jason, in the most cruel manner, entered the Temple accompanied by the court high priest Menalaus, and carried away the most costly vessels, and even the gold of the walls and doors, with him. Myriads of the Jews were at that time massacred or sold as slaves. Then during the fourth Egyptian expedition (168) of Antiochus, when a party favourably disposed towards the Ptolemies again arose in Jerusalem, he sent



Apollonius to punish the offenders (167), and his troops laid the city waste with fire and sword, destroyed houses and walls, burnt down several of the Temple-gates and razed many of its apartments. Also on this occasion thousands were slain and led away captive. Then began the attempt of Antiochus to Hellenize the Jewish nation. An aged Athenian was entrusted with the carrying out of this measure. Force was used to compel the Jews to accept the heathen religion, and in fact to serve Olympian Zeus (Jupiter): on the 15th of Chislev a smaller altar was erected upon the altar of burnt-offering in the Temple, and on the 25th of Chislev the first sacrifice was offered to Olympian Zeus in the Temple of Jahve, now dedicated to him. Such was the position of affairs when a band of faithful confessors rallied around the Asmonæan (Hasmonæan) priest Mattathias.

How strikingly does much in both Psalms, more particularly in Ps. lxxiv., harmonize with this position of affairs! At that time it was felt more painfully than ever that prophecy had become dumb, 1 Macc. iv. 46, ix. 27, xiv. 41. The confessors and martyrs who bravely declared themselves were called, as in Ps. lxxix. 2, חסידים, Ἀσιδαῖοι. At that time "they saw," as 1 Macc. iv. 38 says, "the sanctuary desolate, and the altar profaned, and the gates burnt up, and shrubs growing in the courts as in a forest, or as in one of the mountains, yea, and the priests' chambers pulled down." The doors of the Temple-gates were burned to ashes (cf. 2 Macc. viii. 33, i. 8). The religious אֲוֹתוֹת (lxxiv. 4) of the heathen filled the place where Jahve was wont to reveal Himself. Upon the altar of the court stood the βδέλυγμα ἐρημώσεως; in the courts they had planted trees, and likewise the "signs" of heathendom; and the אֲשָׁפוֹרִיָּה (παστοφόρια) lay in ruins. When later on, under Demetrius Soter (161), Alcimus (an apostate whom Antiochus had appointed high priest) and Bacchides advanced with promises of peace, but with an army at the same time, a band of scribes, the foremost of the Ἀσιδαῖοι of Israel, went forth to meet them to intercede for their nation. Alcimus, however, seized sixty of them, slaughtered them in one day, and that, as it is added in 1 Macc. vii. 16 sq., "according to the word which he wrote: The flesh of Thy saints and their blood have they shed round about Jerusalem, and there was none to

bury them." The formula of citation *κατὰ τὸν λόγον ὃν (τοὺς λόγους οὗς) ἔγραψε*, and more particularly the *ἔγραψε*,—which as being the aorist cannot have the Scripture (*ἡ γραφή*), and, since the citation is a prayer to God, not God, but only the anonymous psalmist, as its subject (*vid.*, however, the various readings in Grimm on this passage),—sounds as though the historian were himself conscious that he was quoting a portion of Scripture that had taken its rise among the calamities of that time. In fact, no age could be regarded as better warranted in incorporating some of its songs in the Psalter than the Maccabæan, the sixty-third week predicted by Daniel, the week of suffering bearing in itself the character of the time of the end, this strictly martyr age of the Old Covenant, to which the Book of Daniel awards a high typical significance in relation to the history of redemption.

But unbiassed as we are in the presence of the question whether there are Maccabæan Psalms, still there is, on the other hand, much, too, that is against the referring of the two Psalms to the Maccabæan age. In Ps. lxxix. there is nothing that militates against referring it to the Chaldæan age, and lxxix. 11 (cf. cii. 21, lxix. 34) is even favourable to this. And in Ps. lxxiv., in which vers. 4*b*, 8*b*, 9*b* are the most satisfactorily explained from the Maccabæan age, there are, again, other parts which are better explained from the Chaldæan. For what is said in ver. 7*a*, "*they have set Thy Temple on fire*," applies just as unconditionally as it runs to the Chaldæans, but not to the Syrians. And the cry of prayer, lxxiv. 3, "*lift up Thy footsteps to the eternal ruins*," appears to assume a laying waste that has taken place within the last few years at least, such as the Maccabæan age cannot exhibit, although at the exaltation of the Maccabees Jerusalem was *ἀοίκητος ὡς ἔρημος* (1 Macc. iii. 45). Hitzig, it is true, renders: *raise Thy footsteps for sudden attacks without end*; but both the passages in which *תִּשָׁעֵב* occurs mutually secure to this word the signification "desolations" (Targum, Symmachus, Jerome, and Saadia). If, however, the Chaldæan catastrophe were meant, then the author of both Psalms, on the ground of Ezra ii. 41, Neh. vii. 44 (cf. xi. 22), might be regarded as an Asaphite of the time of the Exile, although they might also be composed by any one in the Asaphic style. And as regards their relation to Jere-

miah, we ought to be contented with the fact that Jeremiah, whose peculiarity as a writer is otherwise so thoroughly reproductive, is, notwithstanding, also reproduced by later writers, and in this instance by the psalmist.

Nothing is more certain than that the physiognomy of these Psalms does not correspond to any national misfortune prior to the Chaldæan catastrophe. Vaihinger's attempt to comprehend them from the time of Athaliah's reign of terror, is at issue with itself. In the history of Israel instances of the sacking of Jerusalem and of the Temple are not unknown even prior to the time of Zedekiah, as in the reign of Jehoram, but there is no instance of the city being reduced to ashes. Since even the profanation of the Temple by the Persian general Bagoses (Josephus, *Ant.* xi. 7), to which Ewald formerly referred this Psalm, was not accompanied by any injury of the building itself, much less its reduction to ashes, there remains only the choice between the laying waste of Jerusalem and of the Temple in the year 588 and in the year 167. We have reserved to ourselves the liberty of acknowledging some insertions from the time of the Maccabees in the Psalter; *supra*, vol. i. pp. 11-14. Now since in both Psalms, apart from the *מִשְׁאוֹת נֶזֶח*, everything accords with the Maccabæan age, whilst when we refer them to the Chaldæan period the scientific conscience is oppressed by many difficulties (more especially in connection with lxxiv. 4, 8, 9, lxxix. 2, 3), we yield to the force of the impression and base both Psalms upon the situation of the Jewish nation under Antiochus and Demetrius. Their contents coincide with the prayer of Judas Maccabæus in 2 Macc. viii. 1-4.

Vers. 1-3. The poet begins with the earnest prayer that God would again have compassion upon His church, upon which His judgment of anger has fallen, and would again set up the ruins of Zion. Why for ever (ver. 10, lxxix. 5, lxxxix. 47, cf. xiii. 2)? is equivalent to, why so continually and, as it seems, without end? The preterite denotes the act of casting off, the future, ver. 1*b*, the lasting condition of this casting off. *לְמָה*, when the initial of the following word is a guttural, and particularly if it has a merely half-vowel (although in other instances also, Gen. xii. 19, xxvii. 45, Cant. i. 7), is deprived

of its *Dagesh* and accented on the *ultima*, in order (as Mose ha-Nakdan expressly observes) to guard against the swallowing up of the *ah*; cf. on x. 1. Concerning the smoking of anger, *vid.* xviii. 9. The characteristically Asaphic expression זָאֵן מְרַעֲתִי is not less Jeremianic, Jer. xxiii. 1. In ver. 2 God is reminded of what He has once done for the congregation of His people. קָדַם, as in xliv. 2, points back into the Mosaic time of old, to the redemption out of Egypt, which is represented in קָנָה (Ex. xv. 17) as a purchasing, and in נָאֵל (lxxvii. 16, lxxviii. 35, Ex. xv. 13) as a ransoming (*redemptio*). שִׁבְטֵי נַחֲלֹתָךְ is a factitive object; שִׁבְטֵי is the name given to the whole nation in its distinctness of race from other peoples, as in Jer. x. 16, li. 19, cf. Isa. lxiii. 17. זָה (ver. 2*b*) is rightly separated from הֲרַעֲיוֹן (*Mugrash*); it stands directly for אֲשֶׁר, as in civ. 8, 26, Prov. xxiii. 22, Job xv. 17 (Ges. § 122, 2). The congregation of the people and its central abode are, as though forgotten of God, in a condition which sadly contrasts with their election. מִשְׁאוֹת נִצָּה are ruins (*vid.* lxxiii. 18) in a state of such total destruction, that all hope of their restoration vanishes before it; נִצָּה here looks forward, just as עֹלָם (חרבות), Isa. lviii. 12, lxi. 4, looks backwards. May God then lift His feet up high (פָּעָמִים poetical for רַגְלָיִם, cf. lviii. 11 with lxxviii. 24), *i.e.* with long hurried steps, without stopping, move towards His dwelling-place that now lies in ruins, that by virtue of His interposition it may rise again. Hath the enemy made merciless havoc—he hath ill-treated (הֲרַע, as in xliv. 3) everything (בָּל, as in viii. 7, Zeph. i. 2, for הַבָּל or אֶת-בָּל) in the sanctuary—how is it possible that this sacrilegious vandalism should remain unpunished!

Vers. 4-8. The poet now more minutely describes how the enemy has gone on. Since קִדָּשׁ in ver. 3 is the Temple, מוֹעֲדָיִךְ in ver. 4 ought likewise to mean the Temple with reference to the several courts; but the plural would here (cf. ver. 8*b*) be misleading, and is, too, only a various reading. Baer has rightly decided in favour of מוֹעֲדָךְ; \* מוֹעֵד, as in Lam. ii. 6 sq., is the instituted (Num. xvii. 19 [4]) place of God's inter-

\* The reading מוֹעֲדָיִךְ is received, *e.g.*, by Elias Hutter and Nissel; the Targum translates it, Kimchi follows it in his interpretation, and Abraham of Zante follows it in his paraphrase; it is tolerably widely known, but, according to the LXX. and Syriac versions and mss., it is to be rejected.

course with His congregation (cf. *معياد*, a rendezvous). What Jeremiah says in Lam. ii. 7 (cf. *שאג*, Jer. ii. 15) is here more briefly expressed. By *אֹתוֹתָם* (ver. 4b) we must not understand military insignia; the scene of the Temple and the supplanting of the Israelitish national insignia to be found there, by the substitution of other insignia, requires that the word should have the religious reference in which it is used of circumcision and of the Sabbath (Ex. xxxi. 13); such heathen *אֹתוֹת*, which were thrust upon the Temple and the congregation of Jahve as henceforth the lawful ones, were those which are set forth in 1 Macc. i. 45-49, and more particularly the so-called abomination of desolation mentioned in ver. 54 of the same chapter. With *יִרַע* (ver. 5) the terrible scene which was at that time taking place before their eyes (lxxix. 10) is introduced. *בְּמַבְיֵא* is the subject; it became visible, tangible, noticeable, *i.e.* it looked, and one experienced it, as if a man caused the axe to enter into the thicket of the wood, *i.e.* struck into or at it right and left. The plural *קְרִדְמוֹת* forces itself into the simile because it is the many heathen warriors who are, as in Jer. xlv. 22 sq., likened to these hewers of wood. Norzi calls the *Kametz* of *בַּמְבָּרֶעַץ* *Kametz chatuph*; the combining form would then be a contraction of *כְּבֵף* (Ewald, Olshausen), for the long *ā* of *כְּבֵף* does not admit of any contraction. According to another view it is to be read *bi-sbāch-etz*, as in Esth. iv. 8 *kēthāb-hadāth* (with counter-tone *Metheg* beside the long vowel, as *e.g.* *עֵץ-הַיָּזֵן*, Gen. ii. 16). The poet follows the work of destruction up to the destroying stroke, which is introduced by the *ועת* (perhaps *ועתה*, *Kerī*), which arrests one's attention. In ver. 5 the usual, unbroken quiet is depicted, as is the heavy Cyclopean labour in the Virgilian *illi inter sese*, etc.; in *jahlomūn*, ver. 6b (now and then pointed *jahlomūn*), we hear the stroke of the uplifted axes, which break in pieces the costly carved work of the Temple. The suffix of *פְּתוּחֵיהֶּ* (the carved works thereof) refers, according to the sense, to *מוֹעֵד*. The LXX., favouring the Maccabæan interpretation, renders: *ἐξέκοψαν τὰς θύρας αὐτῆς* (*פְּתוּחֵיהֶּ*). This shattering of the panelling is followed in ver. 7 by the burning, first of all, as we may suppose, of this panelling itself so far as it consists of wood. The guaranteed reading here is *מִקְרִשָּׁךְ*, not *מִקְרִשֶׁךְ*. *שָׂלַח בְּאֵשׁ* signifies to set on fire, *immittere igni*, differing from *בָּ אֵשׁ*,

to set fire to, *immittere ignem*. On לְאָרֶץ הַלְלִי, cf. Lam. ii. 2, Jer. xix. 13. Hitzig, following the LXX., Targum, and Jerome, derives the exclamation of the enemies נִינָם from נִין: their whole generation (viz. we will root out)! But נִין is posterity, descendants; why therefore only the young and not the aged? And why is it an expression of the object and not rather of the action, the object of which would be self-evident? נִינָם is fut. Kal of יָנָה, here = *Hiph.* הוֹנָה, to force, oppress, tyrannize over, and like אָנָם, to compel by violence, in later Hebrew. נִינָם (from יָנָה, like יִיפָה) is changed in pause into נִינָם; cf. the future forms in Num. xxi. 30, Ex. xxxiv. 19, and also in Ps. cxviii. 10-12. Now, after mention has been made of the burning of the Temple framework, מוֹעֲדֵי־אֵל cannot denote the place of the divine manifestation after its divisions (Hengstenberg), still less the festive assemblies (Böttcher), which the enemy could only have burnt up by setting fire to the Temple over their heads, and כֹּל does not at all suit this. The expression apparently has reference to synagogues (and this ought not to be disputed), as Aquila and Symmachus render the word. For there is no room for thinking of the separate services conducted by the prophets in the northern kingdom (2 Kings iv. 23), because this kingdom no longer existed at the time this Psalm was written; nor of the בְּמֹת, the burning down of which no pious Israelite would have bewailed; nor of the sacred places memorable from the early history of Israel, which are nowhere called מוֹעֲדִים, and after the founding of the central sanctuary appear only as the seats of false religious rites. The expression points (like בַּיִת וְעַר, *Sota* ix. 15) to places of assembly for religious purposes, to houses for prayer and teaching, that is to say, to synagogues—a weighty instance in favour of the Maccabæan origin of the Psalm.

Vers. 9-11. The worst thing the poet has to complain of is that God has not acknowledged His people during this time of suffering as at other times. "Our signs" is the direct antithesis to "their signs" (ver. 4), hence they are not to be understood, after lxxxvi. 17, as signs which God works. The suffix demands, besides, something of a perpetual character; they are the instituted ordinances of divine worship by means of which God is pleased to stand in fellowship with His people, and which are now no longer to be seen because the enemies

have set them aside. The complaint "there is no prophet any more" would seem strange in the period immediately after the destruction of Jerusalem, for Jeremiah's term of active service lasted beyond this. Moreover, a year before (in the tenth year of Zedekiah's reign) he had predicted that the Babylonian domination, and relatively the Exile, would last seventy years; besides, six years before the destruction Ezekiel appeared, who was in communication with those who remained behind in the land. The reference to Lam. ii. 9 (cf. Ezek. vii. 26) does not satisfy one; for there it is assumed that there were prophets, a fact which is here denied. Only perhaps as a voice coming out of the Exile, the middle of which (cf. Hos. iii. 4, 2 Chron. xv. 3, and besides *Canticum trium puerorum*, ver. 14: *καὶ οὐκ ἔστιν ἐν τῷ καιρῷ τούτῳ ἄρχων καὶ προφήτης καὶ ἡγούμενος*) was truly thus devoid of signs or miracles, and devoid of the prophetic word of consolation, can ver. 9 be comprehended. The seventy years of Jeremiah were then still a riddle without any generally known solution (Dan. ch. ix.). If, however, synagogues are meant in ver. 8b, ver. 9 now too accords with the like-sounding lament in the calamitous times of Antiochus (1 Macc. iv. 46, ix. 27, xiv. 41). In ver. 10 the poet turns to God Himself with the question "How long?" how long is this (apparently) endless blaspheming of the enemy to last? Why dost Thou draw back (viz. מִפָּנֵינוּ, from us, not עֲלֵינוּ, lxxxi. 15) Thy hand and Thy right hand? The conjunction of synonyms "Thy hand and Thy right hand" is, as in xliv. 4, Sirach xxxiii. 7, a fuller expression for God's omnipotent energy. This is now at rest; ver. 11b calls upon it to give help by an act of judgment. "Out of the midst of Thy bosom, destroy," is a pregnant expression for, "drawing forth out of Thy bosom the hand that rests inactive there, do Thou destroy." The *Chethib* חֹק has perhaps the same meaning; for חֹק, חֹקִים, signifies, like חֵיק, חֵיקִים, the act of encompassing, then that which encompasses. Instead of מִחֵיקָה (Ex. iv. 7) the expression is מִקְרֹב חֵיק, because there, within the realm of the bosom, the punitive justice of God for a time as it were slumbers. On the בְּלֵיה, which outwardly is without any object, cf. lix. 14.

Vers. 12-17. With this prayer for the destruction of the enemies by God's interposition closes the first half of the

Psalm, which has for its subject-matter the crying contradiction between the present state of things and God's relationship to Israel. The poet now draws comfort by looking back into the time when God as Israel's King unfolded the rich fulness of His salvation everywhere upon the earth, where Israel's existence was imperilled. בְּקֶרֶב הָאָרֶץ, not only within the circumference of the Holy Land, but, *e.g.*, also within that of Egypt (Ex. viii. 18 [22]). The poet has Egypt directly in his mind, for there now follows first of all a glance at the historical (vers. 13-15), and then at the natural displays of God's power (vers. 16, 17). Hengstenberg is of opinion that vers. 13-15 also are to be understood in the latter sense, and appeals to Job xxvi. 11-13. But just as Isaiah (ch. li. 9, cf. xxvii. 1) transfers these emblems of the omnipotence of God in the natural world to His proofs of power in connection with the history of redemption which were exhibited in the case of a worldly power, so does the poet here also in vers. 13-15. The תַּיִם (the extended saurian) is in Isaiah, as in Ezekiel (הַתַּיִם, ch. xxix. 3, xxxii. 2), an emblem of Pharaoh and of his kingdom; in like manner here the *leviathan* is the proper natural wonder of Egypt. As a water-snake or a crocodile, when it comes up with its head above the water, is killed by a powerful stroke, did God break the heads of the Egyptians, so that the sea cast up their dead bodies (Ex. xiv. 30). The צִיִּים, the dwellers in the steppe, to whom these became food, are not the Æthiopians (LXX., Jerome), or rather the Ichthyophagi (Bochart, Hengstenberg), who according to Agatharcides fed ἐκ τῶν ἐκριπτομένων εἰς τὴν χέρσον κητῶν, but were no cannibals, but the wild beasts of the desert, which are called עַם, as in Prov. xxx. 25 sq. the ants and the rock-badgers. לְצִיִּים is a permutative of the notion לְעַם, which was not completed: to a (singular) people, viz. to the wild animals of the steppe. Ver. 15 also still refers not to miracles of creation, but to miracles wrought in the course of the history of redemption; ver. 15a refers to the giving of water out of the rock (lxxviii. 15), and ver. 15b to the passage through the Jordan, which was miraculously dried up (רוֹבַץ, as in Josh. ii. 10, iv. 23, v. 1). The object מַעְיֵן וְנַחַל is intended as referring to the result: so that the water flowed out of the cleft after the manner of a fountain and a brook. נַחֲלֹת are the several streams of the one Jordan; the attributive



genitive אֵיתָן describes them as streams having an abundance that does not dry up, streams of perennial fulness. The God of Israel who has thus marvellously made Himself known in history is, however, the Creator and Lord of all created things. Day and night and the stars alike are His creatures. In close connection with the night, which is mentioned second, the moon, the מָאוֹר of the night, precedes the sun; cf. viii. 4, where בּוֹיָן is the same as הֵיָיִן in this passage. It is an error to render thus: bodies of light, and more particularly the sun; which would have made one expect מְאוֹרוֹת before the specializing *Waw*. גְּבוּלוֹת are not merely the bounds of the land towards the sea, Jer. v. 22, but, according to Deut. xxxii. 8, Acts xvii. 26, even the boundaries of the land in themselves, that is to say, the natural boundaries of the inland country. קִיץ וְחֹרֶף are the two halves of the year: summer including spring (אָבִיב), which begins in Nisan, the spring-month, about the time of the vernal equinox, and autumn including winter (חֹרֶף), after the termination of which the strictly spring vegetation begins (Cant. ii. 11). The seasons are personified, and are called God's formations or works, as it were the angels of summer and of winter.

Vers. 18-23. The poet, after he has thus consoled himself by the contemplation of the power of God which He has displayed for His people's good as their Redeemer, and for the good of the whole of mankind as the Creator, rises anew to prayer, but all the more cheerfully and boldly. Since ever present facts of creation have been referred to just now, and the historical mighty deeds of God only further back, זָמַח refers rather forwards to the blaspheming of the enemies which He suffers now to go on unpunished, as though He took no cognizance of it. חָרַף has *Pasek* after it in order to separate the word, which signifies reviling, from the most holy Name. The epithet עַם-נִבְלָל reminds one of Deut. xxxii. 21. In ver. 19a according to the accents חַיָּה is the absolute state (the primary form of חַיָּה, *vid.* on lxi. 1): give not over, abandon not to the wild beast (beasts), the soul of Thy turtle-dove. This is probably correct, since לְחַיָּה נֶפֶשׁ, "to the eager wild beast," this inversion of the well-known expression נֶפֶשׁ חַיָּה, which on the contrary yields the sense of *vita animæ*, is an improbable and exampleless expression. If נֶפֶשׁ were intended to be thus understood, the poet might have written חַיָּה תוֹרֵךְ,

“give not Thy turtle-dove over to the desire of the wild beast.” Hupfeld thinks that the “old, stupid reading” may be set right at one stroke, inasmuch as he reads אל תתן לנפש חיה חורך, and renders it “give not to rage the life Thy turtle-dove;” but where is any support to be found for this לנפש, “to rage,” or rather (*Psychology*, S. 202; tr. p. 239) “to eager desire?” The word cannot signify this in such an isolated position. Israel, which is also compared to a dove in lxviii. 14, is called a turtle-dove (תור). In ver. 19b תִּית has the same signification as in ver. 19a, and the same sense as lxviii. 11 (cf. lxi. 37): the creatures of Thy miserable ones, *i.e.* Thy poor, miserable creatures—a figurative designation of the *ecclesia pressa*. The church, which it is the custom of the Asaphic Psalms to designate with emblematical names taken from the animal world, finds itself now like sheep among wolves, and seems to itself as if it were forgotten by God. The cry of prayer הִבַּט לְבָרִית comes forth out of circumstances such as were those of the Maccabæan age. בְּרִית is the covenant of circumcision (Gen. ch. xvii.); the persecution of the age of the Seleucidæ put faith to the severe test, that circumcision, this sign which was the pledge to Israel of God’s gracious protection, became just the sign by which the Syrians knew their victims. In the Book of Daniel, ch. xi. 28, 30, cf. Ps. xxii. 32, ברית is used directly of the religion of Israel and its band of confessors. The confirmatory clause ver. 20b also corresponds to the Maccabæan age, when the persecuted confessors hid themselves far away in the mountains (1 Macc. ii. 26 sqq., 2 Macc. vi. 11), but were tracked by the enemy and slain,—at that time the hiding-places (κρύφου, 1 Macc. i. 53) of the land were in reality full of the habitations of violence. The combination נְאוֹת חָמָס is like נְאוֹת הַשָּׁלוֹם, Jer. xxv. 37, cf. Gen. vi. 11. From this point the Psalm draws to a close in more familiar Psalm-strains. אֱלֹהֵי־יִשְׂרָאֵל, ver. 21, viz. from drawing near to Thee with their supplications. “The reproach of the foolish all the day” is that which incessantly goes forth from them. עֲלֶה תָמִיד, “going up (1 Sam. v. 12, not: increasing, 1 Kings xxii. 35) perpetually,” although without the article, is not a predicate, but attributive (*vid.* on lvii. 3). The tone of the prayer is throughout temperate; this the ground upon which it bases itself is therefore all the more forcible.

## PSALM LXXV.

## THE NEARNESS OF THE JUDGE WITH THE CUP OF WRATH

- 2 WE give thanks unto Thee, Elohim, we give thanks,  
And near is Thy Name:  
Men declare Thy wondrous works.
- 3 For "I will seize the moment,  
I, in uprightness will I judge.  
4 If the earth and all its inhabitants are dissolving—  
I, even I set up its pillars." (*Sela.*)  
5 "I say to the boastful: Boast not!  
And to the evil-doers: Lift not up the horn!  
6 Lift not up on high your horn,  
Speak not impudence with a stiff neck!"
- 7 For not from the rising and not from the setting,  
And not from the desert of the mountain-heights—  
8 Nay, Elohim judgeth the cause,  
He putteth down one, and setteth up another.  
9 For a cup is in the hand of Jahve,  
And it foameth with wine, it is full of mixture;  
And He poureth out from it, yea the dregs thereof  
Must all the wicked of the earth sip, drink up.
- 10 And I, even I will proclaim for ever,  
I will sing praises to the God of Jacob;  
11 And all the horns of the wicked will I smite down,  
The horns of the righteous shall be exalted.

That for which Ps. lxxiv. prays: *Arise, Jahve, plead Thine own cause* (vers. 22 sq.), Ps. lxxv. beholds; the judgment of God upon the proud sinners becomes a source of praise and of a triumphant spirit to the psalmist. The prophetic picture stands upon a lyrical groundwork of gold; it emerges out of the depth of feeling, and it is drawn back again into it. The inscription: *To the Precentor, (after the measure:)* *Destroy not* (*vid.* on lvii. 1), *a Psalm by Asaph, a Song, is fully borne out.*

The *Sela* shows that the Psalm, as *מזמור שיר* says, is appointed to be sung with musical accompaniment; and to the *לאספה* corresponds its thoroughly Asaphic character, which calls Ps. l. to mind with especial force. But from this Psalm Ps. lxxv. differs, however, in this particular, viz. that a more clearly defined situation of affairs manifests itself through the hope of the judicial interposition of God which is expressed in it with prophetic certainty. According to appearances it is the time of the judgment of the nations in the person of Assyria; not, however, the time immediately following the great catastrophe, but prior to this, when Isaiah's prophecy concerning the shattering of the Assyrian power against Jerusalem had gone forth, just as Hengstenberg also regards this Psalm as the lyrical companion of the prophecies which Isaiah uttered in the presence of the ruin which threatened from Assyria, and as a testimony to the living faith with which the church at that time received the word of God. Hitzig, however, assigns both Ps. lxxv. and lxxvi. to Judas Maccabæus, who celebrates the victory over Apollonius in the one, and the victory over Seron in the other: "we may imagine that he utters the words of lxxv. 11 whilst he brandishes the captured sword of the fallen Apollonius." But the probability that it refers to the Assyrian period is at least equally balanced with the probability that it refers to the Maccabæan (*vid.* lxxv. 7, lxxvi. 5-7); and if the time of Hezekiah were to be given up, then we might sooner go back to the time of Jehoshaphat, for both songs are too original to appear as echoes and not much rather as models of the later prophecy. The only influence that is noticeable in Ps. lxxv. is that of the Song of Hannah.

Vers. 2-6. The church in anticipation gives thanks for the judicial revelation of its God, the near approach of which He Himself asserts to it. The connection with *יְקָרוֹב שְׁמֶךָ* in *יְקָרוֹב* presents a difficulty. Neither here nor anywhere else is it to be supposed that *יְקָרוֹב* is synonymous with *קָרַב*; but at any rate even *כִּי* might stand instead of it. For Hupfeld's attempt to explain it: and "near is Thy name" Thy wonders have declared; and Hitzig's: and Thou whose Name is near, they declare Thy wondrous works,—are past remedy. Such a personification of wonders does not belong to the spirit of Hebrew

poetry, and such a relative clause lies altogether beyond the bounds of syntax. If we would, however, take וקרוב שמך, after l. 23, as a result of the thanksgiving (Campensis), then that for which thanks are rendered would remain undefined; neither will it do to take קרוב as referring to the being inwardly present (Hengstenberg), since this, according to Jer. xii. 2 (cf. Dent. xxx. 14), would require some addition, which should give to the nearness this reference to the mouth or to the heart. Thus, therefore, nothing remains for us but to connect the nearness of the Name of God as an outward fact with the earnest giving of thanks. The church has received the promise of an approaching judicial, redemptive revelation of God, and now says, "We give Thee thanks, we give thanks and near is Thy Name;" it welcomes the future act of God with heartfelt thanksgiving, all those who belong to it declare beforehand the wonders of God. Such was really the position of matters when in Hezekiah's time the oppression of the Assyrians had reached its highest point—Isaiah's promises of a miraculous divine deliverance were at that time before them, and the believing ones saluted beforehand, with thanksgiving, the "coming Name of Jahve" (Isa. xxx. 27). The קי which was to be expected after הודינו (cf., e.g., c. 4 sq.) does not follow until ver. 3. God Himself undertakes the confirmation of the forthcoming thanksgiving and praise by a direct announcement of the help that is hailed and near at hand (lxxxv. 10). It is not to be rendered, "when I shall seize," etc., for ver. 3b has not the structure of an apodosis. קי is confirmatory, and whatever interpretation we may give to it, the words of the church suddenly change into the words of God. מועד in the language of prophecy, more especially of the apocalyptic character, is a standing expression for the appointed time of the final judgment (*vid.* on Hab. ii. 3). When this moment or juncture in the lapse of time shall have arrived, then God will seize or take possession of it (לקח in the unweakened original sense of taking hold of with energy, cf. xviii. 17, Gen. ii. 15): He Himself will then interpose and hold judgment according to the strictly observed rule of right (במישרים, adverbial accusative, cf. ix. 9, and frequently). If it even should come to pass that the earth and all its inhabitants are melting away (cf. Isa. xiv. 31, Ex. xv. 15, Josh. ii. 9), *i.e.* under the pressure of injustice (as is to

be inferred from ver. 3*b*), are disheartened, scattered asunder, and are as it were in the act of dissolution, then He (the absolute I, אֲנִי) will restrain this melting away; He setteth in their places the pillars, *i.e.* the internal shafts (Job ix. 6), of the earth, or without any figure: He again asserts the laws which lie at the foundation of its stability. הַבְּנֵי is a mood of certainty, and ver. 4*a* is a circumstantial clause placed first, after the manner of the Latin ablative absolute. Hitzig appropriately compares Prov. xxix. 9; Isa. xxiii. 15 may also be understood according to this bearing of the case.

The utterance of God is also continued after the *Sela*. It is not the people of God who turn to the enemies with the language of warning on the ground of the divine promise (Hengstenberg); the poet would then have said אֲמַרְנִי, or must at least have said עַל־כֵּן אֲמַרְתִּי. God Himself speaks, and His words are not yet peremptorily condemning, as in l. 16 sqq., cf. xlvi. 11, but admonitory and threatening, because it is not He who has already appeared for the final judgment who speaks, but He who announces His appearing. With אֲמַרְתִּי He tells the braggarts who are captivated with the madness of supposed greatness, and the evil-doers who lift up the horn or the head,\* what He will have once for all said to them, and what they are to suffer to be said to them for the short space of time till the judgment. The poet, if we have assigned the right date to the Psalm, has Rabshakeh and his colleagues before his mind, cf. Isa. xxxvii. 23. The הָ, as in that passage, and like לָ in Zech. ii. 4 (*vid.* Köhler), has the idea of a hostile tendency. לָ rules also over ver. 6*b*: "speak not insolence with a raised neck." It is not to be construed בְּצוּאָר עֲתָק, with a stiff neck. Parallel passages like xxxi. 19, xciv. 4, and more especially the primary passage 1 Sam. v. 3, show that עֲתָק is an object-notion, and that בְּצוּאָר by itself (with which, too, the accentuation harmonizes, since *Munach* here is the *vicarius* of a distinctive), according to Job xv. 26, has the sense of *τραχηλιῶτες* or *ὑπεραυχοῦντες*.

\* The head is called in Sanscrit *çiras*, in Zend *çaranh*, = *κάρα*; the horn in Sanscrit, *çringa*, *i.e.* (according to Burnouf, *Etudes*, p. 19) that which proceeds from and projects out of the head (*çiras*), Zend *çrva* = *κέρως*, קָרְן (*karn*).

Vers. 7-9. The church here takes up the words of God, again beginning with the *פִּי* of ver. 3 (cf. the *פִּי* in 1 Sam. ii. 3). A passage of the Midrash says כל הרים שבמקרא הרים הוּן מזה (everywhere where *harim* is found in Scripture it signifies *harim*, mountains, with the exception of this passage), and accordingly it is explained by Rashi, Kimchi, Alshêch, and others, that man, whithersoever he may turn, cannot by strength and skill attain great exaltation and prosperity.\* Thus it is according to the reading *מִמְדָּבָר*, although Kimchi maintains that it can also be so explained with the reading *מִמְדָּבָר*, by pointing to *מְרַמֵּם* (Isa. x. 6) and the like. It is, however, difficult to see why, in order to express the idea "from anywhere," three quarters of the heavens should be used and the north left out. These three quarters of the heavens which are said to represent the earthly sources of power (Hupfeld), are a frame without the picture, and the thought, "from no side (viz. of the earth) cometh promotion"—in itself whimsical in expression—offers a wrong confirmation for the dissuasive that has gone before. That, however, which the church longs for is first of all not promotion, but redemption. On the other hand, the LXX., Targum, Syriac, and Vulgate render: *a deserto montium* (*desertis montibus*); and even Aben-Ezra rightly takes it as a Palestinian designation of the south, when he supplements the aposiopesis by means of *מִי שְׂוִיעֵם* (more biblically *עָרְנִי יְבֵא*, cf. cxxi. 1 sq.). The fact that the north is not mentioned at all shows that it is a northern power which arrogantly, even to blasphemy, threatens the small Israelitish nation with destruction, and against which it looks for help neither from the east and west, nor from the reed-staff of Egypt (Isa. xxxvi. 6) beyond the desert of the mountains of Arabia Petræa, but from Jahve alone, according to the watchword of Isaiah: *ה' שֶׁפָּטָנוּ* (Isa. xxxiii. 22). The negative thought is left unfinished, the discourse hurrying on to the opposite affirmative thought. The close connection of the two thoughts is strikingly expressed by the rhymes *הָרִים* and *יָרִים*. The *פִּי* of ver. 8 gives the confirmation of the negation from the opposite, that which is denied; the *פִּי* of ver. 9 confirms this confirmation.

\* E.g. *Bamidbar Rabba* ch. xxii. ; whereas according to *Berêshith Rabba* ch. lii. *הָרִים* is equivalent to *יָרוּם*.

If it were to be rendered, "and the wine foams," it would then have been  $\text{הִיָּזָה}$ ;  $\text{מִסָּךְ}$ , which is undoubtedly accusative, also shows that  $\text{הִיָּזָה}$  is also not considered as anything else: and it (the cup) foams ( $\text{הִיָּזָה}$  like  $\text{اختمر}$ , to ferment, effervesce) with wine, is full of mixture. According to the ancient usage of the language, which is also followed by the Arabic, this is wine mixed with water in distinction from *merum*, Arabic *chamr memzûge*. Wine was mixed with water not merely to dilute it, but also to make it more pleasant; hence  $\text{מִסָּךְ}$  signifies directly as much as to pour out (*vid.* Hitzig on Isa. v. 22). It is therefore unnecessary to understand spiced wine (Talmudic  $\text{קוֹנְדִּיטוֹן}$ , *conditum*), since the collateral idea of weakening is also not necessarily associated with the admixture of water.  $\text{מִנְיָה}$  refers to  $\text{בֹּסֵם}$ , which is used as masculine, as in Jer. xxv. 15; the word is feminine elsewhere, and changes its gender even here in  $\text{שְׂמִרְיָהָ}$  (cf. Ezek. xxiii. 34). In the *fut. consec.*  $\text{וַיִּזְרַח}$  the historical signification of the consecutive is softened down, as is frequently the case.  $\text{וַיִּזְרַח}$  affirms the whole assertion that follows. The dregs of the cup—a *dira necessitas*—all the wicked of the earth shall be compelled to sip (Isa. li. 17), to drink out: they shall not be allowed to drink and make a pause, but, compelled by Jahve, who has appeared as Judge, they shall be obliged to drink it out with involuntary eagerness even to the very last (Ezek. xxiii. 34). We have here the primary passage of a figure, which has been already hinted at in lx. 5, and is filled in on a more and more magnificent and terrible scale in the prophets. Whilst Obadiah (ver. 16, cf. Job xxi. 20) contents himself with a mere outline sketch, it is found again, in manifold applications, in Isaiah, Habakkuk, and Ezekiel, and most frequently in Jeremiah (ch. xxv. 27 sq., xlvi. 26, xlix. 12), where in ch. xxv. 15 sqq. it is embodied into a symbolical act. Jahve's cup of intoxication (inasmuch as  $\text{הַמָּה$  and  $\text{הַמֵּר}$ , the burning of anger and intoxicating, fiery wine, are put on an equality) is the judgment of wrath which is meted out to sinners and given them to endure to the end.

Vers. 10, 11. The poet now turns back thankfully and cheerfully from the prophetically presented future to his own actual present. With  $\text{וַיִּזְרַח}$  he contrasts himself as a member of the now still oppressed church with its proud oppressors: he will be a perpetual herald of the ever memorable deed of redemp-



tion. לְעוֹלָם, says he, for, when he gives himself up so entirely to God the Redeemer, for him there is no dying. If he is a member of the *ecclesia pressa*, then he will also be a member of the *ecclesia triumphans*; for εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν (2 Tim. ii. 12). In the certainty of this *συμβασιλεύειν*, and in the strength of God, which is even now mighty in the weak one, he measures himself in ver. 11 by the standard of what he expresses in ver. 8 as God's own work. On the figure compare Deut. xxxiii. 17, Lam. ii. 3, and more especially the four horns in the second vision of Zechariah, ch. ii. 1 sq. [i. 18 sq.]. The plural is both קַרְנֹת and קַרְנַי, because horns that do not consist of horn are meant. Horns are powers for offence and defence. The spiritual horns maintain the sovereignty over the natural. The Psalm closes as subjectively as it began. The prophetic picture is set in a lyric frame.

### PSALM LXXVI.

PRAISE OF GOD AFTER HIS JUDGMENT HAS GONE FORTH.

- 2 IN Judah is Elohim become known,  
 In Israel is His name great.
- 3 He pitched His tabernacle in Salem,  
 And His dwelling-place in Zion.
- 4 There brake He the lightnings of the bow,  
 Shield and sword and weapons of war. (*Sela.*)
- 5 Brilliant art Thou, glorious before the mountains of prey!  
 6 Spoiled were the stout-hearted;  
 They fell asleep in their sleep,  
 And none of the valiant ones found their hands.
- 7 Before Thy rebuke, O God of Jacob,  
 Both chariot and horse became deeply stupefied.
- 8 Thou, terrible art Thou,  
 And who can stand before Thee when Thy wrath beginneth?
- 9 From heaven didst Thou cause judgment to sound forth—  
 The earth feared and became silent,
- 10 At the rising of Elohim to judgment,  
 To save all the afflicted of the land. (*Sela.*)

- 11 For the wrath of man is to Thee as praise,  
 Seeing Thou with the remainder of the fulness of wrath  
 dost gird Thyself.
- 12 Vow and pay unto Jahve, your God,  
 Let all who are round about Him bring offerings to the  
 terrible One.
- 13 He cutteth down the snorting of despots,  
 He is terrible to the kings of the earth.

No Psalm has a greater right to follow Ps. lxxv. than this, which is inscribed *To the Precentor, with accompaniment of stringed instruments* (*vid.* iv. 1), a Psalm by Asaph, a song. Similar expressions (*God of Jacob*, lxxv. 10, lxxvi. 7; *saints, wicked of the earth*, lxxv. 9, lxxvi. 10) and the same impress throughout speak in favour of unity of authorship. In other respects, too, they form a pair: Ps. lxxv. prepares the way for the divine deed of judgment as imminent, which Ps. lxxvi. celebrates as having taken place. For it is hardly possible for there to be a Psalm the contents of which so exactly coincide with an historical situation of which more is known from other sources, as the contents of this Psalm confessedly (LXX. πρὸς τὸν Ἀσσύριον) does with the overtbrow of the army of Assyria before Jerusalem and its results. The Psalter contains very similar Psalms which refer to a similar event in the reign of Jehoshaphat, viz. to the defeat at that time of the allied neighbouring peoples by a mutual massacre, which was predicted by the Asaphite Jahaziel (*vid.* on Ps. xlv. and lxxxiii.). Moreover in Ps. lxxvi. the "mountains of prey," understood of the mountains of Seir with their mounted robbers, would point to this incident. But just as in Ps. lxxv. the reference to the catastrophe of Assyria in the reign of Hezekiah was indicated by the absence of any mention of the north, so in Ps. lxxvi. both the מַצְרַיִם in ver. 4 and the description of the catastrophe itself make this reference and no other natural. The points of contact with Isaiah, and in part with Hosea (cf. ver. 4 with Hos. ii. 20) and Nahum, are explicable from the fact that the lyric went hand in hand with the prophecy of that period, as Isaiah predicts for the time when Jahve shall discharge His fury over Assyria, ch. xxx. 29, "*Your song shall re-echo as in the night, in which the feast is celebrated.*"

The Psalm is hexastichic, and a model of symmetrical strophe-structure.

Vers. 2-4. In all Israel, and more especially in Judah, is Elohim known (here, according to ver. 2*b*, participle, whereas in ix. 17 it is the finite verb), inasmuch as He has made Himself known (cf. יָעִי, Isa. xxxiii. 13). His Name is great in Israel, inasmuch as He has proved Himself to be a great One and is praised as a great One. In Judah more especially, for in Jerusalem, and that upon Zion, the citadel with the primeval gates (xxiv. 7), He has His dwelling-place upon earth within the borders of Israel. יְשׁלֵם is the ancient name of Jerusalem; for the Salem of Melchizedek is one and the same city with the Jerusalem of Adonizedek, Josh. x. 1. In this primeval Salem God has סִבְבוֹ, His tabernacle (= יְשׁוּבוֹ, Lam. ii. 6, = סִבְבוֹ, as in xxvii. 5), there מְעוֹנָתוֹ, His dwelling-place,—a word elsewhere used of the lair of the lion (civ. 22, Am. iii. 4); cf. on the choice of words, Isa. xxxi. 9. The future of the result יִיָּהּ is an expression of the fact which is evident from God's being known in Judah and His Name great in Israel. Ver. 4 tells what it is by which He has made Himself known and glorified His Name. יָשָׁה, thitherwards, in that same place (as in fact the accusative, in general, is used both in answer to the question where? and whither?), is only a fuller form for יָשָׁה, as in Isa. xxii. 18, lxxv. 9, 2 Kings xxiii. 8, and frequently; יָשָׁה (יָשָׁה) and יָשָׁה (from יָשָׁה) confirm the accusative value of the *ah*. יָשָׁה (with *Phœ raphatum*, cf. on the other hand, Cant. viii. 6\*) are the arrows swift as lightning that go forth (Job xli. 20 [28]) from the bow; side by side with these, two other weapons are also mentioned, and finally everything that pertains to war is gathered up in the word מִלְחָמָה (cf. Hos. ii. 20 [18]). God has broken in pieces the weapons of the worldly power directed against Judah, and therewith this power itself (Isa. xiv. 25), and consequently (in accordance with the prediction Hos. i. 7, and Isa. ch. x., xiv. xvii., xxix., xxxi., xxxiii., xxxvii., and more particularly xxxi. 8) has rescued His people

\* The pointing is here just as inconsistent as in יָלֶדְתָּ, and on the contrary בְּיָרְדְתָּ.

by direct interposition, without their doing anything in the matter.

Vers. 5-7. The "mountains of prey," for which the LXX. has *ὄρέων αἰωνίων* (מַטְרִי?), is an emblematical appellation for the haughty possessors of power who also plunder every one that comes near them,\* or the proud and despoiling worldly powers. Far aloft beyond these towers the glory of God. He is נְאֻרִי, *illustris*, prop. illumined; said of God: light-encircled, fortified in light, in the sense of Dan. ii. 22, 1 Tim. vi. 16. He is the נְאֻרִי, to whom the Lebanon of the hostile army of the nations must succumb (Isa. x. 34). According to Solinus (*ed. Mommsen*, p. 124) the Moors call Atlas *Addirim*. This succumbing is described in vers. 6 sq. The strong of heart or stout-hearted, the lion-hearted, have been despoiled, disarmed, *exuti*; אֲשֶׁתֹּלְלִי † is an Aramaizing *præter. Hithpo.* (like אֲתַחֲבֵר, 2 Chron. xx. 35, cf. Dan. iv. 16, Isa. lxiii. 3) with a passive signification. From ver. 6ac we see that the beginning of the catastrophe is described, and therefore נָמְנוּ (perhaps on that account accented on the *ult.*) is meant inchoatively: they have fallen into their sleep, viz. the eternal sleep (Jer. li. 39, 57), as Nahum says (ch. iii. 18): *thy shepherds sleep, O king of Assyria, thy valiant ones rest.* In ver. 6c we see them lying in the last throes of death, and making a last effort to spring up again. But they cannot find their hands, which they have lifted up threateningly against Jerusalem: these are lamed, motionless, rigid and dead; cf. the phrases in Josh. viii. 20, 2 Sam. vii. 27, and the Talmudic phrase, "he did not find his hands and feet in the school-house," *i.e.* he was entirely disconcerted and stupefied.‡ This field of corpses is the effect of the omnipotent energy of the word of the God of Jacob; cf. וַיַּעַר בּוֹ, Isa. xvii. 13. Before His threatening both war-chariot and horse (?!-) are sunk into motionlessness and unconscious-

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\* One verse of a beautiful poem of the *Muhammel* which *Ibn Dûchî*, the phylarch of the *Beni Zumeir*, an honoured poet of the steppe, dictated to Consul Wetzstein runs thus: The noble are like a very lofty hill-side upon which, when thou oomest to it, thou findest an evening meal and protection (العشا وذرى).

† With orthophonic *Gaya*, *vid.* Baer's *Metheg-Setzung*, § 45.

‡ Dukes, *Rabbinische Blumenlese*, S. 191.

ness—an allusion to Ex. ch. xv., as in Isa. xliii. 17: *who bringeth out chariot and horse, army and heroes—together they faint away, they shall never rise; they have flickered out, like a wick they are extinguished.*

Vers. 8-10. Nahum also (ch. i. 6) draws the same inference from the defeat of Sennacherib as the psalmist does in ver. 8. מִצְּאֵזָא (cf. Ruth ii. 7, Jer. xlv. 18), from the decisive turning-point onwards, from the אָז in ii. 5, when Thine anger breaks forth. God sent forth His judiciary word from heaven into the midst of the din of war of the hostile world: immediately (cf. on the sequence of the tenses xlvi. 6, and on Hab. iii. 10) it was silenced, the earth was seized with fear, and its tumult was obliged to cease, when, namely, God arose on behalf of His disquieted, suffering people, when He spoke as we read in Isa. xxxiii. 10, and fulfilled the prayer offered in extreme need in Isa. xxxiii. 2.

Vers. 11-13. The fact that has just been experienced is substantiated in ver. 11 from a universal truth, which has therein become outwardly manifest. The rage of men shall praise Thee, *i.e.* must ultimately redound to Thy glory, inasmuch as to Thee, namely (ver. 11*b* as to syntax like lxxiii. 3*b*), there always remains a שְׂאֵרִית, *i.e.* a still unexhausted remainder, and that not merely of חֵמָה, but of חֵמַת, with which Thou canst gird, *i.e.* arm, Thyself against such human rage, in order to quench it. שְׂאֵרִית חֵמַת is the infinite store of wrath still available to God after human rage has done its utmost. Or perhaps still better, and more fully answering to the notion of שְׂאֵרִית: it is the store of the infinite fulness of wrath which still remains on the side of God after human rage (חֵמָה) has spent itself, when God calmly, and laughing (ii. 4), allows the Titans to do as they please, and which is now being poured out. In connection with the interpretation: with the remainder of the fury (of hostile men) wilt Thou gird Thyself, *i.e.* it serves Thee only as an ornament (Hupfeld), the alternation of חֵמָה and חֵמַת is left unexplained, and תִּתְקַר is alienated from its martial sense (Isa. lix. 17, li. 9, Wisd. v. 21 [20]), which is required by the context. Ewald, like the LXX., reads תִּתְקַר, ἐορτάσει σοι, in connection with which, apart from the high-sounding expression, שְׂאֵרִית חֵמַת (ἐγκατάλειμμα ἐνθυμίου) must denote the remainder of malignity that is suddenly converted into its

opposite; and one does not see why what ver. 11*a* says concerning rage is here limited to its remainder. Such an inexhaustiveness in the divine wrath-power has been shown in what has just recently been experienced. Thus, then, are those who belong to the people of God to vow and pay, *i.e.* (inasmuch as the preponderance falls upon the second imperative) to pay their vows; and all who are round about Him, *i.e.* all peoples dwelling round about Him and His people (בְּלִפְתֵּי הַיְיָ, the subject to what follows, in accordance with which it is also accented), are to bring offerings (lxviii. 30) to God, who is מוֹרָא, *i.e.* the sum of all that is awe-inspiring. Thus is He called in Isa. viii. 13; the summons accords with Isaiah's prediction, according to which, in consequence of Jahve's deed of judgment upon Assyria, Æthiopia presents himself to Him as an offering (ch. xviii.), and with the fulfilment in 2 Chron. xxxii. 23. Just so does ver. 13*a* resemble the language of Isaiah; cf. Isa. xxv. 1-5, xxxiii. 11, xviii. 5: God treats the snorting of the princes, *i.e.* despots, as the vine-dresser does the wild shoots or branches of the vine-stock: He lops it, He cuts it off, so that it is altogether ineffectual. It is the figure that is sketched by Joel iv. [iii.] 13, then filled in by Isaiah, and embodied as a vision in Apoc. xiv. 17-20, which is here indicated. God puts an end to the defiant, arrogant bearing of the tyrants of the earth, and becomes at last the feared of all the kings of the earth—all kingdoms finally become God's and His Christ's.

## PSALM LXXVII.

COMFORT DERIVED FROM THE HISTORY OF THE PAST  
DURING YEARS OF AFFLICTION.

- 2 I CALL unto Elohim, and will cry,  
I call unto Elohim, that He may hearken unto me.
- 3 In the day of my distress do I seek the Lord;  
My hand is stretched out in the night without ceasing,  
My soul refuseth to be comforted.
- 4 If I remember Elohim, I must groan;  
If I muse, my spirit languisheth. (*Sela.*)

- 5 Thou holdest mine eyelids open,  
I am tossed to and fro, and I am speechless.
- 6 I consider the days of old,  
The years of ancient times;
- 7 I will remember my music in the night,  
I will commune with my own heart, and my spirit maketh  
diligent search.
- 8 Will the Lord cast off for ever,  
And will He be favourable no more?
- 9 Is, then, His mercy passed away for ever,  
Is it at an end with His promise to all generations?
- 10 Hath God forgotten to be gracious,  
Or hath He drawn in in anger His tender mercies?! (*Sela.*)
- 11 Thereupon say I to myself: my decree of affliction is this,  
The years of the right hand of the Most High.
- 12 With praise do I remember the deeds of Jāh,  
Yea, I will call to mind Thy wondrous doing from olden  
times,
- 13 And meditate on all Thy work,  
And will muse over Thy doings.
- 14 Elohim, in holiness is Thy way:  
Where is there a God, great as Elohim?
- 15 Thou art God alone, doing wonders,  
Thou hast revealed Thy might among the peoples.
- 16 Thou hast with uplifted arm redeemed Thy people,  
The sons of Jacob and Joseph. (*Sela.*)
- 17 The waters saw Thee, Elohim,  
The waters saw Thee, they writhed,  
The depths also trembled.
- 18 The clouds poured out waters,  
The skies rumbled,  
Thine arrows also went to and fro.
- 19 Thy thunder resounded in the whirlwind,  
The lightnings lightened the world,  
The earth trembled and shook.
- 20 In the sea was Thy way,  
And Thy path in great waters,  
And Thy footsteps were not to be discerned.

21 Thou hast led Thy people like a flock  
By the hand of Moses and Aaron.

“*The earth feared and became still,*” says Ps. lxxvi. 9; *the earth trembled and shook,* says Ps. lxxvii. 19: this common thought is the string on which these two Psalms are strung. In a general way it may be said of Ps. lxxvii., that the poet flees from the sorrowful present away into the memory of the years of olden times, and consoles himself more especially with the deliverance out of Egypt, so rich in wonders. As to the rest, however, it remains obscure what kind of national affliction it is which drives him to find his refuge from the God who is now hidden in the God who was formerly manifest. At any rate it is not a purely personal affliction, but, as is shown by the consolation sought in the earlier revelations of power and mercy in connection with the national history, an affliction shared in company with the whole of his people. In the midst of this hymnic retrospect the Psalm suddenly breaks off, so that Olshausen is of opinion that it is mutilated, and Tholuck that the author never completed it. But as Ps. lxxvii. and lxxxii. show, it is the Asaphic manner thus to close with an historical picture without the line of thought recurring to its commencement. Where our Psalm leaves off, Hab. ch. iii. goes on, taking it up from that point like a continuation. For the prophet begins with the prayer to revive that deed of redemption of the Mosaic days of old, and in the midst of wrath to remember mercy; and in expression and figures which are borrowed from our Psalm, he then beholds a fresh deed of redemption by which that of old is eclipsed. Thus much, at least, is therefore very clear, that Ps. lxxvii. is older than Habakkuk. Hitzig certainly calls the psalmist the reader and imitator of Hab. ch. iii.; and Philipponson considers even the mutual relationship to be accidental and confined to a general similarity of certain expressions. We, however, believe that we have proved in our *Commentary on Habakkuk* (1843), S. 118–125, that the mutual relationship is one that is deeply grounded in the prophetic type of Habakkuk, and that the Psalm is heard to re-echo in Habakkuk, not Habakkuk in the language of the psalmist; just as in general the Asaphic Psalms are full of boldly sketched outlines to be filled in by later pro-



phetic writers. We also now further put this question: how was it possible for the gloomy complaint of Ps. lxxvii., which is turned back to the history of the past, to mould itself after Hab. ch. iii., that joyous looking forward into a bright and blessed future? Is not the prospect in Hab. ch. iii. rather the result of that retrospect in Ps. lxxvii., the confidence in being heard which is kindled by this Psalm, the realizing as present, in the certainty of being heard, of a new deed of God in which the deliverances in the days of Moses are antitypically revived?

More than this, viz. that the Psalm is older than Habakkuk, who entered upon public life in the reign of Josiah, or even as early as in the reign of Manasseh, cannot be maintained. For it cannot be inferred from ver. 16 and ver. 3, compared with Gen. xxxvii. 35, that one chief matter of pain to the psalmist was the fall of the kingdom of the ten tribes which took place in his time. Nothing more, perhaps, than the division of the kingdom which had already taken place seems to be indicated in these passages. The bringing of the tribes of Joseph prominently forward is, however, peculiar to the Asaphic circle of songs.

The task of the precentor is assigned by the inscription to Jeduthun (*Chethib*: Jedithun), for ל (xxxix. 1) alternates with על (lxii. 1); and the idea that ידוּתוֹן denotes the whole of the Jeduthunites ("overseer over . . .") might be possible, but is without example.

The strophe schema of the Psalm is 7. 12. 12. 2. The first three strophes or groups of stichs close with *Sela*.

Vers. 2-4. The poet is resolved to pray without intermission, and he prays; for his soul is comfortless and sorely tempted by the vast distance between the former days and the present times. According to the pointing, יְהוָהּ appears to be meant to be imperative after the form הִקְטִיל, which occurs instead of הִקְטִיל and הִקְטִילָהּ, cf. xciv. 1, Isa. xliii. 8, Jer. xvii. 18, and the mode of writing הִקְטִיל, cxlii. 5, 2 Kings viii. 6, and frequently; therefore *et audi* = *ut audias* (cf. 2 Sam. xxi. 3). But such an isolated form of address is not to be tolerated; יְהוָהּ has been regarded as *perf. consec.* in the sense of *ut audiat*, although this modification of יְהוָהּ into יְהוָהּ in connection with the appearing of the *Waw consec.* cannot be supported in any other

instance (Ew. § 234, *e*), and Kimchi on this account tries to persuade himself to that which is impossible, viz. that  $\text{הַלַּיְלָה}$  in respect of sound stands for  $\text{לַיְלָה}$ . The preterites in ver. 3 express that which has commenced and which will go on. The poet labours in his present time of affliction to press forward to the Lord, who has withdrawn from him; his hand is diffused, *i.e.* stretched out (not: poured out, for the radical meaning of  $\text{נָגַר}$ , as the Syriac shows, is *protrahere*), in the night-time without wearying and leaving off; it is fixedly and stedfastly ( $\text{לִפְנֵי הַמָּוֶה}$ , as it is expressed in Ex. xvii. 12) stretched out towards heaven. His soul is comfortless, and all comfort up to the present rebounds as it were from it (cf. Gen. xxxvii. 35, Jer. xxxi. 15). If he remembers God, who was once near to him, then he is compelled to groan (cf. lv. 18, 3; and on the cohortative form of a *Lamed* *He* verb, cf. Ges. § 75, 6), because He has hidden Himself from him; if he muses, in order to find Him again, then his spirit veils itself, *i.e.* it sinks into night and feebleness ( $\text{הִתְעַמְּרָה}$  as in cvii. 5, cxlii. 4, cxliii. 4). Each of the two members of ver. 4 are protasis and apodosis; concerning this emotional kind of structure of a sentence, *vid.* Ewald, § 357, *b*.

Vers. 5-10. He calls his eyelids the "guards of my eyes." He who holds these so that they remain open when they want to shut together for sleep, is God; for his looking up to Him keeps the poet awake in spite of all overstraining of his powers. Hupfeld and others render thus: "Thou hast held, *i.e.* caused to last, the night-watches of mine eyes,"—which is affected in thought and expression. The preterites state what has been hitherto and has not yet come to a close. He still endures, as formerly, such thumps and blows within him, as though he lay upon an anvil ( $\text{עַל הַמַּלְחָה}$ ), and his voice fails him. Then silent soliloquy takes the place of audible prayer; he throws himself back in thought to the days of old (cxliii. 5), the years of past periods (Isa. li. 9), which were so rich in the proofs of the power and loving-kindness of the God who was then manifest, but is now hidden. He remembers the happier past of his people and his own, inasmuch as he now in the night purposely calls back to himself in his mind the time when joyful thankfulness impelled him to the song of praise accompanied by the music of the harp ( $\text{בְּלִילָה}$  belongs according to the accents to the verb, not to  $\text{נְגִינָתִי}$ , although that construction certainly is

strongly commended by parallel passages like xvi. 7, xlii. 9, xcii. 3, cf. Job xxxv. 10), in place of which, crying and sighing and gloomy silence have now entered. He gives himself up to musing "with his heart," *i.e.* in the retirement of his inmost nature, inasmuch as he allows his thoughts incessantly to hover to and fro between the present and the former days, and in consequence of this (*fut. consec.* as in xlii. 6) his spirit betakes itself to scrupulizing (what the LXX. reproduces with *σκάλλειν*, Aquila with *σκαλεύειν*)—his conflict of temptation grows fiercer. Now follow the two doubting questions of the tempted one: he asks in different applications, vers. 8-10 (cf. lxxxv. 6), whether it is then all at an end with God's loving-kindness and promise, at the same time saying to himself, that this nevertheless is at variance with the unchangeableness of His nature (Mal. iii. 6) and the inviolability of His covenant. **סָפַס** (only occurring as a 3. *præt.*) alternates with **נָמַר** (xii. 2). **הַנּוֹת** is an infinitive construct formed after the manner of the *Lamed He* verbs, which, however, does also occur as infinitive absolute (**שָׁמַוּת**, Ezek. xxxvi. 3, cf. on xvii. 3); Gesenius and Olshausen (who doubts this infinitive form, § 245, *f*) explain it, as do Aben-Ezra and Kimchi, as the plural of a substantive **הַנּוֹה**, but in the passage cited from Ezekiel (*vid.* Hitzig) such a substantial plural is syntactically impossible. **קָפַץ הַרְחָמִים** is to draw together or contract and draw back one's compassion, so that it does not manifest itself outwardly, just as he who will not give shuts (**יָקַפְּ**) his hand (Deut. xv. 7; cf. *supra*, xvii. 10).

Vers. 11-16. With **וְאִמַּר** the poet introduces the self-encouragement with which he has hitherto calmed himself when such questions of temptation were wont to intrude themselves upon him, and with which he still soothes himself. In the rendering of **הַלִּחְתִּי** (with the tone regularly drawn back before the following monosyllable) even the Targum wavers between **מִצְרַעְתִּי** (my affliction) and **בְּעִתִּי** (my supplication); and just in the same way, in the rendering of ver. 11b, between **אִשְׁתַּחֲוִי** (have changed) and **שָׁנָי** (years). **שָׁנָה** cannot possibly signify "change" in an active sense, as Luther renders: "The right hand of the Most High can change everything," but only a having become different (LXX. and the *Quinta ἀλλοίωσις*, Symmachus *ἐπιδευτέρωσις*), after which Maurer, Hupfeld, and Hitzig render thus: my affliction is this, that the right hand of

the Most High has changed. But after we have read שנת in ver. 6 as a poetical plural of שנה, a year, we have first of all to see whether it may not have the same signification here. And many possible interpretations present themselves. It can be interpreted: "my supplication is this: years of the right hand of the Most High" (viz. that years like to the former ones may be renewed); but this thought is not suited to the introduction with נאמתי. We must either interpret it: my sickness, viz. from the side of God, i.e. the temptation which befalls me from Him, the affliction ordained by Him for me (Aquila ἀρρώστια μου), is this (cf. Jer. x. 19); or, since in this case the unambiguous נאמתי would have been used instead of the *Piel*: my being pierced, my wounding, my sorrow is this (Symmachus τρωσίς μου, inf. Kal from נלתי, cix. 22, after the form תנות from נתן)—they are years of the right hand of the Most High, i.e. those which God's mighty hand, under which I have to humble myself (1 Pet. v. 6), has formed and measured out to me. In connection with this way of taking ver. 11b, ver. 12a is now suitably and easily attached to what has gone before. The poet says to himself that the affliction allotted to him has its time, and will not last for ever. Therein lies a hope which makes the retrospective glance into the happier past a source of consolation to him. In ver. 12a the *Chethib* אזכיר is to be retained, for the כי in ver. 12b is thus best explained: "I bring to remembrance, i.e. make known with praise or celebrate (Isa. lxiii. 7), the deeds of Jāh, for I will remember Thy wondrous doing from days of old." His sorrow over the distance between the present and the past is now mitigated by the hope that God's right hand, which now casts down, will also again in His own time raise up. Therefore he will now, as the advance from the indicative to the cohortative (cf. xvii. 15) imports, thoroughly console and refresh himself with God's work of salvation in all its miraculous manifestations from the earliest times. יה is the most concise and comprehensive appellation for the God of the history of redemption, who, as Habakkuk prays, will revive His work of redemption in the midst of the years to come, and bring it to a glorious issue. To Him who then was and who will yet come the poet now brings praise and celebration. The way of God is His historical rule, and more especially, as in Hab. iii. 6, הליכות, His redemp-

tive rule. The primary passage Ex. xv. 11 (cf. Ps. lxxviii. 25) shows that שְׁכִינָה is not to be rendered "in the sanctuary" (LXX. ἐν τῷ ἁγίῳ), but "in holiness" (Symmachus ἐν ἀγίασμῳ). Holy and glorious in love and in anger, God goes through history, and shows Himself there as the incomparable One, with whose greatness no being, and least of all any one of the beingless gods, can be measured. He is אֱלֹהִים, the God, God absolutely and exclusively, a miracle-working (אֱלֹהֵי פִלְאָה, not אֱלֹהֵי פִלְאָה, cf. Gen. i. 11\*) God, and a God who by these very means reveals Himself as the living and supra-mundane God. He has made His omnipotence known among the peoples, viz., as ver. 16 says, by the redemption of His people, the tribes of Jacob and the double tribe of Joseph, out of Egypt,—a deed of His arm, *i.e.* the work of His own might, by which He has proved Himself to all peoples and to the whole earth to be the Lord of the world and the God of salvation (Ex. ix. 16, xv. 14). בְּרִיחַ, *brachio* scil. *extenso* (Ex. vi. 6, Deut. iv. 34, and frequently), just as in lxxv. 6, בְּצִוְיָא, *collo* scil. *erecto*. The music here strikes in; the whole strophe is an overture to the following hymn in celebration of God, the Redeemer out of Egypt.

Vers. 17-20. When He directed His glance towards the Red Sea, which stood in the way of His redeemed, the waters immediately fell as it were into pangs of travail (יְהִיִּי, as in Hab. iii. 10, not יַיִחִיִּי), also the billows of the deep trembled; for before the omnipotence of God the Redeemer, which creates a new thing in the midst of the old creation, the rules of the ordinary course of nature become unhinged. There now follow in vers. 18, 19 lines taken from the picture of a thunder-storm. The poet wishes to describe how all the powers of nature became the servants of the majestic revelation of Jahve, when He executed judgment on Egypt and delivered Israel. זָרַם, *Poel* of זָרַם (cognate זָרַב, זָרַף, Æthiopic זָרַם, to rain), signifies inten-

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\* The joining of the second word, accented on the first syllable and closely allied in sense, on to the first, which is accented on the *ultima* (the tone of which, under certain circumstances, retreats to the *penult.*, נִסּוּג אֶחָד) or monosyllabic, by means of the hardening *Dagesh* (the so-called דְּהִיט), only takes place when that first word ends in הַּ or הָ, not when it ends in הֶ.

sively: to stream forth in full torrents. Instead of this line, Habakkuk, with a change of the letters of the primary passage, which is usual in Jeremiah more especially, has זָרַם מַיִם עֲבָרָה. The rumbling which the שִׁחָקִים\* cause to sound forth (נִתְנוּ, cf. lxviii. 34) is the thunder. The arrows of God (חֲצִצְדִּים, in Habakkuk חֲצִצְדֵי) are the lightnings. The *Hithpa.* (instead of which Habakkuk has יִהְלִכֵי) depicts their busy darting hither and thither in the service of the omnipotence that sends them forth. It is open to question whether גִּלְגֵּל denotes the roll of the thunder (Aben-Ezra, Maurer, Böttcher): the sound of Thy thunder went rolling forth (cf. xxix. 4),—or the whirlwind accompanying the thunder-storm (Hitzig); the usage of the language (lxxxiii. 14, also Ezek. x. 13, Syriac *golgolo*) is in favour of the latter. On ver. 19*bc* cf. the echo in xcvi. 4. Amidst such commotions in nature above and below Jahve strode along through the sea, and made a passage for His redeemed. His person and His working were invisible, but the result which attested His active presence was visible. He took His way through the sea, and cut His path (*Chethlâb* plural, שְׁבִילָיִךְ, as in Jer. xviii. 15) through great waters (or, according to Habakkuk, caused His horses to go through), without the

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\* We have indicated on xviii. 12, xxxvi. 6, that the שִׁחָקִים are so called from their thinness, but passages like xviii. 12 and the one before us do not favour this idea. One would think that we have more likely to go back to سَاحِقٌ, to be distant (whence *suhk*, distance; *sahik*, distant), and that שִׁחָקִים signifies the distances, like שָׁמַיִם, the heights, from שִׁחָק = *suhk*, in distinction from שִׁחָק, an atom (Wetzstein). But the Hebrew affords no trace of this verbal stem, whereas سَاحِقٌ, شَحَقٌ, *contundere, comminuer* (Neshwân: to pound to dust, used e.g. of the apothecary's drugs), is just as much Hebrew as Arabic. And the word is actually associated with this verb by the Arabic mind, inasmuch as سَكَابٌ سَاحِقٌ (*nubes tenues, nubila tenuia*) is explained by سَكَابٌ رَقِيقٌ. Accordingly שִׁחָקִים, according to its primary notion, signifies that which spreads itself out thin and fine over a wide surface, and, according to the usage of the language, in contrast with the thick and heavy פְּנֵי הָאָרֶץ, the uppermost stratum of the atmosphere, and then the clouds, as also أَعْنََانٌ, and the collective عَنَنٌ and عَنَانٌ (*vid. Isaiah, i. 156, note 1*), is not first of all the clouds, but the surface of the sky that is turned to us (Fleischer).

footprints (עֲקֵבוֹת with *Dag. dirimens*) of Him who passes and passed through being left behind to show it.

Ver. 21. If we have divided the strophes correctly, then this is the refrain-like close. Like a flock God led His people by Moses and Aaron (Num. xxxiii. 1) to the promised goal. At this favourite figure, which is as it were the monogram of the Psalms of Asaph and of his school, the poet stops, losing himself in the old history of redemption, which affords him comfort in abundance, and is to him a prophecy of the future lying behind the afflictive years of the present.

## PSALM LXXVIII.

THE WARNING-MIRROR OF HISTORY FROM MOSES  
TO DAVID.

- 1 GIVE ear, O my people, to my teaching,  
Incline your ear to the utterances of my mouth.
- 2 I will open my mouth with a parable,  
I will pour forth riddles out of the days of old.
- 3 What we have heard, and become conscious of,  
And our fathers have told us,
- 4 We will not hide from their children ;  
Telling to the generation to come the glorious deeds of  
Jahve,  
And His proof of power and His wonders, which He hath  
done.
- 5 He hath established a testimony in Jacob  
And laid down a law in Israel,  
Which He hath commanded our fathers  
To make it known unto their children ;
- 6 In order that the generation to come might know it, the  
children born afterwards,  
That they might arise and tell it again to their children,
- 7 And might place their confidence in Elohim,  
And might not forget the deeds of God,  
And might keep His commandments—

- 8 And might not become as their fathers a stubborn and rebellious generation,  
A generation that set not its heart aright,  
And whose spirit was not faithful towards God.
- 9 The sons of Ephraim, the bow-equipped archers,  
Turned back in the day of battle.
- 10 They kept not the covenant of Elohim,  
And in His law they refused to walk.
- 11 And they forgot His works  
And His wonders, which He showed them.
- 12 In the sight of their fathers He proved Himself to be a miracle-worker,  
In the land of Egypt, in the field of Zoan.
- 13 He divided the sea, and led them through,  
And piled the waters up as a heap ;
- 14 And led them in the cloud by day,  
And the whole night in a fiery light.
- 15 He clave rocks in the desert,  
And gave them as it were the floods of the sea to drink abundantly,
- 16 And brought forth streams out of the rock,  
And caused the waters to flow down like rivers.
- 17 They, however, continued further to sin against Him,  
To act rebelliously towards the Most High in a parched land.
- 18 They tempted God in their heart  
To desire food for their soul,
- 19 And spake against Elohim, they said :  
“ Will God be able to prepare a table in the desert ?
- 20 Behold He smote rock, and waters gushed out,  
And streams dashed along—  
Will He also be able to give bread,  
Or to provide flesh for His people ? ”
- 21 Therefore, hearing this, Jahve was wroth,  
And fire kindled in Jacob,  
And anger also ascended against Israel
- 22 For they believed not in Elohim,  
And trusted not in His salvation.



- 23 Nevertheless He commanded the clouds above,  
And the doors of heaven He opened;  
24 He rained upon them manna to eat,  
And corn of heaven gave He unto them.  
25 Bread of angels did man eat,  
Meat He sent them in superabundance.
- 26 He caused the east wind to blow in the heaven,  
And by His power brought on the south wind,  
27 And rained flesh upon them like the dust,  
And winged fowls as the sand of the seas.  
28 And it fell within the circuit of its camp,  
Round about its tents.  
29 Then they did eat and were well filled,  
And their desire He fulfilled to them.
- 30 Still they were not estranged from their desire,  
The food was still in their mouth,  
31 Then the anger of Elohim went up against them,  
And slew among their fat ones,  
And smote down the young men of Israel.  
32 For all this they sinned still more,  
And believed not in His wonders.  
33 Then He made their days vanish in a breath,  
And their years in sudden haste.
- 34 When He slew them, they inquired after Him,  
They turned back and sought God diligently,  
35 And remembered that Elohim was their rock,  
And God the Most High their Redeemer.  
36 They appeased Him with their mouth,  
And with their tongue they lied unto Him;  
37 But their heart was not stedfast with Him,  
And they did not prove faithful in His covenant.
- 38 Nevertheless He is full of compassion—  
He forgiveth iniquity and doth not destroy,  
And hath oftentimes restrained His anger,  
And stirred not up all His fury.

- 39 He remembered that they were flesh,  
A breath of wind that passeth by and returneth not.
- 40 How oft did they provoke Him in the desert,  
Did they grieve Him in the wilderness!
- 41 And again and again they sought God,  
And vexed the Holy One of Israel.
- 42 They remembered not His hand,  
The day when He delivered them from the oppressor,
- 43 When He set His signs in Egypt  
And His remarkable deeds in the field of Zoan.
- 44 He turned their Niles into blood,  
And their running waters they could not drink.
- 45 He sent gad-flies against them, which devoured them,  
And frogs, which brought destruction upon them.
- 46 He gave the fruit of their field to the cricket,  
And their labour to the locust;
- 47 He smote down their vine with hail,  
And their sycamore-trees with hail-stones;
- 48 And He gave over their cattle to the hail,  
And their flocks to the lightnings.
- 49 He let loose upon them the burning of His anger,  
Indignation and fury and distress,  
An embassy of angels of misfortune;
- 50 He made plain a way for His anger,  
He spared not their soul from death,  
And their life He gave over to the pestilence.
- 51 He smote all the first-born in Egypt,  
The firstlings of manly strength in the tents of Ham.
- 52 Then He made His own people to go forth like sheep,  
And guided them like a flock in the desert;
- 53 And He led them safely without fear,  
But their enemies the sea covered.
- 54 He brought them to His holy border,  
To the mountain, which His right hand had acquired;
- 55 He drove out nations before them,

And allotted them as a marked out inheritance,  
And settled the tribes of Israel in their tents.

56 Nevertheless they tempted and provoked Elohim the Most  
High,

And His testimonies they kept not.

57 They turned back and fell away like their fathers,  
They turned aside like a deceitful bow.

58 They incensed Him by their high places,  
And by their idols they excited His jealousy.

59 Elohim heard and was wroth,  
And became greatly wearied with Israel.

60 Then He cast off the tabernacle of Shiloh,  
The tent which He had pitched among men ;

61 He gave His might into captivity,  
And His glory into the oppressor's hand.

62 He gave over His people to the sword,  
And was wroth concerning His inheritance.

63 Their young men fire devoured,  
And for their maidens they sang no bridal song.

64 Their priests, by the sword they fell,  
And their widows could not mourn.

65 Then the Lord awaked as one sleeping,  
As a hero, shouting from wine,

66 And smote their oppressors behind,  
Eternal reproach did He put upon them—

67 And He despised the tent of Joseph,  
And the tribe of Ephraim He chose not.

68 He chose the tribe of Judah,  
The mount Zion, which He hath loved.

69 And He built, as the heights of heaven, His sanctuary,  
Like the earth which He hath founded for ever.

70 And He chose David His servant,  
And took him from the sheep-folds ;

71 Following the ewes that gave suck He took him away  
To pasture Jacob His people,  
And Israel His inheritance.

72 And he pastured them according to the integrity of his heart,  
 And with judicious hands he led them.

In the last verse of Ps. lxxvii. Israel appears as a flock which is led by Moses and Aaron; in the last verse of Ps. lxxviii. as a flock which is led by David, of a pure heart, with judicious hands. Both Psalms also meet in thoughts and expressions, just as the מִשְׁכֵּל of both leads one to expect. Ps. lxxviii. is called *Maskil*, a meditation. The word would also be appropriate here in the signification "a didactic poem." For the history of Israel is recapitulated here from the leading forth out of Egypt through the time of the Judges down to David, and that with the practical application for the present age that they should cleave faithfully to Jahve, more faithfully than the rebellious generation of the fathers. After the manner of the Psalms of Asaph the Ephraimites are made specially prominent out of the whole body of the people, their disobedience as well as the rejection of Shiloh and the election of David, by which it was for ever at an end with the supremacy of Ephraim and also of his brother-tribe of Benjamin.

The old Asaphic origin of the Psalm has been contested:—  
 (1) Because ver. 9 may be referred to the apostasy of Ephraim and of the other tribes, that is to say, to the division of the kingdom. But this reference is capriciously imagined to be read in ver. 9. (2) Because the Psalm betrays a malice, indeed a national hatred against Ephraim, such as is only explicable after the apostasy of the ten tribes. But the alienation and jealousy between Ephraim and Judah is older than the rupture of the kingdom. The northern tribes, in consequence of their position, which was more exposed to contact with the heathen world, had already assumed a different character from that of Judah living in patriarchal seclusion. They could boast of a more excited, more martial history, one richer in exploit; in the time of the Judges especially, there is scarcely any mention of Judah. Hence Judah was little thought of by them, especially by powerful Ephraim, which regarded itself as the foremost tribe of all the tribes. From the beginning of Saul's persecution of David, however, when the stricter principle of the south came first of all into decisive conflict for the mastery with the

more lax principle of the Ephraimites, until the rebellion of Jeroboam against Solomon, there runs through the history of Israel a series of facts which reveal a deep rift between Judah and the other tribes, more especially Benjamin and Ephraim. Though, therefore, it were true that a tone hostile to Ephraim is expressed in the Psalm, this would not be any evidence against its old Asaphic origin, since the psalmist rests upon facts, and, without basing the preference of Judah upon merit, he everywhere contemplates the sin of Ephraim, without any Judæan boasting, in a connection with the sin of the whole nation, which involves all in the responsibility. Nor is ver. 69 against Asaph the cotemporary of David; for Asaph may certainly have seen the building of the Temple of Solomon as it towered upwards to the skies, and Caspari in his *Essay on the Holy One of Israel* (*Luther. Zeitschrift*, 1844, 3) has shown that even the divine name יְהוָה יִשְׂרָאֵל does not militate against him. We have seen in connection with Ps. lxxvi. how deeply imbued Isaiah's language is with that of the Psalms of Asaph. It cannot surprise us if Asaph is Isaiah's predecessor in the use of the name "the Holy One of Israel." The fact, however, that the writer of the Psalm takes the words and colours of his narration from all five books of the Pentateuch, with the exception of Leviticus, is not opposed to our view of the origin of the Pentateuch, but favourable to it. The author of the Book of Job, with whom in ver. 64 he verbally coincides, is regarded by us as younger; and the points of contact with other Psalms inscribed "by David," "by the sons of Korah," and "by Asaph," do not admit of being employed for ascertaining his time, since the poet is by no means an unindifferent imitator.

The manner of representation which characterizes the Psalm becomes epical in its extension, but is at the same time concise after the sententious style. The separate historical statements have a gnome-like finish, and a gem-like elegance. The whole falls into two principal parts, vers. 1-37, 38-72; the second part passes over from the God-tempting unthankfulness of the Israel of the desert to that of the Israel of Canaan. Every three strophes form one group.

Vers. 1-11. The poet begins very similarly to the poet of

Ps. xlix. He comes forward among the people as a preacher, and demands for his *tóra* a willing, attentive hearing.  $\text{וְהוֹרָה}$  is the word for every human doctrine or instruction, especially for the prophetic discourse which sets forth and propagates the substance of the divine teaching. Asaph is a prophet, hence ver. 2 is quoted in Matt. xiii. 34 sq. as  $\text{ῥῆθὲν διὰ τοῦ προφήτου}$ .\* He here recounts to the people their history  $\text{מִיְמֵי מִצְרָיִם}$ , from that Egyptæo-Sinaitic age of yore to which Israel's national independence and specific position in relation to the rest of the world goes back. It is not, however, with the external aspect of the history that he has to do, but with its internal teachings.  $\text{לְפָנָי}$  is an allegory or parable, *παραβολή*, more particularly the apophthegm as the characteristic species of poetry belonging to the *Chokma*, and then in general a discourse of an elevated style, full of figures, thoughtful, pithy, and rounded.  $\text{וְהִתְקַדְּמָה}$  is that which is entangled, knotted, involved, *perplexæ dictum*. The poet, however, does not mean to say that he will literally discourse gnomic sentences and propound riddles, but that he will set forth the history of the fathers after the manner of a parable and riddle, so that it may become as a parable, *i.e.* a didactic history, and its events as marks of interrogation and nota-be e's to the present age. The LXX. renders thus: *ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγξομαι προβλήματα ἀπ' ἀρχῆς*. Instead of this the Gospel by Matthew has: *ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς (κόσμου)*, and recognises in this language of the Psalm a prophecy of Christ; because it is moulded so appropriately for the mouth of Him who is the Fulfiller not only of the Law and of Prophecy, but also of the vocation of the prophet. It is the object-clause to  $\text{וְהִתְקַדְּמָה}$ , and not a relative clause belonging to the "riddles out of the age of yore," that follows in ver. 3 with  $\text{וְשִׁירָם}$ , for that which has been heard only becomes riddles by the appropriation and turn the poet gives to it. Ver. 3 begins a new period (cf. lxix. 27, Jer. xiv. 1, and frequently): What we have heard, and in consequence thereof known, and what our fathers have told us (word for word, like xlv. 2,

\* The reading *διὰ Ἡσαΐου τοῦ προφήτου* is, although erroneous, nevertheless ancient; since even the Clementine Homilies introduce this passage as the language of Isaiah.

Judg. vi. 13), that will we not hide from their children (cf. Job xv. 18). The accentuation is perfectly correct. The *Rebîa* by מְבַיְנֵהם has a greater distinctive force than the *Rebîa* by אַחֲרָיו (לְדֹר); it is therefore to be rendered: telling to the later generation (which is just what is intended by the offspring of the fathers) the glorious deeds of Jahve, etc. The *fut. consec.* וַיִּקָּם joins on to אֲשֶׁר עָשָׂה. Glorious deeds, proofs of power, miracles hath He wrought, and in connection therewith set up an admonition in Jacob, and laid down an order in Israel, which He commanded our fathers, viz. to propagate by tradition the remembrance of those mighty deeds (Ex. xiii. 8, 14, Deut. iv. 9, and other passages). לְהוֹדִיעֵם has the same object as וְהוֹרַעְתֶּם in Deut. iv. 9, Josh. iv. 22. The matter in question is not the giving of the Law in general, as the purpose of which, the keeping of the laws, ought then to have been mentioned before anything else, but a precept, the purpose of which was the further proclamation of the *magnalia Dei*, and indirectly the promotion of trust in God and fidelity to the Law; cf. lxxx. 5 sq., where the special precept concerning the celebration of the Feast of the Passover is described as a עֲרִיבָה laid down in Joseph. The following generation, the children, which shall be born in the course of the ages, were to know concerning His deeds, and also themselves to rise up (וַיִּקְוִמוּ, not: come into being, like the יִבְאִי of the older model-passage xxii. 32) and to tell them further to their children, in order that these might place their confidence in God (שִׁים בְּפִסֵּל), like שִׁית מַחֲסֶה in lxxxiii. 28), and might not forget the mighty deeds of God (lxxvii. 12), and might keep His commandments, being warned by the disobedience of the fathers. The generation of the latter is called סוֹרֵר וּמֹרֵה, just as the degenerate son that is to be stoned is called in Deut. xxi. 18. הִדְבִּין לְבָבוֹ, to direct one's heart, *i.e.* to give it the right direction or tendency, to put it into the right state, is to be understood after ver. 37, 2 Chron. xx. 33, Sir. ii. 17.

Ver. 9, which comes in now in the midst of this description, is awkward and unintelligible. The supposition that "the sons of Ephraim" is an appellation for the whole of Israel is refuted by vers. 67 sq. The rejection of Ephraim and the election of Judah is the point into which the historical retrospect runs out; how then can "the sons of Ephraim" denote Israel as a

whole? And yet what is here said of the Ephraimites also holds good of the Israelites in general, as ver. 57 shows. The fact, however, that the Ephraimites are made specially conspicuous out of the "generation" of all Israel, is intelligible from the special interest which the Psalms of Asaph take in the tribes of Joseph, and here particularly from the purpose of practically preparing the way for the rejection of Shiloh and Ephraim related further on. In vers. 10 and 11 the Ephraimites are also still spoken of; and it is not until ver. 12, with the words "in sight of their fathers," that we come back again to the nation at large. The Ephraimites are called *נִשְׁקֵי רֹמֵי-קֶשֶׁת* in the sense of *נִשְׁקֵי קֶשֶׁת רֹמֵי קֶשֶׁת*; the two participial construct forms do not stand in subordination but in co-ordination, as in Jer. xlvi. 9, Deut. xxxiii. 19, 2 Sam. xx. 19, just as in other instances also two substantives, of which one is the explanation of the other, are combined by means of the construct, Job xx. 17, cf. 2 Kings xvii. 13 *Keri*. It is therefore: those who prepare the bow, *i.e.* those arming themselves therewith (*נִשְׁקֵי* as in 1 Chron. xii. 2, 2 Chron. xvii. 17), those who cast the bow, *i.e.* those shooting arrows from the bow (Jer. iv. 29), cf. Böttcher, § 728. What is predicated of them, *viz.* "they turned round" (*יָשָׁבוּ* as in Judg. xx. 39, 41), stands in contrast with this their ability to bear arms and to defend themselves, as a disappointed expectation. Is what is meant thereby, that the powerful warlike tribe of Ephraim grew weary in the work of the conquest of Canaan (Judg. ch. i.), and did not render the services which might have been expected from it? Since the historical retrospect does not enter into details until ver. 12 onwards, this special historical reference would come too early here; the statement consequently must be understood more generally and, according to ver. 57, figuratively: Ephraim proved itself unstable and faint-hearted in defending and in conducting the cause of God, it gave it up, it abandoned it. They did not act as the covenant of God required of them, they refused to walk (*לָלְכוּ*, cf. *לָלְכוּ*, Eccles. i. 7) within the limit and track of His Tôra, and forgot the deeds of God of which they had been eye-witnesses under Moses and under Joshua, their comrades of the same family.

Vers. 12-25. It is now related how wonderfully God led the fathers of these Ephraimites, who behaved themselves so



badly as the leading tribe of Israel, in the desert; how they again and again ever indulged sinful murmuring, and still He continued to give proofs of His power and of His loving-kindness. The (according to Num. xiii. 22) very ancient *Zoan* (*Tanis*), ancient Egyptian *Zane*, Coptic *G'ane*, on the east bank of the Tanitic arm of the Nile, so called therefrom—according to the researches to which the Turin Papyrus No. 112 has led, identical with *Avaris* (*vid.* on Isa. xix. 11) \*—was the seat of the Hyksos dynasties that ruled in the eastern Delta, where after their overthrow Rameses II., the Pharaoh of the bondage, in order to propitiate the enraged mass of the Semitic population of Lower Egypt, embraced the worship of Baal instituted by King Apophis. The colossal sitting figure of Rameses II. in the pillared court of the Royal Museum in Berlin, says Brugsch (*Aus dem Orient* ii. 45), is the figure which Rameses himself dedicated to the temple of Baal in Tanis and set up before its entrance. This mighty colossus is a cotemporary of Moses, who certainly once looked upon this monument when, as Ps. lxxviii. says, he “wrought wonders in the land of Egypt, in the field of Zoan.” The psalmist, moreover, keeps very close to the Tōra in his reproduction of the history of the Exodus, and in fact so close that he must have had it before him in the entirety of its several parts, the Deuteronomic, Elohimistic, and Jehovistic. Concerning the rule by which it is pointed ‘*a*sa *phéle*, *vid.* on lii. 5. The primary passage to ver. 13*b* (cf. נִזְלִים ver. 16) is Ex. xv. 8. נַי is a pile, *i.e.* a piled up heap or mass, as in xxxiii. 7. And ver. 14 is the abbreviation of Ex. xiii. 21. In vers. 15 sq. the writer condenses into one the two instances of the giving of water from the rock, in the first year of the Exodus (Ex. ch. xvii.) and in the fortieth year (Num. ch. xx.). The *Piel* יִבְקַע and the plural יִצְרִים correspond to this compression. רָבָה is not an adjective (after the analogy of רָבָה (תְּהוֹם)), but an adverb as in lxii. 3; for the giving to drink needs a qualificative, but תְּהוֹמָה does not need any enhancement. יִצְרֵא has *î* instead of *ē* as in cv. 43.

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\* The identity of Avaris and Tanis is in the meanwhile again become doubtful. *Tanis* was the Hyksos city, but *Pelusium* = *Avaris* the Hyksos fortress; *vid.* Petermann's *Mittheilungen*, 1866, S. 296-298.

The fact that the subject is continued in ver. 17 with **וַיִּסְפַּד** without mention having been made of any sinning on the part of the generation of the desert, is explicable from the consideration that the remembrance of that murmuring is closely connected with the giving of water from the rock to which the names *Massah u-Meribah* and *Meribath-Kadesh* (cf. Num. xx. 13 with xxvii. 14, Deut. xxxii. 51) point back: they went on (**עוֹר**) sinning against Him, in spite of the miracles they experienced. **לְמִרּוֹת** is syncopated from **לְהִמְרוֹת** as in Isa. iii. 8. The poet in ver. 18 condenses the account of the manifestations of discontent which preceded the giving of the quails and manna (Ex. ch. xvi.), and the second giving of quails (Num. ch. xi.), as he has done the two cases of the giving of water from the rock in ver. 15. They tempted God by unbelievably and defiantly demanding (**לְשׂאֵל**, *postulando*, Ew. § 280, *d*) instead of trustfully hoping and praying. **בְּלִבְבָם** points to the evil fountain of the heart, and **לְנַפְשָׁם** describes their longing as a sensual eagerness, a lusting after it. Instead of allowing the miracles hitherto wrought to work faith in them, they made the miracles themselves the starting-point of fresh doubts. The poet here clothes what we read in Ex. xvi. 3, Num. xi. 4 sqq., xxi. 5, in a poetic dress. In **לְעִמּוֹ** the unbelief reaches its climax, it sounds like self-irony. On the co-ordinating construction "therefore Jahve heard it and was wroth," cf. Isa. v. 4, xii. 1, l. 2, Rom. vi. 17. The allusion is to the wrath-burning at Taberah (Tab'ēra), Num. xi. 1-3, which preceded the giving of the quails in the second year of the Exodus. For it is obvious that ver. 21 and Num. xi. 1 coincide, **וַיַּעֲבֵר וַאֲשׁ** here being suggested by the **וַחֲבַעְרִיבִם אִשׁ** of that passage, and **הִיא עָלָה** being the opposite of **וַתִּשְׁקַע הָאֵשׁ** in ver. 2. A conflagration broke out at that time in the camp, at the same time, however, with the breaking out of God's anger. The nexus between the anger and the fire is here an outward one, whereas in Num. xi. 1 it is an internal one. The ground upon which the wrathful decree is based, which is only hinted at there, is here more minutely given in ver. 22: they believed not in Elohim (*vid.* Num. xiv. 11), *i.e.* did not rest with believing confidence in Him, and trusted not in His salvation, *viz.* that which they had experienced in the redemption out of Egypt (Ex. xiv. 13, xv. 2), and which was thereby guaranteed for time to come.

Now, however, when Taberah is here followed first by the giving of the manna, vers. 23-25, then by the giving of the quails, vers. 26-29, the course of the events is deranged, since the giving of the manna had preceded that burning, and it was only the giving of the quails that followed it. This putting together of the two givings out of order was rendered necessary by the preceding condensation (in vers. 18-20) of the clamorous desire for a more abundant supply of food before each of these events. Notwithstanding Israel's unbelief, He still remained faithful: He caused manna to rain down out of the opened gates of heaven (cf. "the windows of heaven," Gen. vii. 11, 2 Kings vii. 2, Mal. iii. 10), that is to say, in richest abundance. The manna is called corn (as in cv. 40, after Ex. xvi. 4, it is called bread) of heaven, because it descended in the form of grains of corn, and supplied the place of bread-corn during the forty years. לֶחֶם אֱמִירִים the LXX. correctly renders ἄρτον ἀγγέλων (אֱמִירִים = לֶחֶם אֱמִירִים, ciii. 20). The manna is called "bread of angels" (Wisd. xvi. 20) as being bread from heaven (ver. 24, cv. 40), the dwelling-place of angels, as being *mann es-semâ*, heaven's gift, its Arabic name,—a name which also belongs to the vegetable manna which flows out of the *Tamarix mannifera* in consequence of the puncture of the *Coccus manniparus*, and is even at the present day invaluable to the inhabitants of the desert of Sinai. אִישׁ is the antithesis to אַבְרָהָם; for if it signified "every one," אִישׁ אֵלֶיךָ would have been said (Hitzig). אִישׁ אֵלֶיךָ as in Ex. xii. 39; לֶשְׁבֹּעַ as in Ex. xvi. 3, cf. 8.

Vers. 26-37. Passing over to the giving of the quails, the poet is thinking chiefly of the first occasion mentioned in Ex. ch. xvi., which directly preceded the giving of the manna. But the description follows the second: יָסַע (He caused to depart, set out) after Num. xi. 31. "East" and "south" belong together: it was a south-east wind from the Ælanitic Gulf. "To rain down" is a figurative expression for a plentiful giving or dispensing from above. "Its camp, its tents," are those of Israel, Num. xi. 31, cf. Ex. xvi. 13. The תַּאֲוָה, occurring twice, vers. 29, 30 (of the object of strong desire, as in xxi. 3), points to *Kibroth-hattaavah*, the scene of this carnal lusting; הִבִּיֵּא is the transitive of the בִּיאָה in Prov. xiii. 12. In vers. 30, 31 even in the construction the poet closely follows Num. xi.

33 (cf. also וַיִּרָא with אֲוֵרָה, aversion, loathing, Num. xi. 20). The *Waw* unites what takes place simultaneously; a construction which presents the advantage of being able to give special prominence to the subject. The wrath of God consisted in the breaking out of a sickness which was the result of immoderate indulgence, and to which even the best-nourished and most youthfully vigorous fell a prey. When the poet goes on in ver. 32 to say that in spite of these visitations (בְּכָל־זִמָּתָם) they went on sinning, he has chiefly before his mind the outbreak of "fat" rebelliousness after the return of the spies, cf. ver. 32*b* with Num. xiv. 11. And ver. 33 refers to the judgment of death in the wilderness threatened at that time to all who had come out of Egypt from twenty years old and upward (Num. xiv. 28-34). Their life devoted to death vanished from that time onwards בְּהִבָּהֶבֶת, in breath-like instability, and בְּבִהְהָהָה, in undurable precipitancy; the mode of expression in xxxi. 11, Job xxxvi. 1 suggests to the poet an expressive play of words. When now a special judgment suddenly and violently thinned the generation that otherwise was dying off, as in Num. xxi. 6 sqq., then they inquired after Him, they again sought His favour, those who were still preserved in the midst of this dying again remembered the God who had proved Himself to be a "Rock" (Deut. xxxii. 15, 18, 37) and to be a "Redeemer" (Gen. xlviii. 16) to them. And what next? Vers. 36,\* 37 tell us what effect they gave to this disposition to return to God. They appeased Him with their mouth, is meant to say: they sought to win Him over to themselves by fair speeches, inasmuch as they thus anthropopathically conceived of God, and with their tongue they played the hypocrite to Him; their heart, however, was not sincere towards Him (עַל־לִבָּם like אֵין in ver. 8), *i.e.* not directed straight towards Him, and they proved themselves not steadfast (πιστοί, or properly βέβαιοι) in their covenant-relationship to Him.

Vers. 38-48. The second part of the Psalm now begins. God, notwithstanding, in His compassion restrains His anger; but Israel's God-tempting conduct was continued, even after the

\* According to the reckoning of the Masora this ver. 36 is the middle verse of the 2527 verses of the Psalter (Buxtorf, *Tiberias*, 1620, p. 133).

journey through the desert, in Canaan, and the miracles of judgment amidst which the deliverance out of Egypt had been effected were forgotten. With יהוה in ver. 38\* begins an adversative clause, which is of universal import as far as יִשְׁחִית, and then becomes historical. Ver. 38b expands what lies in רָחַם: He expiates iniquity and, by letting mercy instead of right take its course, arrests the destruction of the sinner. With הִרְבָּה (Ges. § 142, 2) this universal truth is supported out of the history of Israel. As this history shows, He has many a time called back His anger, *i.e.* checked it in its course, and not stirred up all His glowing anger (cf. Isa. xlii. 13), *i.e.* His anger in all its fulness and intensity. We see that ver. 38cd is intended historically, from the fact more particularly that if the whole of ver. 38 were intended as abstract, ver. 39 would inadequately express the result which accrued to Israel from this conduct of God. If, however, ver. 38cd refers to His conduct towards Israel, then ver. 39 follows with the ground of the determination, and that in the form of an inference drawn from such conduct towards Israel. He moderated His anger against Israel, and consequently took human frailty and perishableness into consideration. The fact that man is flesh (which not merely affirms his physical fragility, but also his moral weakness, Gen. vi. 3, cf. viii. 21), and that, after a short life, he falls a prey to death, determines God to be long-suffering and kind; it was in fact sensuous desire and loathing by which Israel was beguiled time after time. The exclamation "how oft!" ver. 40, calls attention to the praiseworthiness of this undeserved forbearance.

But with ver. 41 the record of sins begins anew. There is nothing by which any reference of this ver. 41 to the last example of insubordination recorded in the Pentateuch, Num. xxv. 1-9 (Hitzig), is indicated. The poet comes back once more to the provocations of God by the Israel of the wilderness in order to expose the impious ingratitude which revealed itself

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\* According to *B. Kiddushin* 30a, this ver. 38 is the middle one of the 5896 פְּסוּקֵי שְׁמִינִי, στίχοι, of the Psalter. According to *B. Maccoth* 22b, Ps. lxxviii. 38, and previously Deut. xxviii. 58, 59, xxix. 8 [9], were recited when the forty strokes of the lash save one, which according to 2 Cor. xi. 24 Paul received five times, were being counted out to the culprit.

in this conduct. הִתְנַחֵם is the causative of תָּנַח = תָּנַח, תָּנַח, to repent, to be grieved, LXX. *παρώξυναν*. The miracles of the time of redemption are now brought before the mind in detail, *ad exaggerandum crimen tentationis Dei cum summa ingratitude conjunctum* (Venema). The time of redemption is called יוֹם, as in Gen. ii. 4 the hexahemeron. שֵׁים אֹתוֹ (synon. עָשָׂה, גָּתַן) is used as in Ex. x. 2. We have already met with כְּמִצְרַיִם in xlv. 11. The first of the plagues of Egypt (Ex. vii. 14-25), the turning of the waters into blood, forms the beginning in ver. 44. From this the poet takes a leap over to the fourth plague, the עֲרֵב (LXX. *κυσόμυια*), a grievous and destructive species of fly (Ex. viii. 16-28 [20-32]), and combines with it the frogs, the second plague (Ex. vii. 26 [viii. 1]-viii. 11 [15]). צִפְרִידֵי is the lesser Egyptian frog, *Rana Mosaica*, which is even now called ضفدع, *dofda*. Next in ver. 46 he comes to the eighth plague, the locusts, תְּסִיל (a more select name of the migratory locusts than אֲרֵבָה), Ex. x. 1-20; the third plague, the gnats and midges, בְּנִים, is left unmentioned in addition to the fourth, which is of a similar kind. For the chastisement by means of destructive living things is now closed, and in ver. 47 follows the smiting with hail, the seventh plague, Ex. ix. 13-35. הַחֲמַל (with pausal *á*, not *a*, cf. in Ezek. viii. 2 the similarly formed הַחֲשִׁמְלָה) in the signification hoar-frost (*πάχνη*, LXX., Vulgate, Saadia, and Abulwalíd), or locusts (Targum פְּרוֹזְבָּא = הַנֶּבֶן), or ants (J. D. Michaelis), does not harmonize with the history; also the hoar-frost is called בְּפוֹר, the ant נְמִלָּה (collective in Arabic *neml*). Although only conjecturing from the context, we understand it, with Parchon and Kimchi, of hail-stones or hail. With thick lumpy pieces of ice He smote down vines and sycamore-trees (*Fayum* was called in ancient Egyptian "the district of the sycamore"). הָרַג proceeds from the Biblical conception that the plant has a life of its own. The description of this plague is continued in ver. 48. Two mss. present לִבְרָב instead of לִבְרָר; but even supposing that רִשְׁפִים might signify the fever-burnings of the pestilence (*vid.* on Hab. iii. 5), the mention of the pestilence follows in ver. 50, and the devastation which, according to Ex. ix. 19-22, the hail caused among the cattle of the Egyptians is in its right place here. Moreover it is expressly said in Ex. ix. 24 that there was conglomerate

fire among the hail; רָשָׁפִים are therefore flaming, blazing lightnings.

Vers. 49-59. When these plagues rose to the highest pitch, Israel became free, and removed, being led by its God, into the Land of Promise; but it continued still to behave there just as it had done in the desert. The poet in vers. 49-51 brings the fifth Egyptian plague, the pestilence (Ex. ix. 1-7), and the tenth and last, the smiting of the first-born (מִצְבַּח בְּבֵרֹת), Ex. ch. xi., xii., together. Ver. 49*a* sounds like Job xx. 23 (cf. below ver. 64). מַלְאֲכֵי רָעִים are not wicked angels, against which view Hengstenberg refers to the scriptural thesis of Jacobus Ode in his work *De Angelis, Deum ad puniendos malos homines mittere bonos angelos et ad castigandos pios usurpare malos*, but angels that bring misfortune. The mode of construction belongs to the chapter of the genitival subordination of the adjective to the substantive, like אֲשֶׁת רָע, Prov. vi. 24, cf. 1 Sam. xxviii. 7, Num. v. 18, 24, 1 Kings x. 15, Jer. xxiv. 2, and the Arabic

مسجد الجامع, the mosque of the assembling one, *i.e.* the assembling (congregational) mosque, therefore: angels (not of the wicked ones = wicked angels, which it might signify elsewhere, but) of the evil ones = evil, misfortune-bringing angels (Ew. § 287, *a*). The poet thus paraphrases the מַלְאֲכֵי רָעִים that is collectively conceived in Ex. xii. 13, 23, Heb. xi. 28. In ver. 50*a* the anger is conceived of as a stream of fire, in ver. 50*b* death as an executioner, and in 50*c* the pestilence as a foe. רָאשֵׁית אוֹנִים (Gen. xlix. 3, Dent. xxi. 17) is that which had sprung for the first time from manly vigour (*plur. intensivus*). Egypt is called מִצְרַיִם as in Ps. cv. and cxi. according to Gen. x. 6, and is also called by themselves in ancient Egyptian *Kemi*, Coptic *Chêmi*, *Kême* (*vid.* Plutarch, *De Iside et Osiride*, ch. xxxiii.). When now these plagues which softened their Pharaoh went forth upon the Egyptians, God procured for His people a free departure, He guided flock-like (בְּעֶרְךָ like בְּעֶרְךָ, Jer. xxxi. 24, with *Dag. implicitum*), *i.e.* as a shepherd, the flock of His people (the favourite figure of the Psalms of Asaph) through the desert,—He led them safely, removing all terrors out of the way and drowning their enemies in the Red Sea, to His holy territory, to the mountain which (הַר) His right hand had acquired, or according to the accents (cf. *supra*, vol.

i. 169): to the mountain there (הַיְיָ), which, etc. It is not Zion that is meant, but, as in the primary passage Ex. xv. 16 sq., in accordance with the parallelism (although this is not imperative) and the usage of the language, which according to Isa. xi. 9, lvii. 13, is incontrovertible, the whole of the Holy Land with its mountains and valleys (cf. Deut. xi. 11). בְּהַבֵּל גְּחֵלָהּ is the poetical equivalent to בְּנִתְחֵלָהּ, Num. xxxiv. 2, xxxvi. 2, and frequently. The *Beth* is *Beth essentiae* (here in the same syntactical position as in Isa. xlvi. 10, Ezek. xx. 41, and also Job xxii. 24 surely): He made them (the heathen, viz., as in Josh. xxiii. 4 their territories) fall to them (viz., as the expression implies, by lot, בְּנוֹרָל) as a line of inheritance, i.e. (as in cv. 11) as a portion measured out as an inheritance. It is only in ver. 56 (and not so early as ver. 41) that the narration passes over to the apostate conduct of the children of the generation of the desert, that is to say, of the Israel of Canaan. Instead of עֲדוּתָיו from עֲדוּת, the word here is עֲדוּתָיו from עָרָה (a derivative of עָרָה, not יָעַר). Since the apostasy did not gain ground until after the death of Joshua and Eleazar, it is the Israel of the period of the Judges that we are to think of here. קִשְׁתֵּי רָמִיָהּ, ver. 57, is not: a bow of slackness, but: a bow of deceit; for the point of comparison, according to Hos. vii. 16, is its missing the mark: a bow that discharges its arrow in a wrong direction, that makes no sure shot. The verb רָמָהּ signifies not only to allow to hang down slack (cogn. רָפָה), but also, according to a similar conception to *spe dejicere*, to disappoint, deny. In the very act of turning towards God, or at least being inclined towards Him by His tokens of power and loving-kindness, they turned (Jer. ii. 21) like a bow that misses the mark and disappoints both aim and expectation. The expression in ver. 58 is like Deut. xxxii. 16, 21. שָׁמַע refers to their prayer to the Ba'ālim (Judg. ii. 11). The word הִתְעַבֵּר, which occurs three times in this Psalm, is a word belonging to Deuteronomy (ch. iii. 26). Ver. 59 is purposely worded exactly like ver. 21. The divine purpose of love spurned by the children just as by the fathers, was obliged in this case, as in the former, to pass over into angry provocation.

Vers. 60-72. The rejection of Shiloh and of the people worshipping there, but later on, when the God of Israel is again overwhelmed by compassion, the election of Judah, and of Mount Zion, and of David, the king after His own heart. In



the time of the Judges the Tabernacle was set up in Shiloh (Josh. xviii. 1); there, consequently, was the central sanctuary of the whole people,—in the time of Eli and Samuel, as follows from 1 Sam. ch. i.-iii., it had become a fixed temple building. When this building was destroyed is not known; according to Judg. xviii. 30 sq., cf. Jer. vii. 12-15, it was probably not until the Assyrian period. The rejection of Shiloh, however, preceded the destruction, and practically took place simultaneously with the removal of the central sanctuary to Zion; and was, moreover, even previously decided by the fact that the Ark of the covenant, when given up again by the Philistines, was not brought back to Shiloh, but set down in Kirjath Jearîm (1 Sam. vii. 2). The attributive clause שֵׁבִן בְּאֶרְדֵם uses שֵׁבִן as הִשְׁפִּיץ is used in Josh. xviii. 1. The pointing is correct, for the words do not suffice to signify “where He dwelleth among men” (Hitzig); consequently שֵׁבִן is the causative of the *Kal*, Lev. xvi. 16, Josh. xxii. 19. In ver. 61 the Ark of the covenant is called the might and glory of God (אֲרוֹן עֹז, cxxxii. 8, cf. קְבוּר, 1 Sam. iv. 21 sq.), as being the place of their presence in Israel and the medium of their revelation. Nevertheless, in the battle with the Philistines between Eben-ezer and Aphek, Jahve gave the Ark, which they had fetched out of Shiloh, into the hands of the foe in order to visit on the high-priesthood of the sons of Ithamar the desecration of His ordinances, and there fell in that battle 30,000 footmen, and among them the two sons of Eli, Hophni and Phinehas, the priests (1 Sam. ch. iv.). The fire in ver. 63 is the fire of war, as in Num. xxi. 28, and frequently. The incident mentioned in 1 Sam. vi. 19 is reasonably (*vid.* Keil) left out of consideration. By לֹא הִלְלוּ (LXX. erroneously, οὐκ ἐπέθυσαν = הוֹלִלוּ = הִלְלוּ) are meant the marriage-songs (cf. Talmudic הַלְלוֹת, the nuptial tent, and בֵּית הַלְלוֹת the marriage-house). “Its widows (of the people, in fact, of the slain) weep not” (word for word as in Job xxvii. 15) is meant of the celebration of the customary ceremony of mourning (Gen. xxiii. 2): they survive their husbands (which, with the exception of such a case as that recorded in 1 Sam. xiv. 19-22, is presupposed), but without being able to show them the last signs of honour, because the terrors of the war (Jer. xv. 8) prevent them.

With ver. 65 the song takes a new turn. After the puni-

tive judgment has sifted and purified Israel, God receives His people to Himself afresh, but in such a manner that He transfers the precedence of Ephraim to the tribe of Judah. He awakes as it were from a long sleep (xliv. 24, cf. lxxiii. 20); for He seemed to sleep whilst Israel had become a servant to the heathen; He aroused Himself, like a hero exulting by reason of wine, *i.e.* like a hero whose courage is heightened by the strengthening and exhilarating influence of wine (Hengstenberg). הִתְרוֹןֵן is not the *Hithpal.* of רָן in the Arabic signification, which is alien to the Hebrew, to conquer, a meaning which we do not need here, and which is also not adapted to the reflexive form (Hitzig, without any precedent, renders thus: who allows himself to be conquered by wine), but *Hithpo.* of רָן: to shout most heartily, after the analogy of the reflexives הִתְאוּנֵן, הִתְנוּרֵן, הִתְרוּעֵן. The most recent defeat of the enemy which the poet has before his mind is that of the Philistines. The form of expression in ver. 66 is moulded after 1 Sam. v. 6 sqq. God smote the Philistines most literally *in posteriora* (LXX., Vulgate, and Luther). Nevertheless ver. 66 embraces all the victories under Samuel, Saul, and David, from 1 Sam. ch. v. and onwards. Now, when they were able to bring the Ark, which had been brought down to the battle against the Philistines, to a settled resting-place again, God no longer chose Shiloh of Ephraim, but Judah and the mountain of Zion, which He had loved (xlvii. 5), of Benjamitish-Judæan (Josh. xv. 63, Judg. i. 8, 21)—but according to the promise (Deut. xxxiii. 12) and according to the distribution of the country (*vid.* on lxviii. 28) Benjamitish—Jerusalem.\* There God built His Temple בְּמִוֹרָתָיִם. Hitzig proposes instead of this to read בְּמַרְוֹמַיִם; but if גְּעִימַיִם, xvi. 6, signifies *amæna*, then גְּמַיִם may signify *excelsa* (cf. Isa. xlv. 2 הַדְּרִיִּים, Jer. xvii. 6 הַחֲרִיִּים) and be poetically equivalent to מַרְוֹמַיִם: lasting as the heights of heaven, firm as the earth, which He hath founded for ever. Since the eternal duration of heaven and of the earth is quite consistent with a radical change in the manner of its duration, and that not less in the sense of the Old Testament than of the New (*vid. e.g.* Isa. lxxv. 17), so the לְעוֹלָם applies not to the stone

\* According to *B. Menachoth* 53b, Jedidiah (Solomon, 2 Sam. xii. 25) built the Temple in the province of Jedidiah (of Benjamin, Deut. xxxiii. 12).

building, but rather to the place where Jahve reveals Himself, and to the promise that He will have such a dwelling-place in Israel, and in fact in Judah. Regarded spiritually, *i.e.* essentially, apart from the accidental mode of appearing, the Temple upon Zion is as eternal as the kingship upon Zion with which the Psalm closes. The election of David gives its impress to the history of salvation even on into eternity. It is genuinely Asaphic that it is so designedly portrayed how the shepherd of the flock of Jesse (Isai) became the shepherd of the flock of Jahve, who was now to pasture old and young in Israel with the same care and tenderness as the ewe-lambs after which he went (עֲלוֹת as in Gen. xxxiii. 13, and עֲלוֹתָ, cf. 1 Sam. xvi. 11, xvii. 34, like עֲלוֹתָ and the like). The poet is also able already to glory that he has fulfilled this vocation with a pure heart and with an intelligent mastery. And with this he closes. From the decease of David lyric and prophecy are retrospectively and prospectively turned towards David.

## PSALM LXXIX.

SUPPLICATORY PRAYER IN A TIME OF DEVASTATION, OF  
BLOODSHED, AND OF DERISION.

- 1 ELOHIM, the heathen have pressed into Thine inheritance,  
They have defiled Thy holy Temple,  
They have turned Jerusalem into a heap of stones.
- 2 They have given the dead bodies of Thy servants for food  
to the birds of the heaven,  
The flesh of Thy saints to the beasts of the land ;
- 3 They have poured out their blood like water  
Round about Jerusalem, and no one burieth them.
- 4 We are become a reproach to our neighbours,  
A mockery and derision to those who are round about us.
- 5 How long, Jahve, wilt Thou be angry for ever,  
Shall Thy jealousy burn like fire ?!
- 6 Pour out Thy fury upon the heathen who know Thee not,  
And over the kingdoms, which call not upon Thy name !

- 7 For they devour Jacob,  
And have laid waste his dwelling-place.
- 8 Remember not against us the iniquities of the forefathers;  
Speedily let Thy tender mercies come to meet us,  
For we are brought very low.
- 9 Help us, O God of our salvation, for the glory of Thy  
Name,  
And deliver us, and expiate our sins for Thy Name's sake!
- 10 Wherefore shall the heathen say: where is now their God?—  
Let there be made known among the heathen before our  
eyes  
The avenging of the blood of Thy servants, which is shed.
- 11 Let the sighing of the prisoners come before Thee,  
According to the greatness of Thine arm spare the children  
of death.
- 12 And render unto our neighbours sevenfold into their bosom  
Their reproach, wherewith they have reproached Thee, O  
Lord!
- 13 And we, Thy people and the flock of Thy pasture,  
We will give Thee thanks for ever,  
In all generations will we tell forth Thy praise.

This Psalm is in every respect the pendant of Ps. lxxiv. The points of contact are not merely matters of style (cf. lxxix. 5, *how long for ever?* with lxxiv. 1, 10; lxxix. 10, עָרִיב, with lxxiv. 5; lxxix. 2, the giving over to the wild beasts, with lxxiv. 19, 14; lxxix. 13, the conception of Israel as of a flock, in which respect Ps. lxxix. is judiciously appended to Ps. lxxviii. 70–72, with Ps. lxxiv. 1, and also with lxxiv. 19). But the mutual relationships lie still deeper. Both Psalms have the same Asaphic stamp, both stand in the same relation to Jeremiah, and both send forth their complaint out of the same circumstances of the time, concerning a destruction of the Temple and of Jerusalem, such as only the age of the Seleucidæ (1 Macc. i. 31, iii. 45, 2 Macc. viii. 3) together with the Chaldæan period\* can ex-

\* According to *Sofrim* xviii. § 3, Ps. lxxix. and cxxxvii. are the Psalms for the Kinoth-day, i.e. the 9th day of Ab, the day commemorative of the Chaldæan and Roman destruction of Jerusalem.

hibit, and in conjunction with a defiling of the Temple and a massacre of the servants of God, of the *Chasidim* (1 Macc. vii. 13, 2 Macc. xiv. 6), such as the age of the Seleucidæ exclusively can exhibit. The work of the destruction of the Temple which was in progress in Ps. lxxiv., appears in Ps. lxxix. as completed, and here, as in the former Psalm, one receives the impression of the outrages, not of some war, but of some persecution: it is straightway the religion of Israel for the sake of which the sanctuaries are destroyed and the faithful are massacred.

Apart from other striking accords, vers. 6, 7 are repeated verbatim in Jer. x. 25. It is in itself far more probable that Jeremiah here takes up the earlier language of the Psalm than that the reverse is the true relation; and, as Hengstenberg has correctly observed, this is also favoured by the fact that the words immediately before, viz. Jer. x. 24, originate out of Ps. vi. 2, and that the connection in the Psalm is a far closer one. But since there is no era of pre-Maccabæan history corresponding to the complaints of the Psalm,\* Jeremiah is to be regarded in this instance as the example of the psalmist; and in point of fact the borrower is betrayed in vers. 6, 7 of the Psalm by the fact that the correct עַל of Jeremiah is changed into אֶל, the more elegant מִשְׁפָּחֹת into מְמִלְכוֹת, and the plural אֱלֹהֵי into אֱלֹהִים, and the soaring exuberance of Jeremiah's expression is impaired by the omission of some of the words.

Vers. 1-4. The Psalm begins with a plaintive description, and in fact one that makes complaint to God. Its opening sounds like Lam. i. 10. The defiling does not exclude the reducing to ashes, it is rather spontaneously suggested in lxxiv. 7 in company with wilful incendiarism. The complaint in ver. 1c reminds one of the prophecy of Micah, ch. iii. 12, which in its time excited so much vexation (Jer. xxvi. 18); and ver. 2, Deut. xxviii. 26. עֲבָרֶיךָ confers upon those who were massacred the honour of martyrdom. The LXX. ren-

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\* Cassiodorus and Bruno observe: *deplorat Antiochi persecutionem tempore Machabeorum factam, tunc futuram.* And Notker adds: To those who have read the First Book of the Maccabees it (viz. the destruction bewailed in the Psalm) is familiar.

ders מַיִל by *εἰς ἐπωροφυλάκιον*, a flourish taken from Isa. i. 8. Concerning the quotation from memory in 1 Macc. vii. 16 sq., *vid.* the introduction to Ps. lxxiv. The translator of the originally Hebrew First Book of the Maccabees even in other instances betrays an acquaintance with the Greek Psalter (cf. 1 Macc. i. 37, *καὶ ἐξέχεαν αἷμα ἀθῶον κύκλω τοῦ ἀγιάσματος*). "As water," *i.e.* (cf. Deut. xv. 23) without setting any value upon it and without any scruple about it. Ps. xlv. 14 is repeated in ver. 4. At the time of the Chaldæan catastrophe this applied more particularly to the Edomites.

Vers. 5-8. Out of the plaintive question how long? and whether endlessly God would be angry and cause His jealousy to continue to burn like a fire (Deut. xxxii. 22), grows up the prayer (ver. 6) that He would turn His anger against the heathen who are estranged from and hostile towards Him, and of whom He is now making use as a rod of anger against His people. The taking over of vers. 6 and 7 from Jer. x. 25 is not betrayed by the looseness of the connection of thought; but in themselves these four lines sound much more original in Jeremiah, and the style is exactly that of this prophet, cf. Jer. vi. 11, ii. 3, and frequently, xlix. 20. The לֹא, instead of לַע, which follows אֲשֶׁר is incorrect; the singular לֹא gathers all up as in one mass, as in Isa. v. 26, xvii. 13. The fact that such power over Israel is given to the heathen world has its ground in the sins of Israel. From ver. 8 it may be inferred that the apostasy which raged earlier is now checked. אֲשֶׁר is not an adjective (Job xxxi. 28, Isa. lix. 2), which would have been expressed by עוֹנֵתֵינוּ הַרְאֵשִׁים, but a genitive: the iniquities of the forefathers (Lev. xxvi. 14, cf. 39). On ver. 8c cf. Judg. vi. 6. As is evident from ver. 9, the poet does not mean that the present generation, itself guiltless, has to expiate the guilt of the fathers (on the contrary, Deut. xxiv. 16, 2 Kings xiv. 6, Ezek. xviii. 20); he prays as one of those who have turned away from the sins of the fathers, and who can now no longer consider themselves as placed under wrath, but under sin-pardoning and redeeming grace.

Vers. 9-12. The victory of the world is indeed not God's aim; therefore His own honour does not suffer that the world of which He has made use in order to chasten His people should for ever haughtily triumph. אֲשֶׁר is repeated with

emphasis at the end of the petition in ver. 9, according to the figure epanaphora. עֲלֵ-דָבָר = לְמַעַן, as in xlv. 5, cf. vii. 1, is a usage even of the language of the Pentateuch. Also the motive, "wherefore shall they say?" occurs even in the Tôra (Ex. xxxii. 12, cf. Num. xiv. 13-17, Deut. ix. 28). Here (cf. cxv. 2) it originates out of Joel ii. 17. The wish expressed in ver. 10bc is based upon Deut. xxxii. 43. The poet wishes in company with his cotemporaries, as eye-witnesses, to experience what God has promised in the early times, viz. that He will avenge the blood of His servants. The petition in ver. 11 runs like cii. 21, cf. xviii. 7. אֲנִי individually is those who are carried away captive and incarcerated; בְּנֵי הַמִּוֹתָהּ are those who, if God does not preserve them by virtue of the greatness (גְּדֹלָה, cf. גְּדֹלָה Ex. xv. 16) of His arm, i.e. of His far-reaching omnipotence, succumb to the power of death as to a *patria potestas*.\* That the petition in ver. 12 recurs to the neighbouring peoples is explained by the fact, that these, who might most readily come to the knowledge of the God of Israel as the one living and true God, have the greatest degree of guilt on account of their reviling of God. The bosom is mentioned as that in which one takes up and holds that which is handed to him (Luke vi. 38); אֶל הַיָּשִׁיב (שָׁלֵם) (עַל-חַיִּים), as in Isa. lxxv. 7, 6, Jer. xxxii. 18. A sevenfold requital (cf. Gen. iv. 15, 24) is a requital that is fully carried out as a criminal sentence, for seven is the number of a completed process.

Ver. 13. If we have thus far correctly hit upon the parts of which the Psalm is composed (9. 9. 9), then the lamentation closes with this tristichic vow of thanksgiving.

## PSALM LXXX.

### PRAYER FOR JAHVE'S VINE.

2 SHEPHERD of Israel, Oh give ear,  
 Thou who ledest Joseph like a flock,  
 Who sittest enthroned above the cherubim, Oh appear!

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\* The Arabic has just this notion in an active application, viz. *beni el-nôt* = the heroes (destroyers) in the battle.

- 3 Before Ephraim and Benjamin and Manasseh  
 Stir up Thy warrior-strength,  
 And come to our help!
- 4 *Elohim, restore us,*  
*And cause Thy face to shine, then shall we be helped!*
- 5 Jahve Elohim Tsebaôth,  
 How long wilt Thou be angry when Thy people pray?!  
 6 Thou gavest them to eat bread of tears,  
 And gavest them to drink tears in great measure.  
 7 Thou madest us a strife to our neighbours,  
 And our enemies carry on their mockery.  
 8 *Elohim Tsebaôth, restore us,*  
*And cause Thy face to shine, then shall we be helped!*
- 9 Thou broughtest a vine out of Egypt,  
 Thou didst drive out nations and plant it;  
 10 Thou hast made a space before it,  
 And it struck roots and filled the earth.  
 11 Mountains were covered by its shadow,  
 And by its boughs, the cedars of God.  
 12 It spread its branches unto the sea,  
 And towards the river its young shoots.
- 13 Why hast Thou broken down its hedges,  
 That all who pass by the way do pluck it?  
 14 The boar out of the forest doth devour it,  
 And that which roameth the field doth feed upon it.  
 15 Elohim Tsebaôth, Oh look again from heaven and behold,  
 And accept this vine!  
 16 And be the protection of that which Thy right hand hath  
 planted,  
 And over the son, whom Thou hast firmly chosen for  
 Thyself.
- 17 Burnt with fire, swept away,  
 Before the threatening of Thy countenance they perish.  
 18 Oh hold Thy hand over the man of Thy right hand,  
 Over the son of man whom Thou hast chosen for  
 Thyself;



- 19 And we will not go back from Thee—  
 Quicken us, and we will celebrate Thy Name.  
 20 *Jahve Elohim Tsebaóth, restore us,*  
*Cause Thy face to shine, then shall we be helped!*

With the words *We are Thy people and the flock of Thy pasture*, Ps. lxxix. closes; and Ps. lxxx. begins with a cry to the Shepherd of Israel. Concerning the inscription of the Psalm: *To be practised after the "Lilies, the testimony . . .," by Asaph, a Psalm, vid. on xlv. 1, supra, p. 76 sq.* The LXX. renders, εἰς τὸ τέλος (unto the end), ὑπὲρ τῶν ἀλλοιωθησομένων (which is unintelligible and ungrammatical = מִן־שִׁשְׁלֵשׁ), μαρτύριον τῷ Ἀσάφ (as the accentuation also unites these words closely by *Tarcha*), ψαλμὸς ὑπὲρ τοῦ Ἀσσυρίου (cf. lxxvi. 1), perhaps a translation of מִן־שִׁשְׁלֵשׁ, an inscribed note which took the "boar out of the forest" as an emblem of Assyria. This hint is important. It solves the riddle why Joseph represents all Israel in ver. 2, and why the tribes of Joseph in particular are mentioned in ver. 3, and why in the midst of these Benjamin, whom like descent from Rachel and chagrin, never entirely overcome, on account of the loss of the kingship drew towards the brother-tribes of Joseph. Moreover the tribe of Benjamin had only partially remained to the house of David since the division of the kingdom,\* so that this triad is to be regarded as an expansion of the "Joseph" (ver. 2). After the northern kingdom had exhausted its resources in endless feuds with Damascene Syria, it succumbed to the world-wide dominion of Assyria in the sixth year of Hezekiah, in consequence of the heavy visitations which are closely associated with the names

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\* It is true we read that Benjamin stood on the side of Rehoboam with Judah after the division of the kingdom (1 Kings xii. 21), Judah and Benjamin appear as parts of the kingdom of Judah (2 Chron. xi. 3, 23, xv. 8 sq., and frequently); but if, according to 1 Kings xi. 13, 32, 36, only שִׁבְטֵי יְהוּדָה remains to the house of David, this is Judah, inasmuch as Benjamin did not remain entirely under the Davidic sceptre, and Simeon is to be left out of account (cf. *Genesis*, S. 603); the Benjamitish cities of Bethel, Gilgal, and Jericho belonged to the northern kingdom, but, as in the case of Rama (1 Kings xv. 21 sq.), not without being contested (cf. *e.g.* 2 Chron. xiii. 19); the boundaries were therefore fluctuating, *vid. Ewald, Geschichte des Volkes Israel* (3d ed.), S. 439-441.

of the Assyrian kings Pul, Tiglath-pileser, and Shalmaneser. The psalmist, as it seems, prays in a time in which the oppression of Assyria rested heavily upon the kingdom of Ephraim, and Judah saw itself threatened with ruin when this bulwark should have fallen. We must not, however, let it pass without notice that our Psalm has this designation of the nation according to the tribes of Joseph in common with other pre-exilic Psalms of Asaph (lxxvii. 16, lxxviii. 9, lxxxi. 6). It is a characteristic belonging in common to this whole group of Psalms. Was Asaph, the founder of this circle of songs, a native, perhaps, of one of the Levite cities of the province of the tribe of Ephraim or Manasseh?

The Psalm consists of five eight-line strophes, of which the first, second, and fifth close with the refrain, "Elohim, restore us, let Thy countenance shine forth, then shall we be helped!" This prayer grows in earnestness. The refrain begins the first time with *Elohim*, the second time with *Elohim Tsebaôth*, and the third time with a threefold *Jahve Elohim Tsebaôth*, with which the second strophe (ver. 5) also opens.

Vers. 2-4. The first strophe contains nothing but petition. First of all the nation is called *Israel* as springing from Jacob; then, as in lxxxi. 6, *Joseph*, which, where it is distinct from *Jacob* or *Judah*, is the name of the kingdom of the ten tribes (*vid.* Caspari on Obad. ver. 18), or at least of the northern tribes (lxxvii. 16, lxxviii. 67 sq.). Ver. 3 shows that it is also these that are pre-eminently intended here. The fact that in the blessing of Joseph, Jacob calls God a Shepherd (רֹעֶה), Gen. xlvi. 15, xlix. 24, perhaps has somewhat to do with the choice of the first two names. In the third, the sitting enthroned in the sanctuary here below and in the heaven above blend together; for the Old Testament is conscious of a mutual relationship between the earthly and the heavenly temple (היכל) until the one merges entirely in the other. The cherûbim, which God enthrones, *i.e.* upon which He sits enthroned, are the bearers of the chariot (מרכבה) of the Ruler of the world (*vid.* xviii.

11). With הוֹפִיעָה (from יפֵע, יפֵע, *eminere, emicare*, as in the Asaph Psalm l. 2) the poet prays that He would appear in His splendour of light, *i.e.* in His fiery bright, judging, and rescuing

doxa, whether as directly visible, or even as only recognisable by its operation. Both the comparison "after the manner of a flock" and the verb נָהַג are Asaphic, lxxviii. 52, cf. 26. Just so also the names given to the nation. The designation of Israel after the tribes of *Ephraim* and *Manasseh* attaches itself to the name *Joseph*; and the two take the brother after the flesh into their midst, of whom the beloved Rachel was the mother as well as of Joseph, the father of Ephraim and Manasseh. In Num. ch. ii. also, these three are not separated, but have their camp on the west side of the Tabernacle. May God again put into activity—which is the meaning of עוֹרֵר (*excitare*) in distinction from הִעִיר (*expergefacerere*)—His גְבוּרָה, the need for the energetic intervention of which now makes itself felt, before these three tribes, *i.e.* by becoming their victorious leader. לָבֵה is a summoning imperative.\* Concerning יִשְׁעָתָה *vid.* on iii. 3; the construction with *Lamed* says as little against the accusative adverbial rendering of the *ah* set forth there as does the *Beth* of בְּהַרְשֵׁה (in the wood) in 1 Sam. xxiii. 15, *vid.* Böttcher's *Neue Aehrenlese*, Nos. 221, 384, 449. It is not a bringing back out of the Exile that is prayed for by הַשִּׁיבֵנוּ, for, according to the whole impression conveyed by the Psalm, the people are still on the soil of their fatherland; but in their present feebleness they are no longer like themselves, they stand in need of divine intervention in order again to attain a condition that is in harmony with the promises, in order to become themselves again. May God then cause His long hidden countenance to brighten and shine upon them, then shall they be helped as they desire (וַיִּנְשָׁעָה).

Vers. 5-8. In the second strophe there issues forth bitter complaint concerning the form of wrath which the present assumes, and, thus confirmed, the petition rises anew. The transferring of the smoking (עָשָׂן) of God's nostrils = the hard breathing of anger (lxxiv. 1, Deut. xxix. 19 [20]), to God Himself is bold, but in keeping with the spirit of the Biblical

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\* Not a pronoun: to Thee it belongs to be for salvation for us, as the Talmud, Midrash, and Masora (*vid.* Norzi) take it; wherefore in *J. Succa* 54c it is straightway written לָךְ. Such a לָבֵה = לָךְ is called in the language of the Masora, and even in the Midrash (*Exod. Rabba*, fol. 121), לָבֵה וְרֵאיוֹת (*vid.* Buxtorf, *Tiberias*, p. 245).

view of the wrath of God (*vid.* on xviii. 9), so that there is no need to avoid the expression by calling in the aid of the Syriac word עָשָׂה, to be strong, powerful (why art Thou hard, why dost Thou harden Thyself . . .). The perfect after עָרַמְתִּי has the sense of a present with a retrospective glance, as in Ex. x. 3, cf. עָרַמְתָּהּ, Ex. xvi. 28, Hab. i. 2. The construction of עָשָׂה with אֵל is not to be understood after the analogy of אֵל אֶרְרָה (to kindle = to be angry against any one), for the prayer of the people is not an object of wrath, but only not a means of turning it aside. While the prayer is being presented, God veils Himself in the smoke of wrath, through which it is not able to penetrate. The LXX. translators have read בתפלה עבדיך, for they render ἐπι τὴν προσευχὴν τῶν δούλων σου (for which the common reading is τοῦ δούλου σου). Bread of tears is, according to xlii. 4, bread consisting of tears; tears, running down in streams upon the lips of the praying and fasting one, are his meat and his drink. הַשָּׂה with an accusative signifies to give something to drink, and followed by *Beth*, to give to drink by means of something, but it is not to be translated: *potitandum das eis cum lacrymis trientem* (De Dieu, von Ortenberg, and Hitzig). שְׁלִישׁ (Talmudic, a third part) is the accusative of more precise definition (Vatablus, Gesenius, Olshausen, and Hupfeld): by thirds (LXX. ἐν μέτρῳ, Symmachus μέτρῳ); for a third of an ephah is certainly a very small measure for the dust of the earth (Isa. xl. 12), but a large one for tears. The neighbours are the neighbouring nations, to whom Israel is become מְרוֹן, an object, a butt of contention. In לָמוֹ is expressed the pleasure which the mocking gives them.

Vers. 9-20. The complaint now assumes a detailing character in this strophe, inasmuch as it contrasts the former days with the present; and the ever more and more importunate prayer moulds itself in accordance therewith. The retrospective description begins, as is rarely the case, with the second *modus*, inasmuch as "the speaker thinks more of the bare nature of the act than of the time" (Ew. § 136, b). As in the blessing of Jacob (Gen. xlix. 22) Joseph is compared to the layer (בֵּן) of a fruitful growth (פֶּרֶה), whose shoots (בְּנוֹת) climb over the wall: so here Israel is compared to a vine (Gen. xlix. 22; גֵּפֶן פֶּרֶה, cxxviii. 3), which has become great in Egypt and been transplanted thence into the Land of Promise. הַפִּיעַ, LXX.

*μεταίρειν*, as in Job xix. 10, perhaps with an allusion to the מסעים of the people journeying to Canaan (lxxxviii. 52).\* Here God made His vine a way and a place (פָּנָה, to clear, from פָּנָה, to turn, turn aside, Arabic *faniya*, to disappear, pass away; root פָּנ, to urge forward), and after He had secured to it a free soil and unchecked possibility of extension, it (the vine) rooted its roots, i.e. struck them ever deeper and wider, and filled the earth round about (cf. the antitype in the final days, Isa. xxvii. 6). The Israelitish kingdom of God extended itself on every side in accordance with the promise. הַשָּׂלָח (cf. Ezek. xvii. 6, and vegetable שָׁלַח, a shoot) also has the vine as its subject, like הַשָּׂרֵשׁ. Vers. 11 and 12 state this in a continued allegory, by the "mountains" pointing to the southern boundary, by the "cedars" to the northern, by the "sea" to the western, and by the "river" (Euphrates) to the eastern boundary of the country (*vid.* Deut. xi. 24 and other passages). אֲלֵהָ and עֲנִיָּיהָ are accusatives of the so-called more remote object (Ges. § 143, 1). קָצִיר is a cutting = a branch; יִנְקָה, a (vegetable) sucker = a young, tender shoot; אֲרֵז־אֵל, the cedars of Lebanon as being living monuments of the creative might of God. The allegory exceeds the measure of the reality of nature, inasmuch as this is obliged to be extended according to the reality of that which is typified and historical. But how unlike to the former times is the present! The poet asks "wherefore?" for the present state of things is a riddle to him. The surroundings of the vine are torn down; all who come in contact with it pluck it (אָרָה, to pick off, pluck off, Talmudic of the gathering of figs); the boar out of the wood (מִיעַר with עֵץ תְּלִייהָ, suspended *Ajin*†) cuts it off (בְּרָסָם, formed out of רָסָם

\* *Exod. Rabba*, ch. xliv., with reference to this passage, says: "When husbandmen seek to improve a vine, what do they do? They root (עוקרין) it out of its place and plant (שותלין) it in another." And *Levit. Rabba*, ch. xxxvi., says: "As one does not plant a vine in a place where there are great, rough stones, but examines the ground and then plants it, so didst Thou drive out peoples and didst plant it," etc.

† According to *Kiddushin*, 30a, because this *Ajin* is the middle letter of the Psalter as the *Waw* of נחון, Lev. xi. 42, is the middle letter of the Tóra. One would hardly like to be at the pains of proving the correctness of this statement; nevertheless in the seventeenth century there lived one Laymaris, a clergyman, who was not afraid of this trouble, and found

= נִיָּז \*), viz. with its tusks; and that which moves about the fields (*vid.* concerning נִי, l. 11), *i.e.* the untractable, lively wild beast, devours it. Without doubt the poet associates a distinct nation with the wild boar in his mind; for animals are also in other instances the emblems of nations, as *e.g.* the leviathan, the water-serpent, the behemoth (Isa. xxx. 6), and flies (Isa. vii. 18) are emblems of Egypt. The Midrash interprets it of Seir-Edom, and נִי שְׂרִי, according to Gen. xvi. 12, of the nomadic Arabs.

In ver. 15 the prayer begins for the third time with three-fold urgency, supplicating for the vine renewed divine providence, and a renewal of the care of divine grace. We have divided the verse differently from the accentuation, since שׁוֹבֵב־נָא הַיָּבֵט is to be understood according to Ges. § 142. The junction by means of ׀ is at once opposed to the supposition that וַיִּבְנֶה in ver. 16 signifies a slip or plant, *plantum* (Targum, Syriac, Aben-Ezra, Kimchi, and others), and that consequently the whole of ver. 16 is governed by וַיִּפְקֵר. Nor can it mean its (the vine's) stand or base, בֵּן (Böttcher), since one does not plant a "stand." The LXX. renders וּבְנָה: καὶ κατάρτισαι, which is *imper. aor. 1. med.*, therefore in the sense of בְּנִינָה.† But the alternation of עַל (cf. Prov. ii. 11, and جَن عَلِي, to cover over) with the accusative of the object makes it more natural to derive בְּנָה, not from בָּנָה = בָּן, but from בָּנָה = כָּן, to cover, conceal, protect (whence כֵּן, a covering, shelter, hiding-place):

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the calculations of the Masora (*e.g.* that אֲרָנִי ה' occurs 222 times) in part inaccurate; *vid. Monatliche Unterredungen*, 1691, S. 467, and besides, Geiger, *Urschrift und Uebersetzungen der Bibel*, S. 258 f.

\* Saadia appropriately renders it يَقْرُضُهَا, by referring, as does Dunash also, to the Talmudic קִרְסָם, which occurs of ants, like قَرُض of rodents. So *Peah* ii. § 7, *Menachoth* 71b, on which Rashi observes, "the locust (חַגַב) is accustomed to eat from above, the ant tears off the corn-stalk from below." Elsewhere קִרְסָם denotes the breaking off of dry branches from the tree, as וְרָדָה the removal of green branches.

† Perhaps the *Caph majusculum* is the result of an erasure that required to be made, *vid. Geiger, Urschrift*, S. 295. Accordingly the *Ajin suspensum* might also be the result of a later inserted correction, for there is a Phœnician inscription that has יַר (wood, forest); *vid. Levy, Phœnizisches Wörterbuch*, S. 22.

and protect him whom . . . or: protect what Thy right hand has planted. The pointing certainly seems to take כנה as the feminine of כן (LXX., Dan. xi. 7, *φυτόν*); for an *imperat. paragog.* Kal of the form כנה does not occur elsewhere, although it might have been regarded by the punctuists as possible from the form כל, *volve*, cxix. 22. If it is regarded as impossible, then one might read כנה. At any rate the word is imperative, as the following אֲשֶׁר, *eum quem*, also shows, instead of which, if כנה were a substantive, one would expect to find a relative clause without אשר, as in ver. 16b. Moreover ver. 16b requires this, since אֲשֶׁר can only be used of visiting with punishment. And who then would the slip (branch) and the son of man be in distinction from the vine? If we take כנה as imperative, then, as one might expect, the vine and the son of man are both the people of God. The Targum renders ver. 16b thus: "and upon the King Messiah, whom Thou hast established for Thyself," after Ps. ii. and Dan. vii. 13; but, as in the latter passage, it is not the Christ Himself, but the nation out of which He is to proceed, that is meant. אֲשֶׁר has the sense of firm appropriation, as in Isa. xlv. 14, inasmuch as the notion of making fast passes over into that of laying firm hold of, of seizure. Rosenmüller well renders it: *quem adoptatum tot nexibus tibi adstrinxisti*. The figure of the vine, which rules all the language here, is also still continued in ver. 17; for the *part. fem.* refer to כנה,—the verb, however, may take the plural form, because those of Israel are this "vine," which *combusta igne, succisa* (as in Isa. xxxiii. 12; Aramaic, to cut off, tear off, in ver. 13 the Targum word for ארה; Arabic, كسح, to clear away, peel off), is just perishing, or hangs in danger of destruction (ארה) before the threatening of the wrathful countenance of God. The absence of anything to denote the subject, and the form of expression, which still keeps within the circle of the figure of the vine, forbid us to understand this ver. 17 of the extirpation of the foes. According to the sense על תהיירד\*

\* The תהי has *Gaja*, like עאזומרה (lxxx. 3), בנינכר (cxliv. 7), and the like. This *Gaja* beside the *Shebâ* (instead of beside the following vowel) belongs to the peculiarities of the metrical books, which in general, on account of their more melodious mode of delivery, have many such a *Gaja*

coincides with the supplicatory על בנה. It is Israel that is called בן in ver. 16, as being the son whom Jahve has called into being in Egypt, and then called out of Egypt to Himself and solemnly declared to be His son on Sinai (Ex. iv. 22, Hos. xi. 1), and who is now, with a play upon the name of Benjamin in ver. 3 (cf. ver. 16), called אִישׁ יִמִּינֶךָ, as being the people which Jahve has preferred before others, and has placed at His right hand\* for the carrying out of His work of salvation; who is called, however, at the same time בְּנֵי-אָדָם, because belonging to a humanity that is feeble in itself, and thoroughly conditioned and dependent. It is not the more precise designation of the "son of man" that is carried forward by וְלֹא-נָסוּךְ, "and who has not drawn back from Thee" (Hupfeld, Hitzig, and others), but it is, as the same relation which is repeated in ver. 19b shows, the apodosis of the preceding petition: then shall we never depart from Thee; נָסוּךְ being not a participle, as in xliv. 19, but a *plene* written voluntative: *recedamus*, vowing new obedience as thanksgiving for the divine preservation. To the prayer in ver. 18 corresponds, then, the prayer תְּהַיְיָ, which is expressed as future (which can rarely be avoided, Ew. § 229), with a vow of thanksgiving likewise following: then will we call with Thy name, *i.e.* make it the medium and matter of solemn proclamation. In ver. 20 the refrain of this Psalm, which is laid out as a trilogy, is repeated for the third time. The name of God is here threefold.

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beside *Shebâ*, which does not occur in the prose books. Thus, *e.g.*, יהוה and אֱלֹהִים always have *Gaja* beside the *Shebâ* when they have *Rebiâ magnum* without a conjunctive, probably because *Rebiâ* and *Dechî* had such a fulness of tone that a first stroke fell even upon the *Shebâ*-letters.

\* Pinsker punctuates thus: Let Thy hand be upon the man, Thy right hand upon the son of man, whom, etc.; but the impression that יִמִּינֶךָ and אִישׁ יִמִּינֶךָ coincide is so strong, that no one of the old interpreters (from the LXX. and Targum onwards) has been able to free himself from it.



## PSALM LXXXI.

EASTER FESTIVAL SALUTATION AND DISCOURSE.

- 2 CAUSE shouts of joy to resound unto Elohim, our safe  
retreat,  
Make a joyful noise unto the God of Jacob.
- 3 Raise a song and sound the timbrel,  
The pleasant cithern together with the harp.
- 4 Blow the horn at the new moon,  
At the full moon, in honour of the day of our feast.
- 5 For a statute for Israel is it,  
An ordinance of the God of Jacob.
- 6 A testimony hath He laid it down in Joseph,  
When He went forth over the land of Egypt—  
A language of one not known did I hear.
- 7 I have removed his back from the burden,  
His hands were freed from the task-basket.
- 8 In distress didst thou cry, and I delivered thee,  
I answered thee in a covering of thunder,  
I proved thee at the waters of Meribah. (*Sela.*)
- 9 Hear, O my people, and I will testify unto thee;  
Israel, Oh that thou wouldst hearken unto Me!—
- 10 Let there be among thee no strange god,  
And do not thou worship a god of a foreign country.
- 11 I, I am Jahve thy God,  
Who led thee up out of the land of Egypt—  
Open wide thy mouth, and I will fill it.
- 12 But My people hearkened not unto My voice,  
And Israel did not obey Me.
- 13 Then I cast them forth to the hardness of their heart,  
They went on in their own counsels.
- 14 Oh that My people would be obedient unto Me,  
That Israel would walk in My ways!
- 15 Suddenly would I humble their enemies,  
And against their oppressors turn My hand.
- 16 The haters of Jahve should submit themselves to Him,

And their time should endure for ever.

- 17 He fed them with the fat of wheat,  
And with honey out of the rock did I satisfy thee.

Ps. lxxx., which looks back into the time of the leading forth out of Egypt, is followed by another with the very same Asaphic thoroughly characteristic feature of a retrospective glance at Israel's early history (cf. more particularly lxxx. 11 with lxxx. 9). In Ps. lxxx. the lyric element of Ps. lxxvii. is combined with the didactic element of Ps. lxxviii. The unity of these Psalms is indubitable. All three have towards the close the appearance of being fragmentary. For the author delights to ascend to the height of his subject and to go down into the depth of it, without returning to the point from which he started. In Ps. lxxvii. Israel as a whole was called "the sons of Jacob and Joseph;" in Ps. lxxviii. we read "the sons of Ephraim" instead of the whole nation; here it is briefly called "Joseph." This also indicates the one author. Then Ps. lxxx., exactly like lxxix., is based upon the Pentateuchal history in Exodus and Deuteronomy. Jahve Himself speaks through the mouth of the poet, as He did once through the mouth of Moses—Asaph is *κατ' ἐξοχήν* the prophet (נָבִי) among the psalmists. The transition from one form of speech to another which accompanies the rapid alternation of feelings, what the Arabs call *talwîn el-chitâb*, "a colouring of a speech by a change of the persons," is also characteristic of him, as later on of Micah (*e.g.* vi. 15 sq.).

This Ps. lxxx. is according to ancient custom the Jewish New Year's Psalm, the Psalm of the Feast of Trumpets (Num. xxix. 1), therefore the Psalm of the first (and second) of Tishri; it is, however, a question whether the blowing of the horn (*shophar*) at the new moon, which it calls upon them to do, does not rather apply to the first of Nisan, to the ecclesiastical New Year. In the weekly liturgy of the Temple it was the Psalm for the Thursday.

The poet calls upon them to give a jubilant welcome to the approaching festive season, and in vers. 7 sqq. Jahve Himself makes Himself heard as the Preacher of the festival. He reminds those now living of His loving-kindness towards ancient Israel, and admonishes them not to incur the guilt of like

unfaithfulness, in order that they may not lose the like tokens of His loving-kindness. What festive season is it? Either the Feast of the Passover or the Feast of Tabernacles; for it must be one of these two feasts which begin on the day of the full moon. Because it is one having reference to the redemption of Israel out of Egypt, the Targum, Talmud (more particularly *Rosh ha-Shana*, where this Psalm is much discussed), Midrash, and Sohar understand the Feast of Tabernacles; because vers. 2-4a seem to refer to the new moon of the seventh month, which is celebrated before other new moons (Num. x. 10) as *יום התרועה* (Num. xxix. 1, cf. Lev. xxiii. 24), *i.e.* to the first of Tishri, the civil New Year; and the blowing of horns at the New Year is, certainly not according to Scripture, but yet according to tradition (*vid.* Maimonides, *Hilchoth Shophar* i. 2), a very ancient arrangement. Nevertheless we must give up this reference of the Psalm to the first of Tishri and to the Feast of Tabernacles, which begins with the fifteenth of Tishri:—(1) Because between the high feast-day of the first of Tishri and the Feast of Tabernacles on the fifteenth to the twenty-first (twenty-second) of Tishri lies the great day of Atonement on the tenth of Tishri, which would be ignored, by greeting the festive season with a joyful noise from the first of Tishri forthwith to the fifteenth. (2) Because the remembrance of the redemption of Israel clings far more characteristically to the Feast of the Passover than to the Feast of Tabernacles. This latter appears in the oldest law-giving (Ex. xxiii. 16, xxxiv. 22) as *חג האסיף*, *i.e.* as a feast of the ingathering of the autumn fruits, and therefore as the closing festival of the whole harvest; it does not receive the historical reference to the journey through the desert, and therewith its character of a feast of booths or arbours, until the addition in Lev. xxiii. 39-44, having reference to the carrying out of the celebration of the feasts in Canaan; whereas the feast which begins with the full moon of Nisan has, it is true, not been entirely free of all reference to agriculture, but from the very beginning bears the historical names *פסח* and *חג המצות*. (3) Because in the Psalm itself, *viz.* in ver. 6b, allusion is made to the fact which the Passover commemorates.

Concerning *על־הגתית* *vid.* on viii. 1. The symmetrical, stichic plan of the Psalm is clear: the schema is 11. 12. 12.

Vers. 2-6. The summons in ver. 2 is addressed to the whole congregation, inasmuch as הַרְרִיעִי is not intended of the clanging of the trumpets, but as in Ezra iii. 11, and frequently. The summons in ver. 3 is addressed to the Levites, the appointed singers and musicians in connection with the divine services, 2 Chron. v. 12, and frequently. The summons in ver. 4 is addressed to the priests, to whom was committed not only the blowing of the two (later on a hundred and twenty, *vid.* 2 Chron. v. 12) silver trumpets, but who appear also in Josh. vi. 4 and elsewhere (cf. xlvii. 6 with 2 Chron. xx. 28) as the blowers of the shophar. The Talmud observes that since the destruction of the Temple the names of instruments שׁוֹפָרָא and חֲצוֹצְרֶתָא are wont to be confounded one for the other (*B. Sabbath 36a, Succa 34a*), and, itself confounding them, infers from Num. x. 10 the duty and significance of the blowing of the shophar (*B. Erachin 3b*). The LXX. also renders both by *σάλπιγγξ*; but the Biblical language mentions שׁוֹפָר and חֲצוֹצְרֶתָא, a horn (more especially a ram's horn) and a (metal) trumpet, side by side in xcviii. 6, 1 Chron. xv. 28, and is therefore conscious of a difference between them. The Tôra says nothing of the employment of the shophar in connection with divine service, except that the commencement of every fiftieth year, which on this very account is called שְׁנַת הַיְבֵל, *annus buccinæ*, is to be made known by the horn signal throughout all the land (Lev. xxv. 9). But just as tradition by means of an inference from analogy derives the blowing of the shophar on the first of Tishri, the beginning of the common year, from this precept, so on the ground of the passage of the Psalm before us, assuming that בְּחֹדֶשׁ, LXX. *ἐν νεομηνίᾳ*, refers not to the first of Tishri but to the first of Nisan, we may suppose that the beginning of every month, but, in particular, the beginning of the month which was at the same time the beginning of the ecclesiastical year, was celebrated by a blowing of the shophar, as, according to Josephus, *Bell.* iv. 9, 12, the beginning and close of the Sabbath was announced from the top of the Temple by a priest with the salpinx. The poet means to say that the Feast of the Passover is to be saluted by the congregation with shouts of joy, by the Levites with music, and even beginning from the new moon (*neomenia*) of the Passover month with blowing of shophars, and that this is to

be continued at the Feast of the Passover itself. The Feast of the Passover, for which Hupfeld devises a gloomy physiognomy,\* was a joyous festival, the Old Testament Christmas. 2 Chron. xxx. 21 testifies to the exultation of the people and the boisterous music of the Levite priests, with which it was celebrated. According to Num. x. 10, the trumpeting of the priests was connected with the sacrifices; and that the slaying of the paschal lambs took place amidst the *Tantaratan* of the priests (long-drawn notes interspersed with sharp shrill ones, תקיעה תרועה ותקיעה), is expressly related of the post-exilic service at least.†

The phrase *נתן קול* proceeds from the phrase *נתן*, according to which *נתן* directly means: to attune, strike up, cause to be heard. Concerning *בְּסָפָה* (Prov. vii. 20 *בְּסָפָה*) tradition is uncertain. The Talmudic interpretation (*B. Rosh ha-Shana* 8b, *Betza* 16a, and the Targum which is taken from it), according to which it is the day of the new moon (the first of the month), on which the moon hides itself, *i.e.* is not to be seen at all in the morning, and in the evening only for a short time immediately after sunset, and the interpretation that is adopted by a still more imposing array of authorities (LXX., Vulgate, Menahem, Rashi, Jacob Tam, Aben-Ezra, Parchon, and others), according to which a time fixed by computation (from *בְּסָפָה* = *בְּסָפָה*, *computare*) is so named in general, are outweighed by the usage of the Syriac, in which *kese* denotes the full moon as the moon with covered, *i.e.* filled-up orb, and therefore the fifteenth of the month, but also the time from that point onwards, perhaps because then the moon covers itself, inasmuch as its shining surface appears each day less large (cf. the Peshîto, 1 Kings xii. 32 of the fifteenth day of the eighth month, 2 Chron. vii. 10 of the twenty-third day of the seventh month, in both instances of the Feast of Tabernacles), after which, too, in the passage before us it is rendered *wa-b-kese*, which a Syro-Arabic glossary (in Rosenmüller) explains *festâ quæ sunt in medio mensis*. The Peshîto here, like the Targum, proceeds

\* In the first of his *Commentationes de primitiva et vera festorum apud Hebræos ratione*, 1851, 4to.

† *Vid.* my essay on the Passover rites during the time of the second Temple in the *Luther. Zeitschr.* 1855; and cf. Armknecht, *Die heilige Psalmodie* (1855), S. 5.

from the reading תְּהִינִי, which, following the LXX. and the best texts, is to be rejected in comparison with the singular תְּהִי. If, however, it is to be read תְּהִינִי, and תְּהִינִי (according to Kimchi with *Segol* not merely in the second syllable, but with double *Segol* תְּהִינִי, after the form טָנָא = טָנָא) signifies not *inter-lunium*, but *plenilunium* (instead of which also Jerome has *in medio mense*, and in Prov. vii. 20, *in die plenæ lunæ*, Aquila *ἡμέρα πανσελήνου*), then what is meant is either the Feast of Tabernacles, which is called absolutely תְּהִינִי in 1 Kings viii. 2 (2 Chron. v. 3) and elsewhere, or the Passover, which is also so called in Isa. xxx. 29 and elsewhere. Here, as ver. 5 will convince us, the latter is intended, the Feast of unleavened bread, the porch of which, so to speak, is עֶרְבַּ פֶּסַח together with the לַיְל שְׁמֵרִים (Ex. xii. 42), the night from the fourteenth to the fifteenth of Nisan. In vers. 2, 3 they are called upon to give a welcome to this feast. The blowing of the shophar is to announce the commencement of the Passover month, and at the commencement of the Passover day which opens the Feast of unleavened bread it is to be renewed. The לְ of לַיְלִים is not meant temporally, as perhaps in Job xxi. 30: at the day = on the day; for why was it not בַּיּוֹם? It is rather: towards the day, but בכֹּסֶף assumes that the day has already arrived; it is the same *Lamed* as in ver. 2, the blowing of the shophar is to concern this feast-day, it is to sound in honour of it.

Vers. 5 and 6 now tell whence the feast which is to be met with singing and music has acquired such a high significance: it is a divine institution coming from the time of the redemption by the hand of Moses. It is called חֹק as being a legally sanctioned decree, כְּטִשְׁבֵּט as being a lawfully binding appointment, and עֲרִירָה as being a positive declaration of the divine will. The לְ in לַיְשׂוּרָאֵל characterizes Israel as the receiver, in לְאֱלֹהֵי the God of Israel as the Owner, *i.e.* Author and Lawgiver. By בְּצִוְתוֹ the establishing of the statute is dated back to the time of the Exodus; but the statement of the time of its being established, “when He went out over the land of Egypt,” cannot be understood of the exodus of the people out of Egypt, natural as this may be here, where Israel has just been called יְהוֹסֵף (pathetic for יוֹסֵף), by a comparison with Gen. xli. 45, where Joseph is spoken of in the same words. For this expression does not describe the going forth out of a country, perhaps in the

sight of its inhabitants, Num. xxxiii. 3, cf. Ex. xiv. 8 (Hengstenberg), but the going out over a country. Elohim is the subject, and צאת is to be understood according to Ex. xi. 4 (Kimchi, De Dieu, Dathe, Rosenmüller, and others): when He went out for judgment over the land of Egypt (cf. Mic. i. 3). This statement of the time of itself at once decides the reference of the Psalm to the Passover, which commemorates the sparing of Israel at that time (Ex. xii. 27), and which was instituted on that very night of judgment. The accentuation divides the verse correctly. According to this, שִׁפְתַי לֹא-דָרַעְתִּי אִשְׁמַע, is not a relative clause to מִצְרַיִם: where I heard a language that I understood not (cxiv. 1). Certainly יָדַע שִׁפְתַי, "to understand a language," is an expression that is in itself not inadmissible (cf. יָדַע סֵפֶר, to understand writing, to be able to read, Isa. xxix. 11 sq.), the selection of which instead of the more customary phrase שָׁמַע לִשְׁוֹן (Deut. xxviii. 49, Isa. xxxiii. 19, Jer. v. 15) might be easily intelligible here beside אִשְׁמַע; but the omission of the שָׁמַע (אִשְׁמַע) is harsh, the thought is here purposeless, and excluded with our way of taking בְּצִאֲתִי. From the speech of God that follows it is evident that the clause is intended to serve as an introduction of this divine speech, whether it now be rendered *sermonem quem non novi* (cf. xviii. 44, *populus quem non novi*), or *alicujus, quem non novi* (Ges. § 123, rem. 1), both of which are admissible. Is it now in some way an introduction to the following speech of God as one which it has been suddenly given to the psalmist to hear: "An unknown language, or the language of one unknown, do I hear"? Thus Döderlein explains it: *Subitanea et digna poetico impetu digressio, cum vates sese divino adflatu subito percussus sentit et oraculum audire sibi persuadet*; and in the same way De Wette, Olshausen, Hupfeld, and others. But the oracle of God cannot appear so strange to the Israelitish poet and seer as the spirit-voice to Eliphaz (Job iv. 16); and moreover אִשְׁמַע after the foregoing historical predicates has the presumption of the imperfect signification in its favour. Thus, then, it will have to be interpreted according to Ex. vi. 2 sq. It was the language of a known, but still also unknown God, which Israel heard in the redemption of that period. It was the God who had been made manifest as יְהוָה only, so to speak, by way of prelude hitherto, who now appeared at this juncture of the patriarchal

history, which had been all along kept in view, in the marvelous and new light of the judgment which was executed upon Egypt, and of the protection, redemption, and election of Israel, as being One hitherto unknown, as the history of salvation actually then, having arrived at Sinai, receives an entirely new form, inasmuch as from this time onwards the congregation or church is a nation, and Jahve the King of a nation, and the bond of union between them a national law educating it for the real, vital salvation that is to come. The words of Jahve that follow are now not the words heard then in the time of the Exodus. The remembrance of the words heard forms only a transition to those that now make themselves heard. For when the poet remembers the language which He who reveals Himself in a manner never before seen and heard of spoke to His people at that time, the Ever-living One Himself, who is yesterday and to-day the same One, speaks in order to remind His people of what He was to them then, and of what He spake to them then.

Vers. 7-11. It is a gentle but profoundly earnest festival discourse which God the Redeemer addresses to His redeemed people. It begins, as one would expect in a Passover speech, with a reference to the סְבִלֹת of Egypt (Ex. i. 11-14, v. 4, vi. 6 sq.), and to the דָּר, the task-basket for the transport of the clay and of the bricks (Ex. i. 14, v. 7 sq.).\* Out of such distress did He free the poor people who cried for deliverance (Ex. ii. 23-25); He answered them בְּסִתְּךָ רַעַם, *i.e.* not (according to xxii. 22, Isa. xxxii. 2): affording them protection against the storm, but (according to xviii. 12, lxxvii. 17 sq.): out of the thunder-clouds in which He at the same time revealed and veiled Himself, casting down the enemies of Israel with His lightnings, which is intended to refer pre-eminently to the passage through the Red Sea (*vid.* lxxvii. 19); and He proved them אֶבְרָתְךָ with  $\sigma$  contracted from  $\bar{o}$ , cf. on Job xxxv. 6) at the waters of Meribah, *viz.* whether they would trust Him further on after such glorious tokens of His power and loving-

\* In the *Papyrus Leydensis* i. 346 the Israelites are called the "Aperiu (עבריים), who dragged along the stones for the great watch-tower of the city of Rameses," and in the *Pap. Leyd.* i. 349, according to Lauth, the "Aperiu, who dragged along the stones for the storehouse of the city of Rameses."



kindness. The name “*Waters of Meribah*,” which properly is borne only by *Meribath Kadesh*, the place of the giving of water in the fortieth year (Num. xx. 13, xxvii. 14, Deut. xxxii. 51, xxxiii. 8), is here transferred to the place of the giving of water in the first year, which was named *Massah u-Meribah* (Ex. xvii. 7), as the remembrances of these two miracles, which took place under similar circumstances, in general blend together (*vid.* on xcv. 8 sq.). It is not now said that Israel did not act in response to the expectation of God, who had so wondrously verified Himself; the music, as *Sela* imports, here rises, and makes a long and forcible pause in what is being said. What now follows further, are, as the further progress of ver. 12 shows, the words of God addressed to the Israel of the desert, which at the same time with its faithlessness are brought to the remembrance of the Israel of the present. הָעִירָךְ, as in l. 7, Deut. viii. 19, to bear testimony that concerns him against any one. מִסֵּ (according to the sense, *o si*, as in Ps. xcv. ver. 7, which is in many ways akin to this Psalm) properly opens a searching question which wishes that the thing asked may come about (whether thou wilt indeed give me a willing hearing?!). In ver. 10 the key-note of the revelation of the Law from Sinai is struck: the fundamental command which opens the decalogue demanded fidelity to Jahve and forbade idol-worship as the sin of sins. אֱלֹהֵי יָדֶיךָ is an idol in opposition to the God of Israel as the true God; and אֱלֹהֵי זָרִים, a strange god in opposition to the true God as the God of Israel. To this one God Israel ought to yield itself all the more undividedly and heartily as it was more manifestly indebted entirely to Him, who in His condescension had chosen it, and in His wonder-working might had redeemed it (הַמַּעֲלֶדָה, *part. Hiph.* with the *eh* elided, like הַפְּדִיָה, Deut. xiii. 6, and אֲבִלְהָה, from בְּלָהָה, Ex. xxxiii. 3); and how easy this submission ought to have been to it, since He desired nothing in return for the rich abundance of His good gifts, which satisfy and quicken body and soul, but only a wide-opened mouth, *i.e.* a believing longing, hungering for mercy and eager for salvation (cxix. 131)!

Vers. 12-17. The Passover discourse now takes a sorrowful and awful turn: Israel's disobedience and self-will frustrated the gracious purpose of the commandments and promises of its God. “My people” and “Israel” alternate as in the complaint

in Isa. i. 3. לֹא־אָזְבָה followed by the dative, as in Deut. xiii. 9 ([8], οὐ συνθελήσεις αὐτῶ). Then God made their sin their punishment, by giving them over judicially (שָׁלַח as in Job viii. 4) into the obduracy of their heart, which rudely shuts itself up against His mercy (from שָׁרַר, Aramaic שָׁרַר, Arabic سَرَّ, to make firm = to cheer, make glad), so that they went on (cf. on the sequence of tense, lxi. 8) in *their*, i.e. their own, egotistical, God-estranged determinations; the suffix is thus accented, as e.g. in Isa. lxxv. 2, cf. the borrowed passage Jer. vii. 24, and the same phrase in Mic. vi. 16. And now, because this state of unfaithfulness in comparison with God's faithfulness has remained essentially the same even to to-day, the exalted Orator of the festival passes over forthwith to the generation of the present, and that, as is in accordance with the cheerful character of the feast, in a charmingly alluring manner. Whether we take לֹא in the signification of *si* (followed by the participle, as in 2 Sam. xviii. 12), or like אִם above in ver. 9 as expressing a wish, *o si* (if but!), vers. 15 sqq. at any rate have the relation of the apodosis to it. From כִּמְעַט (for a little, easily) it may be conjectured that the relation of Israel at that time to the nations did not correspond to the dignity of the nation of God which is called to subdue and rule the world in the strength of God. הִשִּׁיב signifies in this passage only to turn, not: to again lay upon. The meaning is, that He would turn the hand which is now chastening His people against those by whom He is chastening them (cf. on the usual meaning of the phrase, Isa. i. 25, Amos i. 8, Jer. vi. 9, Ezek. xxxviii. 12). The promise in ver. 16 relates to Israel and all the members of the nation. The haters of Jahve would be compelled reluctantly to submit themselves to Him, and their time would endure for ever. "Time" is equivalent to duration, and in this instance with the collateral notion of prosperity, as elsewhere (Isa. xiii. 22) of the term of punishment. One now expects that it should continue with וְאִתְּיָלֵהוּ, in the tone of a promise. The Psalm, however, closes with an historical statement. For וְאִתְּיָלֵהוּ cannot signify *et cibaret eum*; it ought to be pronounced וְאִתְּיָלֵהוּ. The pointing, like the LXX., Syriac, and Vulgate, takes ver. 17a (cf. Deut. xxxii. 13 sq.) as a retrospect, and apparently rightly so. For even

the Asaphic Psalms lxxvii. and lxxviii. break off with historical pictures. Ver. 17*b* is, accordingly, also to be taken as retrospective. The words of the poet in conclusion once more change into the words of God. The closing word runs אֵלֹהִים, as in l. 8, Deut. iv. 31, and (with the exception of the *futt. Hiph.* of *Lamed He* verbs ending with *ekka*) usually. The Babylonian system of pointing nowhere recognises the suffix-form *ekka*. If the Israel of the present would hearken to the Lawgiver of Sinai, says ver. 17, then would He renew to it the miraculous gifts of the time of the redemption under Moses.

### PSALM LXXXII.

#### GOD'S JUDGMENT UPON THE GODS OF THE EARTH.

- 1 ELOHIM standeth in the congregation of God,  
Among the elohim doth He judge.
- 2 "How long will ye judge unjustly,  
And take the side of the wicked? (*Sela.*)
- 3 Do justice to the destitute and fatherless,  
Acquit the afflicted and the poor!
- 4 Deliver the destitute and needy,  
Rescue out of the hand of the wicked!"—
- 5 "They know not, and understand not,  
In darkness they walk to and fro;  
All the foundations of the land totter.
- 6 I have said: Ye are elohim,  
And sons of the Most High are ye all.
- 7 Yet as men shall ye die,  
And as one of the princes shall ye fall."
- 8 Arise, Elohim, oh judge the earth,  
For Thou hast a claim upon all nations.

As in Ps. lxxxi., so also in this Psalm (according to the Talmud the Tuesday Psalm of the Temple liturgy) God is in-

roduced as speaking after the manner of the prophets. Ps. lviii. and xciv. are similar, but more especially Isa. iii. 13–15. Asaph the seer beholds how God, reproving, correcting, and threatening, appears against the chiefs of the congregation of His people, who have perverted the splendour of majesty which He has put upon them into tyranny. It is perfectly characteristic of Asaph (Ps. l., lxxv., lxxxii.) to plunge himself into the contemplation of the divine judgment, and to introduce God as speaking. There is nothing to militate against the Psalm being written by Asaph, David's cotemporary, except the determination not to allow to the אַנְגֵּל of the inscription its most natural sense. Hupfeld, understanding "angels" by the *elohim*, as Bleek has done before him, inscribes the Psalm: "God's judgment upon unjust judges in heaven and upon earth." But the angels as such are nowhere called *elohim* in the Old Testament, although they might be so called; and their being judged here on account of unjust judging, Hupfeld himself says, is "an obscure point that is still to be cleared up." An interpretation which, like this, abandons the usage of the language in order to bring into existence a riddle that it cannot solve, condemns itself. At the same time the assertion of Hupfeld (of Knobel, Graf, and others), that in Ex. xxi. 6, xxii. 7 sq., 27,\* אֱלֹהִים denotes God Himself, and not directly the authorities of the nation as being His earthly representatives, finds its most forcible refutation in the so-called and mortal *elohim* of this Psalm (cf. also xlv. 7, lviii. 2).

By reference to this Psalm Jesus proves to the Jews (John x. 34–36) that when He calls Himself the Son of God, He does not blaspheme God, by an *argumentatio a minori ad majus*. If the Law, so He argues, calls even those gods who are officially invested with this name by a declaration of the divine will promulgated in time (and the Scripture cannot surely, as in general, so also in this instance, be made invalid), then it cannot surely be blasphemy if He calls Himself the Son of God, whom not merely a divine utterance in this present time has called to this or to that worldly office after the image of God, but who with His whole life is ministering to the accom-

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\* In the English authorized version, Ex. xxi. 6, xxii. 8 sq. ("judges"), 28 ("gods," margin "judges").—Tr.

plishment of a work to which the Father had already sanctified Him when He came into the world. In connection with ἡγίασε one is reminded of the fact that those who are called *elohim* in the Psalm are censured on account of the unholiness of their conduct. The name does not originally belong to them, nor do they show themselves to be morally worthy of it. With ἡγίασε καὶ ἀπέστειλεν Jesus contrasts His divine sonship, prior to time, with theirs, which began only in this present time.

Vers. 1-4. God comes forward and makes Himself heard first of all as censuring and admonishing. The "congregation of God" is, as in Num. xxvii. 17, xxxi. 16, Josh. xxii. 16 sq., "the congregation of (the sons of) Israel," which God has purchased from among the nations (lxxiv. 2), and upon which as its Lawgiver He has set His divine impress. The psalmist and seer sees *Elohim* standing in this congregation of God. The *part. Niph.* (as in Isa. iii. 13) denotes not so much the suddenness and unpreparedness, as, rather, the statue-like immobility and terrifying designfulness of His appearance. Within the range of the congregation of God this holds good of the *elohim*. The right over life and death, with which the administration of justice cannot dispense, is a prerogative of God. From the time of Gen. ix. 6, however, He has transferred the execution of this prerogative to mankind, and instituted in mankind an office wielding the sword of justice, which also exists in His theocratic congregation, but here has His positive law as the basis of its continuance and as the rule of its action. Everywhere among men, but here pre-eminently, those in authority are God's delegates and the bearers of His image, and therefore as His representatives are also themselves called *elohim*, "gods" (which the LXX. in Ex. xxi. 6 renders τὸ κριτήριο τοῦ Θεοῦ, and the Targums here, as in Ex. xxii. 7, 8, 27 uniformly, אֱלֹהִים). The God who has conferred this exercise of power upon these subordinate *elohim*, without their resigning it of themselves, now sits in judgment in their midst. שָׁפַט of that which takes place before the mind's eye of the psalmist. How long, He asks, will ye judge unjustly? שָׁפַט עוֹל is equivalent to עֲשֵׂה עוֹלָהּ, Lev. xix. 15, 35 (the opposite is מִיִּשְׁרָיִם שָׁפַט, lviii. 2). How long will ye accept the countenance of the wicked, *i.e.* incline to accept, regard, favour the person of the wicked? The

music, which here becomes *forte*, gives intensity to the terrible sternness (*das Niederdonnernde*) of the divine question, which seeks to bring the "gods" of the earth to their right mind. Then follow admonitions to do that which they have hitherto left undone. They are to cause the benefit of the administration of justice to tend to the advantage of the defenceless, of the destitute, and of the helpless, upon whom God the Law-giver especially keeps His eye. The word שָׁרַף (שֹׂאֵף), of which there is no evidence until within the time of David and Solomon, is synonymous with אֲבִיּוֹן לַל with יִתוּם is pointed לָל, and with וְאֲבִיּוֹן, on account of the closer notional union, לָל (as in lxxii. 13). They are words which are frequently repeated in the prophets, foremost in Isaiah (ch. i. 17), with which is enjoined upon those invested with the dignity of the law, and with jurisdiction, justice towards those who cannot and will not themselves obtain their rights by violence.

Vers. 5-7. What now follows in ver. 5 is not a parenthetical assertion of the inefficiency with which the divine correction rebounds from the judges and rulers. In connection with this way of taking ver. 5, the manner in which the divine language is continued in ver. 6 is harsh and unadjusted. God Himself speaks in ver. 5 of the judges, but reluctantly alienated from them; and confident of the futility of all attempts to make them better, He tells them their sentence in vers. 6 sq. The verbs in ver. 5a are designedly without any object: complaint of the widest compass is made over their want of reason and understanding; and יִרְעוּ takes the perfect form in like manner to ἐγνώκασι, *noverunt*, cf. xiv. 1, Isa. xlv. 18. Thus, then, no result is to be expected from the divine admonition: they still go their ways in this state of mental darkness, and that, as the *Hithpa.* implies, stalking on in carnal security and self-complacency. The commands, however, which they transgress are the foundations (cf. xi. 3), as it were the shafts and pillars (lxxv. 4, cf. Prov. xxix. 4), upon which rests the permanence of all earthly relationships which are appointed by creation and regulated by the Tōra. Their transgression makes the land, the earth, to totter physically and morally, and is the prelude of its overthrow. When the celestial Lord of the domain thinks upon this destruction which injustice and tyranny are bringing upon the earth, His wrath

kindles, and He reminds the judges and rulers that it is His own free declaratory act which has clothed them with the god-like dignity which they bear. They are actually *elohim*, but not possessed of the right of self-government; there is a Most High (עֶלְיוֹן) to whom they as sons are responsible. The idea that the appellation *elohim*, which they have given to themselves, is only sarcastically given back to them in ver. 1 (Ewald, Olshausen), is refuted by ver. 6, according to which they are really *elohim* by the grace of God. But if their practice is not an Amen to this name, then they shall be divested of the majesty which they have forfeited; they shall be divested of the prerogative of Israel, whose vocation and destiny they have belied. They shall die off כַּאֲדָמָה, like common men not rising in any degree above the mass (cf. מִי אֲדָמָה, *opp.* מִי אֱלֹהִים, iv. 3, xlix. 3); they shall fall like any one (Judg. xvi. 7, Obad. ver. 11) of the princes who in the course of history have been cast down by the judgment of God (Hos. vii. 7). Their divine office will not protect them. For although *justitia civilis* is far from being the righteousness that avails before God, yet *injustitia civilis* is in His sight the vilest abomination.

Ver. 8. The poet closes with the prayer for the realization of that which he has beheld in spirit. He implores God Himself to sit in judgment (שֹׁפֵט as in Lam. iii. 59), since judgment is so badly exercised upon the earth. All peoples are indeed His נַחֲלָה, He has an hereditary and proprietary right among (LXX. and Vulgate according to Num. xviii. 20; and frequently), or rather in (אֵל as in אֵל אֱלֹהִים, instead of the accusative of the object, Zech. ii. 16), all nations (ἔθνη)—may He then be pleased to maintain it judicially. The inference drawn from this point backwards, that the Psalm is directed against the possessors of power among the Gentiles, is erroneous. Israel itself, in so far as it acts inconsistently with its theocratic character, belies its sanctified nationality, is a גוֹי like the גוֹיִם, and is put into the same category with these. The judgment over the world is also a judgment over the Israel that is become conformed to the world, and its God-stranged chiefs.

## PSALM LXXXIII.

BATTLE-CRY TO GOD AGAINST ALLIED PEOPLES.

- 2 ELOHIM, let there be no repose to Thee,  
Be not silent and rest not, O God!
- 3 For lo Thine enemies make a tumult,  
And Thy haters carry the head high.
- 4 Against Thy people they meditate a crafty design,  
And take counsel together against Thy protegés.
- 5 They say: "Up! we will destroy them from among the  
peoples,  
And the name of Israel shall not be remembered any  
more!"
- 6 For they take counsel together with one mind,  
Against Thee they make a covenant:
- 7 The tents of Edom and of the Ishmaelites,  
Moab and the Hagarenes;
- 8 Gebâl and Ammon and Amalek,  
Philistia, with the inhabitants of Tyre;
- 9 Also Asshur hath joined itself to them,  
They lend their arm to the sons of Lot. (*Sela.*)
- 10 Do unto them as unto Midian,  
As unto Sisera, as unto Jabin at the brook Kishon!
- 11 They were destroyed at Endor,  
They became as dung for the land;
- 12 Make them, their nobles, like Oreb and Zeëb,  
And like Zebach and Zalmunna all their princes,
- 13 Who said:  
"Let us take possession of the habitations of Elohim!"
- 14 My God, make them like the whirlwind,  
As stubble before the wind!
- 15 As fire, burning a forest,  
And as flame, singeing mountains:
- 16 Thus do Thou pursue them with Thy tempest,



- And with Thy hurricane overthrow them !  
 17 Fill their face with shame,  
 That they may seek Thy name, Jahve !
- 18 Let them be ashamed and overthrown for ever,  
 And let them be confounded and perish ;  
 19 And let them know that Thou, Thy Name, Jahve, Thou  
 alone,  
 Art the Most High over all the earth.

The close of this Psalm is in accord with the close of the preceding Psalm. It is the last of the twelve Psalms of Asaph of the Psalter. The poet supplicates help against the many nations which have allied themselves with the descendants of Lot, *i.e.* Moab and Ammon, to entirely root out Israel as a nation. Those who are fond of Maccabæan Psalms (Hitzig and Olshausen), after the precedent of van Til and von Bengel, find the circumstances of the time of the Psalm in 1 Macc. ch. v., and Grimm is also inclined to regard this as correct; and in point of fact the deadly hostility of the ἔθνη κυκλόθεν which we there see breaking forth on all sides,\* as it were at a given signal, against the Jewish people, who have become again independent, and after the dedication of the Temple doubly self-conscious, is far better suited to explain the Psalm than the hostile efforts of Sanballat, Tobiah, and others to hinder the rebuilding of Jerusalem, in the time of Nehemiah (Vaihinger, Ewald, and Dillmann). There is, however, still another incident beside that recorded in 1 Macc. ch. v. to which the Psalm may be referred, *viz.* the confederation of the nations for the extinction of Judah in the time of Jehoshaphat (2 Chron. ch. xx.), and, as it seems to us, with comparatively speaking less constraint. For the Psalm speaks of a real league, whilst in 1 Macc. ch. v. the several nations made the attack without being allied and not jointly; then, as the Psalm assumes in ver. 9, the sons of Lot, *i.e.* the Moabites and Ammonites, actually were at the head at that time, whilst in

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\* Concerning the *στοὶ Βαϊζάν* (*Beni Baijân*), 1 Macc. v. 4, the difficulty respecting which is to the present time unsolved, *vid.* Wetzstein's Excursus II., at the end of this volume.

1 Macc. ch. v. the sons of Esau occupy the most prominent place; and thirdly, at that time, in the time of Jehoshaphat, as is recorded, an Asaphite, viz. Jahaziël, did actually interpose in the course of events, a circumstance which coincides remarkably with the לְאֶסָף. The league of that period consisted, according to 2 Chron. xx. 1, of Moabites, Ammonites, and a part of the מְעִינִים (as it is to be read after the LXX.). But ver. 2 (where without any doubt מֵאֶרֶם is to be read instead of מֵאֶרֶם) adds the Edomites to their number, for it is expressly stated further on (vers. 10, 22, 23) that the inhabitants of Mount Seïr were with them. Also, supposing of course that the "Ishmaelites" and "Hagarenes" of the Psalm may be regarded as an unfolding of the מְעִינִים, which is confirmed by Josephus, *Antiq.* ix. 1. 2; and that Gebâl is to be understood by the Mount Seïr of the chronicler, which is confirmed by the جَبَال still in use at the present day, there always remains a difficulty in the fact that the Psalm also names *Amalek*, *Philistia*, *Tyre*, and *Asshur*, of which we find no mention there in the reign of Jehoshaphat. But these difficulties are counter-balanced by others that beset the reference to 1 Macc. ch. v., viz. that in the time of the Seleucidæ the Amalekites no longer existed, and consequently, as might be expected, are not mentioned at all in 1 Macc. ch. v.; further, that there the Moabites, too, are no longer spoken of, although some formerly Moabitish cities of Gileaditis are mentioned; and thirdly, that אֲשׁוּר = Syria (a certainly possible usage of the word) appears in a subordinate position, whereas it was, however, the dominant power. On the other hand, the mention of Amalek is intelligible in connection with the reference to 2 Chron. ה. xx., and the absence of its express mention in the chronicler does not make itself particularly felt in consideration of Gen. xxxvi. 12. Philistia, Tyre, and Asshur, however, stand at the end in the Psalm, and might also even be mentioned with the others if they rendered aid to the confederates of the south-east without taking part with them in the campaign, as being a succour to the actual leaders of the enterprise, the sons of Lot. We therefore agree with the reference of Ps. lxxxiii. (as also of Ps. xlviii.) to the alliance of the neighbouring nations against Judah in the reign of Jehoshaphat, which has been already

recognised by Kimchi and allowed by Kail, Hengstenberg, and Movers.

Vers. 2-5. The poet prays, may God not remain an inactive looker-on in connection with the danger of destruction that threatens His people.  $\text{הָרַמִּי}$  (with which  $\text{יְהִי}$  is to be supplied) is the opposite of alertness;  $\text{הָרַשׁ}$  the opposite of speaking (in connection with which it is assumed that God's word is at the same time deed);  $\text{שָׁקַט}$  the opposite of being agitated and activity. The energetic future *jehemajûn* gives outward emphasis to the confirmation of the petition, and the fact that Israel's foes are the foes of God gives inward emphasis to it. On  $\text{נִשְׂאָה רֹאשׁ}$ , cf. cx. 7.  $\text{סוֹד}$  is here a secret agreement; and  $\text{יַעֲרִימוּ}$ , elsewhere to deal craftily, here signifies to craftily plot, devise, bring a thing about.  $\text{יִבְנֶינִי}$  is to be understood according to xxvii. 5, xxxi. 21. The *Hithpa.*  $\text{הִתְיַעַן}$  alternates here with the more ancient *Niph.* (ver. 6). The design of the enemies in this instance has reference to the total extirpation of Israel, of the separatist-people who exclude themselves from the life of the world and condemn it.  $\text{כְּגוֹי}$ , from being a people = so that it may no longer be a people or nation, as in Isa. vii. 8, xvii. 1, xxv. 2, Jer. xlvi. 42. In the borrowed passage, Jer. xlvi. 2, by an interchange of a letter it is  $\text{נִכְרִיתָנָה}$ . This Asaph Psalm is to be discerned in not a few passages of the prophets; cf. Isa. lxii. 6 sq. with ver. 2, Isa. xvii. 12 with ver. 3.

Vers. 6-9. Instead of  $\text{לֵב אֶחָד}$ , 1 Chron. xii. 38, it is *deliberant corde unâ*, inasmuch as  $\text{יְחָדוּ}$  on the one hand gives intensity to the reciprocal signification of the verb, and on the other lends the adjectival notion to  $\text{לֵב}$ . Of the confederate peoples the chronicler (2 Chron. ch. xx.) mentions the Moabites, the Ammonites, the inhabitants of Mount Seir, and the Me'unim, instead of which Josephus, *Antiq.* ix. 1. 2, says: a great body of Arabians. This crowd of peoples comes from the other side of the Dead Sea,  $\text{מֵאֲרָם}$  (as it is to be read in ver. 2 in the chronicler instead of  $\text{מֵאֲרָם}$ , cf. on lx. 2); the territory of Edom, which is mentioned first by the poet, was therefore the rendezvous. The tents of Edom and of the Ishmaelites are (cf.  $\text{أهل}$ , people) the people themselves who

live in tents. Moreover, too, the poet ranges the hostile nations according to their geographical position. The seven first-named from Edom to Amalek, which still existed at the time of the psalmist (for the final destruction of the Amalekites by the Simeonites, 1 Chron. iv. 42 sq., falls at an indeterminate period prior to the Exile), are those out of the regions east and south-east of the Dead Sea. According to Gen. xxv. 18, the Ishmaelites had spread from Higâz through the peninsula of Sinai beyond the eastern and southern deserts as far up as the countries under the dominion of Assyria. The Hagarenes dwelt in tents from the Persian Gulf as far as the east of Gilead (1 Chron. v. 10) towards the Euphrates. גַּבְלֵי,

جبال, is the name of the people inhabiting the mountains situated in the south of the Dead Sea, that is to say, the northern Seïritish mountains. Both Gebâl and also, as it appears, the Amalek intended here according to Gen. xxxvi. 12 (cf. Josephus, *Antiq.* ii. 1. 2: 'Αμαληκίτις, a part of Idumæa), belong to the wide circuit of *Edom*. Then follow the Philistines and Phœnicians, the two nations of the coast of the Mediterranean, which also appear in Amos ch. i. (cf. Joel ch. iv. [iii.]) as making common cause with the Edomites against Israel. Finally Asshur, the nation of the distant north-east, here not as yet appearing as a principal power, but strengthening (*vid.* concerning זְרֹעַ, an arm = assistance, succour, Gesenius, *Thesaurus*, p. 433b) the sons of Lot, *i.e.* the Moabites and Ammonites, with whom the enterprise started, and forming a powerful reserve for them. The music bursts forth angrily at the close of this enumeration, and imprecations discharge themselves in the following strophe.

Vers. 10-13. With בְּכִתְיֹן reference is made to Gideon's victory over the Midianites, which belongs to the most glorious recollections of Israel, and to which in other instances, too, national hopes are attached, Isa. ix. 3 [4], x. 26, cf. Hab. iii. 7; and with the asyndeton בְּסִיָּרָא (בְּסִיָּרָא, as Norzi states, who does not rightly understand the placing of the *Metheg*) to the victory of Barak and Deborah over Sisera and the Canaanitish king Jabin, whose general he was. The *Beth* of בְּנַחַל is like the *Beth* of בְּרִקְקֵי in ex. 7: according to Judg. v. 21 the Kishon carried away the corpses of the slain army. 'Endôr, near

Tabor, and therefore situated not far distant from Taanach and Megiddo (Judg. v. 19), belonged to the battle-field. אֶרְצָהּ, starting from the radical notion of that which flatly covers anything, which lies in רָם, signifying the covering of earth lying flat over the globe, therefore *humus* (like אֶרֶץ, *terra*, and תְּבֵל, *tellus*), is here (cf. 2 Kings ix. 37) in accord with דָּמָן (from דָּמַן), which is in substance akin to it. In ver. 12 we have a retrospective glance at Gideon's victory. 'Oreb and Zeëb were שָׂרִים of the Midianites, Judg. vii. 25; Zebach and Tsalmunna', their kings, Judg. viii. 5 sqq.\* The pronoun precedes the word itself in שִׁיתָמוּ, as in Ex. ii. 6; the heaped-up suffixes *ēmo* (*émo*) give to the imprecation a rhythm and sound as of rolling thunder. Concerning נָסִיף, *vid.* on ii. 6. So far as the matter is concerned, 2 Chron. xx. 11 harmonizes with ver. 13. Canaan, the land which is God's and which He has given to His people, is called נְאוֹת אֱלֹהִים (cf. lxxiv. 20).

Vers. 14-17. With the אֶלְהֵי, which constrains God in faith, the "thundering down" begins afresh. גִּלְגֵּל signifies a wheel and a whirling motion, such as usually arises when the wind changes suddenly, then also whatever is driven about in the whirling, Isa. xvii. 13. † קֵשׁ (from קִישׁ, *aridum esse*) is the dry corn-stalks, whether as left standing or, as in this instance, as straw upon the threshing-floor or upon the field. Like a fire that spreads rapidly, laying hold of everything, which burns up the forest and singes off the wooded mountain so that only a bare cone is left standing, so is God to drive them before Him in the raging tempest of His wrath and take them unawares. The figure in ver. 15 is fully worked up by

\* The Syriac Hexapla has (Hos. x. 14) צַלְמוֹנַע instead of שַׁלְמוֹנַע, a substitution which is accepted by Geiger, *Deutsch. Morgenländ. Zeitschr.* 1862, S. 729 f. Concerning the signification of the above names of Midianitish princes, *vid.* Nöldeke, *Ueber die Amalekiter*, S. 9.

† Saadia, who renders the גִּלְגֵּל in lxxvii. 19 as an astronomical expression with كَالْغُرَابِلةِ, the sphere of the heavens, here has professedly كَالْغُرَابِلةِ, which would be a plural form expanded out of غُرَابِيل, "sieves" or "tam-bourines;" it is, however, to be read, as in Isa. xvii. 13, *Codex Oxon.*, كَالْغُرَابِالَةِ. The verb غَرَبَلَ, "to sift," is transferred to the wind, *e.g.* in *Mutanabbi* (edited with Wahidi's commentary by Dieterici), p. 29, l. 5 and 6: "it is

Isaiah, ch. x. 16–19; לָהֵט as in Deut. xxxii. 22. In the apodosis, ver. 16, the figure is changed into a kindred one: wrath is a glowing heat (חַרֹּן) and a breath (נִשְׁמָה, Isa. xxx. 33) at the same time. In ver. 17*b* it becomes clear what is the final purpose towards which this language of cursing tends: to the end that all, whether willingly or reluctantly, may give the glory to the God of revelation. Directed towards this end the earnest prayer is repeated once more in the tetrastichic closing strain.

Vers. 18, 19. The aim of the wish is that they in the midst of their downfall may lay hold upon the mercy of Jahve as their only deliverance: first they must come to nought, and only by giving Jahve the glory will they not be utterly destroyed. Side by side with אֲתָהּ, ver. 19*a*, is placed שְׁמִי as a second subject (cf. xlv. 3, lxix. 11). In view of ver. 17*b* וַיִּרְעֵי (as in lix. 14) has not merely the sense of perceiving so far as the justice of the punishment is concerned; the knowledge which is unto salvation is not excluded. The end of the matter which the poet wishes to see brought about is this, that Jahve, that the God of revelation (שֵׁמֶךְ), may become the All-exalted One in the consciousness of the nations.

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as though the dust of this region, when the winds chase one another therein, were sifted," <sup>مغربل</sup> (*i.e.* caught up and whirled round); and with other notional and constructional applications in *Makkarî*, i. p. 102, l. 18: "it is as though its soil had been cleansed from dust by sifting," <sup>غربلت</sup>

(*i.e.* the dust thereof swept away by a whirlwind). Accordingly <sup>غربالة</sup> signifies first, as a *nom. vicis*, a whirling about (of dust by the wind), then in a concrete sense a whirlwind, as Saadia uses it, inasmuch as he makes use of it twice for <sup>مغربل</sup>. So Fleischer in opposition to Ewald, who renders "like the sweepings or rubbish."

## EXCURSUS BY J. G. WETZSTEIN.



### I.—THE SYMBOLICAL MEANING OF THE WASH-POT AND OF THE SHOE.

On Ps. lx. 10 (pp. 199 sq.).

THE most natural interpretation of the words *Moab is my wash-pot, and upon Edom I cast my shoe*, seems to me, according to the conception in Syria at the present day, to be: Moab is the vessel in which I wash my face and hands clean, *i.e.* the country and people in which I acquire to myself (by its conquest) splendour and renown, and Edom I degrade to the place whither I throw my cast-off shoes,\* *i.e.* I cause Edom to endure the most humiliating treatment, that of a helot. The idea is still the same, if the poet conceived of Edom as a person at whom he casts his shoe as an insult. It is surely not to be doubted that these first two members of the verse—according to the apprehension of the whole Psalm—refer to a conquest of the two nations either as already completed or as near at hand, since the third member of the verse, having reference to the Philistines, speaks with certainty of such a conquest; החרעעי

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\* In the old Arabic نَعَلٌ is both singular and collective; and so, too, it will be in Hebrew, and the occurrence of the dual is not opposed to this. The modern language still has the *nomen unitatis* نَعْلَانِ, but the Beduins are very glad to avoid both words on account of their accord with لُعْنَةٌ, “a curse,” a terrible word to them; still they use the former when they intend the latter, and say ‘alêh en-na’la, “the shoe upon him!” (or the horse-shoe, for na’al also has this meaning) in the sense of “the curse upon him!” Upon this, too, is based the proverb: *el-weled el-charâ jegîb li-ak’lûh en-na’la*, “the dirty child brings to his [family] the shoe,” *i.e.* a bad child brings a curse upon his [family] (cf. Tantawi’s *Traité*, p. 119). The word na’al is still found now-a-days, but almost exclusively among the nomads and the *karâvîna* (the inhabitants of the villages of the desert). The shoe together with the latches or thongs is cut out of the raw hide of a slaugh-

may be understood of a battle-cry (when the fight is at hand) or a cry for vengeance (after the conquest).

The pregnant language of poetry is satisfied with the mention of the wash-pot in order to bring before the mind the figure so familiar to the Semite of "washing one's self white," i.e. to acquire a reputation. In the Arabian poets the metaphor not unfrequently is "to wash one's self white in the blood of the enemies" (بَيِّضَ وَجْهَهُ بِدَمِ الْعَدَا). In the language of common life بَيَاضُ الْوَجْهِ (*candor faciei*) is a broad notion, for everything good and beautiful that a man does or receives makes his face white (يَبْيِضُ وَجْهَهُ). Now, since the one or the other is often taking place, one also very frequently hears the expression made use of. We see from Isa. i. 16-18, Job ix. 30, and Prov. xxx. 12, that among the Hebrews too the figurative phrase of washing one's self white had a far more extended application than it might seem according to Ps. li. 9; and a conquest of the Moabites must have furnished an Israelitish king with the بَيَاضُ الْوَجْهِ before his people. The opposite is the سُوَادُ الْوَجْهِ (*nigror faciei*), which is brought about by everything bad and ugly that one does or suffers. Since the denying of a request, unsuccessful mediation between disputants, the non-acceptance of a present, and the not returning of a greeting blackens the face (يَسْوَدُ وَجْهَهُ) of the petitioner, of the

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tered or fallen camel, and while moist fitted on to the foot, in order that in drying it may receive the shape of the foot. The Syrian peasantry in the present day wear the red or yellow *gezma* a handbreadth high, a kind of boot; and the poorer inhabitants of the towns the red *surmeia* reaching to the ankle, a real shoe; whilst the more prosperous wear a yellow under-shoe (*kalshîn*) and a red over-shoe (*bâbûga*, collective *bâbûg* and *bawâbig*). These four foreign words lead one to infer that the thing itself is of foreign origin; yet the simple *surmeia*, which is also called *merkûb* (مِرْكُوب), is very old in the cities of Syria and of Palestine. According to Amos ii. 6, viii. 6, it is scarcely to be doubted that the real leathern shoe was also understood among the Hebrews by the word נַעֲלָא.



mediator, of the giver, and of him who greets, it comes to pass that in a Syrian town one almost daily meets with the expression, as with the “blackened” individual himself; cf. Burckhardt, *Arabic Proverbs*, pp. 48 sq.; Freytag, *Prov. Arab.* iii. p. 239 (No. 1435 and No. 1436),\* and p. 534.

As to the second member of the verse, the shoe, as being the commonest part of one's clothing, is the figure of vileness and despicableness; and one would no more think of mentioning the shoe than the indecent word *charâ*, “dung,” without saving one's self in the presence of the hearer by the addition of the words *agellak Allâh*, “may God glorify thee!” The proverb *adhall min en-nâ<sup>â</sup>l*, “more common than the shoe,” is found in Freytag, *Prov. Arab.* i. 514; the same in meaning with this is *adhall min el-ḥidhâ*, *ibid.* p. 516. On the first Meidânî quotes two verses of poetry. The one runs thus: “The cheek of the Kulêbites more easily undergoes the disgracing touch than the shoe” (which the feet tread in the dirt); the other is: “Accustomed to many years' disgrace, they accommodate themselves more easily to the footsteps than does the shoe.” Here belongs, too, *jâ habbadhâ el-muntâlimûna kiâmâ* (in Freytag, iii. 513)—“Oh what a nice thing it is to draw on one's shoes standing!” *i.e.* to associate with the common people without making one's self common.† If it is a disgrace to be compared to the shoe, it is a still greater disgrace to be struck with one. Being warned of the presence of a foe, the Arab, in order to express the greatest possible contempt of this foe, cries: *bâbûgî 'alâ ra'suh*,‡ “my shoe upon his head,” *i.e.* it only requires a few blows with my shoe to be rid of him. A discharged bad servant sends to ask his master to take him on again, and the master answers the intermediary: *jegî wa-jâ'chodh surmeiatî 'alâ kafâh*, “he may come if he

\* Freytag has here erroneously translated the word *sawâd* by *opes*. The proverb is: misfortune upon misfortune makes the heart blind, *i.e.* breaks the spirit and energy. In Damascus they say *الطفر يعمى القلب*, “poverty makes the heart blind.”

† The anecdote given on this proverb by Meidânî is one of those bad jokes such as the Arabs have on a great many of their proverbs.

‡ Instead of *bâbûgî* they also say *surmeiatî*, and in the country always *gezmatî*. This swaggering phrase is very frequent among the common people; I have, however, never seen it put into practice.

wishes to have my shoe upon his head," *i.e.* I would drive him away again in the most disgraceful manner. The Khaliph Mutewekkil sent to the Imâm Aḥmed (Ibn Ḥanbal) to ask him to pray for one of the maidens of his palace who had epilepsy: the imâm took off his shoe (*na'âl*), gave it to the messenger, and said: Go, place it at the bed-head of the maiden and say, "Aḥmed sends to ask whether thou wilt depart from the maiden or have seventy counted out with this shoe?" The messenger did as he was told, and the evil spirit (*el-mârid*) answered through the mouth of the maiden: "I obey! If Aḥmed had commanded me to leave the 'Irâk, I would do it." And he came out of her and fled, and the maiden was made whole, etc. (MSS. in the Royal Library in Berlin, Section Wetzstein, ii. No. 355, folio 113a). In Damascus they say of a cunning, wicked man, proverbially: *ḍarab esh-Shêtân alf bâbûga*, "he struck Satan a thousand times with his shoe," *i.e.* Satan was his disciple, but was such a bungler in comparison with his master that he treated him in the most contemptible manner, and sought to discipline him by means of the vilest kind of punishment. Another Damascene proverb runs: *el-gehennam bèn el-bawâbig*, "Hell is among the shoes." The reception-room of houses in the city is divided into two parts; the very much larger part is furnished with carpets and divans, and here the guests sit; the lesser part, called *'ataba*, is from one to three steps lower, and here the attendants, slaves, and all contemptible people who do not dare to go up higher, stand. Here, too, stand the over-shoes of those who sit in the upper part. The proverb therefore signifies, that the feeling of being unhonoured and condemned, of being obliged to stand in the place where the others set their shoes, resembles the pains of hell.\* This proverb seems to me to illustrate the *first* of the two interpretations of Ps. lx. 10b indicated above as possible; whilst in support of the *second* we may call to mind that enactment of *El-Hâkim bi'amr-Allah*, according to which in Syria and Egypt the Christians were compelled to hang wooden crosses and the Jews wooden shoes about their necks, which

\* As is well known, the Arabs are not so sensitive to anything as they are to outward distinctions; and the words of the poet Abû Farrâs: *lanâ eṣ-ṣadr au el-ḡabr*, "we desire the seat of honour or the grave," are uttered by every Arab from the very soul.

they were not allowed to take off even in the bath. That this was designed solely as a mark of *disgrace*, is clear from the further points of that enactment, viz. that both parties were allowed to wear only black turbans; not to ride upon horses, but only upon donkeys without saddle-cloths; not to have any Moslem servants, etc. (MSS. in the Royal Library in Berlin, Section Wetzstein, ii. No. 351, fol. 167r).

The supposition of many expositors, that the taking possession of Edom is to be understood by the casting of the shoe upon it, I hold to be incorrect. In his work on the Psalms (ii. 33) Hitzig observes in its favour: "The shoe may be regarded as the symbol of a thing that has a master, for one says of a divorced woman, 'she was my slipper, and I have cast her off' (Burckhardt, *Notes on the Bedouins*, 1831, p. 113); to take it off may therefore mean to give up a property, according to Deut. xxv. 9, Ruth iv. 7 sq., and to cast it upon or at something may mean to take possession of it." Here I must first show that the quotation from Burckhardt is a phrase of which variations are to be met with. The figure of the shoe as symbolizing rejection is used only by the common people, and only by these when any one is aroused by offensive reproaches, or when filled with hatred against the divorced or her family. The dweller in Haurân in this case says in opposition to the reproach: *thôbî wa-shalahtuh*, "it was *my* shirt, and I have taken it off." A father or a brother who (and this is a custom of the country) has slain his daughter or sister that has, as a virgin, been seduced, turns aside the reproaches of strangers with the standing phrase: *isbâ'î wa-kata'tuh*, "it was my own finger, and I have cut it off," or: *isbâ'î wa-'âb, kata'tuh*, "it was my own finger, and it became unsound, so I cut it off," i.e. it was my own flesh and blood, not that of a stranger, what right have you therefore to call me to account? But the two Scripture passages only favour that interpretation in a very slight degree. In Deut. xxv. 9, where the despised widow takes off the shoe of her brother-in-law and spits into his face, she means simply to *disgrace* him. If the right of determining for one's self were transferred to her together with the shoe, then the act of taking off the shoe ought not to have been performed by her, but by him, since she cannot herself take this right upon herself. And when the man was called

“barefoot” from this time forth, this epithet would no longer be a stigma upon him, which it is evidently intended to be, but would signify nothing more than “the possessionless one,” which would have no meaning. The taking off of the shoe is, however, here designed to say: As thou despisest thy deceased brother and his widow, so shalt thou be like those despised and destitute ones who have not the meanest article of clothing, the shoe, and who are obliged to walk barefooted upon the sharp and hot stones, and in snow, in rain, and in dirt.

Ruth iv. 7, 8 is very different from this passage. Here one man delivers his shoe to another man certainly as the sign of the transfer of a right, yet without the unclean shoe as such being in general the symbol of ownership or property. For this no authenticated evidence is to be found. It is rather that his handing over the shoe is only the visible sign of the act of delivering up and taking possession (of the *teslām* and *tesellum*), by means of which a sale, exchange, renunciation, or presentation becomes an established fact (לְקַיֵּם כְּלֵי-דָבָר). If an article of clothing be chosen for this purpose, because thereby one would seemingly part with an actual possession, then it might also be some other article. If, however, we may argue from the simple clothing of the inhabitants of Haurân at the present day, and of the whole of the country east of the Jordan, concerning the clothing of the ancient Scripture times, then there would frequently, especially in the country, only be the mantle besides the shoe at one’s disposal; and even this a person would not always have with him in the hot season. This is apart from the consideration that the choice of the shoe was favoured by its meanness, which would say that one lightly parted with the object given up, and gave it heartily to the other.

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II.—CONCERNING THE *viò Baïáv* IN I MACC. V. 4.

On Ps. lxxxiii. (p. 406, note).

THE *viò Baïáv* were a small tribe, by name בְּנֵי בַּיָּא. In the Arabian genealogies the word <sup>بَيَان</sup>بَيَان not unfrequently occurs, as

a name of men; even the *Kāmūs* under *بين* has an *أبو على* *بن بيان*. Its appellative signification is that of the proper names *فَارُوق* and *فَيْصَل*, viz. *discernens seu ratione seu gladio*.

With respect to the abode of the *Benî Baijân*, from the fact that Judas found it to be the best opportunity of inflicting upon them the appointed chastisement for highway robberies when he had surprised and smitten the Edomites in the valley of the 'Araba, it may be inferred that they took up their abode in the neighbourhood of much-frequented highroads in the valley of the 'Araba. An important junction of the roads of that district is the *Ghamr*-well (*الغمر*),\* which has an abundant supply of water, and is frequently mentioned in the annals of Islam. It is situated on the western side of the 'Araba, distant two caravan marches north of *Aila*, and the same distance from the ruins of *Şoghar* in the south-west of the Dead Sea. For here the main road leading from *Aila* to *Hebron* and *Jerusalem* intersects the road which led from *Egypt* to *Petra* and farther east. The caravans going from *Aila* to *Ghazza* certainly did not touch at *Ghamr*, since, as at the present day, they used to take the more westerly direction farther south, but they were always obliged to halt at the drinking-places of the *Wādî el-Lahjâna*, which lie scarcely ten hours south-west of *Ghamr*. They therefore likewise remained within the range of the robbers, if these inhabited the mountains which lie between *Ghamr* and that wâdî. This mountain range is, however, called *Gebel el-Baijâna* (*جبل البَيَّانَة*), which is synonymous with *Gebel Benî Baijân*; for ever since the Arabic language has given up the use of the plural in *ûn* and *în* for gentile nouns, *البَيَّانِيّ*, "the *Baijânite*," takes the form *البَيَّانَة*, "the *Baijânites*."† *Burckhardt* (*Travels in Syria and the Holy Land*, London 1822, 4to, p. 444), setting out

\* Usually called *Ghamr el-'Arabât* in distinction from another watering-place and highroad-station of the same name between *Mâ ân* and *Têmâ*.

† For the most part, as one will be aware, the gentile noun is fond of the broken plural, e.g. *الجوابرة* (from the singular *جَابِرِيّ*), "the *Benî*

from 'Ain es-Sâlika at the northern end of Gebel Sherâh towards Egypt, crossed the 'Araba south of Ghamr. His language in reference to the matter in hand is as follows: "We were one hour and a half in crossing the Araba, direction W. by N. In some places the sand is very deep, but it is firm, and the camels walk over it without sinking. . . . There is not the slightest appearance of a road or of any other work of human art in this part of the valley. On the other side we ascended the western chain of mountains. The mountain opposite to us appeared to be the highest point of the whole

*Gâbir*" (Burckhardt, *Travels in Syria*, p. 405); الصوالحة (from the singular صالحى), "the *Benî Sâlih*" (*ibid.* p. 489); compare besides, المقدسة, العنابكة, البوانة, the inhabitants of Jerusalem, of Beirût, of Antioch. By analogy one would expect to meet with a plural البيانة from البيانى; but such a plural is not possible on phonetic grounds, and therefore, too, the بني سيال (a tribe in the Trachonitis) is called only السیالة, and not السیالة. Also from a plural بيانة one could not with certainty infer a singular بيانى, since the ن of the final syllable in the *pluralis fractus* of gentilia is very frequently a servile letter, e.g. in الليانة (from the singular الليتى), the *Benî Leith* (Burckhardt, *Syria*, p. 420), الغوارنة (from the singular الغورى), "the dwellers in the *Ghor*" (Burckhardt, *ibid.* p. 391); cf. besides, الكمصنة and الصوارنة (from the singular الحمصى and الصورى), "the inhabitants of *Emesa* and *Tyre*." Since the form فعالة is become a very favourite collective of فعال (cf. *hassâda*, the mowers; *reggâda*, the reapers; *derrâsa*, the threshers; *keijâla*, the measurers of the corn; *tarrâba*, the tillers of the ground; *lebbâna*, the brickmakers, etc.), it is natural simply to foist the name of ancestor of the tribe *Baijân* on the collective *Baijâna* as the singular. This supposition is, however, unnecessary, since in connection with other word-formations too the ي of the nisba disappears in the collective; cf. العنزة, الكسنة, السبعة, الفرجة, all of which are names of nomadic tribes, the singulars of which are فرياجى, سبيعى, حسيني, عديزى.

chain, as far as I could see N. and S.; it is called Djebel Beyane (جبل بيانه); the height of this chain, however, is not half that of the eastern mountains. It is intersected by numerous broad Wadys in which the Talh tree grows; the rock is entirely silicious, of the same species as that of the desert which extends from hence to Suez. . . . After an hour and a half of gentle ascent we arrived at the summit of the hills. . . .” The article is wanting before *Beyâne* in Burckhardt; perhaps the name given to the mountain to him by some of his attendants was *G. Beyân*, “mountain of the (*Benî*) *Baijân*,” and by others *G. el-Beyâne*, “mountain of the *Baijânites*,” so that he regarded the absence of the article in the one and the form of the other as the more correct. One of those “broad wadys,”—perhaps the one on which was situated the fortress destroyed by Judas,—is called, according to Robinson (*Biblical Researches in Palestine*, 2d edition, i. 182, 1st ed. i. 269, etc.), the “*Wadi* of the *Baijânites*” [*el-Beyâneh*] (وادي البيانة). Here also belongs a statement in the Geographical Lexicon of *Abû Obeid el-Bekrî* (died 487 of the Hîgra), which Juynboll unfortunately gives incompletely in his edition of *كتاب المراد* (vol. iv. p. 416), as follows: بيان بالفتح والتشديد موضع مجاور للغمر المنح: “*Baijân* with double *a* and a doubled *Jod* is a locality in the neighbourhood of *Ghamr*, etc.” Probably in the original text used by *Bekrî* it stood خربة بيان or جبل بيان (the ruins of *Baijân*, or the mountain of *Baijân*). *Bekrî*, however, imagining that in بيان he had the proper name not of a people but of a locality, substituted for the خربة or جبل standing before it the word موضع, which had at one time become stereotyped, and by which those compilers described everything when possible.

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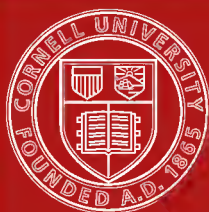
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## ERRATA.

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### VOL. III.

- Page 15, line 21 from top, *for One read thing.*  
,, 28, ,, 17 ,, *for xviii. 15 read xviii. 5.*  
,, 45, ,, 14 ,, *for referential read postliminiar.*  
,, 110, ,, 2 ,, *for xxxiv. 15 read xxxvi. 5.*  
,, 124, ,, 4 ,, *for cv. 7 read cxv. 3.*  
,, 137, note †, line 4 from bottom, *read פִּירְקָא.*  
,, 169, line 12 from bottom, *for εἰς read ἐν.*  
,, 191, note, line 3 from bottom, *for cxxxviii. read cxxxiii.*

These "Errata" and those noted in Vol. II. are, with trifling exception, the result of corrections and suggestions received from Dr. Delitzsch, which reached the printers too late for correction in type. The Scripture references have been carefully verified during the progress of the work, so that the translator trusts the student will, after attention to the above, find no perplexing inaccuracies in this department.

---

### VOL. I.

- Page 14, line 18 from top, *delete comma before "inscribing."*  
,, 99, first line of note, *read which show this ancient חֶסֶה.*  
,, 144, line 17 from top, *for על read על.*  
,, 151, in note \*, *read שָׂמַם instead of שָׂתַם.*  
,, 297, line 11 from bottom, *read distress.*  
,, 347, ,, 12 from top, *read ends.*



THIRD BOOK OF THE PSALTER (CONTINUED).

Ps. LXXIII.-LXXXIX.



PSALM LXXIV.

LONGING FOR THE HOUSE OF GOD, AND FOR THE  
HAPPINESS OF DWELLING THERE.

- 2 HOW lovely are Thy dwelling-places, Jahve of Hosts!  
3 My soul longeth, yea fainteth, for the courts of Jahve,  
My heart and my flesh sing for joy towards the living God.
- 4 Yea, the sparrow hath found a house,  
And the swallow a nest for herself,  
Where she hath sheltered her young—  
Thine altars, Jahve of Hosts,  
My King and my God.
- 5 Blessed are they who dwell in Thy house,  
They shall still praise Thee. (*Sela.*)
- 6 Blessed is the man whose strength is in Thee—  
The pilgrims' ways are in their heart.
- 7 Passing through the valley of Baca,  
They make it a place of springs,  
The rain also enshroudeth it in blessings.
- 8 They go from strength to strength,  
There stand they before Elohim in Zion :

- 9 "Jahve Elohim of Hosts,  
Oh hear my prayer,  
Give ear, O God of Jacob!" (*Sela.*)
- 10 Thou our Shield, look into it, Elohim,  
And look upon the face of Thine anointed!
- 11 For better is a day in Thy courts than a thousand;  
I had rather lie upon the threshold in the house of my God,  
Than dwell in the tents of wickedness.
- 12 For a sun and shield is Jahve Elohim.  
Grace and glory doth Jahve dispense,  
He doth not withhold any good thing from those who walk  
in uprightness.
- 13 Jahve of Hosts,  
Blessed is the man who trusteth in Thee.

With Ps. lxxxiii. the circle of the Asaphic songs is closed (twelve Psalms, viz. one in the Second Book and eleven in the Third), and with Ps. lxxxiv. begins the other half of the Korahitic circle of songs, opened by the last of the Korahitic Elohim-Psalms. True, Hengstenberg (transl. vol. iii. Appendix, p. xlv) says that no one would, with my *Symbolæ*, p. 22, regard this Ps. lxxxiv. as an Elohimic Psalm; but the marks of the Elohimic style are obvious. Not only that the poet uses *Elohim* twice, and that in ver. 8, where a non-Elohimic Psalm ought to have said *Jahve*; it also delights in compound names of God, which are so heaped up that *Jahve Tsebaoth* occurs three times, and the specifically Elohimic *Jahve Elohim Tsebaoth* once.

The origin of this Psalm has been treated of already in connection with its counterpart, Ps. xlii.—xliii. It is a thoroughly heartfelt and intelligent expression of the love to the sanctuary of Jahve which yearns towards it out of the distance, and calls all those happy who have the like good fortune to have their home there. The prayer takes the form of an intercession for God's anointed; for the poet is among the followers of David, the banished one.\* He does not pray, as it were, out of his

---

\* Nic. Nonnen takes a different view in his *Dissertatio de Tzippor et*

soul (Hengstenberg, Tholuck, von Gerlach), but for him; for loving Jahve of Hosts, the heavenly King, he also loves His inviolably chosen one. And wherefore should he not do so, since with him a new era for the neglected sanctuary had dawned, and the delightful services of the Lord had taken a new start, and one so rich in song? With him he shares both joy and grief. With his future he indissolubly unites his own.

*To the Precentor upon the Gittith*, the inscription runs, by *Benê-Korah, a Psalm*. Concerning עֲלֵה־בָּתֵּיחַ, *vid.* on viii. 1. The structure of the Psalm is artistic. It consists of two halves with a distichic *ashrê*-conclusion. The schema is 3. 5. 2 | 5. 5. 3. 2.

Vers. 2-5. How loved and lovely (יִרְדוּת) is the sacred dwelling-place (*plur.* as in xl. 3) of the all-commanding, redemptive God, viz. His dwelling-place here below upon Zion! Thither the poet is drawn by the deeply inward yearning of love, which makes him pale (נִכְסַף from כָּסַף, to grow pale, xvii. 12) and consumes him (בָּלָה as in Job xix. 27). His heart and flesh joyfully salute the living God dwelling there, who, as a never-failing spring, quenches the thirst of the soul (xlii. 3); the joy that he feels when he throws himself back in spirit into the long-denied delight takes possession even of his bodily nature, the bitter-sweet pain of longing completely fills him (lxiii. 2). The mention of the "courts" (with the exception of the Davidic Psalm lxv. 5, occurring only in the anonymous Psalms) does not preclude the reference of the Psalm to the tent-temple on Zion. The Tabernacle certainly had only one הֶצֶי; the arrangement of the Davidic tent-temple, however, is indeed unknown to us, and, according to reliable traces,\* it may be well assumed that it was more gorgeous and more spacious than the old Tabernacle which remained in Gibeon. In ver. 4 the preference must be given to that explanation which makes אֶת־כִּיבְהוֹתֶיךָ dependent upon כְּמַצָּחָה, without being obliged to supply an intermediate thought like בַּיִת (with hardening

---

*Deror*, etc., 1741. He considers one of the Ephraimites who were brought back to the fellowship of the true worship of God in the reign of Jehoshaphat (2 Chron. xix. 4) to be the subject of the Psalm.

\* *Ud.* Knobel on Exodus, S. 253-257, especially S. 255.



*Dagesh* like  $\text{בָּ}$ , Gen. xix. 38, *vid.* the rule at lii. 5) and  $\text{בֵּן}$  as a more definite statement of the object which the poet has in view. The altars, therefore, or (what this is meant to say without any need for taking  $\text{עַל$  as a preposition) the realm, province of the altars of Jahve—this is the house, this the nest which sparrow and swallow have found for themselves and their young. The poet thereby only indirectly says, that birds have built themselves nests on the Temple-house, without giving any occasion for the discussion whether this has taken place in reality. By the bird that has found a comfortable snug home on the place of the altars of Jahve in the Temple-court and in the Temple-house, he means himself.  $\text{צִפּוֹר}$  (from  $\text{צִפַּר}$ ) is a general name for whistling, twittering birds, like the finch\* and the sparrow, just as the LXX. here renders it.  $\text{דְּרוֹר}$  is not the turtle-dove (LXX., Targum, and Syriac), but the swallow, which is frequently called even in the Talmud  $\text{צִפּוֹר דְּרוֹר}$  (=  $\text{סְנִינִית}$ ), and appears to take its name from its straightforward darting, as it were, radiating flight (cf. Arabic *jadurru* of the horse: it darts straight forward). Saadia renders *dūrje*, which is the name of the sparrow in Palestine and Syria (*vid.* Wetzstein's Excursus I. at the end of this volume). After the poet has said that his whole longing goes forth towards the sanctuary, he adds that it could not possibly be otherwise ( $\text{בְּנִי}$  standing at the head of the clause and belonging to the whole sentence, as *e.g.* in Isa. xxx. 33; Ewald, § 352, *b*): he, the sparrow, the swallow, has found a house, a nest, *viz.* the altars of Jahve of Hosts, his King and his God (xliv. 5, xlv. 7), who gloriously and inaccessibly protects him, and to whom he unites himself with most heartfelt and believing love. The addition "where ( $\text{אֵינֶר}$ ) as in xcv. 9, Num. xx. 13) she layeth her young," is not without its significance. One is here reminded of the fact, that at the time of the second Temple the sons of the priests were called  $\text{בְּרֵחֵי כֹהֲנֵי}$ , and the Levite poet means himself together with his family; God's altars secure to them shelter and sustenance. How happy, blessed, therefore, are those who enjoy this good fortune, which he now longs for again with pain in a strange country, *viz.* to be able to make his home in the house of such an adorable and gracious God!  $\text{עוֹר}$  here signifies, not

\* *Vid.* Tobler, *Denkblätter aus Jerusalem*, 1853, S. 117.

“constantly” (Gen. xlvi. 29), for which תָּמִיד would have been used, but “yet,” as in xlii. 6. The relation of ver. 5*b* to 5*a* is therefore like xli. 2. The present is dark, but it will come to pass even yet that the inmates of God’s house (οἰκεῖοι τοῦ Θεοῦ, Eph. ii. 10) will praise Him as their Helper. The music here strikes in, anticipating this praise.

Vers. 6-13. This second half takes up the “blessed” of the distichic epode (ἐπιφθόδος) of the first, and consequently joins member to member chain-like on to it. Many hindrances must be cleared away if the poet is to get back to Zion, his true home; but his longing carries the surety within itself of its fulfilment: blessed, yea in himself blessed, is the man, who has his strength (נִיץ only here *plene*) in God, so that, consequently, the strength of Him to whom all things are possible is mighty in his weakness. What is said in ver. 6*b* is less adapted to be the object of the being called blessed than the result of that blessed relationship to God. What follows shows that the “high-roads” are not to be understood according to Isa. xl. 3 sq., or any other passage, as an ethical, notional figure (Venema, Hengstenberg, Hitzig, and others), but according to Isa. xxxiii. 8 (cf. Jer. xxxi. 21), with Aben-Ezra, Vatablus, and the majority of expositors, of the roads leading towards Zion; not, however, as referring to the return from the Exile, but to the going up to a festival: the pilgrim-high-roads with their separate halting-places (stations) were constantly present to the mind of such persons. And though they may be driven never so far away from them, they will nevertheless reach the goal of their longing. The most gloomy present becomes bright to them: passing through even a terrible wilderness, they turn it (שִׁיתְהוּ) into a place of springs, their joyous hope and the infinite beauty of the goal, which is worth any amount of toil and trouble, afford them enlivening comfort, refreshing strengthening in the midst of the arid steppe. עֵמֶק הַבְּבֵת does not signify the “Valley of weeping,” as Hupfeld at last renders it (LXX. κοιλάδα τοῦ κλαυθμῶνος), although Burckhardt found a وادی (Valley of weeping) in the neighbourhood of Sinai. In Hebrew “weeping” is בָּכָה, בָּכָה, בָּכָה, not בָּכָה. Rénan, in the fourth chapter of his *Vie de Jésus*, understands the expression to mean the last station of those who journey from northern

Palestine on this side of the Jordan towards Jerusalem, viz. *Ain el-Haramîje*, in a narrow and gloomy valley where a black stream of water flows out of the rocks in which graves are dug, so that consequently עמק הבכא signifies Valley of tears or of trickling waters. But such trickling out of the rock is also called בְּבֵי, Job xxviii. 11, and not בְּבָא. This latter is the singular to בְּבָאִים in 2 Sam. v. 24 (cf. יְבָאִים, יְבָאִים, ciii. 21), the name of a tree, and, according to the old Jewish lexicographers, of the mulberry-tree (Talmudic תות, תות); but according to the designation, of a tree from which some kind of fluid flows, and such a tree is the بَلْبَلْ, resembling the balsam-tree, which is very common in the arid valley of Mecca, and therefore might also have given its name to some arid valley of the Holy Land (vid. Winer's *Realwörterbuch*, s.v. *Bacha*), and, according to 2 Sam. v. 22-25, to one belonging, as it would appear, to the line of valley which leads from the coasts of the Philistines to Jerusalem. What is spoken of in passages like Isa. xxxv. 7, xli. 18, as being wrought by the omnipotence of God, who brings His people home to Zion, appears here as the result of the power of faith in those who, keeping the same end of their journeyings in view, pass through the unfruitful sterile valley. That other side, however, also does not remain unexpressed. Not only does their faith bring forth water out of the sand and rock of the desert, but God also on His part lovingly anticipates their love, and rewardingly anticipates their faithfulness: a gentle rain, like that which refreshes the sown fields in the autumn, descends from above and enwraps it (viz. the Valley of Baca) in a fulness of blessing (יְעֲטֶה, *Hiphil* with two accusatives, of which one is to be supplied: cf. on the figure, lxv. 14). The arid steppe becomes resplendent with a flowery festive garment (Isa. xxxv. 1 sq.), not to outward appearance, but to them spiritually, in a manner none the less true and real. And whereas under ordinary circumstances the strength of the traveller diminishes in proportion as he has traversed more and more of his toilsome road, with them it is the very reverse; they go from strength to strength (cf. on the expression, Jer. ix. 2, xii. 2), *i.e.* they receive strength for strength (cf. on the subject-matter, Isa. xl. 31, John i. 16), and that an ever increasing strength, the nearer they come to the desired goal,

which also they cannot fail to reach. The pilgrim-band (this is the subject to  $\text{לְרִצְיָה}$ ), going on from strength to ( $\text{לֵאלֹהִים}$ ) strength, at last reaches, attains to ( $\text{לֵאלֹהִים}$  instead of the  $\text{לְאֱלֹהִים}$  used in other instances) Elohim in Zion. Having reached this final goal, the pilgrim-band pours forth its heart in the language of prayer such as we have in ver. 9, and the music here strikes up and blends its sympathetic tones with this converse of the church with its God.

The poet, however, who in spirit accompanies them on their pilgrimage, is now all the more painfully conscious of being at the present time far removed from this goal, and in the next strophe prays for relief. He calls God  $\text{קִנְיֵנוּ}$  (as in lix. 12), for without His protection David's cause is lost. May He then behold ( $\text{רִצְיָה}$ , used just as absolutely as in 2 Chron. xxiv. 22, cf. Lam. iii. 50), and look upon the face of His anointed, which looks up to Him out of the depth of its reproach. The position of the words shows that  $\text{קִנְיֵנוּ}$  is not to be regarded as the object to  $\text{רִצְיָה}$ , according to lxxxix. 19 (cf. xlvi. 10) and in opposition to the accentuation, for why should it not then have been  $\text{אֱלֹהִים קִנְיֵנוּ רִצְיָה}$ ? The confirmation (ver. 11) puts the fact that we have before us a Psalm belonging to the time of David's persecution by Absalom beyond all doubt. Manifestly, when his king prevails, the poet will at the same time (cf. David's language, 2 Sam. xv. 25) be restored to the sanctuary. A single day of his life in the courts of God is accounted by him as better than a thousand other days ( $\text{מֵאַלְפֵי יָמִים}$  with *Olewejored* and preceded by *Rebia parvum*). He would rather lie down on the threshold (concerning the significance of this  $\text{הַמִּתְנַפֵּף}$  in the mouth of a Korahite, *vid. supra*, vol. ii. p. 53) in the house of his God than dwell within in the tents of ungodliness (not "palaces," as one might have expected, if the house of God had at that time been a palace). For how worthless is the pleasure and concealment to be had there, when compared with the salvation and protection which Jahve Elohim affords to His saints! This is the only instance in which God is directly called a sun ( $\text{שֶׁשׁ}$ ) in the sacred writings (cf. Sir. xlii. 16). He is called a shield as protecting those who flee to Him and rendering them inaccessible to their foes, and a sun as the Being who dwells in an unapproachable light, which, going forth from Him in love towards men, is particularized as  $\text{הוֹרֵא}$  and

כבוד, as the gentle and overpowering light of the grace and glory (*χάρις* and *δόξα*) of the Father of Lights. The highest good is self-communicative (*communicativum sui*). The God of salvation does not refuse any good thing to those who walk בְּתַמִּים (בְּיִרְרָה תַמִּים, ci. 6; cf. on xv. 2). Upon all receptive ones, *i.e.* all those who are desirous and capable of receiving His blessings, He freely bestows them out of the abundance of His good things. Strophe and anti-strophe are doubled in this second half of the song. The epode closely resembles that which follows the first half. And this closing *ashrê* is not followed by any *Sela*. The music is hushed. The song dies away with an iambic cadence into a waiting expectant stillness.

### PSALM LXXXV.

PETITION OF THE HITHERTO FAVOURED PEOPLE FOR A  
RESTORATION OF FAVOUR.

- 2 THOU hast been favourable, Jahve, unto Thy land,  
Thou hast turned the captivity of Jacob;
- 3 Thou hast taken away the iniquity of Thy people,  
Thou hast covered all their sin— (*Sela*.)
- 4 Thou hast drawn in all Thy wrath,  
Thou hast turned from the heat of Thine anger.
- 5 Turn unto us again, O God of our salvation,  
And cause Thine indignation against us to cease.
- 6 Wilt Thou for ever be angry with us,  
Wilt Thou draw out Thine anger to all generations?
- 7 Wilt Thou not quicken us again,  
That Thy people may rejoice in Thee?
- 8 Cause us to see, Jahve, Thy loving-kindness,  
And grant us Thy salvation.
- 9 I will hear what God Jahve will speak — —  
Yea, He speaketh peace to His people and to His saints;  
Only let them not again fall into folly!
- 10 Yea, nigh unto those who fear Him is His salvation,  
That glory may again dwell in our land.

- 11 Loving-kindness and truth shall meet together,  
Righteousness and peace shall kiss each other.
- 12 Truth shall spring out of the earth,  
And righteousness shall look down from heaven.
- 13 Jahve shall give every good thing,  
And our land shall again yield its increase.
- 14 Righteousness shall go before Him  
And attend unto the way of His steps.

The second part of the Book of Isaiah is written for the Israel of the Exile. It was the incidents of the Exile that first unsealed this great and indivisible prophecy, which in its compass is without any parallel. And after it had been unsealed there sprang up out of it those numerous songs of the Psalm-collection which remind us of their common model, partly by their allegorizing figurative language, partly by their lofty prophetic thoughts of consolation. This first Korahitic Jahve-Psalm (in ver. 13 coming into contact with Ps. lxxxiv., cf. lxxxiv. 12), which more particularly by its allegorizing figurative language points to Isa. ch. xl.—lxvi., belongs to the number of these so-called deutero-Isaianic Psalms.

The reference of Ps. lxxxv. to the period after the Exile and to the restoration of the state, says Dursch, is clearly expressed in the Psalm. On the other hand, Hengstenberg maintains that "the Psalm does not admit of any historical interpretation," and is sure only of this one fact, that vers. 2-4 do not relate to the deliverance out of the Exile. Even this Psalm, however, is not a formulary belonging to no express period, but has a special historical basis; and vers. 2-4 certainly sound as though they came from the lips of a people restored to their fatherland.

Vers. 2-4. The poet first of all looks back into the past, so rich in tokens of favour. The six perfects are a remembrance of former events, since nothing precedes to modify them. Certainly that which has just been experienced might also be intended; but then, as Hitzig supposes, vers. 5-8 would be the petition that preceded it, and ver. 9 would go back to the turning-point of the answering of the request—a retrograde move-

ment which is less probable than that in שִׁבְנוּ, ver. 5, we have a transition to the petition for a renewal of previously manifested favour. שָׁב נְשׁוּבוֹת (שְׁבוּתָה) here said of a cessation of a national judgment, seems to be meant literally, not figuratively (*vid.* xiv. 7). רָצָה, with the accusative, to have and to show pleasure in any one, as in the likewise Korahitic lamentation-Psalm xliv. 4, cf. cxlvii. 11. In ver. 3*a* sin is conceived of as a burden of the conscience; in ver. 3*b* as a blood-stain. The music strikes up in the middle of the strophe in the sense of the "blessed" in xxxii. 1. In ver. 4*a* God's עֲבָרָה (*i.e.* unrestrained wrath) appears as an emanation; He draws it back to Himself (אָסַף as in Joel iv. [iii.] 15, Ps. civ. 29, 1 Sam. xiv. 19) when He ceases to be angry; in ver. 4*b*, on the other hand, the fierce anger is conceived of as an active manifestation on the part of God which ceases when He turns round (הִשִּׁיב, *Hiph.* as inwardly transitive as in Ezek. xiv. 6, xxi. 35; cf. the *Kal* in Ex. xxxii. 12), *i.e.* gives the opposite turn to His manifestation.

Vers. 5-8. The poet now prays God to manifest anew the loving-kindness He has shown formerly. In the sense of "restore us again," שִׁבְנוּ does not form any bond of connection between this and the preceding strophe; but it does if, according to Ges. § 121, 4, it is intended in the sense of שׁוּב לָנוּ (אֵלֵינוּ), turn again to us. The poet prays that God would manifest Himself anew to His people as He has done in former days. Thus the transition from the retrospective perfects to the petition is, in the presence of the existing extremity, adequately brought about. Assuming the post-exilic origin of the Psalm, we see from this strophe that it was composed at a period in which the distance between the temporal and spiritual condition of Israel and the national restoration, promised together with the termination of the Exile, made itself distinctly felt. On עָפְנוּ (in relation to and bearing towards us) beside בָּעָפָה, cf. Job x. 17, and also on הִפָּר, lxxxix. 34. In the question in ver. 6 reminding God of His love and of His promise, מִיָּמֶיךָ has the signification of constant endless continuing or pursuing, as in xxxvi. 11. The expression in ver. 7*a* is like lxxi. 20, cf. lxxx. 19; שׁוּב is here the representative of *rursus*, Ges. § 142. יִשְׁעֶךָ from יָשַׁע, like קִנְיֶךָ in xxxviii. 2, has שׁ (cf. the inflexion of פָּרַי and חָק) instead of the ח in יִשְׁעֶנִּי. Here at the close of the strophe the prayer turns back inferentially to this attribute of God.

Vers. 9-11. The prayer is followed by attention to the divine answer, and by the answer itself. The poet stirs himself up to give ear to the words of God, like Habakkuk, ch. ii. 1. Beside אשמעה we find the reading אשמעה, *vid.* on xxxix. 13. The construction of ה'אלה is appositional, like המלך ה'ה, Ges. § 113. ו neither introduces the divine answer in express words, nor states the ground on which he hearkens, but rather supports the fact that God speaks from that which He has to speak. Peace is the substance of that which He speaks to His people, and that (the particularizing *Waw*) to His saints; but with the addition of an admonition. אל is dehortative. It is not to be assumed in connection with this ethical notion that the *ah* of לְכַסְלָה is the locative *ah* as in לְשֹׁאֵלָה, ix. 18. כַּסְלָה is related to כָּסַל like foolery to folly. The present misfortune, as is indicated here, is the merited consequence of foolish behaviour (playing the fool). In vers. 10 sqq. the poet unfolds the promise of peace which he has heard, just as he has heard it. What is meant by יִשְׁעוּ is particularized first by the infinitive, and then in perfects of actual fact. The possessions that make a people truly happy and prosperous are mentioned under a charming allegory exactly after Isaiah's manner, ch. xxxii. 16 sq., xlv. 8, lix. 14 sq. The glory that has been far removed again takes up its abode in the land. Mercy or loving-kindness walks along the streets of Jerusalem, and there meets fidelity, like one guardian angel meeting the other. Righteousness and peace or prosperity, these two inseparable brothers, kiss each other there, and fall lovingly into each other's arms.\*

Vers. 12-14. The poet pursues this charming picture of the future further. After God's אֱמֶת, *i.e.* faithfulness to the promises, has descended like dew, אֱמֶת, *i.e.* faithfulness to the covenant, springs up out of the land, the fruit of that fertilizing influence. And צְדָקָה, gracious justice, looks down from heaven,

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\* Concerning St. Bernard's beautiful parable of the reconciliation of the inviolability of divine threatening and of justice with mercy and peace in the work of redemption, which has grown out of this passage of the Psalms, *Misericordia et veritas obviaverunt sibi, justitia et pax osculatæ sunt*, and has been transferred to the painting, poetry, and drama of the middle ages, *vid.* Piper's *Evangelischer Kalender*, 1859, S. 24-34, and the beautiful miniature representing the ἀσπασμός of δικαιοσύνη and εἰρήνη of a Greek Psalter, 1867, S. 63.



smiling favour and dispensing blessing. נ in ver. 13 places these two prospects in reciprocal relation to one another (cf. lxxxiv. 7); it is found once instead of twice. Jahve gives הטוב, everything that is only and always good and that imparts true happiness, and the land, corresponding to it, yields יבולה, the increase which might be expected from a land so richly blessed (cf. lxvii. 7 and the promise in Lev. xxvi. 4). Jahve Himself is present in the land: righteousness walks before Him majestically as His herald, and righteousness ישם לדרך פִּעְמֵי, sets (viz. its footsteps) upon the way of His footsteps, that is to say, follows Him inseparably. פִּעְמֵי stands once instead of twice; the construct is to a certain extent attractional, as in lxv. 12, Gen. ix. 6. Since the expression is neither דָּרָךְ (1. 23, Isa. li. 10) nor לְדָרָךְ (Isa. xlix. 11), it is natural to interpret the expression thus, and it gives moreover (cf. Isa. lviii. 8, lii. 12) an excellent sense. But if, which we prefer, שׁוֹמֵר is taken in the sense of שׁוֹמֵר לְבָב (as e.g. in Job iv. 20) with the following לְ, to give special heed to anything (Deut. xxxii. 46, Ezek. xl. 4, xliv. 5), to be anxiously concerned about it (1 Sam. ix. 20), then we avoid the supplying in thought of a second פִּעְמֵי, which is always objectionable, and the thought obtained by the other interpretation is brought clearly before the mind: righteousness goes before Jahve, who dwells and walks abroad in Israel, and gives heed to the way of His steps, that is to say, follows carefully in His footsteps.

## PSALM LXXXVI.

### PRAYER OF A PERSECUTED SAINT.

- 1 BOW down, Jahve, Thine ear, answer me,  
For I am needy and poor.
- 2 Preserve my soul, for I am pious;  
Help Thy servant, O Thou my God,  
Who cleaveth confidingly to Thee.
- 3 Be merciful unto me, Lord,  
For unto Thee do I cry all the day.
- 4 Rejoice the soul of Thy servant,  
For unto Thee, Lord, do I lift up my soul.

- 5 For Thou, Lord, art good and ready to forgive,  
And plenteous in mercy unto all who call upon Thee.
- 6 Give ear, Jahve, to my prayer,  
And hearken to the cry of my importunate supplications.
- 7 In the day of my distress do I call unto Thee,  
For Thou wilt answer me.
- 8 There is none like unto Thee among the gods, O Lord,  
And Thy works have not their equal.
- 9 All nations which Thou hast made shall come and worship  
before Thee, Lord,  
And give glory to Thy name.
- 10 For Thou art great and doest wondrous things,  
Thou, Thou art God alone.
- 11 Teach me, Jahve, Thy way,  
I desire to walk in Thy truth;  
Unite my heart to fear Thy Name.
- 12 I will give thanks to Thee, O Lord my God, with all my  
heart,  
And will glorify Thy Name for ever,
- 13 That Thy mercy has been great over me,  
And Thou hast rescued my soul out of the deep hell.
- 14 Elohim, the proud are risen against me,  
And an assembly of violent men seek my soul,  
And have not set Thee before their eyes.
- 15 But Thou, Lord, art a God compassionate and gracious,  
Long-suffering and plenteous in mercy and truth.
- 16 Turn unto me and be gracious to me,  
O give strength unto Thy servant  
And save the son of Thy handmaid.
- 17 Show me a token for good,  
That those who hate me may see it and be ashamed,  
That Thou, Jahve, hast helped me and comforted me.

A Psalm "by David" which has points of contact with Ps. lxxxv. (cf. lxxxvi. 2, קָסִיד, with lxxxv. 9; lxxxvi. 15, חָסֵד וְאֵמֶת, with lxxxv. 11) is here inserted between Korahitic Psalms: it can only be called a Psalm by David as having grown out of Davidic and other model passages. The writer cannot be

compared for poetical capability either with David or with the authors of such Psalms as Ps. cxvi. and cxxx. His Psalm is more liturgic than purely poetic, and it is also only entitled תְּפִלָּה, without bearing in itself any sign of musical designation. It possesses this characteristic, that the divine name אֲדֹנָי occurs seven times,\* just as it occurs three times in Ps. cxxx., forming the start for a later, Adonajic style in imitation of the Elohimic.

Vers. 1-5. The prayer to be heard runs like lv. 3; and the statement of the ground on which it is based, ver. 1*b*, word for word like xl. 18. It is then particularly expressed as a prayer for preservation (שְׁמֵרָה), as in cxix. 167, although imperative, to be read *shām'rah*; cf. xxx. 4 מִיִּרְדֵי, xxxviii. 21 רָדְפֵי or רָדְפֵי, and what we have already observed on xvi. 1 שְׁמֵרָנִי); for he is not only in need of God's help, but also because חֶסֶד (iv. 4, xvi. 10), *i.e.* united to Him in the bond of affection (חֶסֶד, Hos. vi. 4, Jer. ii. 2), not unworthy of it. In ver. 2 we hear the strains of xxv. 20, xxxi. 7; in ver. 3, of lvii. 2 sq.: the confirmation in ver. 4*b* is taken verbally from xxv. 1, cf. also cxxx. 6. Here, what is said in ver. 4 of this shorter Adonajic Psalm, cxxx., is abbreviated in the ἀπαξ γεγραμ. סָלַח (root סל, של, to allow to hang loose, χαλᾶν, to give up, remittere). The Lord is good (טוֹב), *i.e.* altogether love, and for this very reason also ready to forgive, and great and rich in mercy for all who call upon Him as such. The beginning of the following group also accords with Ps. cxxx. in ver. 2.

Vers. 6-13. Here, too, almost everything is an echo of earlier language of the Psalms and of the Law; viz., ver. 7 follows xvii. 6 and other passages; ver. 8*a* is taken from Ex. xv. 11, cf. lxxxix. 9, where, however, אֱלֹהִים, gods, is avoided; ver. 8*b* follows Deut. iii. 24; ver. 9 follows xxii. 28; ver. 11*a* is taken from xxvii. 11; ver. 11*b* from xxvi. 3; ver. 13, שְׁאוֹל תְּתַחֲיֶיהָ from Deut. xxxii. 22, where instead of this it is תְּתַחֲיֶיהָ, just as in cxxx. 2 תְּתַנַּנִּי (supplicatory prayer) instead of תְּתַנַּנִּי

\* For the genuine reading in ver. 4 (where Heidenheim reads יהוה) and in ver. 5 (where Nissel reads יהוה) is also אֲדֹנָי (Bomberg, Hutter, etc.). Both the divine names in vers. 4 and 5 belong to the 134 וְדָאֵן. The divine name אֲדֹנָי, which is written and is not merely substituted for יהוה, is called in the language of the Masora וְדָאֵי (the true and real one).

(importunate supplications); and also ver. 10 (cf. lxxii. 18) is a doxological formula that was already in existence. The construction  $\text{הַקְשִׁיב} \text{בְּ}$  is the same as in lxvi. 19. But although for the most part flowing on only in the language of prayer borrowed from earlier periods, this Psalm is, moreover, not without remarkable significance and beauty. With the confession of the incomparableness of the Lord is combined the prospect of the recognition of the incomparable One throughout the nations of the earth. This clear unallegorical prediction of the conversion of the heathen is the principal parallel to Apoc. xv. 4. "All nations, which Thou hast made"—they have their being from Thee; and although they have forgotten it (*vid.* ix. 18), they will nevertheless at last come to recognise it.  $\text{בְּלִגְוִים}$ , since the article is wanting, are nations of all tribes (countries and nationalities); cf. Jer. xvi. 16 with Ps. xxii. 18; Tobit xiii. 11, *ἔθνη πολλά*, with *ibid.* xiv. 6, *πάντα τὰ ἔθνη*. And how weightily brief and charming is the petition in ver. 11: *unicor meum, ut timeat nomen tuum!* Luther has rightly departed from the renderings of the LXX., Syriac, and Vulgate: *laetetur* ( $\text{הִרְדָּה}$  from  $\text{הִרְדָּה}$ ). The meaning, however, is not so much "keep my heart near to the only One," as "direct all its powers and concentrate them on the one thing." The following group shows us what is the meaning of the deliverance out of the hell beneath ( $\text{שְׁאוֹל תַּחְתִּית}$ , like  $\text{אֶרֶץ תַּחְתִּית}$ , the earth beneath, the inner parts of the earth, Ezek. xxxi. 14 sqq.), for which the poet promises beforehand to manifest his thankfulness ( $\text{בְּ}$ , ver. 13, as in lvi. 14).

Vers. 14-17. The situation is like that in the Psalms of the time of Saul. The writer is a persecuted one, and in constant peril of his life. He has taken ver. 14*ab* out of the Elohimic Ps. liv. ver. 5, and retained the *Elohim* as a proper name of God (cf. on the other hand vers. 8, 10); he has, however, altered  $\text{זָרִים}$  to  $\text{זָרִים}$ , which here, as in Isa. xiii. 11 (cf., however, *ibid.* xxv. 5), is the alternating word to  $\text{עַרְצִים}$ . In ver. 15 he supports his petition that follows by Jahve's testimony concerning Himself in Ex. xxxiv. 6. The appellation given to himself by the poet in ver. 16 recurs in cxvi. 16 (cf. Wisd. ix. 5). The poet calls himself "the son of Thy handmaid" as having been born into the relation to Him of servant; it is a relationship that has come to him by birth. How beautifully

does the *Adonaj* come in here for the seventh time! He is even from his mother's womb the servant of the sovereign Lord, from whose omnipotence he can therefore also look for a miraculous interposition on his behalf. A "token for good" is a special dispensation, from which it becomes evident to him that God is kindly disposed towards him. לְטוֹבָה as in the mouth of Nehemiah, ch. v. 19, xiii. 31; of Ezra, ch. viii. 22; and also even in Jeremiah and earlier. יְיָ־בְשֵׁנִי is just as parenthetical as in Isa. xxvi. 11.

## PSALM LXXXVII.

### THE CITY OF THE NEW BIRTH OF THE NATIONS.

- 1 HIS founded [city] upon the holy mountains—
- 2 Jahve loveth the gates of Zion  
More than all the dwellings of Jacob.
- 3 Glorious things are spoken of thee, thou city of God!  
(*Sela.*)
- 4 "I will proclaim Rahab and Babylon as My intimates;  
Behold Philistia and Tyre, together with Æthiopia—  
That one is born there."
- 5 And to Zion it shall one day be said:  
Each and every one is born in her,  
And He, the Highest, doth establish her.
- 6 Jahve shall reckon in the list of the nations:  
That one is born there. (*Sela.*)
- 7 And singing as well as dancing (they say):  
All my fountains are in thee!

The mission thought in lxxxvi. 9 becomes the ruling thought in this Korahitic Psalm. It is a prophetic Psalm in the style, boldly and expressively concise even to obscurity (Eusebins, σφόδρα αἰνιγματώδης καὶ σκοτεινῶς εἰρημένος), in which the first three oracles of the tetralogy Isa. xxi.—xxii. 14, and the passage Isa. xxx. 6, 7—a passage designed to be as it were a memorial exhibition—are also written. It also resembles these oracles in this respect, that ver. 1*b* opens the whole arsis-like

by a solemn statement of its subject, like the emblematical inscriptions there. As to the rest, Isa. xliv. 5 is the key to its meaning. The threefold יְלֵךְ here corresponds to the threefold הָיָה in that passage.

Since Rahab and Babylon as the foremost worldly powers are mentioned first among the peoples who come into the congregation of Jahve, and since the prospect of the poet has moulded itself according to a present rich in promise and carrying such a future in its bosom, it is natural (with Tholuck, Hengstenberg, Vaihinger, Keil, and others) to suppose that the Psalm was composed when, in consequence of the destruction of the Assyrian army before Jerusalem, offerings and presents were brought from many quarters for Jahve and the king of Judah (2 Chron. xxxii. 23), and the admiration of Hezekiah, the favoured one of God, had spread as far as Babylon. Just as Micah (ch. iv. 10) mentions Babylon as the place of the chastisement and of the redemption of his nation, and as Isaiah, about the fourteenth year of Hezekiah's reign, predicts to the king a carrying away of his treasures and his posterity to Babylon, so here Egypt and Babylon, the inheritress of Assyria, stand most prominent among the worldly powers that shall be obliged one day to bow themselves to the God of Israel. In a similar connection Isaiah (ch. xix.) does not as yet mention Babylon side by side with Egypt, but Assyria.

Vers. 1-4. The poet is absorbed in the contemplation of the glory of a matter which he begins to celebrate, without naming it. Whether we render it: His founded, or (since מִיָּסַד and מוֹסֵד are both used elsewhere as *part. pass.*): His foundation (after the form מְלִיכָה, poetically for יְסוּד, a founding, then that which is set fast = a foundation), the meaning remains the same; but the more definite statement of the object with צִיּוֹן שְׁעָרָי is more easily connected with what precedes by regarding it as a participle. The suffix refers to Jahve, and it is Zion, whose praise is a favourite theme of the Korahitic songs, that is intended. We cannot tell by looking to the accents whether the clause is to be taken as a substantival clause (His founded [city] is upon the holy mountains) or not. Since, however, the expression is not יְסוּדוֹתוֹ הֵיא בְּהַרְרֵי־קֹדֶשׁ, יְסוּדוֹתוֹ הֵיא בְּהַרְרֵי־קֹדֶשׁ, is an object placed first in advance (which the antithesis to the

other dwellings of Jacob would admit of), and in ver. 2a a new synonymous object is subordinated to צִיּוֹן by a similar turn of the discourse to Jer. xiii. 27, vi. 2 (Hitzig). By altering the division of the verses as Hupfeld and Hofmann do (His foundation or founded [city] upon the holy mountains doth Jahve love), ver. 2 is decapitated. Even now the God-founded city (surrounded on three sides by deep valleys), whose firm and visible foundation is the outward manifestation of its imperishable inner nature, rises aloft above all the other dwelling-places of Israel. Jahve stands in a lasting, faithful, loving relationship (צִיּוֹן, not 3 *præt.* צִיּוֹן) to the gates of Zion. These gates are named as a periphrasis for Zion, because they bound the circuit of the city, and any one who loves a city delights to go frequently through its gates; and they are perhaps mentioned in prospect of the fulness of the heathen that shall enter into them. In ver. 3 the LXX. correctly, and at the same time in harmony with the syntax, renders: *Δεδοξασμένα ἐλάλιθῃ περὶ σοῦ*. The construction of a plural subject with a singular predicate is a syntax common in other instances also, whether the subject is conceived of as a unity in the form of the plural (*e.g.* lxvi. 3, cxix. 137, Isa. xvi. 8), or is individualized in the pursuance of the thought (as is the case most likely in Gen. xxvii. 29, cf. xii. 3); here the glorious things are conceived of as the sum-total of such. The operation of the construction of the active (Ew. § 295, *b*) is not probable here in connection with the participle. אַ beside צִיּוֹן may signify the place or the instrument, substance and object of the speech (*e.g.* cxix. 46), but also the person against whom the words are spoken (*e.g.* l. 20), or 'concerning whom they are uttered (as the words of the suitor to the father or the relatives of the maiden, 1 Sam. xxv. 39, Cant. viii. 8; cf. on the construction, 1 Sam. xix. 3). The poet, without doubt, here refers to the words of promise concerning the eternal continuance and future glory of Jerusalem: Glorious things are spoken, *i.e.* exist as spoken, in reference to thee, O thou city of God, city of His choice and of His love.

The glorious contents of the promise are now unfolded, and that with the most vivid directness: Jahve Himself takes up the discourse, and declares the gracious, glorious, world-wide mission of His chosen and beloved city: it shall become the

birth-place of all nations. *Rahab* is Egypt, as in lxxxix. 11, Isa. xxx. 7, li. 9, the southern worldly power, and *Babylon* the northern. הַזְּבִיר, as frequently, of loud (Jer. iv. 16) and honourable public mention or commemoration, xlv. 18. It does not signify "to record or register in writing;" for the official name מְזַבֵּיר, which is cited in support of this meaning, designates the historian of the empire as one who keeps in remembrance the memorable events of the history of his time. It is therefore impossible, with Hofmann, to render: I will add Rahab and Babylon to those who know me. In general לְ is not used to point out to whom the addition is made as belonging to them, but for what purpose, or as what (cf. 2 Sam. v. 3, Isa. iv. 3), these kingdoms, hitherto hostile towards God and His people, shall be declared: Jahve completes what He Himself has brought about, inasmuch as He publicly and solemnly declares them to be those who know Him, *i.e.* those who experimentally (*vid.* xxxvi. 11) know Him as their God. Accordingly, it is clear that הָיָה יְלֹדֵי שָׂם is also meant to refer to the conversion of the other three nations to whom the finger of God points with הַנִּיחַ, *viz.* the war-loving Philistia, the rich and proud Tyre, and the adventurous and powerful Ethiopia (Isa. ch. xviii.). הָיָה does not refer to the individuals, nor to the sum-total of these nations, but to nation after nation (cf. הָיָה עַל־הָרֶגֶל, Isa. xxiii. 13), by fixing the eye upon each one separately. And שָׂם refers to Zion. The words of Jahve, which come in without any intermediary preparation, stand in the closest connection with the language of the poet and seer. Zion appears elsewhere as the mother who brings forth Israel again as a numerous people (Isa. lxvi. 7, liv. 1-3): it is the children of the dispersion (*diaspora*) which Zion regains in Isa. lx. 4 sq.; here, however, it is the nations which are born in Zion. The poet does not combine with it the idea of being born again in the depth of its New Testament meaning; he means, however, that the nations will attain a right of citizenship in Zion (*πολιτεία τοῦ Ἰσραὴλ*, Eph. ii. 12) as in their second mother-city, that they will therefore at any rate experience a spiritual change which, regarded from the New Testament point of view, is the new birth out of water and the Spirit.

Vers. 5-7. Inasmuch now as the nations come thus into the church (or congregation) of the children of God and of



the children of Abraham, Zion becomes by degrees a church immeasurably great. To Zion, however, or of Zion (לְ of reference to), shall it be said אִישׁ וְאִישׁ יְלֶד־בָּהּ. Zion, the one city, stands in contrast to all the countries, the one city of God in contrast to the kingdoms of the world, and אִישׁ וְאִישׁ in contrast to הָ. This contrast, upon the correct apprehension of which depends the understanding of the whole Psalm, is missed when it is said, "whilst in relation to other countries it is always only the whole nation that comes under consideration, Zion is not reckoned up as a nation, but by persons" (Hofmann). With this rendering the יְלֶד retires into the background; in that case this giving of prominence to the value of the individual exceeds the ancient range of conception, and it is also an inadmissible appraisalment that in Zion each individual is as important as a nation as a whole. Elsewhere אִישׁ וְאִישׁ, Lev. xvii. 10, 13, or אִישׁ וְאִישׁ, Esth. i. 8, signifies each and every one; accordingly here אִישׁ וְאִישׁ (individual and, or after, individual) affirms a *progressus in infinitum*, where one is ever added to another. Of an immeasurable multitude, and of each individual in this multitude in particular, it is said that he was born in Zion. Now, too, וְהוּא יְבוֹנְנָה עֲלֵיהֶן has a significant connection with what precedes. Whilst from among foreign peoples more and more are continually acquiring the right of natives in Zion, and thus are entering into a new national alliance, so that a breach of their original national friendships is taking place, He Himself (cf. 1 Sam. xx. 9), the Most High, will uphold Zion (xlviii. 9), so that under His protection and blessing it shall become ever greater and more glorious. Ver. 6 tells us what will be the result of such a progressive incorporation in the church of Zion of those who have hitherto been far removed, viz. Jahve will reckon when He writeth down (כְּתוֹב as in Josh. xviii. 8) the nations; or better,—since this would more readily be expressed by בְּכִתְבוֹ, and the book of the living (Isa. iv. 3) is one already existing from time immemorial,—He will reckon in the list (כְּתוֹב after the form חֲלוֹם, חֲלוֹף, חֲלוֹף = פְּקוֹד, פְּקוֹד, Ezek. xiii. 9) of the nations, i.e. when He goes over the nations that are written down there and chosen for the coming salvation, "this one was born there;" He will therefore acknowledge them one after another as those born in Zion. The end of all history is that Zion shall become the

metropolis of all nations. When the fulness of the Gentiles is thus come in, then shall all and each one as well singing as dancing say (supply יִמְרְרוּ): All my fountains are in thee. Among the old translators the rendering of Aquila is the best: *καὶ ἄδοντες ὡς χοροὶ πάσαι πηγαὶ ἐν σοί*, which Jerome follows, *et cantores quasi in choris: omnes fontes mei in te*. One would rather render הַלְלִים, "flute-players" (LXX. *ὡς ἐν αὐλοῖς*); but to pipe or play the flute is הִלֵּל (a denominative from הִלֵּל), 1 Kings i. 40, whereas to dance is הִלֵּל (*Pilel* of הוּל); it is therefore = מְהוֹלְלִים, like לְצַעֲצְעִים, Hos. vii. 5. But it must not moreover be rendered, "And singers as well as dancers (will say);" for "singers" is מְשַׁרְרִים, not שָׁרִים, which signifies *cantantes*, not *cantores*. Singing as dancing, *i.e.* making known their festive joy as well by the one as by the other, shall the men of all nations incorporated in Zion say: All my fountains, *i.e.* fountains of salvation (after Isa. xii. 3), are in thee (O city of God). It has also been interpreted: my looks (*i.e.* the object on which my eye is fixed, or the delight of my eyes), or: my thoughts (after the modern Hebrew עֵינִי of spiritual meditation); but both are incongruous. The conjecture, too, of Böttcher, and even before him of Schnurrer (*Dissertationes*, p. 150), בְּלִמְעֵינִי, all who take up their abode (instead of which Hupfeld conjectures מְעֵינִי, all my near-dwellers, *i.e.* those who dwell with me under the same roof\*), is not Hebrew, and deprives us of the thought which corresponds to the aim of the whole, that Jerusalem shall be universally regarded as the place where the water of life springs for the whole of mankind, and shall be universally praised as this place of fountains.

## PSALM LXXXVIII.

PLAINTIVE PRAYER OF A PATIENT SUFFERER LIKE JOB.

2 JAHVE, God of my salvation,  
In the time when I cry in the night before Thee,

\* Hupfeld cites Rashi as having thus explained it; but his gloss is to be rendered: my whole inmost part (after the Aramaic = מְעֵינִי) is with thee, *i.e.* thy salvation.

- 3 Let my prayer come before Thy face,  
 Incline Thine ear to my crying.  
 4 For satiated with sufferings is my soul,  
 And my life is come nigh unto Hades.  
 5 I am accounted as those who go down to the pit,  
 I am become as a man that hath no strength—

- 6 A freed one among the dead,  
 Like the slain, those buried in the grave,  
 Whom Thou rememberest no more,  
 And they are cut off from Thy hand.  
 7 Thou hast laid me in the pit of the abysses,  
 In darknesses, in the depths of the sea.  
 8 Upon me Thy fierce anger lieth hard,  
 And all Thy waves dost Thou bend down. (*Sela.*)

- 9 Thou hast removed my familiar friends from me,  
 Thou hast made me an abomination to them,  
 Who am shut up and cannot come forth.  
 10 Mine eye languisheth by reason of affliction,  
 I call upon Thee, Jahve, every day,  
 I stretch out my hands unto Thee.

- 11 Wilt Thou do wonders unto the dead,  
 Or shall the shades arise to give thanks unto Thee? (*Sela.*)  
 12 Shall Thy loving-kindness be declared in the grave,  
 Thy faithfulness in the place of destruction?  
 13 Shall Thy wonder-working power be made known in the  
 darkness,  
 And Thy righteousness in the land of forgetfulness?

- 14 And as for me—to Thee, Jahve, do I cry,  
 Even in the morning my prayer cometh to meet Thee.  
 15 Wherefore, Jahve, dost Thou cast off my soul,  
 Dost Thou hide Thy face from me?  
 16 Needy am I and ready to die from my youth up,  
 I bear Thy terrors, I am utterly helpless.

- 17 Over me Thy fierce anger hath passed,  
 Thy terrors have destroyed me.

- 18 They have surrounded me like waters all the day,  
They compassed me about altogether.  
19 Thou hast removed far from me lover and friend,  
My familiar friends are darkness.

Ps. lxxxviii. is as gloomy as Ps. lxxxvii. is cheerful; they stand near one another as contrasts. Not Ps. lxxxvii., as the old expositors answer to the question *quænam ode omnium tristissima*, but this Ps. lxxxviii. is the darkest, gloomiest, of all the plaintive Psalms; for it is true the name "God of my salvation," with which the praying one calls upon God, and his praying itself, show that the spark of faith within him is not utterly extinguished; but as to the rest, it is all one pouring forth of deep lament in the midst of the severest conflict of temptation in the presence of death, the gloom of melancholy does not brighten up to become a hope, the Psalm dies away in Job-like lamentation. Herein we discern echoes of the Korahitic Ps. xlii. and of Davidic Psalms: compare ver. 3 with xviii. 7; ver. 5 with xxviii. 1; ver. 6 with xxxi. 23; ver. 18 with xxii. 17; ver. 19 (although differently applied) with xxxi. 12; and more particularly the questions in vers. 11-13 with vi. 6, of which they are as it were only the amplification. But these Psalm-echoes are outweighed by the still more striking points of contact with the Book of Job, both as regards linguistic usage (כַּבֵּן, ver. 10, Job xli. 44; רַפְּאִים, ver. 11, Job xxvi. 5; אֲנִי־יָדָע, ver. 12, Job xxvi. 6, xxviii. 22; נָעַר, ver. 16a, Job xxxiii. 25, xxxvi. 14; אֲמִים, ver. 16b, Job xx. 25; בְּעֵתֵי, ver. 17, Job vi. 4) and single thoughts (cf. ver. 5 with Job xiv. 10; ver. 9 with Job xxx. 10; ver. 19 with Job xvii. 9, xix. 14), and also the suffering condition of the poet and the whole manner in which this finds expression. For the poet finds himself in the midst of the same temptation as Job not merely so far as his mind and spirit are concerned; but his outward affliction is, according to the tenor of his complaints, the same, viz. the leprosy (ver. 9), which, the disposition to which being born with him, has been his inheritance from his youth up (ver. 16). Now, since the Book of Job is a Chokma-work of the Salomonic age, and the two Ezrahites belonged to the wise men of the first rank at the court of Solomon (1 Kings v. 11 [iv. 31]), it is natural to suppose that the Book of Job

has sprung out of this very Chokma-company, and that perhaps this very Heman the Ezrahite who is the author of Ps. lxxxviii. has made a passage of his own life, suffering, and conflict of soul, a subject of dramatic treatment.

The inscription of the Psalm runs: *A Psalm-song by the Korahites; to the Precentor, to be recited* (lit. *to be pressed down*, not after Isa. xxvii. 2: *to be sung*, which expresses nothing, nor: *to be sung alternately*, which is contrary to the character of the Psalm) *after a sad manner* (cf. liii. 1) *with muffled voice, a meditation by Heman the Ezrahite.* This is a double inscription, the two halves of which are contradictory. The bare להימן side by side with לבני־קרה would be perfectly in order, since the precentor Heman is a Korahite according to 1 Chron. vi. 18-23 [33-38]; but הימן האזרחי is the name of one of the four great Israelitish sages in 1 Kings v. 11 [iv. 31], who, according to 1 Chron. ii. 6, is a direct descendant of Zerah, and therefore is not of the tribe of Levi, but of Judah. The suppositions that Heman the Korahite had been adopted into the family of Zerah, or that Heman the Ezrahite had been admitted among the Levites, are miserable attempts to get over the difficulty. At the head of the Psalm there stand two different statements respecting its origin side by side, which are irreconcilable. The assumption that the title of the Psalm originally was either merely שִׁיר מִזְמוֹר לְבְנֵי־קֵרָה, or merely לְמִנְצָח וְנֹחַ, is warranted by the fact that only in this one Psalm לְמִנְצָח does not occupy the first place in the inscription. But which of the two statements is the more reliable one? Most assuredly the latter; for שִׁיר מִזְמוֹר לְבְנֵי־קֵרָה is only a recurrent repetition of the inscription of Ps. lxxxvii. The second statement, on the other hand, by its precise designation of the melody, and by the designation of the author, which corresponds to the Psalm that follows, gives evidence of its antiquity and its historical character.

Vers. 2-8. The poet finds himself in the midst of circumstances gloomy in the extreme, but he does not despair; he still turns towards Jahve with his complaints, and calls Him the God of his salvation. This *actus directus* of fleeing in prayer to the God of salvation, which urges its way through all that is dark and gloomy, is the fundamental characteristic of all true

faith. Ver. 2a is not to be rendered, as a clause of itself: "by day I cry unto Thee, in the night before Thee" (LXX. and Targum), which ought to have been יוֹמָם, but (as it is also pointed, especially in Baer's text): by day, *i.e.* in the time (lvi. 4, lxxviii. 42, cf. xviii. 1), when I cry before Thee in the night, let my prayer come . . . (Hitzig). In ver. 3b he calls his piercing lamentation, his wailing supplication, רִנְתִּי, as in xvii. 1, lxi. 2. הַפֶּה as in lxxxvi. 1, for which we find הַט in xvii. 6. The *Beth* of בְּרִעוֹת, as in lxxv. 5, Lam. iii. 15, 30, denotes that of which his soul has already had abundantly sufficient. On ver. 4b, cf. as to the syntax xxxi. 11. לִי (ἀπαξ λεγομ. like לִי, xxii. 20) signifies succinctness, compactness, vigorousness (ἀδρότης): he is like a man from whom all vital freshness and vigour is gone, therefore now only like the shadow of a man, in fact like one already dead. הַפֶּשֶׁי, in ver. 6a, the LXX. renders ἐν νεκροῖς ἐλεύθερος (Symmachus, ἀφείδς ἐλεύθερος); and in like manner the Targum, and the Talmud which follows it in formulating the proposition that a deceased person is הַפֶּשֶׁי מִן הַמִּצְוֹת, free from the fulfilling of the precepts of the Law (cf. Rom. vi. 7). Hitzig, Ewald, Köster, and Böttcher, on the contrary, explain it according to Ezek. xxvii. 20 (where הַפֶּשֶׁי signifies *stragulum*): among the dead is my couch (הַפֶּשֶׁי = יְעוּעִי, Job xvii. 13). But in respect of Job iii. 19 the adjectival rendering is the more probable; "one set free among the dead" (LXX.) is equivalent to one released from the bond of life (Job xxxix. 5), somewhat as in Latin a dead person is called *defunctus*. God does not remember the dead, *i.e.* practically, inasmuch as, devoid of any progressive history, their condition remains always the same; they are in fact cut away (נִגְזַר as in xxxi. 23, Lam. iii. 54, Isa. liii. 8) from the hand, viz. from the guiding and helping hand, of God. Their dwelling-place is the pit of the places lying deep beneath (cf. on תְּהַתִּיּוֹת, lxiii. 10, lxxxvi. 13, Ezek. xxvi. 20, and more particularly Lam. iii. 55), the dark regions (מַחְשְׁבִים as in cxliii. 3, Lam. iii. 6), the submarine depths (בְּמַעְלֹת; LXX., Symmachus, the Syriac, etc.: ἐν σκιᾷ θανάτου = בְּצִלְמוֹת, according to Job x. 21 and frequently, but contrary to Lam. iii. 54), whose open abyss is the grave for each one. On ver. 8b cf. xlii. 8. The *Mugrash* by כִּלְמִשְׁבְּרִיךְ stamps it as an adverbial accusative (Targum), or more correctly, since the expression is not עֲנִיתִי,

as the object placed in advance. Only those who are not conversant with the subject (as Hupfeld in this instance) imagine that the accentuation marks הַיָּמָה as a relative clause (cf. on the contrary viii. 7*b*, xxi. 3*b*, etc.). הַיָּמָה, to bow down, press down; here used of the turning or directing downwards (LXX. ἐπιήγαγες) of the waves, which burst like a cataract over the afflicted one.

Vers. 9-13. The octastichs are now followed by hexastichs which belong together in pairs. The complaint concerning the alienation of his nearest relations sounds like Job xix. 13 sqq., but the same strain is also frequently heard in the earlier Psalms written in times of suffering, e.g. xxxi. 9. He is forsaken by all his familiar friends (not: acquaintances, for עֲרֵבָה signifies more than that), he is alone in the dungeon of wretchedness, where no one comes near him, and whence he cannot make his escape. This sounds, according to Lev. ch. xiii., very much like the complaint of a leper. The Book of Leviticus there passes over from the uncleanness attending the beginning of human life to the uncleanness of the most terrible disease. Disease is the middle stage between birth and death, and, according to the Eastern notion, leprosy is the worst of all diseases, it is death itself clinging to the still living man (Num. xii. 12), and more than all other evils a stroke of the chastening hand of God (נָגַף), a scourge of God (צָרַעַת). The man suspected of having leprosy was to be subjected to a seven days' quarantine until the determination of the priest's diagnosis; and if the leprosy was confirmed, he was to dwell apart outside the camp (Lev. xiii. 46), where, though not imprisoned, he was nevertheless separated from his dwelling and his family (cf. Job, i. 347), and if a man of position, would feel himself condemned to a state of involuntary retirement. It is natural to refer the בָּלָה, which is closely connected with שָׁתַי, to this separation. עֵינִי, ver. 10, instead of עֵינִי, as in vi. 8, xxxi. 10: his eye has languished, vanished away (בָּלָה of the same root as *tābescere*, cognate with the root of הִינֵנִי, lxviii. 3), in consequence of (his) affliction. He calls and calls upon Jahve, stretches out (שָׁטַח, *expandere*, according to the Arabic, more especially after the manner of a roof) his hands (*palmas*) towards Him, in order to shield himself from His wrath and to lead Him compassionately to give ear to him. In vers. 11-13 he bases his cry for help

upon a twofold wish, viz. to become an object of the miraculous help of God, and to be able to praise Him for it. Neither of these wishes would be realized if he were to die; for that which lies beyond this life is uniform darkness, devoid of any progressive history. With מְהִיִּים alternates רַפְּאִים (sing. רַפָּא), the relaxed ones, i.e. shades (*σκιαί*) of the nether world. With reference to יוֹרֵי instead of לְהוֹרֹת, *vid.* Ewald, § 337, *b.* Beside הַשֵּׁשׁ (Job x. 21 sq.) stands נְשִׁיחַ נְשִׁיחַ, the land of forgetfulness (*λήθη*), where there is an end of all thinking, feeling, and acting (Eccles. ix. 5, 6, 10), and where the monotony of death, devoid of thought and recollection, reigns. Such is the representation given in the Old Testament of the state beyond the present, even in Ecclesiastes, and in the Apocrypha (Sir. xvii. 27 sq. after Isa. xxxviii. 18 sq.; Baruch ii. 17 sq.); and it was obliged to be thus represented, for in the New Testament not merely the conception of the state after death, but this state itself, is become a different one.

Vers. 14-19. He who complains thus without knowing any comfort, and yet without despairing, gathers himself up afresh for prayer. With נִסְיָי he contrasts himself with the dead who are separated from God's manifestation of love. Being still in life, although under wrath that apparently has no end, he strains every nerve to struggle through in prayer until he shall reach God's love. His complaints are petitions, for they are complaints that are poured forth before God. The destiny under which for a long time he has been more like one dying than living, reaches back even into his youth. מִנְעָר (since נֶעַר is everywhere undeclined) is equivalent to מִנְעָרִי. The ἐξηπορήθην of the LXX. is the right indicator for the understanding of the ἀπαξ λεγ. אֶפְיָה. Aben-Ezra and Kimchi derive it from פָּן, like עָלָה from עָל,\* and assign to it the signification of *dubitare*. But it may be more safely explained after the Arabic words مَأْنُونٌ, أَمْنٌ, أَمْنٌ (root ا ف ن, to urge forwards, push), in which the fundamental notion of driving back, nar-

\* The derivation is not contrary to the genius of the language; the supplementing productive force of the language displayed in the liturgical poetry of the synagogue, also changes particles into verbs: *vid.* Zunz, *Die synagogale Poesie des Mittelalters*, S. 421.



rowing and exhausting, is transferred to a weakening or weakness of the intellect. We might also compare פָּנָי, “to disappear, vanish, pass away;” but the ἐξηπορήθη of the LXX. favours the kinship with that <sup>أَفْنَى</sup>, *infirma mente et consilii inops fuit*,\* which has been already compared by Castell. The acrist of the LXX., however, is just as erroneous in this instance as in xlii. 5, lv. 3, lvii. 5. In all these instances the cohortative denotes the inward result following from an outward compulsion, as they say in Hebrew: I lay hold of trembling (Isa. xiii. 8, Job xviii. 20, xxi. 6) or joy (Isa. xxxv. 10, li. 11), when the force of circumstances drives one into such states of mind. Labouring under the burden of divine dispensations of a terrifying character, he finds himself in a state of mental weakness and exhaustion, or of insensible (senseless) fright; over him as their destined goal before many others go God’s burnings of wrath (*plur.* only in this instance), His terrible decrees (*vid.* concerning בעַת on xviii. 15) have almost annihilated him. צַמְתָּתִי is not an impossible form (Olshausen, § 251, a), but an intensive form of צַמְתִּי, the last part of the already inflected verb being repeated, as in אָהָבִי הָבִי, Hos. iv. 18 (cf. in the department of the noun, בְּפִיּוֹת, edge-edges = many edges, cxlix. 6), perhaps under the influence of the derivative.† The corrections צַמְתָּתִי (from צַמְתִּי) or צַמְתָּתִי (from צַמְתִּי) are simple enough; but it is more prudent to let tradition judge of that which is possible in the usage of the language. In ver. 18 the burnings become floods; the wrath of God can be compared to every destroying and overthrowing element. The billows threaten to swallow him up, without any helping hand being stretched out to him on the part of any of his lovers and friends. Is ver. 19a to be now explained according to Job xvii. 14, viz. My familiar friends are gloomy darkness;

\* Abulwalid also explains אָפְנָה after the Arabic, but in a way that cannot be accepted, viz. “for a long time onwards,” from the Arabic *iffân* (*ibbân, iff, afaf, ifâf, taiffah*), time, period—time conceived of in the onward rush, the constant succession of its moments.

† Heidenheim interprets: Thy terrors are become to me as צַמְתָּתִי (Lev. xxv. 23), i.e. inalienably my own.

*i.e.* instead of those who were hitherto my familiars (Job xix. 14), darkness is become my familiar friend? One would have thought that it ought then to have been מִיִּדְעִי (Schnurrer), or, according to Prov. vii. 4, מוֹדְעִי, and that, in connection with this sense of the noun, מוֹדְעִי ought as subject to have the precedence, that consequently מִיִּדְעִי is subject and מוֹדְעִי predicate: my familiar friends have lost themselves in darkness, are become absolutely invisible (Hitzig at last). But the regular position of the words is kept to if it is interpreted: my familiar friends are reduced to gloomy darkness as my familiar friend, and the plural is justified by Job xix. 14: *Mother and sister* (do I call) *the worm*. With this complaint the harp falls from the poet's hands. He is silent, and waits on God, that He may solve this riddle of affliction. From the Book of Job we might infer that He also actually appeared to him. He is more faithful than men. No soul that in the midst of wrath lays hold upon His love, whether with a firm or with a trembling hand, is suffered to be lost.

## PSALM LXXXIX.

PRAYER FOR A RENEWAL OF THE MERCIES OF DAVID.

- 2 OF the loving-kindnesses of Jahve for ever will I sing,  
To remote generations will I make known Thy faithfulness  
with my mouth.
- 3 For I say: For ever is mercy being built up,  
In the heavens—there dost Thou establish Thy faithfulness.
- 4 “I have made a covenant with My chosen,  
I have sworn unto David My servant:
- 5 For ever will I establish thy seed,  
And build up thy throne to remote generations.” (*Sela.*)
- 6 And the heavens praise Thy wondrousness, Jahve,  
Thy faithfulness also in the assembly of the holy ones.
- 7 For who in the sky can be compared to Jahve,  
Who among the sons of the gods is like unto Jahve?
- 8 A God terrible in the great council of the holy ones,  
And fearful above all those who are round about Him.

- 9 Jahve, God of hosts, who is as Thou ? !  
A mighty One, Jāh, and Thy faithfulness is round about  
Thee.
- 10 Thou art He who restraineth the pride of the sea ;  
When its waves arise, Thou stillest them.
- 11 THOU hast crushed Rahab as one that is slain,  
By the arm of Thy might hast Thou scattered Thy foes.
- 12 Thine are the heavens, Thine also is the earth ;  
The earth and that which filleth it hast THOU founded.
- 13 North and south, THOU hast created them ;  
Tabor and Hermon shout for joy at Thy name.
- 14 Thine is an arm with heroic strength,  
Strong is Thy hand, exalted is Thy right hand.
- 15 Righteousness and right is the foundation of Thy throne,  
Mercy and truth stand waiting before Thee.
- 16 Blessed are the people who know the joyful sound,  
Who walk, O Jahve, in the light of Thy countenance !
- 17 In Thy name do they rejoice continually,  
And through Thy righteousness are they exalted.
- 18 For the glory of their mightiness art Thou,  
And through Thy favour is our horn exalted.
- 19 For to Jahve belongeth our shield,  
And to the Holy One of Israel our king.
- 20 Once Thou spakest in vision to Thy familiar one, and  
saidst :  
“ I have granted help to a mighty one,  
I have raised a stripling out of the people.
- 21 I have found David My servant,  
With My holy oil have I anointed him ;
- 22 With whom My hand shall be stedfast,  
My arm also shall strengthen him.
- 23 An enemy shall not ensnare him,  
And the son of wantonness shall not oppress him.

- 24 I will break in pieces his oppressors before him,  
And I will smite those who hate him.
- 25 And My faithfulness and My mercy are with him,  
And in My Name shall his horn be exalted.
- 26 I will set his hand upon the sea,  
And his right hand upon the rivers.
- 27 He shall cry unto Me : My Father art Thou,  
My God, and the Rock of my salvation !
- 28 In return I will make him My first-born,  
The highest with respect to the kings of the earth.
- 29 For ever will I preserve to him My mercy,  
And My covenant shall be inviolable with him.
- 30 I will make his seed to endure for ever,  
And his throne like the days of heaven.
- 31 If his children shall forsake My law  
And walk not in My judgments ;
- 32 If they profane My statutes  
And keep not My commandments :
- 33 Then will I visit their transgression with the rod,  
And their iniquity with stripes ;
- 34 Nevertheless My loving-kindness will I not break off from  
him,  
And will not belie My faithfulness—
- 35 I will not profane My covenant  
Nor alter the vow of My lips.
- 36 One thing have I sworn by My holiness ;  
Verily I will not deceive David :
- 37 His seed shall endure to eternity,  
And his throne as the sun before Me.
- 38 As the moon shall it continue for ever—  
And the witness in the sky is faithful !” (*Sela.*)
- 39 And Thou Thyself hast rejected and despised,  
Thou hast been wroth with Thine anointed ;

- 40 Thou hast shaken off from Thee the covenant of Thy  
servant,  
Thou hast profaned his diadem to the earth.
- 41 Thou hast broken down all his hedges,  
Thou hast laid his strongholds in ruins.
- 42 All who pass by the way spoil him,  
He is become a reproach to his neighbours.
- 43 Thou hast exalted the right hand of his oppressors,  
Thou hast made all his enemies to rejoice.
- 44 Thou didst also turn back the edge of his sword,  
And didst not hold him erect in the battle.
- 45 Thou hast caused him to lose his splendour,  
And hast cast his throne down to the ground.
- 46 Thou hast shortened the days of his youth,  
Thou hast covered him round with shame. (*Sela.*)
- 47 How long, Jahve, wilt Thou hide Thyself for ever,  
Shall Thy wrath burn like fire?
- 48 Remember : I— how utterly perishable !  
For what vanity hast Thou created all the children of men !
- 49 Who is the man that should live and not see death,  
That should be able to secure his soul against the nether  
world ? (*Sela.*)
- 50 Where are Thy former loving-kindnesses, Lord,  
Which Thou hast sworn to David in Thy faithfulness ?
- 51 Remember, Lord, the reproach of Thy servants,  
That I carry in my bosom the reproach of many peoples,
- 52 Which reproach—Thine enemies, Jahve !—  
Which reproach the footsteps of Thine anointed.
- 53           BLESSED BE JAHVE FOR EVERMORE !  
              AMEN, AND AMEN.

After having recognised the fact that the double inscription of Ps. lxxxviii. places two irreconcilable statements concerning the origin of that Psalm side by side, we renounce the

artifices by which Ethan (אֶתָּן\*) the Ezrahite, of the tribe of Judah (1 Kings v. 11 [iv. 31], 1 Chron. ii. 6), is made to be one and the same person with Ethan (Jeduthun) the son of Kushaiah the Merarite, of the tribe of Levi (1 Chron. xv. 17, vi. 29–32 [44–47]), the master of the music together with Asaph and Heman, and the chief of the six classes of musicians over whom his six sons were placed as sub-directors (1 Chron. ch. xxv.).

The collector has placed the Psalms of the two Ezrahites together. Without this relationship of the authors the juxtaposition would also be justified by the reciprocal relation in which the two Psalms stand to one another by their common, striking coincidences with the Book of Job. As to the rest, however, Ps. lxxxviii. is a purely individual, and Ps. lxxxix. a thoroughly national Psalm. Both the poetical character and the situation of the two Psalms are distinct.

The circumstances in which the writer of Ps. lxxxix. finds himself are in most striking contradiction to the promises given to the house of David. He revels in the contents of these promises, and in the majesty and faithfulness of God, and then he pours forth his intense feeling of the great distance between these and the present circumstances in complaints over the afflicted lot of the anointed of God, and prays God to be mindful of His promises, and on the other hand, of the reproach by which at this time His anointed and His people are overwhelmed. The anointed one is not the nation itself (Hitzig), but he who at that time wears the crown. The crown of the king is defiled to the ground; his throne is cast down to the earth; he is become grey-headed before his time, for all the fences of his land are broken through, his fortresses faller and his enemies have driven him out of the field, so that reproach and scorn follow him at every step.

There was no occasion for such complaints in the reign of Solomon; but surely in the time of Rehoboam, into the first decade of whose reign Ethan the Ezrahite may have survived king Solomon, who died at the age of sixty. In the fifth year of Rehoboam, Shishak (שִׁשַׁק = Σέσραχης = *Sheshonk I.*), the

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\* This name אֶתָּן is also Phœnician in the form יתן, *Itan*, *Itanos*; לִיטָן, *litan*, is Phœnician, and equivalent to לֵעָלַם.

first Pharaoh of the twenty-second (Bubastic) dynasty, marched against Jerusalem with a large army gathered together out of many nations, conquered the fortified cities of Judah, and spoiled the Temple and Palace, even carrying away with him the golden shields of Solomon—a circumstance which the history bewails in a very especial manner. At that time Shemaiah preached repentance, in the time of the greatest calamity of war; king and princes humbled themselves; and in the midst of judgment Jerusalem accordingly experienced the gracious forbearance of God, and was spared. God did not complete his destruction, and there also again went forth דְּבָרִים טוֹבִים, *i.e.* (cf. Josh. xxiii. 14, Zech. i. 13) kindly comforting words from God, in Judah. Such is the narrative in the Book of Kings (1 Kings xiv. 25-28) and as supplemented by the chronicler (2 Chron. xii. 1-12).

During this very period Ps. lxxxix. took its rise. The young Davidic king, whom loss and disgrace make prematurely old, is Rehoboam, that man of Jewish appearance whom Pharaoh Sheshonk is bringing among other captives before the god Amun in the monumental picture of Karnak, and who bears before him in his embattled ring the words *Judhmelek* (King of Judah)—one of the finest and most reliable discoveries of Champollion, and one of the greatest triumphs of his system of hieroglyphics.\*

Ps. lxxxix. stands in kindred relationship not only to Ps. lxxiv., but besides Ps. lxxix., also to Ps. lxxvii., lxxviii., all of which glance back to the earliest times in the history of Israel. They are all Asaphic Psalms, partly old Asaphic (lxxvii., lxxviii.), partly later ones (lxxiv., lxxix.). From this fact we see that the Psalms of Asaph were the favourite models in that school of the four wise men to which the two Ezrahites belong.

Vers. 2-5. The poet, who, as one soon observes, is a חַכָּם (for the very beginning of the Psalm is remarkable and ingenious), begins with the confession of the inviolability of the mercies promised to the house of David, *i.e.* of the חַסְדֵי יְהוָה

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\* *Vid.* Blau, *Sisags Zug gegen Juda*, illustrated from the monument in Karnak, *Deutsche Morgenländ. Zeitschr.* xv. 233-250.

הַנְּאֻמָּיִם, Isa. lv. 3.\* God's faithful love towards the house of David, a love faithful to His promises, will he sing without ceasing, and make it known with his mouth, *i.e.* audibly and publicly (cf. Job xix. 16), to the distant posterity. Instead of הַפְּהִי, we find here, and also in Lam. iii. 22, הַסְּהִי with a not merely slightly closed syllable. The *Lamed* of לָרַר וְרַר is, according to ciii. 7, cxlv. 12, the datival *Lamed*. With כִּי־אֶמְרָתִי (LXX., Jerome, contrary to ver. 3*b*, ὅτι εἶπας) the poet bases his resolve upon his conviction. נִבְנָה means not so much to be upheld in building, as to be in the course of continuous building (*e.g.* Job xxii. 23, Mal. iii. 15, of an increasingly prosperous condition). Loving-kindness is for ever (accusative of duration) in the course of continuous building, viz. upon the unshakeable foundation of the promise of grace, inasmuch as it is fulfilled in accordance therewith. It is a building with a most solid foundation, which will not only not fall into ruins, but, adding one stone of fulfilment upon another, will rise ever higher and higher. שָׁמַיִם then stands first as *casus absol.*, and הָהֵם is, as in xix. 5, a pronoun having a backward reference to it. In the heavens, which are exalted above the rise and fall of things here below, God establishes His faithfulness, so that it stands fast as the sun above the earth, although the condition of things here below seems sometimes to contradict it (cf. cxix. 89). Now follow in vers. 4, 5 the direct words of God, the sum of the promises given to David and to his seed in 2 Sam. ch. vii., at which the poet arrives more naturally in vers. 20 sqq. Here they are strikingly devoid of connection. It is the special substance of the promises that is associated in thought with the "loving-kindness" and "truth" of ver. 3, which is expanded as it were appositionally therein. Hence also אֶבְנֶה and יִבְנֶה, תִּכְנֶן and יִכְנֶן correspond to one another. David's seed, by virtue of divine faithfulness, has an eternally sure existence; Jahve builds up David's throne "into generation and generation," inasmuch as He causes it to rise ever fresh and vigorous, never as that which is growing old and feeble.

Vers. 6-9. At the close of the promises in vers. 4, 5 the

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\* The Vulgate renders: *Misericordias Domini in æternum cantabo*. The second Sunday after Easter takes its name from this rendering.



music is to become *forte*. And יודי attaches itself to this jubilant *Sela*. In vers. 6-19 there follows a hymnic description of the exalted majesty of God, more especially of His omnipotence and faithfulness, because the value of the promise is measured by the character of the person who promises. The God of the promise is He who is praised by the heavens and the holy ones above. His way of acting is בְּלֵא, of a transcendent, paradoxical, wondrous order, and as such the heavens praise it; it is praised (יודי, according to Ges. § 137, 3) in the assembly of the holy ones, *i.e.* of the spirits in the other world, the angels (as in Job v. 1, xv. 15, cf. Deut. xxxiii. 2), for He is peerlessly exalted above the heavens and the angels. יִשְׁתַּחֲוֶה, poetic singular instead of יִשְׁתַּחֲוֶיִם (*vid. supra* on lxxvii. 18), which is in itself already poetical; and עָרַץ, not, as *e.g.* in Isa. xl. 18, in the signification to co-ordinate, but in the medial sense: to rank with, be equal to. Concerning בְּנֵי אֱלֹהִים *vid.* on xxix. 1. In the great council (concerning סוּד, of both genders, perhaps like כּוֹס, *vid.* on xxv. 14) of the holy ones also, Jahve is terrible; He towers above all who are about Him (1 Kings xxii. 19, cf. Dan. vii. 10) in terrible majesty. רָבָה might, according to lxii. 3, lxxviii. 15, be an adverb, but according to the order of the words it may more appropriately be regarded as an adjective; cf. Job xxxi. 34, כִּי אֶעְרֹץ הַמֶּלֶךְ רָבָה, "when I feared the great multitude." In ver. 9 He is apostrophized with אֱלֹהֵי עֲבֹתָו as being the One exalted above the heavens and the angels. The question "Who is as Thou?" takes its origin from Ex. xv. 11. הַיְיָ is not the construct form, but the principal form, like יְיָדִי, יְיָרִי, and is a Syriasm; for the verbal stem יִשְׁתַּחֲוֶה is native to the Aramaic, in which יִשְׁתַּחֲוֶה = יִשְׁתַּחֲוֶה. In יִהְיֶה, what God is is reduced to the briefest possible expression (*vid.* lxviii. 19). In the words, "Thy faithfulness compasseth Thee round about," the primary thought of the poet again breaks through. Such a God it is who has the faithfulness with which He fulfils all His promises, and the promises given to the house of David also, as His constant surrounding. His glory would only strike one with terror; but the faithfulness which encompasses Him softens the sunlike brilliancy of His glory, and awakens trust in so majestic a Ruler.

Vers. 10-15. At the time of the poet the nation of the

house of David was threatened with assault from violent foes ; and this fact gives occasion for this picture of God's power in the kingdom of nature. He who rules the raging of the sea, also rules the raging of the sea of the peoples, lxxv. 8. **תִּשְׁבַּח**, a proud rising, here of the sea, like **תִּשְׁבַּח** in xlvi. 4. Instead of **תִּשְׁבַּח**, Hitzig pleasantly enough reads **תִּשְׁבַּח** = **תִּשְׁבַּח** from **תִּשְׁבַּח** ; but **תִּשְׁבַּח** is also possible so far as language is concerned, either as an infinitive = **תִּשְׁבַּח**, xxviii. 2, Isa. i. 14 (instead of **תִּשְׁבַּח**), or as an infinitival noun, like **תִּשְׁבַּח**, loftiness, Job xx. 6, with a likewise rejected *Nun*. The formation of the clause favours our taking it as a verb : when its waves rise, Thou stillest them. From the natural sea the poet comes to the sea of the peoples ; and in the doings of God at the Red Sea a miraculous subjugation of both seas took place at one and the same time. It is clear from lxxiv. 13-17, Isa. li. 9, that Egypt is to be understood by *Rahab* in this passage as in lxxxvii. 4. The word signifies first of all impetuosity, violence, then a monster, like "the wild beast of the reed," lxxviii. 31, *i.e.* the leviathan or the dragon. **תִּשְׁבַּח** is conjugated after the manner of the *Lamed He* verbs, as in xliv. 20. **תִּשְׁבַּח** is to be understood as describing the event or issue (*vid.* xviii. 43) : so that in its fall the proudly defiant kingdom is like one fatally smitten. Thereupon in vers. 12-15 again follows in the same co-ordination first the praise of God drawn from nature, then from history. Jahve's are the heavens and the earth. He is the Creator, and for that very reason the absolute owner, of both. The north and the right hand, *i.e.* the south, represent the earth in its entire compass from one region of the heavens to the other. Tabor on this side of the Jordan represents the west (*cf.* Hos. v. 1), and Hermon opposite the east of the Holy Land. Both exult by reason of the name of God ; by their fresh, cheerful look they give the impression of joy at the glorious revelation of the divine creative might manifest in themselves. In ver. 14 the praise again enters upon the province of history. "An arm with (**זֶרֶעַ**) heroic strength," says the poet, inasmuch as he distinguishes between the attribute inherent in God and the medium of its manifestation in history. His throne has as its **זֶרֶעַ**, *i.e.* its immovable foundation (Prov. xvi. 12, xxv. 5), righteousness of action and right, by which all action is regulated, and which is unceasingly realized by means of the action.

And mercy and truth wait upon Him. **קָרַם פָּנָי** is not: to go before any one (**הִלֵּךְ לְפָנָי**, lxxxv. 14), but anticipatorily to present one's self to any one, lxxxviii. 14, xc. 2, Mic. vi. 6. Mercy and truth, these two genii of sacred history (xliii. 3), stand before His face like waiting servants watching upon His nod.

Vers. 16-19. The poet has now described what kind of God He is upon whose promise the royal house in Israel depends. Blessed, then, is the people that walks in the light of His countenance. **הִלֵּךְ** of a self-assured, stately walk. The words **יְרַעֲי תְרוּעָה** are the statement of the ground of the blessing interwoven into the blessing itself: such a people has abundant cause and matter for exultation (cf. lxxxiv. 5). **תְרוּעָה** is the festive sound of joy of the mouth (Num. xxiii. 21), and of trumpets or sackbuts (xxvii. 6). This confirmation of the blessing is expanded in vers. 17-19. Jahve's **שֵׁם**, *i.e.* revelation or manifestation, becomes to them a ground and object of unceasing joy; by His **צִדְקָה**, *i.e.* the rigour with which He binds Himself to the relationship He has entered upon with His people and maintains it, they are exalted above abjectness and insecurity. He is **תְּפִאֲרַת עֻזָּם**, the ornament of their strength, *i.e.* their strength which really becomes an ornament to them. In ver. 18<sup>b</sup> the poet declares Israel to be this happy people. Pinsker's conjecture, **קָרַם** (following the Targum), destroys the transition to ver. 19, which is formed by ver. 18<sup>b</sup>. The plural reading of Kimchi and of older editions (*e.g.* Bomberg's), **קָרַמִּי**, is incompatible with the figure; but it is immaterial whether we read **תְּרִים** with the *Chethâb* (Targum, Jerome), or with the *Kerî* (LXX., Syriac) **תְּרִים**. \* **מְלִכְנוּ** and **מְנִינְנוּ** in ver. 19 are parallel designations of the human king of Israel; **מֶלֶךְ** as in xlvi. 10, but not in lxxxiv. 10. For we are not compelled, with a total disregard of the limits to the possibilities of style (Ew. § 310, *a*), to render ver. 19<sup>b</sup>: and the Holy One

\* *Zur Geschichte des Karaismus*, pp. קפא and קפב, according to which, reversely, in Josh. v. 1 **עִבְרָנוּ** is to be read instead of **עִבְרָם**, and Isa. xxxiii. 2 **זָרְעָנוּ** instead of **זָרְעָם**, Ps. xii. 8 **תִּשְׁמְרָנוּ** instead of **תִּשְׁמְרָם**, Mic. vii. 19 **חַטָּאתָנוּ** instead of **חַטָּאתָם**, Job xxxii. 8 **תְּבִינְנוּ** instead of **תְּבִינָם**, Prov. xxv. 27 **כְּבוֹדְנוּ** instead of **כְּבוֹדָם** (the limiting of our honour brings honour,—an unlikely interpretation of the **חָקַר**).

of Israel, (as to Him, He) is our King (Hitzig), since we do not bring down the Psalm beyond the time of the kings. Israel's shield, Israel's king, the poet says in the holy defiant confidence of faith, is Jahve's, belongs to the Holy One of Israel, *i.e.* he stands as His own possession under the protection of Jahve, the Holy One, who has taken Israel to Himself for a possession; it is therefore impossible that the Davidic throne should become a prey to any worldly power.

Vers. 20-23. Having thus again come to refer to the king of Israel, the poet now still further unfolds the promise given to the house of David. The present circumstances are a contradiction to it. The prayer to Jahve, for which the way is thus prepared, is for the removal of this contradiction. A long line, extending beyond the measure of the preceding lines, introduces the promises given to David. With  $\text{אִן}$  the respective period of the past is distinctly defined. The intimate friend of Jahve ( $\text{הַסֵּדֵר}$ ) is Nathan (1 Chron. xvii. 15) or David, according as we translate  $\text{בְּחִזּוֹן}$  "in a vision" or "by means of a vision." But side by side with the  $\text{לְהַסִּדֵּר}$  we also find the preferable reading  $\text{לְהַסִּדֵּר}$ , which is followed in the renderings of the LXX., Syriac, Vulgate, Targum, Aquila, Symmachus, and the Quarta, and is adopted by Rashi, Aben-Ezra, and others, and taken up by Heidenheim and Baer. The plural refers to Samuel and Nathan, for the statement brings together what was revealed to these two prophets concerning David.  $\text{עֲזָרָה}$  is assistance as a gift, and that, as the designation of the person succoured by it ( $\text{עֲזָרָה עָלַי}$  as in xxi. 6) with  $\text{זְבוּר}$  shows, aid in battle.  $\text{בְּחַיִּיר}$  (from  $\text{בָּתָר} = \text{בָּגֵר}$  in the Mishna: to ripen, to be manly or of marriageable age, distinct from  $\text{בְּחַיִּיר}$  in ver. 4) is a young man, *adolescens*: while yet a young man David was raised out of his humble lowly condition (lxxviii. 71) high above the people. When he received the promise (2 Sam. ch. vii.) he had been anointed and had attained to the lordship over all Israel. Hence the preterites in vers. 20, 21, which are followed by promissory futures from ver. 22 onwards.  $\text{תִּבְנוֹן}$  is *fut. Niph.*, to be established, to prove one's self to be firm, unchangeable (lxxviii. 37), a stronger expression than  $\text{תִּהְיֶינָה$ , 1 Sam. xviii. 12, 14, 2 Sam. iii. 10. The *Hiph.*  $\text{תִּשְׂפֵא}$ , derived from  $\text{שָׂפָה} = \text{נִשְׂפָה}$ , to credit (*vid.* on Isa. xxiv. 2; Gesenius, Hengstenberg), does not give any suitable sense; it therefore

signifies here as elsewhere, "to impose upon, surprise," with קָ, as in lv. 16 with עָל. Ver. 23b is the echo of 2 Sam. vii. 10.

Vers. 24-30. What is promised in ver. 26 is world-wide dominion, not merely dominion within the compass promised in the primeval times (Gen. xv. 18, 2 Chron. ix. 26), in which case it ought to have been said וּבְנְהַר (of the Euphrates). Nor does the promise, however, sound so definite and boundless here as in lxxii. 8, but it is indefinite and universal, without any need for our asking what rivers are intended by נְהַרֹתָיִךְ, like שָׁלַח in Isa. xi. 14, of a giving and taking possession. With אָרְרָאֲנִי (with retreated tone, as in cxix. 63, 125) God tells with what He will answer David's filial love. Him who is the latest-born among the sons of Jesse, God makes the first-born (בְּכוֹר from בָּכַר, to be early, *opp.* לְאַחֵר, to be late, *vid.* Job, ii. 21), and therefore the most favoured of the "sons of the Most High," lxxxii. 6. And as, according to Deut. xxviii. 1, Israel is to be high (עָלִיּוֹן) above all nations of the earth, so David, Israel's king, in whom Israel's national glory realizes itself, is made as the high one (עָלִיּוֹן) with respect to the kings, *i.e.* above the kings, of the earth. In the person of David his seed is included; and it is that position of honour which, after having been only prelusively realized in David and Solomon, must go on being fulfilled in his seed exactly as the promise runs. The covenant with David is, according to ver. 29, one that shall stand for ever. David is therefore, as ver. 30 affirms, eternal in his seed; God will make David's seed and throne לְעַד, into eternal, *i.e.* into such as will abide for ever, like the days of heaven, everlasting. This description of eternal duration is, as also in Sir. xlv. 15, Bar. i. 11, taken from Deut. xi. 21; the whole of ver. 30 is a poetic reproduction of 2 Sam. vii. 16.

Vers. 31-38. Now follows the paraphrase of 2 Sam. vii. 14, that the faithlessness of David's line in relation to the covenant shall not interfere with (annul) the faithfulness of God—a thought with which one might very naturally console one's self in the reign of Rehoboam. Because God has placed the house of David in a filial relationship to Himself, He will chastise the apostate members as a father chastises his son; cf. Prov. xxiii. 13 sq. In 1 Chron. xvii. 13 the chronicler omits the words of 2 Sam. vii. 14 which there provide against perverted action (הִצְוֹת) on the part of the seed of David; our

Psalm proves their originality. But even if, as history shows, this means of chastisement should be ineffectual in the case of individuals, the house of David as such will nevertheless remain ever in a state of favour with Him. In ver. 34 **וְחִסְדֵי לֵאמֹר** **וְחִסְדֵי לֵאמֹר** in 2 Sam. vii. 15 (LXX., Targum): the *fut. Hiph.* of **פָּרַר** is otherwise always **פָּרַר**; the conjecture **פָּרַר** is therefore natural, yet even the LXX. translators (*οὐ μὴ διασκεδάσω*) had **פָּרַר** before them. **שֶׁנֶּרְךָ** as in xliv. 18. The covenant with David is sacred with God: He will not profane it (**לֹא יִלְלֶנּוּ**, to loose the bonds of sanctity). He will fulfil what has gone forth from His lips, *i.e.* His vow, according to Deut. xxiii. 24 [23], cf. Num. xxx. 3 [2]. One thing hath He sworn to David; not: once = once for all (LXX.), for what is introduced by ver. 36 (cf. xxvii. 4) and follows in vers. 37, 38, is in reality one thing (as in lxii. 12, two). He hath sworn it *per sanctitatem suam*. Thus, and not *in sanctuario meo*, **בְּקִרְיָשִׁי** in this passage and Amos iv. 2 (cf. on lx. 8) is to be rendered, for elsewhere the expression is **בֵּית**, Gen. xxii. 16, Isa. xlv. 23, or **בְּנִפְשִׁי**, Amos vi. 8, Jer. li. 14, or **בְּשִׁמְיִי**, Jer. xlv. 26, or **בְּיָמֵי**, Isa. lxii. 8. It is true we do not read any set form of oath in 2 Sam. ch. vii., 1 Chron. ch. xvii., but just as Isaiah, ch. liv. 9, takes the divine promise in Gen. viii. 21 as an oath, so the promise so earnestly and most solemnly pledged to David may be accounted by Psalm-poesy (here and in cxxxii. 11), which reproduces the historical matter of fact, as a promise attested with an oath. With **אִם** in ver. 36b God asserts that He will not disappoint David in reference to this one thing, *viz.* the perpetuity of his throne. This shall stand for ever as the sun and moon; for these, though they may one day undergo a change (cii. 27), shall nevertheless never be destroyed. In the presence of 2 Sam. vii. 16 it looks as if ver. 36b ought to be rendered: and as the witness in the clouds shall it (David's throne) be faithful (perpetual). By the witness in the clouds one would then have to understand the rainbow as the celestial memorial and sign of an everlasting covenant. Thus Luther, Geier, Schmid, and others. But neither this rendering, nor the more natural one, "and as the perpetual, faithful witness in the clouds," is admissible in connection with the absence of the **כִּי** of comparison. Accordingly Hengstenberg, following the example of Jewish expositors

tors, renders: "and the witness in the clouds is perpetual," viz. the moon, so that the continuance of the Davidic line would be associated with the moon, just as the continuance of the condemned earth is with the rainbow. But in what sense would the moon have the name, without example elsewhere, of witness? Just as the Book of Job was the key to the conclusion of Ps. lxxxviii., so it is the key to this ambiguous verse of the Psalm before us. It has to be explained according to Job xvi. 19, where Job says: "*Behold in heaven is my witness, and my surety in the heights.*" Jahve, the אֱלֹהִים נֹאמָר (Deut. vii. 9), seals His sworn promise with the words, "and the witness in the sky (ethereal heights) is faithful" (cf. concerning this *Waw* in connection with asseverations, Ew. § 340, c). Hengstenberg's objection, that Jahve cannot be called His own witness, is disposed of by the fact that עֵד frequently signifies the person who testifies anything concerning himself; in this sense, in fact, the whole Tōra is called עֵדוּת ה' (the testimony of Jahve).

Vers. 39-46. Now after the poet has turned his thoughts towards the beginnings of the house of David which were so rich in promise, in order that he might find comfort under the sorrowful present, the contrast of the two periods is become all the more sensible to him. With וְאַתָּה in ver. 39 (And Thou—the same who hast promised and affirmed this with an oath) his Psalm takes a new turn, for which reason it might even have been וְעַתָּה. וְנָח is used just as absolutely here as in xliv. 24, lxxiv. 1, lxxvii. 8, so that it does not require any object to be supplied out of ver. 39b. וְנִאֲרָתָה in ver. 40 the LXX. renders *κατέστρεψας*; it is better rendered in Lam. ii. 7 *ἀπερίναξαι*; for נִאֲרָ is synonymous with נִעַר, to shake off, push away, cf. Arabic *el-menā'ir*, the thrusters (with the lance). עֵבְרִי is a vocational name of the king as such. His crown is sacred as being the insignia of a God-bestowed office. God has therefore made the sacred thing vile by casting it to the ground (הִלֵּל לְאֲרֶץ, as in lxxiv. 17, to cast profaningly to the ground). The primary passage to vers. 41, 42 is lxxx. 13. "His hedges" are all the boundary and protecting fences which the land of the king has; and מְבֻצְרָיו "the fortresses" of his land (in both instances without כֹּל, because matters have not yet come to such

a pass).\* In שְׁשָׁחוּ the notions of the king and of the land blend together. עֲבַרְיָדָרָה are the hordes of the peoples passing through the land. שְׁבִנְיָו are the neighbouring peoples that are otherwise liable to pay tribute to the house of David, who sought to take every possible advantage of that weakening of the Davidic kingdom. In ver. 44 we are neither to translate "rock of his sword" (Hengstenberg), nor "O rock" (Olshausen). צוּר does not merely signify *rupes*, but also from another root (צוּר, صار, originally of the grating or shrill noise produced by pressing and squeezing, then more particularly to cut or cut off with pressure, with a sharply set knife or the like) a knife or a blade (cf. English knife, and German *kneifen*, to nip): God has decreed it that the edge or blade of the sword of the king has been turned back by the enemy, that he has not been able to maintain his ground in battle (הִקְמַתּוֹ with  $\bar{e}$  instead of  $\dot{i}$ , as also when the tone is not moved forward, Mic. v. 4). In ver. 45 the *Mem* of מִטְהָר, after the analogy of Ezek. xvi. 41, xxxiv. 10, and other passages, is a preposition: *cessare fecisti eum a splendore suo*. A noun מִטְהָר = מְטָהֵר with *Dag. dirimens*,† like מְקַדֵּשׁ Ex. xv. 17, מְנַזֵּר Nah. iii. 17 (Abulwalid, Aben-Ezra, Parchon, Kimchi, and others), in itself improbable in the signification required here, is not found either in post-biblical or in biblical Hebrew. טָהַר, like צִהַר, signifies first of all not purity, but brilliancy. Still the form טָהַר does not lie at the basis of it in this instance; for the reading found here just happens not to be טָהָרוּ, but מְטָהָרוּ; and the reading adopted by Norzi, Heidenheim, and Baer, as also by Nissel and others, so far as form is concerned is not distinct from it, viz. מִטְהָרוּ (*mīt-tōharo*), the character of the *Shebâ* being determined by the

\* In the list of the nations and cities conquered by King Sheshonk I. are found even cities of the tribe of Issachar, e.g. *Shen-ma-an*, Sunem; *vid. Brugsch, Reiseberichte*, S. 141-145, and Blau as referred to above.

† The view of Pinsker (*Einleitung*, S. 69), that this *Dag.* is not a sign of the doubling of the letter, but a diacritic point (that preceded the invention of the system of vowel-points), which indicated that the respective letter was to be pronounced with a *Chateph* vowel (e.g. *mītōhar*), is incorrect. The doubling *Dag.* renders the *Shebâ* audible, and having once become audible it readily receives this or that colouring according to the nature of its consonant and of the neighbouring vowel.



analogy of the *א* following (cf. בַּסְעָרָה, 2 Kings ii. 1), which presupposes the principal form מָהַר (Böttcher, § 386, cf. *supra*, ii. 31, note). The personal tenor of ver. 46*a* requires that it should be referred to the then reigning Davidic king, but not as dying before his time (Olshausen), but as becoming prematurely old by reason of the sorrowful experiences of his reign. The larger half of the kingdom has been wrested from him; Egypt and the neighbouring nations also threaten the half that remains to him; and instead of the kingly robe, shame completely covers him.

Vers. 47-52. After this statement of the present condition of things the psalmist begins to pray for the removal of all that is thus contradictory to the promise. The plaintive question, ver. 47, with the exception of one word, is *verbatim* the same as lxxix. 5. The wrath to which *quousque* refers, makes itself to be felt, as the intensifying (*vid.* xiii. 2) לִנְצַח implies, in the intensity and duration of everlasting wrath. הָלַךְ is this temporal life which glides past secretly and unnoticed (xvii. 14); and זְכַרְתִּי אֲנִי is not equivalent to זְכַרְתִּי (instead of which by way of emphasis only זְכַרְתִּי אֲנִי can be said), but אֲנִי מִהֲחֻלָּה stands for אֲנִי מִהֲחֻלָּה—according to the sense equivalent to אֲנִי מִהֲחֻלָּה, xxxix. 5, cf. 6. The conjecture of Houbigant and modern expositors, זְכַרְתִּי אֲנִי (cf. ver. 51), is not needed, since the inverted position of the words is just the same as in xxxix. 5. In ver. 48*b* it is not pointed עַל-מָה שָׂוִי, “wherefore (Job x. 2, xiii. 14) hast Thou in vain (cxxxvii. 1) created?” (Hengstenberg), but עַל-מָה שָׂוִי, on account of or for what a nothing (מִה-שׁוּיָא) belonging together as adjective and substantive, as in xxx. 10, Job xxvi. 14) hast Thou created all the children of men? (De Wette, Hupfeld, and Hitzig.) עַל, of the ground of a matter and direct motive, which is better suited to the question in ver. 49 than the other way of taking it: the life of all men passes on into death and Hades; why then might not God, within this brief space of time, this handbreadth, manifest Himself to His creatures as the merciful and kind, and not as the always angry God? The music strikes in here, and how can it do so otherwise than in elegiac *mesto*? If God’s justice tarries and fails in this present world, then the Old Testament faith becomes sorely tempted and tried, because it is not able to find consolation in the life beyond. Thus it is with the faith of the poet

in the present juncture of affairs, the outward appearance of which is in such perplexing contradiction to the loving-kindness sworn to David and also hitherto vouchsafed. הַחֲסִדִים has not the sense in this passage of promises of favour, as in 2 Chron. vi. 42, but proofs of favour; הַרְאִישָׁנִים glances back at the long period of the reigns of David and of Solomon.\* The Asaph Psalm lxxvii. and the Tephilla Isa. ch. lxiii. contain similar complaints, just as in connection with ver. 51a one is reminded of the Asaph Psalm lxxix. 2, 10, and in connection with ver. 52 of lxxix. 12. The phrase נָשָׂא בְחֵיקוֹ is used in other instances of loving nurture, Num. xi. 12, Isa. xl. 11. In this passage it must have a sense akin to חֲרַפְתָּ עֲבָרֶיךָ. It is impossible on syntactic grounds to regard פְּלִרְבִים עַמִּים as still dependent upon חֲרַפְתָּ (Ewald) or, as Hupfeld is fond of calling it, as a "referential" genitive. Can it be that the כל is perhaps a mutilation of בְּלִמָּת, after Ezek. xxxvi. 15, as Böttcher suggests? We do not need this conjecture. For (1) to carry any one in one's bosom, if he is an enemy, may signify: to be obliged to cherish him with the vexation proceeding from him (Jer. xv. 15), without being able to get rid of him; (2) there is no doubt that רְבִים can, after the manner of numerals, be placed before the substantive to which it belongs, xxxii. 10, Prov. xxxi. 29, 1 Chron. xxviii. 5, Neh. ix. 28; cf. the other position, e.g., in Jer. xvi. 16; (3) consequently פְּלִרְבִים עַמִּים may signify the "totality of many peoples" just as well as בְּלִ גּוֹיִם רְבִים in Ezek. xxxi. 6. The poet complains as a member of the nation, as a citizen of the empire, that he is obliged to foster many nations in his bosom, inasmuch as the land of Israel was overwhelmed by the Egyptians and their allies, the Libyans, Troglodytes, and Ethiopians. The אֲשֶׁר which follows in ver. 52 cannot now be referred back over ver. 51b to חֲרַפְתָּ (*quâ calumniâ*), and yet the relative sense, not the confirmatory (because, *quoniam*), is at issue. We therefore refer it to עַמִּים, and take אֲוִיבֶיךָ as an apposition, as in cxxxix. 20: who reproach Thee, (as) Thine

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\* The *Pasek* between הַרְאִישָׁנִים and אֲדֹנָי is not designed merely to remove the limited predicate from the Lord, who is indeed the First and the Last, but also to secure its pronunciation to the guttural *Aleph*, which might be easily passed over after *Mem*; cf. Gen. i. 27, xxi. 17, xxx. 20, xlii. 21, and frequently.

enemies, Jahve, who reproach the footsteps (עֲקֵבוֹת) as in lxxvii. 20 with *Dag. dirimens*, which gives it an emotional turn) of Thine anointed, *i.e.* they follow him everywhere, wheresoever he may go, and whatsoever he may do. With these significant words, עֲקֵבוֹת מִשִׁיתָךְ, the Third Book of the Psalms dies away.

Ver. 53. The closing doxology of the Third Book.

## FOURTH BOOK OF THE PSALTER.

Ps. XC.-CVI.



### P S A L M X C.

TAKING REFUGE IN THE LOVING-KINDNESS OF THE ETERNAL  
ONE UNDER THE WRATHFUL JUDGMENT OF DEATH.

- 1 O LORD, THOU hast been a place of refuge for us in all generations!
- 2 Before the mountains were brought forth,  
And Thou gavest birth to the earth and the world,  
And from æon to æon Thou art God!
- 3 Thou turnest mortal man to dust,  
And sayest: Return, ye children of men.
- 4 For a thousand years in Thine eyes  
Are as yesterday when it passeth,  
And a watch in the night.
- 5 Thou carriest them away as with a flood, they become a sleep,  
In the morning they are as grass springing up again.
- 6 In the morning it flourisheth and springeth up again,  
In the evening it is cut down and it drieth up.
- 7 For we are consumed by Thine anger,  
And by Thy fierce anger are we scared away.
- 8 Thou hast set our iniquities before Thee,  
Our most secret matter in the light of Thy countenance.
- 9 For all our days are passed away in Thy wrath;  
We have spent our years as a whisper.

- 10 The days of our years—their sum is seventy years,  
 And, if very many, eighty years ;  
 And their pride is labour and vanity,  
 For it passed swiftly and we fled away.
- 11 Who knoweth the power of Thine anger  
 And the fear of Thee according to Thy wrath ?
- 12 Teach us rightly to number our days,  
 That we may gain a wise heart !
- 13 Turn, Jahve—how long ? !—  
 And have compassion upon Thy servants.
- 14 Satisfy us at morning-dawn with Thy mercy,  
 Then will we joy and rejoice all our days.
- 15 Make us glad according to the days in which Thou hast  
 humbled us,  
 The years wherein we have seen evil.
- 16 Let Thy work appear unto Thy servants,  
 And Thy glory upon their children.
- 17 And let the graciousness of the Lord our God be upon us,  
 And the work of our hands do Thou establish upon us,  
 Yea, the work of our hands establish Thou it !

The Fourth Book of the Psalms, corresponding to the ספר במדבר of the Pentateuch, begins with a *Prayer of Moses the man of God*, which comes out of the midst of the dying off of the older generation during the march through the wilderness. To the name, which could not be allowed to remain so bald, because next to Abraham he is the greatest man known to the Old Testament history of redemption, is added the title of honour אִישׁ הָאֱלֹהִים (as in Deut. xxxiii. 1, Josh. xiv. 6), an ancient name of the prophets which expresses the close relationship of fellowship with God, just as “servant of Jahve” expresses the relationship of service, in accordance with the special office and in relation to the history of redemption, into which Jahve has taken the man and into which he himself has entered. There is scarcely any written memorial of antiquity which so brilliantly justifies the testimony of tradition concerning its origin as does this Psalm, which may have been preserved in some one or other of the older works, perhaps the “Book of Jashar” (Josh. x. 13, 2 Sam. i. 18), until the time

of the final redaction of the Psalter. Not alone with respect to its contents, but also with reference to the form of its language, it is perfectly suitable to Moses. Even Hitzig can bring nothing of importance against this view, for the objection that the author in ver. 1 glances back upon past generations, whilst Israel was only born in the time of Moses, is removed by the consideration that the existence of Israel reaches back into the patriarchal times; and there is as little truth in the assertion that the *Piel* שָׁפַעְנִי in ver. 14 instead of the *Hiphil* brings the Psalm down into very late times, as in the idea that the *Hiph.* וְהִאֲבִירָהּ in cxliii. 12 instead of the *Piel* carries this Ps. cxliii. back into very early times. These trifling points dwindle down to nothing in comparison with the fact that Ps. xc. bears within itself distinct traces of the same origin as the song הַזֵּינִי (Deut. ch. xxxii.), the blessing of Moses (Deut. ch. xxxiii.), the discourses in Deuteronomy, and in general the directly Mosaic portions of the Pentateuch. The Book of the Covenant, together with the Decalogue (Ex. ch. xix.-xxiv.) and Deuteronomy (with the exception of its supplement), are regarded by us, on very good grounds, as the largest originally Mosaic constituent parts of the Pentateuch. The Book of Deuteronomy is תּוֹרַת מֹשֶׁה in a pre-eminent sense.

Vers. 1-4. The poet begins with the confession that the Lord has proved Himself to His own, in all periods of human history, as that which He was before the world was and will be for evermore. God is designedly appealed to by the name אֲרִי, which frequently occurs in the mouth of Moses in the middle books of the Pentateuch, and also in the Song at the Sea, Ex. xv. 17 and in Deut. iii. 24. He is so named here as the Lord ruling over human history with an exaltation ever the same. Human history runs on in לֵרִ יָרִי, so that one period (*περίοδος*) with the men living cotemporaneous with it goes and another comes; the expression is Deuteronomic (Deut. xxxii. 7). Such a course of generations lies behind the poet; and in them all the Lord has been מָעוֹן to His church, out of the heart of which the poet discourses. This expression too is Deuteronomic (Deut. xxxiii. 27). מָעוֹן signifies a habitation, dwelling-place (*vid.* on xxvi. 8), more especially God's heavenly and earthly dwelling-place, then the dwelling-place which God

Himself is to His saints, inasmuch as He takes up to Himself, conceals and protects, those who flee to Him from the wicked one and from evil, and turn in to Him (lxxi. 3, xci. 9). In order to express *fuisti*  $\text{הָיִיתָ}$  was indispensable; but just as *fuisti* comes from *fuo*,  $\phi\acute{\upsilon}\omega$ ,  $\text{הָיָה}$  ( $\text{הָיָה}$ ) signifies not a closed, shut up being, but a being that discloses itself, consequently it is *fuisti* in the sense of *te exhibuisti*. This historical self-manifestation of God is based upon the fact that He is  $\text{אֵל}$ , *i.e.* might absolutely, or the absolutely Mighty One; and He was this, as ver. 2 says, even before the beginning of the history of the present world, and will be in the distant ages of the future as of the past. The foundation of this world's history is the creation. The combination  $\text{אֶרֶץ וְתַבָּל}$  shows that this is intended to be taken as the object.  $\text{וְתַחֲוִילֵי}$  (with *Metheg* beside the  $\bar{e}$  of the final syllable, which is deprived of its accent, *vid.* on xviii. 20) is the language of address (Rashi): that which is created is in a certain sense born from God ( $\text{יָלַד}$ ), and He brings it forth out of Himself; and this is here expressed by  $\text{הוֹלִיל}$  (as in Deut. xxxii. 18, cf. Isa. li. 2), creation being compared to travail which takes place amidst pains (*Psychology*, S. 114; tr. p. 137). If, after the example of the LXX. and Targum, one reads as passive  $\text{וְתַחֲוִילֵי}$  (Böttcher, Olshausen, Hitzig) from the *Pulal*  $\text{הוֹלִיל}$ , Prov. viii. 24,—and this commends itself, since the pre-existence of God can be better dated back beyond facts than beyond the acts of God Himself,—then the conception remains essentially the same, since the Eternal and Absolute One is still to be thought of as  $\text{מְהוֹלֵל}$ . The fact that the mountains are mentioned first of all, harmonizes with Deut. xxxiii. 15. The *modus consecutivus* is intended to say: before the mountains were brought forth and Thou wast in labour therewith . . . The forming of the mountains consequently coincides with the creation of the earth, which is here as a body or mass called  $\text{אֶרֶץ}$ , and as a continent with the relief of mountains and lowlands is called  $\text{תַּבָּל}$  (cf.  $\text{תַּבָּל אֶרֶץ}$ , Prov. viii. 31, Job xxxvii. 12). To the double clause with  $\text{בְּרָם}$  *seq. præ.* (cf. on the other hand *seq. fut.* Deut. xxxi. 21) is appended  $\text{וַיַּעֲוֹלֶם}$  as a second definition of time: before the creation of the world, and from eternity to eternity. The Lord was God before the world was—that is the first assertion of ver. 2; His divine existence reaches out of the unlimited past into the unlimited

future—this is the second. לֹא is not vocative, which it sometimes, though rarely, is in the Psalms; it is a predicate, as *e.g.* in Deut. iii. 24.

This is also to be seen from vers. 3, 4, when ver. 3 now more definitely affirms the omnipotence of God, and ver. 4 the supra-temporality of God or the omnipresence of God in time. The LXX. misses the meaning when it brings over לֹא from ver. 2, and reads לֹא-תֵשֵׁב. The shorter future form תֵּשֵׁב for תֵּשֵׁב stands poetically instead of the longer, as *e.g.* in xi. 6, xxv. 9; cf. the same thing in the *inf. constr.* in Deut. xxvi. 12, and both instances together in Deut. xxxii. 8. The poet intentionally calls the generation that is dying away אֲנָשִׁים, which denotes man from the side of his frailty or perishableness; and the new generation בְּנֵי-חַיִּים, with which is combined the idea of entrance upon life. It is clear that עֲדֵי-יָשִׁיב is intended to be understood according to Gen. iii. 19; but it is a question whether אֲפָרָה is conceived of as an adjective (with mutable *a*), as in xxxiv. 19, Isa. lvii. 15: Thou puttest men back into the condition of crushed ones (cf. on the construction Num. xxiv. 24), or whether as a neutral feminine from פָּרָה (= רָפָה): Thou changest them into that which is crushed = dust, or whether as an abstract substantive like רָפָה, or according to another reading (cf. cxxvii. 2) אֲפָרָה, in Deut. xxiii. 2: to crushing. This last is the simplest way of taking it, but it comes to one and the same thing with the second, since אֲפָרָה signifies crushing in the neuter sense. A *fut. consec.* follows. The fact that God causes one generation to die off has as its consequence that He calls another into being (cf. the Arabic epithet of God *el-mu'id* = הַמְּשִׁיב, the Resuscitator). Hofmann and Hitzig take תֵּשֵׁב as imperfect on account of the following וְהִתְאַמַּר: Thou didst decree mortality for men; but the *fut. consec.* frequently only expresses the sequence of the thoughts or the connection of the matter, *e.g.* after a future that refers to that which is constantly taking place, Job xiv. 10. God causes men to die without letting them die out; for—so it continues in ver. 4—a thousand years is to Him a very short period, not to be at all taken into account. What now is the connection between that which confirms and that which is confirmed here? It is not so much ver. 3 that is confirmed as ver. 2, to which the former serves for explanation, viz. this,



that God as the Almighty (אֵל), in the midst of this change of generations, which is His work, remains Himself eternally the same. This ever the same, absolute existence has its ground herein, that time, although God fills it up with His working, is no limitation to Him. A thousand years, which would make any man who might live through them weary of life, are to Him like a vanishing point. The proposition, as 2 Pet. iii. 8 shows, is also true when reversed: "One day is with the Lord as a thousand years." He is however exalted above all time, inasmuch as the longest period appears to Him very short, and in the shortest period the greatest work can be executed by Him. The standpoint of the first comparison, "as yesterday," is taken towards the end of the thousand of years. A whole millennium appears to God, when He glances over it, just as the yesterday does to us when (פִּי) it is passing by (יַעֲבֹר), and we, standing on the border of the opening day, look back upon the day that is gone. The second comparison is an advance upon the first, and an advance also in form, from the fact that the *Caph similitudinis* is wanting: a thousand years are to God a watch in the night. אֶשְׁמֹרָה is a night-watch, of which the Israelites reckoned three, viz. the first, the middle, and the morning watch (*vid.* Winer's *Realwörterbuch* s. v. *Nachtwache*). It is certainly not without design that the poet says אֶשְׁמֹרָה בַּלַּיְלָה instead of אֶשְׁמֹרָת הַלַּיְלָה. The night-time is the time for sleep; a watch in the night is one that is slept away, or at any rate passed in a sort of half-sleep. A day that is past, as we stand on the end of it, still produces upon us the impression of a course of time by reason of the events which we can recall; but a night passed in sleep, and now even a fragment of the night, is devoid of all trace to us, and is therefore as it were timeless. Thus is it to God with a thousand years: they do not last long to Him; they do not affect Him; at the close of them, as at the beginning, He is the Absolute One (אֵל). Time is as nothing to Him, the Eternal One. The changes of time are to Him no barrier restraining the realization of His counsel—a truth which has a terrible and a consolatory side. The poet dwells upon the fear which it produces.

Vers. 5-8. Vers. 5, 6 tell us how great is the distance between men and this eternal selfsameness of God. The suffix of וְרִמָּתָם, referred to the thousand years, produces a

synallage (since שנה is feminine), which is to be avoided whenever it is possible to do so; the reference to בני־אדם, as being the principal object pointed to in what has gone before, is the more natural, to say the very least. In connection with both ways of applying it, זָרַם does not signify: to cause to rattle down like sudden heavy showers of rain; for the figure that God makes years, or that He makes men (Hitzig: the germs of their coming into being), to rain down from above, is fanciful and strange. זָרַם may also mean to sweep or wash away as with heavy rains, *abripere instar nimbi*, as the old expositors take it. So too Luther at one time: *Du reyssest sie dahyn* (Thou carriest them away), for which he substituted later: *Du lessest sie dahin faren wie einen Strom* (Thou causest them to pass away as a river); but זָרַם always signifies rain pouring down from above. As a sudden and heavy shower of rain, becoming a flood, washes everything away, so God's omnipotence sweeps men away. There is now no transition to another alien figure when the poet continues: שָׁנָה יִהְיֶה. What is meant is the sleep of death, lxxvi. 6, שָׁנָה עוֹלָם, Jer. li. 39, 57, cf. יָשָׁן xiii. 4. He whom a flood carries away is actually brought into a state of unconsciousness, he goes entirely to sleep, *i.e.* he dies.

From this point the poet certainly does pass on to another figure. The one generation is carried away as by a flood in the night season, and in the morning another grows up. Men are the subject of יִחַלֶּה, as of יִהְיֶה. The collective singular alternates with the plural, just as in ver. 3 the collective אנוש alternates with בני־אדם. The two members of ver. 5 stand in contrast. The poet describes the succession of the generations. One generation perishes as it were in a flood, and another grows up, and this also passes on to the same fate. The meaning in both verses of the חָלַהּ, which has been for the most part, after the LXX., Vulgate, and Luther, erroneously taken to be *præterire* = *interire*, is determined in accordance with this idea. The general signification of this verb, which corresponds to the Arabic خلف, is "to follow or move after, to go into the place of another, and in general, of passing over from one place or state into another." Accordingly the *Hiphil* signifies to put into a new condition, cii. 27, to set a

new thing on the place of an old one, Isa. ix. 9 [10], to gain new strength, to take fresh courage, Isa. xl. 31, xli. 1; and of plants: to send forth new shoots, Job xiv. 7; consequently the *Kal*, which frequently furnishes the perfect for the future *Hiphil* (Ew. § 127, *b*, and Hitzig on this passage), of plants signifies: to gain new shoots, not: to sprout (Targum, Syriac), but to sprout again or afresh, *regerminare*; cf. **خَلَفَ**, an after-growth, new wood. Perishing humanity renews its youth in ever new generations. Ver. 6a again takes up this thought: in the morning it grows up and shoots afresh, viz. the grass to which men are likened (a figure appropriated by Isa. ch. xl.), in the evening it is cut down and it dries up. Others translate **מוֹלֵל** to wither (root **מל**, properly to be long and lax, to allow to hang down long, cf. **אָמַלְלָהּ**, **אָמַלְלָהּ** with **אָמַל**, to hope, *i.e.* to look forth into the distance); but (1) this *Pilel* of **מוֹלֵל** or *Poël* of **מִלֵּל** is not favourable to this intransitive way of taking it; (2) the reflexive in lviii. 8 proves that **מוֹלֵל** signifies to cut off in the front or above, after which perhaps even xxxvii. 2, Job xiv. 2, xviii. 16, by comparison with Job xxiv. 24, are to be explained. In the last passage it runs: *as the top of the stalk they are cut off* (*fut. Niph.* of **מִלֵּל**). Such a cut or plucked ear of corn is called in Deut. xxiii. 26 **מִלֵּיָהּ**, a Deuteronomic hapaxlegomenon which favours our way of taking the **מוֹלֵל** (with a most general subject = **מוֹלֵל**). Thus, too, **וַיִּבֶשׂ** is better attached to what precedes: the cut grass becomes parched hay. Just such an alternation of morning springing forth and evening drying up is the alternation of the generations of men.

The poet substantiates this in vers. 7 sq. from the experience of those amongst whom he comprehended himself in the **אֲנִי** of ver. 1. Hengstenberg takes ver. 7 to be a statement of the cause of the transitoriness set forth: its cause is the wrath of God; but the poet does not begin **כִּי בְּאַפְּךָ** but **כִּי כָלִינוּ**. The chief emphasis therefore lies upon the perishing, and **כִּי** is not argumentative but explicative. If the subject of **כָּלִינוּ** were men in general (Olshausen), then it would be elucidating *idem per idem*. But, according to ver. 1, those who speak here are those whose refuge the Eternal One is. The poet therefore speaks in the name of the church, and confirms the lot of men

from that which his people have experienced even down to the present time. Israel is able out of its own experience to corroborate what all men pass through; it has to pass through the very same experience as a special decree of God's wrath on account of its sins. Therefore in vers. 7, 8 we stand altogether upon historical ground. The testimony of the inscription is here verified in the contents of the Psalm. The older generation that came out of Egypt fell a prey to the sentence of punishment, that they should gradually die off during the forty years' journey through the desert; and even Moses and Aaron, Joshua and Caleb only excepted, were included in this punishment on special grounds, Num. xiv. 26 sqq., Deut. i. 34-39. This it is over which Moses here laments. God's wrath is here called **אַף** and **קִיָּה**; just as the Book of Deuteronomy (in distinction from the other books of the Pentateuch) is fond of combining these two synonyms (Deut. ix. 19, xxix. 22, 27, cf. Gen. xxvii. 44 sq.). The breaking forth of the infinitely great opposition of the holy nature of God against sin has swept away the church in the person of its members, even down to the present moment; **נִבְהַל** as in civ. 29, cf. **בְּהִלָּה**, Lev. xxvi. 16. It is the consequence of their sins. **עוֹן** signifies sin as the perversion of the right standing and conduct; **עֲלֵיִם**, that which is veiled in distinction from manifest sins, is the sum-total of hidden moral, and that sinful, conduct. There is no necessity to regard **עֲלֵיִמִי** as a defective plural; **עֲלֵיִמִים** signifies youth (from a radically distinct word, **עֵלִים**); secret sins would therefore be called **עֲלֵיִמוֹת** according to xix. 13. God sets transgressions before Him when, because the measure is full and forgiveness is inadmissible, He makes them an object of punishment. **שֶׁפָּת** (*Kerî*, as in viii. 7 : **שֶׁפֶתָּה**, cf. vi. 4 **וְאִפָּת**, lxxiv. 6 **וְעִפָּת**) has the accent upon the *ultima* before an initial guttural. The parallel to **לְנִינְהָרָה** is **לְמֵאוֹר פְּנֵיָהּ**. **אוֹר** is light, and **מֵאוֹר** is either a body of light, as the sun and moon, or, as in this passage, the circle of light which the light forms. The countenance of God (**פְּנֵי ה'**) is God's nature in its inclination towards the world, and **מֵאוֹר ה'** **פְּנֵי ה'** is the *doxa* of His nature that is turned towards the world, which penetrates everything that is conformed to God as a gracious light (Num. vi. 25), and makes manifest to the bottom everything that is opposed to God and consumes it as a wrathful fire.

Vers. 9-12. After the transitoriness of men has now been confirmed in vers. 6 sq. out of the special experience of Israel, the fact that this particular experience has its ground in a divine decree of wrath is more definitely confirmed from the facts of this experience, which, as vers. 11 sq. complain, unfortunately have done so little to urge them on to the fear of God, which is the condition and the beginning of wisdom. In ver. 9 we distinctly hear the Israel of the desert speaking. That was a generation that fell a prey to the wrath of God (דִּיּוֹר עֲבָרָתוֹ, Jer. vii. 29). עֲבָרָה is wrath that passes over, breaks through the bounds of subjectivity. All their days (cf. ciii. 15) are passed away (פָּנָה, to turn one's self, to turn, e.g. Deut. i. 24) in such wrath, i.e. thoroughly pervaded by it. They have spent their years like a sound (כְּמִוְהָנָה), which has hardly gone forth before it has passed away, leaving no trace behind it; the noun signifies a gentle dull sound, whether a murmur (Job xxxvii. 2) or a groan (Ezek. ii. 10). With זֶהָם in ver. 10 the sum is stated: there are comprehended therein seventy years; they include, run up to so many. Hitzig renders: the days wherein (בָּהֶם) our years consist are seventy years; but שְׁנֹתָיו side by side with יָמֵי must be regarded as its more minute genitival definition, and the accentuation cannot be objected to. Beside the plural שָׁנִים the poetic plural שְׁנֹת appears here, and it also occurs in Deut. xxxii. 7 (and nowhere else in the Pentateuch). That of which the sum is to be stated stands first of all as a *casus absol.* Luther's rendering: *Siebenzig Jar, wens hoch kompt so sindt achtzig* (seventy years, or at the furthest eighty years), as Symmachus also meant by his ἐν παραδόξῳ (in Chrysostom), is confirmed by the Talmudic לְגִבוּרָתָא, "to attain to extreme old age" (*B. Moëd katan* 28a), and rightly approved of by Hitzig and Olshausen. נְבוּרָה signifies in lxxi. 16 full strength, here full measure. Seventy, or at most eighty years, were the average sum of the extreme term of life to which the generation dying out in the wilderness attained. לְרַבָּם the LXX. renders τὸ πλείον αὐτῶν, but לְרַבָּם is not equivalent to רַבָּם. The verb רָחַב signifies to behave violently, e.g. of importunate entreaty, Prov. vi. 3, of insolent treatment, Isa. iii. 5, whence רָחַב (here רָחַב), violence, impetuosity, and more especially a boastful vaunting appearance or coming forward, Job ix. 13, Isa. xxx. 7. The poet means to

say that everything of which our life is proud (riches, outward appearance, luxury, beauty, etc.), when regarded in the right light, is after all only עָמַל, inasmuch as it causes us trouble and toil, and נִסָּי, because without any true intrinsic merit and worth. To this second predicate is appended the confirmatory clause. שִׁי is *infin. adverb.* from שָׁי, חָיִשׁ, Deut. xxxii. 35 : speedily, swiftly (Symmachus, the Quinta, and Jerome). The verb נָּ signified *transire* in all the Semitic dialects; and following this signification, which is applied transitively in Num. xi. 31, the Jewish expositors and Schultens correctly render : *nam transit velocissime*. Following upon the perfect נָּ, the *modus consecutivus* וְנִעְפָּר maintains its retrospective signification. The strengthening of this mood by means of the intentional *ah* is more usual with the 1st pers. *sing.*, e.g. Gen. xxxii. 6, than with the 1st pers. *plur.*, as here and in Gen. xli. 11; Ew. § 232, *g*. The poet glances back from the end of life to the course of life. And life, with all of which it had been proud, appears as an empty burden; for it passed swiftly by and we fled away, we were borne away with rapid flight upon the wings of the past.

Such experience as this ought to urge one on to the fear of God; but how rarely does this happen! and yet the fear of God is the condition (stipulation) and the beginning of wisdom. The verb יָרַע in ver. 11a, just as it in general denotes not merely notional but practically living and efficient knowledge, is here used of a knowledge which makes that which is known conduce to salvation. The meaning of וַיִּירָאָהֶךָ is determined in accordance with this. The suffix is here either *gen. subj.* : according to Thy fearfulness (יָרַאָהֶךָ as in Ezek. i. 18), or *gen. obj.* : according to the fear that is due to Thee, which in itself is at once (cf. v. 8, Ex. xx. 20, Dent. ii. 25) more natural, and here designates the knowledge which is so rarely found, as that which is determined by the fear of God, as a truly religious knowledge. Such knowledge Moses supplicates for himself and for Israel: to number our days teach us rightly to understand. 1 Sam. xxiii. 17, where יָרַע בֶּן signifies "he does not know it to be otherwise, he is well aware of it," shows how יָרַע is meant. Hitzig, contrary to the accentuation, draws it to לִמְנוּת יָמֵינוּ; but "to number our days" is in itself equivalent to "hourly to contemplate the fleeting character and brevity

of our lifetime;” and הִרְעָה בְּיָדָאֵל prays for a true qualification for this, and one that accords with experience. The future that follows is well adapted to the call, as frequently aim and result. But הִבִּיאַת is not to be taken, with Ewald and Hitzig, in the signification of bringing as an offering, a meaning this verb cannot have of itself alone (why should it not have been וְהִבִּיאַת?). Böttcher also erroneously renders it after the analogy of Prov. ii. 10: “that we may bring wisdom into the heart,” which ought to be הִבִּיאַת. הִבִּיאַת, deriving its meaning from agriculture, signifies “to carry off, obtain, gain, prop. to bring in,” viz. into the barn, 2 Sam. ix. 10, Hagg. i. 6; the produce of the field, and in a general way gain or profit, is hence called הַבְּוֹאָה. A wise heart is the fruit which one reaps or garners in from such numbering of the days, the gain which one carries off from so constantly reminding one’s self of the end. לִבְבִּי הַבְּוֹאָה is a poetically intensified expression for לֵב הָרֵחַב, just as לֵב מְרֻפָּא in Prov. xiv. 30 signifies a calm easy heart.

Vers. 13-17. The prayer for a salutary knowledge, or discernment, of the appointment of divine wrath is now followed by the prayer for the return of favour, and the wish that God would carry out His work of salvation and bless Israel’s undertakings to that end. We here recognise the well-known language of prayer of Moses in Ex. xxxii. 12, according to which שׁוּבָה is not intended as a prayer for God’s return to Israel, but for the turning away of His anger; and the sigh עֲרִמְתִּי that is blended with it asks how long this being angry, which threatens to blot Israel out, is still to last. וְהִנָּחֵם is explained according to this same parallel passage: May God feel remorse or sorrow (which in this case coincide) concerning His servants, *i.e.* concerning the affliction appointed to them. The naming of the church by עֲבָדָי (as in Deut. ix. 27, cf. Ex. xxxii. 13 of the patriarchs) reminds one of Deut. xxxii. 36: *concerning His servants He shall feel compassion (Hithpa. instead of the Niphal)*. The prayer for the turning of wrath is followed in ver. 14 by the prayer for the turning towards them of favour. In בִּבְקִרִי there lies the thought that it has been night hitherto in Israel. “Morning” is therefore the beginning of a new season of favour. In אֲבַעֵנִי (to which חֲסֵדְךָ is a second accusative of the object) is implied the thought that Israel whilst under wrath has been hungering after favour;

cf. the adjective  $\text{שָׂשׂוּ}$  in the same tropical signification in Deut. xxxiii. 23. The supplicatory imperatives are followed by two moods expressive of intention: then will we, or: in order that we may rejoice and be glad; for futures like these set forth the intention of attaining something as a result or aim of what has been expressed just before: Ew. § 325, a.  $\text{בְּכָל־יְמֵינוּ}$  is not governed by the verbs of rejoicing (cxviii. 24), in which case it would have been  $\text{בְּתֵינָנוּ}$ , but is an adverbial definition of time (cxlv. 2, Jer. xxxv. 8): within the term of life allotted to us. We see from ver. 15 that the season of affliction has already lasted for a long time. The duration of the forty years of wrath, which in the midst of their course seemed to them as an eternity, is made the measure of the reviving again that is earnestly sought. The plural  $\text{יָמֹת}$  instead of  $\text{יָמֵי}$  is common only to our Psalm and Deut. xxxii. 7; it is not known elsewhere to Biblical Hebrew. And the poetical  $\text{שְׁנוֹת}$  instead of  $\text{שָׁנֵי}$ , which also occurs elsewhere, appears for the first time in Deut. xxxii. 7. The meaning of  $\text{עֲנִיָּהוּ}$ , in which  $\text{יָמֹת}$  is specialized after the manner of a genitive, is explained from Deut. viii. 2 sqq., according to which the forty years' wandering in the wilderness was designed to humble ( $\text{עֲנִוֹת}$ ) and to prove Israel through suffering. At the close of these forty years Israel stands on the threshold of the Promised Land. To Israel all final hopes were closely united with the taking possession of this land. We learn from Gen. ch. xlix. that it is the horizon of Jacob's prophetic benediction. This Psalm too, in vers. 16, 17, terminates in the prayer for the attainment of this goal. The psalmist has begun in ver. 1 his adoration with the majestic divine name  $\text{אֲדֹנָי}$ ; in ver. 13 he began his prayer with the gracious divine name  $\text{יְהוָה}$ ; and now, where he mentions God for the third time, he gives to Him the twofold name, so full of faith,  $\text{אֲדֹנָי אֱלֹהֵינוּ}$ .  $\text{אֱל}$  used once alternates with the thrice repeated  $\text{עַל}$ : salvation is not Israel's own work, but the work of Jahve; it therefore comes from above, it comes and meets Israel. It is worthy of remark that the noun  $\text{פֶּעַל}$  occurs only in Deuteronomy in the whole Tôra, and that here also of the gracious rule of Jahve, ch. xxxii. 4, cf. xxxiii. 11. The church calls the work of the Lord  $\text{מַעֲשֵׂה יְדֵינּוּ}$  in so far as He executes it through them. This expression  $\text{מַעֲשֵׂה יְדֵינּוּ}$  as a designation of human undertakings runs through the whole of the Book of



Deuteronomy: ch. ii. 7, iv. 28, xi. 7, xiv. 29, xvi. 15, xxiv. 19, xxvii. 15, xxviii. 12, xxx. 9. In the work of the Lord the bright side of His glory unveils itself, hence it is called הָרָר; this too is a word not alien at least to the language of Deuteronomy, ch. xxxiii. 17. Therein is made manifest ה' נָעַם, His graciousness and condescension—an expression which David has borrowed from Moses in Ps. xxvii. 4. יִרְאָה and יְהִי are optatives. כְּוִנָּה is an urgent request, *imperat. obsecrantis* as the old expositors say. With *Waw* the same thought is expressed over again (cf. Isa. lv. 1, וְיָלֵכוּ, yea come)—a simple, childlike anadiplosis which vividly reminds us of the Book of Deuteronomy, which revolves in thoughts that are ever the same, and by that very means speaks deeply to the heart. Thus the Deuteronomic impression of this Psalm accompanies us from beginning to end, from כָּעֵן to מַעֲשֵׂה יָדַיִם. Nor will it now be merely accidental that the fondness for comparisons, which is a peculiarity of the Book of Deuteronomy (ch. i. 31, 44, viii. 5, xxviii. 29, 49, cf. xxviii. 13, 44, xxix. 17, 18), is found again in this Psalm.

## PSALM XCI.

TALISMANIC SONG IN TIME OF WAR AND PESTILENCE.

*First Voice:*

- 1 HE who sitteth in the protection of the Most High,  
Who abideth in the shadow of the Almighty—

*Second Voice:*

- 2 I say to Jahve: My refuge and my fortress,  
My God in whom I trust.

*First Voice:*

- 3 For HE shall deliver thee from the snare of the fowler,  
from the destroying pestilence.  
4 With His feathers shall He defend thee,  
And under His wings art thou hidden;  
A shield and buckler is His truth.  
5 Thou shalt not be afraid for any nightly terror,  
For the arrow that flieth by day,

- 6 For the pestilence that walketh in the darkness,  
For the sickness that wasteth at noon-day.
- 7 A thousand may fall at thy side and ten thousand at thy  
right hand,  
It shall not come nigh thee—
- 8 Nay, with thine own eyes shalt thou look on  
And see the recompense of the wicked.

*Second Voice :*

- 9 For Thou, O Jahve, art my refuge !

*First Voice :*

- The Most High hast thou made thy habitation.
- 10 The range of misfortune toucheth thee not,  
And the plague doth not come nigh thy tent.
- 11 For His angels hath He given charge over thee,  
To keep thee in all thy ways.
- 12 On their hands shall they bear thee up,  
That thou dost not dash thy foot against a stone.
- 13 Over lions and adders shalt thou walk,  
Thou shalt trample lions and dragons under thy feet.

*Third (divine) Voice :*

- 14 For he loveth Me, therefore will I deliver him,  
I will set him on high, for he knoweth My Name.
- 15 If he shall call upon Me, I will answer him,  
I will be with him in trouble ;  
I will rescue him and bring him to honour.
- 16 With length of life will I satisfy him,  
And cause him to delight himself in My salvation.

The primeval song is followed by an anonymous song (inscribed by the LXX. without any warrant  $\tau\hat{\omega}$  Δαυιδ), the time of whose composition cannot be determined ; and it is only placed in this order because the last verse accords with the last verse but one of Ps. xc. There the revelation of Jahve's work is prayed for, and here Jahve promises: *I will grant him to see My salvation* ; the "work of Jahve" is His realized "salvation." The two Psalms also have other points of contact, e.g. in the  $\text{יְהוָה}$  referred to God (*vid. Symbolæ*, p. 60).

In this Psalm, the *Invocavit* Psalm of the church, which praises the protecting and rescuing grace which he who believingly takes refuge in God experiences in all times of danger and distress,\* the relation of ver. 2 to ver. 1 meets us at the very beginning as a perplexing riddle. If we take ver. 1 as a clause complete in itself, then it is tautological. If we take אָמַר in ver. 2 as a participle (Jerome, *dicens*) instead of אָמַר, ending with *Pathach* because a construct form (cf. xciv. 9, cxxxvi. 6), then the participial subject would have a participial predicate: "He who sitteth is saying," which is inelegant and also improbable, since אָמַר in other instances is always the *1st pers. fut.* If we take אָמַר as *1st pers. fut.* and ver. 1 as an apposition of the subject expressed in advance: as such an one who sitteth . . . I say, then we stumble against יִתְלוֹן; this transition of the participle to the finite verb, especially without the copula (וַיִּבְצֵל), is confusing. If, however, we go on and read further into the Psalm, we find that the same difficulty as to the change of person recurs several times later on, just as in the opening. Olshausen, Hupfeld, and Hitzig get rid of this difficulty by all sorts of conjectures. But a reason for this abrupt change of the person is that dramatic arrangement recognised even in the Targum, although awkwardly indicated, which, however, was first of all clearly discerned by J. D. Michaelis and Maurer. There are, to wit, two voices that speak (as in Ps. cxxi.), and at last the voice of Jahve comes in as a third. His closing utterance, rich in promise, forms, perhaps not unaccidentally, a seven-line strophe. Whether the Psalm came also to be executed in liturgical use thus with several voices, perhaps by three choirs, we cannot tell; but the poet certainly laid it out dramatically, as the translation represents it. In spite of the many echoes of earlier models, it is one of the freshest and most beautiful Psalms, resembling the second part of Isaiah in its light-winged, richly coloured, and transparent diction.

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\* Hence in *J. Sabbath* 8, col. 2, and *Midrash Shocher tob* on xci. 1 and elsewhere, it is called, together with Ps. iii., שִׁיר פְּגוּעִין (פְּגוּעִים), a song of occurrences, i.e. a protective (or talismanic) song in times of dangers that may befall one, just as Sebald Heyden's Psalm-song, "He who is in the protection of the Most High and resigns himself to God," is inscribed "Preservative against the pestilence."

Vers. 1, 2. As the concealing One, God is called עֲלִיּוֹן, the inaccessible high One; and as the shadowing One יְשֻׁרִי, the invincibly almighty One. Faith, however, calls Him by His covenant name (*Heilsname*) יהוה and, with the suffix of appropriation, אֱלֹהֵי (my God). In connection with ver. 1 we are reminded of the expressions of the Book of Job, ch. xxxix. 28, concerning the eagle's building its nest in its eyrie. According to the accentuation, ver. 2a ought to be rendered with Geier, "*Dicit: in Domino meo (or Domini) latibulum, etc.*" But the combination אֶמְרָ לֵהּ is more natural, since the language of address follows in both halves of the verse.

Vers. 3-9a. יִקְוֶה, as in Prov. vi. 5, Jer. v. 26, is the dullest toned form for יִקְוֶשׁ or יִקְוֶשׁ, cxxiv. 7. What is meant is death, or "he who has the power of death," Heb. ii. 14, cf. 2 Tim. ii. 26. "The snare of the fowler" is a figure for the peril of one's life, Eccles. ix. 12. In connection with ver. 4 we have to call to mind Deut. xxxii. 11: God protects His own as an eagle with its large strong wing. אֶבְרָה is *nom. unitatis*, a pinion, to אָבַר, Isa. xl. 31; and the *Hiph.* הִבְרַה, from סָבַה, with the dative of the object, like the *Kal* in cxi. 8, signifies to afford covering, protection. The ἀπαξ λεγ. סָבַה, according to its stem-word, is that which encompasses anything round about, and here beside צָנָה, a weapon of defence surrounding the body on all sides; therefore not corresponding to the Syriac (ܣܘܒܪܐ), a stronghold (סִבְרָה, מְסִבְרָה), but to סָבַן, a shield. The Targum translates צָנָה with תְּרִיפָא, *θυρεός*, and סָבַה with עֲנִילָא, which points to the round *parma*. אֱמִתּוֹ is the truth of the divine promises. This is an impregnable defence (a) in war-times, ver. 5, against nightly surprises, and in the battle by day; (b) in times of pestilence, ver. 6, when the destroying angel, who passes through and destroys the people (Ex. xi. 4), can do no harm to him who has taken refuge in God, either in the midnight or the noontide hours. The future יִהְיֶה is a more rhythmical and, in the signification to rage (as of disease) and to vanish away, a more usual form instead of יִלָּה. The LXX., Aquila, and Symnachus erroneously associate the demon name יִשָׁר with יִשׁוּר. It is a metaplastic (as if formed from יִשׁוּר) future for יִשָׁר, cf. Prov. xxix. 6, יִרֶן, and Isa. xlii. 4, יִרְרַן, *frangetur*. Ver. 7a a hypothetical protasis: *si cadant*; the preterite would

signify *ceciderint*, Ew. § 357, *b*. With פֶּלַח that which will solely and exclusively take place is introduced. Burk correctly renders: *nullam cum peste rem habebis, nisi ut videas*. Only a spectator shalt thou be, and that with thine own eyes, being thyself inaccessible and left to survive, conscious that thou thyself art a living one in contrast with those who are dying. And thou shalt behold, like Israel on the night of the Passover, the just retribution to which the evil-doers fall a prey. תְּשַׁלְּמֵנִי, recompense, retribution, is a hapaxlegomenon, cf. תְּשַׁלְּמֵנִי, Isa. xxxiv. 8. Ascribing the glory to God, the second voice confirms or ratifies these promises.

Vers. 9b-16. The first voice continues this ratification, and goes on weaving these promises still further: thou hast made the Most High thy dwelling-place (יָעֲרֶה); there shall not touch thee . . . The promises rise ever higher and higher, and sound more glorious. The Pual תִּפְּלֵךְ, prop. to be turned towards, is equivalent to "to befall one," as in Prov. xii. 21; Aquila well renders: οὐ μεταχθήσεται πρὸς σὲ κακία. תִּפְּלֵךְ reminds one of Isa. liv. 14, where פִּלֵּךְ follows; here it is פֶּלַח, as in Judg. xix. 13. The angel guardianship which is apportioned to him who trusts in God appears in vers. 11, 12 as a universal fact, not as a solitary fact and occurring only in extraordinary instances. *Hæc est vera miraculorum ratio*, observes Brentius on this passage, *quod semel aut iterum manifeste revelent ea quæ Deus semper abscondite operatur*. In תִּפְּלֵךְ the suffix has been combined with the full form of the future. The LXX. correctly renders ver. 12b: μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου, for פֶּלַח everywhere else, and therefore surely here too and in Prov. iii. 23, has a transitive signification, not an intransitive (Aquila, Jerome, Symmachus), cf. Jer. xiii. 16. Ver. 13 tells what he who trusts in God has power to do by virtue of this divine succour through the medium of angels. The promise calls to mind Mark xvi. 18, ὄφεις ἀροῦσι, they shall take up serpents, but still more Luke x. 19: Behold, I give you power to tread ἐπάνω ὄφεων καὶ σκορπίων καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ. They are all kinds of destructive powers belonging to nature, and particularly to the spirit-world, that are meant. They are called lions and fierce lions from the side of their open power, which threatens destruction, and adders and dragons from the side

of their venomous secret malice. In ver. 13*a* it is promised th t the man who trusts in God shall walk on over these monsters, these malignant foes, proud in God and unharmed ; in ver. 13*b*, that he shall tread them to the ground (cf. Rom. xvi. 20). That which the divine voice of promise now says at the close of the Psalm is, so far as the form is concerned, an echo taken from Ps. l. Vers. 15 and 23 of that Psalm sound almost word for word the same. Gen. xlv. 4, and more especially Isa. lxiii. 9, are to be compared on ver. 15*b*. In *B. Taanith* 16*a* it is inferred from this passage that God compassionates the suffering ones whom He is compelled by reason of His holiness to chasten and prove. The "salvation of Jahve," as in l. 23, is the full reality of the divine purpose (or counsel) of mercy. To live to see the final glory was the rapturous thought of the Old Testament hope, and in the apostolic age, of the New Testament hope also.

## PSALM XCII.

## SABBATH THOUGHTS.

- 2 IT is good to give thanks unto Jahve,  
And to harp unto Thy Name, O Most High—
- 3 To show forth in the morning Thy loving-kindness,  
And Thy faithfulness in the nights,
- 4 Upon a ten-stringed instrument and upon the naba,  
In skilful playing with the cithern.
- 5 For Thou makest me glad, Jahve, through Thy rule,  
Because of the works of Thy hands can I exult.
- 6 How great are Thy works, Jahve !  
Very deep are Thy thoughts.
- 7 A brutish man remains unconscious,  
And a fool doth not discern this.
- 8 When the ungodly sprang up as the green herb  
And all the workers of evil flourished,  
It came to pass that they were absolutely destroyed.
- 9 And Thou art exaltation for ever, Jahve !

- 10 For lo Thine enemies, Jahve—  
 For lo Thine enemies shall perish,  
 All the workers of evil shall melt away.
- 11 And Thou exaltest, as an antelope, my horn,  
 I am anointed with refreshing oil.
- 12 And mine eye feasteth upon those that lie in wait for me,  
 Mine ears see their desire upon those who maliciously rose  
 up against me.
- 13 The righteous shall sprout forth as the palm,  
 As a cedar on Lebanon shall he grow up.
- 14 Planted in the house of Jahve,  
 They shall blossom in the courts of our God.
- 15 They shall be still vigorous in old age,  
 Full of sap and green shall they remain,
- 16 To make known that Jahve is upright,  
 My rock, and there is no unrighteousness in Him.

This *Song-Psalm for the Sabbath-day* was the Sabbath-Psalm among the week's Psalms of the post-exilic service (cf. vol. i. pp. 32, 334); and was sung in the morning at the drink-offering of the first Tamîd lamb, just as at the accompanying Sabbath-musaph-offering (Num. xxviii. 9 sq.) a part of the song Deut. ch. xxxii. (divided into six parts) was sung, and at the service connected with the Mincha or evening sacrifice one of the three pieces, Ex. xv. 1-10, 11-19, Num. xxi. 17-20 (*B. Rosh ha-Shana* 31a). 1 Macc. ix. 23 is a reminiscence from Ps. xcii. deviating but little from the LXX. version, just as 1 Macc. vii. 17 is a quotation taken from Ps. lxxix. With respect to the sabbatical character of the Psalm, it is a disputed question even in the Talmud whether it relates to the Sabbath of the Creation (R. Nebemiah, as it is taken by the Targum) or to the final Sabbath of the world's history (R. Akiba: the day that is altogether Sabbath; cf. Athanasius: αἰνεῖ ἐκεῖνην τὴν γενησομένην ἀνάπαυσιν). The latter is relatively more correct. It praises God, the Creator of the world, as the Ruler of the world, whose rule is pure loving-kindness and faithfulness, and calms itself, in the face of the flourishing condition of the evil-doers, with the prospect of the

final issue, which will brilliantly vindicate the righteousness of God, that was at that time imperceptible to superficial observation, and will change the congregation of the righteous into a flourishing grove of palms and cedars upon holy ground. In this prospect Ps. xcii. 12 and Ps. xci. 8 coincide, just as God is also called "the Most High" at the beginning of these two Psalms. But that the *tetragrammaton* occurs seven times in both Psalms, as Hengstenberg says, does not turn out to be correct. Only the Sabbath-Psalm (and not Ps. xci.) repeats the most sacred Name seven times. And certainly the unmis-takeable strophe-schema too, 6. 6. 7. 6. 6, is not without significance. The middle of the Psalm bears the stamp of the sabbatic number. It is also worthy of remark that the poet gains the number seven by means of an anadiplosis in ver. 10. Such an emphatic climax by means of repetition is common to our Psalm with xciii. 3, xciv. 3, xcvi. 13.

Vers. 2-4. The Sabbath is the day that God has hallowed, and that is to be consecrated to God by our turning away from the business pursuits of the working days (Isa. lviii. 13 sq.) and applying ourselves to the praise and adoration of God, which is the most proper, blessed Sabbath employment. It is good, *i.e.* not merely good in the eyes of God, but also good for man, beneficial to the heart, pleasant and blessed. Loving-kindness is designedly connected with the dawn of the morning, for it is morning light itself, which breaks through the night (xxx. 6, lix. 17), and faithfulness with the nights, for in the perils of the loneliness of the night it is the best companion, and nights of affliction are the "foil of its verification." עֲשׂוּר beside נָבֵל (נֶבֶל) is equivalent to נָבֵל עֲשׂוּר in xxxiii. 2, cxliv. 9: the ten-stringed harp or lyre. הַיָּיִן is the music of stringed instruments (*vid.* on ix. 17), and that, since הנה in itself is not a suitable word for the rustling (*strepitus*) of the strings, the impromptu or phantasia playing (in Amos vi. 5, scornfully, פָּרָה), which suits both ix. 17 (where it is appended to the *forte* of the interlude) and the construction with *Beth instrumenti*.

Vers. 5-7. Statement of the ground of this commendation of the praise of God. Whilst פָּעַל is the usual word for God's historical rule (xliv. 2, lxiv. 10, xc. 16, etc.), כְּעֵשֶׂי יְדִדֶּה



denotes the works of the Creator of the world, although not to the exclusion of those of the Ruler of the world (cxliii. 5). To be able to rejoice over the revelation of God in creation and the revelation of God in general is a gift from above, which the poet thankfully confesses that he has received. The Vulgate begins ver. 5 *Quia delectasti me*, and Dante in his *Purgatorio*, xxviii. 80, accordingly calls the Psalm *il Salmo Delectasti*; a smiling female form, which represents the life of Paradise, says, as she gathers flowers, she is so happy because, with the Psalm *Delectasti*, she takes a delight in the glory of God's works. The works of God are transcendently great; very deep are His thoughts, which mould human history and themselves gain form in it (cf. xl. 6, cxxxix. 17 sq., where infinite fulness is ascribed to them, and Isa. lv. 8 sq., where infinite height is ascribed to them). Man can neither measure the greatness of the divine works nor fathom the depth of the divine thoughts; he who is enlightened, however, perceives the immeasurableness of the one and the unfathomableness of the other, whilst a אִישׁ-בַּעַר, a man of animal nature, *homo brutus* (vid. lxxiii. 22), does not come to the knowledge (לֹא יָרַע, used absolutely as in xiv. 4), and בְּסִיל, a blockhead, or one dull in mind, whose carnal nature outweighs his intellectual and spiritual nature, does not discern אֶת-זֹאת (cf. 2 Sam. xiii. 17), *id ipsum*, viz. how unsearchable are God's judgments and untrackable His ways (Rom. xi. 33).

Vers. 8-10. Upon closer examination the prosperity of the ungodly is only a semblance that lasts for a time. The infinitive construction in ver. 8 is continued in the historic tense, and it may also be rendered as historical. זֹאת הַיְהִיָּה (Saadia: לְהִשְׁמַד) is to be supplied in thought before לְהִשְׁמַד, as in Job xxvii. 14. What is spoken of is an historical occurrence which, in its beginning, course, and end, has been frequently repeated even down to the present day, and ever confirmed afresh. And thus, too, in time to come and once finally shall the ungodly succumb to a peremptory, decisive (עֲרִיעֵר) judgment of destruction. Jahve is מְרוֹם לְעֵלָם, by His nature and by His rule He is "a height for ever;" *i.e.* in relation to the creature and all that goes on here below He has a nature beyond and above all this (*Jenseitigkeit*), ever the same and

absolute; He is absolutely inaccessible to the God-opposed one here below who vaunts himself in stupid pride and rebelliously exalts himself as a titan, and only suffers it to last until the term of his barren blossoming is run out. Thus the present course of history will and must in fact end in a final victory of good over evil: for lo Thine enemies, Jahve—for lo Thine enemies . . . יִהְיֶה points as it were with the finger to the inevitable end; and the emotional anadiplosis breathes forth a zealous love for the cause of God as if it were his own. God's enemies shall perish, all the workers of evil shall be disjointed, scattered, יִתְפָּרְדוּ (cf. Job iv. 11). Now they form a compact mass, which shall however fall to pieces, when one day the intermingling of good and evil has an end.

Vers. 11-13. The hitherto oppressed church then stands forth vindicated and glorious. The *futt. consec.*, as preterites of the ideal past, pass over further on into the pure expression of future time. The LXX. renders: καὶ ὑψωθήσεται (וַיִּתְרַם) ὡς μονοκέρατος τὸ κέρας μου. By ראַים (incorrect for ראַם, primary form ראַם), μονόκερατος, is surely to be understood the *oryx*, one-horned according to Aristotle and the Talmud (*vid.* on xxix. 6, Job xxxix. 9-12). This animal is called in Talmudic קרש (perhaps abbreviated from μονόκερατος); the Talmud also makes use of ארזילא (the gazelle) as synonymous with ראַם (Aramaic definitive or emphatic state ראַימא).\* The primary passages for figures taken from animal life are Num. xxiii. 22, Deut. xxxiii. 17. The horn is an emblem of defensive power and at the same time of stately grace; and the fresh, green oil an emblem of the pleasant feeling and enthusiasm, joyous in the prospect of victory, by which the church is then pervaded (Acts iii. 19). The LXX. erroneously takes בְּלוֹתִי as *infin. Piel*, τὸ γῆρας μου, my being grown old, a signification which the *Piel* cannot have. It is 1st *præt. Kal* from בָּלָה, *perfusus sum* (cf. Arabic *balla*, to be moist, *ballah* and *bullah*, moistness, good health, the freshness of youth), and the *ultima*-accentuation, which also occurs in this form of double *Ajin* verbs without *Waw convers.* (*vid.* on Job xix. 17), ought not to mislead. In the expression יִשְׁכַּח רֵעֵנִי, the adjective used in other instances only of the olive-tree itself is transferred to the oil,

\* *Vid.* Lewysohn, *Zoologie des Talmud*, §§ 146 and 174.

which contains the strength of its succulent verdure as an essence. The *ecclesia pressa* is then *triumphans*. The eye, which was wont to look timidly and tearfully upon the persecutors, the ears, upon which even their name and the tidings of their approach were wont to produce terror, now see their desire upon them as they are blotted out. שָׁמַע בָּ (found only

here) follows the sense of רָאָה בָּ, cf. نظر في, to lose one's self in the contemplation of anything. שָׁרִי is either a substantive after the form בָּנָה, נָגַד, or a participle in the signification "those who regarded me with hostility, those who lay in wait for me," like נָס, fled, Num. xxxv. 32, סָר, having removed themselves to a distance, Jer. xvii. 13, שָׁב, turned back, Mic. ii. 8; for this participial form has not only a passive signification (like מוּל, circumcised), but sometimes, too, a deponent perfect signification; and חָזַשׁ in Num. xxxii. 17, if it belongs here, may signify hurried = in haste. In שָׁרִי, however, no such passive colouring of the meaning is conceivable; it is therefore: *insidiati* (Luzatto, *Grammatica*, § 518: *coloro che mi guatavano*). There is no need for regarding the word, with Böttcher and Olshausen, as distorted from שָׁרִי (the apocopated participle *Pilel* of the same verb); one might more readily regard it as a softening of that word as to the sound (Ewald, Hitzig). In ver. 12b it is not to be rendered: upon the wicked doers (villains) who rise up against me. The placing of the adjective thus before its substantive must (with the exception of רַב when used after the manner of a numeral) be accounted impossible in Hebrew, even in the face of the passages brought forward by Hitzig, viz. 1 Chron. xxvii. 5, 1 Sam. xxxi. 3;\* it is therefore: upon those who as villains rise up against. The circumstance that the poet now in ver. 13 passes from himself to speak of the righteous, is brought about by the fact that it is the congregation of the righteous in general, *i.e.* of those who regulate their life according to the divine order of salvation, into whose future he here takes a glance. When the prosperity [lit. the blossoming] of the un-

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\* In the former passage כֹּהֵן רֹאֵשׁ is taken as one notion (chief priest), and in the latter בקֶּשֶׁת אֲנָשִׁים (men with the bow) is, with Keil, to be regarded as an apposition.

godly comes to an end, the springing up and growth of the righteous only then rightly has its beginning. The richness of the inflorescence of the date-palm (תְּמָרָה) is clear from the fact, that when it has attained its full size, it bears from three to four, and in some instances even as many as six, hundred pounds of fruit. And there is no more charming and majestic sight than the palm of the oasis, this prince among the trees of the plain, with its proudly raised diadem of leaves, its attitude peering forth into the distance and gazing full into the face of the sun, its perennial verdure, and its vital force, which constantly renews itself from the root—a picture of life in the midst of the world of death. The likening of the righteous to the palm, to the “blessed tree,” to this “sister of man,” as the Arabs call it, offers points of comparison in abundance. Side by side with the palm is the cedar, the prince of the trees of the mountain, and in particular of Mount Lebanon. The most natural point of comparison, as תְּמָרָה (cf. Job viii. 11) states, is its graceful lofty growth, then in general τὸ δασὺ καὶ θερμὸν καὶ θρέψιμον (Theodoret), *i.e.* the intensity of its vegetative strength, but also the perpetual verdure of its foliage and the perfume (Hos. xiv. 7) which it exhales.

Vers. 14-16. The soil in which the righteous are planted or (if it is not rendered with the LXX. *πεφυτευμένοι*, but with the other Greek versions *μεταφυτευθέντες*) into which they are transplanted, and where they take root, a planting of the Lord, for His praise, is His holy Temple, the centre of a family fellowship with God that is brought about from that point as its starting-point and is unlimited by time and space. There they stand as in sacred ground and air, which impart to them ever new powers of life; they put forth buds (תְּפִילִים as in Job xiv. 9) and preserve a verdant freshness and marrowy vitality (like the olive, lii. 10, Judg. ix. 9) even into their old age (נוֹב) of a productive force for putting out shoots; *vid.* with reference to the root נב, *Genesis*, S. 635 sq.), cf. Isa. lxxv. 22: *like the duration of the trees is the duration of my people*; they live long in unbroken strength, in order, in looking back upon a life rich in experiences of divine acts of righteousness and loving-kindness, to confirm the confession which Moses, in Deut. xxxii. 4, places at the head of his great song. There the expression is אֵין עֵלָּה, here it is אֵין עֵלְתָּהּ בּוֹ. This *‘dlatha*,

softened from *'awlātha*—so the *Kerî*—with a transition from the *aw*, *au* into *ô*, is also found in Job v. 16 (cf. עֹלָהּ = עֹלָהּ Ps. lviii. 3, lxiv. 7, Isa. lxi. 8), and is certainly original in this Psalm, which also has many other points of coincidence with the Book of Job (like Ps. cvii., which, however, in ver. 42 transposes עֹלָהּ into עֹלָהּ).

## PSALM XCIII.

THE ROYAL THRONE ABOVE THE SEA OF THE PEOPLES.

- 1 JAHVE now is King, He hath clothed Himself with  
majesty;  
Jahve hath clothed Himself, He hath girded Himself with  
might:  
Therefore the world standeth fast without tottering.
- 2 Thy throne standeth fast from of old,  
From everlasting art THOU.
- 3 The floods have lifted up, Jahve,  
The floods have lifted up their roaring,  
The floods lift up their noise.
- 4 More than the rumblings of great waters,  
Of the glorious, of the breakers of the sea,  
Is Jahve glorious in the height.
- 5 Thy testimonies are inviolable,  
Holiness becometh Thy house,  
Jahve, unto length of days.

Side by side with those Psalms which behold in anticipation the Messianic future, whether it be prophetically or only typically, or typically and prophetically at the same time, as the kingship of Jahve's Anointed which overcomes and blesses the world, there are others in which the perfected theocracy as such is beheld beforehand, not, however, as an appearing (*parusia*) of a human king, but as the appearing of Jahve

Himself, as the kingdom of God manifest in all its glory. These theocratic Psalms form, together with the christocratic, two series of prophecy referring to the last time which run parallel with one another. The one has for its goal the Anointed of Jahve, who rules out of Zion over all peoples; the other, Jahve sitting above the cherubim, to whom the whole world does homage. The two series, it is true, converge in the Old Testament, but do not meet; it is the history that fulfils these types and prophecies which first of all makes clear that which flashes forth in the Old Testament only in certain climaxes of prophecy and of lyric too (*vid.* on xlv. 1), viz. that the parusia of the Anointed One and the parusia of Jahve is one and the same.

Theocracy is an expression coined by Josephus. In contrast with the monarchical, oligarchical, and democratic form of government of other nations, he calls the Mosaic form *θεοκρατία*, but he does so somewhat timidly, *ὡς ἂν τις εἴποι βιασάμενος τὸν λόγον* [*c. Apion.* ii. 17]. The coining of the expression is thankworthy; only one has to free one's self from the false conception that the theocracy is a particular constitution. The alternating forms of government were only various modes of its adjustment. The theocracy itself is a reciprocal relationship between God and men, exalted above these intermediary forms, which had its first manifest beginning when Jahve became Israel's King (Deut. xxxiii. 5, cf. Ex. xv. 18), and which will be finally perfected by its breaking through this national self-limitation when the King of Israel becomes King of the whole world, that is overcome both outwardly and spiritually. Hence the theocracy is an object of prediction and of hope. And the word *יְהוָה* is used with reference to Jahve not merely of the first beginning of His imperial dominion, and of the manifestation of the same in facts in the most prominent points of the redemptive history, but also of the commencement of the imperial dominion in its perfected glory. We find the word used in this lofty sense, and in relation to the last time, *e.g.* in Isa. xxiv. 23, lii. 7, and most unmistakably in Apoc. xi. 17, xix. 6. And in this sense *יְהוָה* is the watchword of the theocratic Psalms. Thus it is used even in Ps. xlvi. 9; but the first of the Psalms beginning with this watchword is Ps. xciii. They are all post-exilic. The

prominent point from which this eschatological perspective opens out is the time of the new-born freedom and of the newly restored state.

Hitzig pertinently says: "This Psalm is already contained *in nuce* in ver. 9 of the preceding Psalm, which surely comes from the same author. This is at once manifest from the jerking start of the discourse in ver. 3 (cf. xcii. 10), which resolves the thought into two members, of which the first subsides into the vocative יהוה." The LXX. (*Codd. Vat. and Sin.*) inscribes it: *Εἰς τὴν ἡμέρην τοῦ προσαββάτου, ὅτε κατώκισται ἡ γῆ, αἶνος ᾠδῆς τῷ Δαυίδ.* The third part of this inscription is worthless. The first part (for which *Cod. Alex.* erroneously has: τοῦ σαββάτου) is corroborated by the Talmudic tradition. Ps. xciii. was really the Friday Psalm, and that, as is said in *Rosh ha-shana* 31a, ומלך עליהן (בישי) שנמר מלאכתו (בישי), because God then (on the sixth day) had completed His creative work and began to reign over them (His creatures); and that ὅτε κατώκισται (*al. κατώκιστο*) is to be explained in accordance therewith: when the earth had been peopled (with creatures, and more especially with men).

Vers. 1, 2. The sense of מְלִיךָ (with *ā* beside *Zinnor* or *Sarka* as in xcvii. 1, xcix. 1 beside *Dechî\**) is historical, and it stands in the middle between the present מְלִיךָ ה' and the future יִמְלֶךְ ה': Jahve has entered upon the kingship and now reigns. Jahve's rule heretofore, since He has given up the use of His omnipotence, has been self-abasement and self-renunciation: now, however, He shows Himself in all His majesty, which rises aloft above everything; He has put this on like a garment; He is King, and now too shows Himself to the world in the royal robe. The first לְבַשׁ has *Olewejored*; then the accentuation

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\* It is well known that this pausal form of the 3d *masc. præt.* occurs in connection with *Zakeph*; but it is also found with *Rebia* in cxii. 10 (the reading וְכָעַם), Lev. v. 23 (וְכָעַם), Josh. x. 13 (וְכָעַם), Lam. ii. 17 (וְכָעַם); but not in Deut. xix. 19, Zech. i. 6, which passages Kimchi counts up with them in his grammar *Michlol*; with *Tarcha* in Isa. xiv. 27 (וְיָעֵץ), Hos. vi. 1 (וְיָעֵץ), Amos iii. 8 (וְיָעֵץ); with *Tebîr* in Lev. v. 18 (וְיָעֵץ); and even with *Munach* in 1 Sam. vii. 17 (וְיָעֵץ), and according to Abulwalid with *Mercha* in 1 Kings xi. 2 (וְיָעֵץ).

takes לְבַשׁ ה' together by means of *Dechi*, and עוֹ הַתְּהוֹרָה together by means of *Athnach*. עוֹ, as in Ps. xxix., points to the enemies; what is so named is God's invincibly triumphant omnipotence. This He has put on (Isa. li. 9), with this He has girded Himself—a military word (Isa. viii. 9): Jahve makes war against everything in antagonism to Himself, and casts it to the ground with the weapons of His wrathful judgments. We find a further and fuller description of this עוֹ הַתְּהוֹרָה in Isa. lix. 17, lxiii. 1 sq., cf. Dan. vii. 9.\* That which cannot fail to take place in connection with the coming of this accession of Jahve to the kingdom is introduced with אָרָה. The world, as being the place of the kingdom of Jahve, shall stand without tottering in opposition to all hostile powers (xcvi. 10). Hitherto hostility towards God and its principal bulwark, the kingdom of the world, have disturbed the equilibrium and threatened all God-appointed relationships with dissolution; Jahve's interposition, however, when He finally brings into effect all the abundant might of His royal government, will secure immoveableness to the shaken earth (cf. lxxv. 4). His throne stands, exalted above all commotion, מִיָּסוֹד; it reaches back into the most distant past. Jahve is מְעוֹלָם; His being loses itself in the immemorial and the immeasurable. The throne and nature of Jahve are not incipient in time, and therefore too are not perishable; but as without beginning, so also they are endless, infinite in duration.

Vers. 3-5. All the raging of the world, therefore, will not be able to hinder the progress of the kingdom of God and its final breaking through to the glory of victory. The sea with its mighty mass of waters, with the constant unrest of its waves, with its ceaseless pressing against the solid land and foaming against the rocks, is an emblem of the Gentile world alienated from and at enmity with God; and the rivers (floods) are emblems of worldly kingdoms, as the Nile of the Egyptian (Jer. xlv. 7 sq.), the Euphrates of the Assyrian (Isa. viii. 7 sq.), or more exactly, the Tigris, swift as an arrow, of the Assyrian, and the

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\* These passages, together with Ps. xciii. 1, civ. 1, are cited in *Cant. Rabba* 26b (cf. *Debarim Rabba* 291d), where it is said that the Holy One calls Israel כְּלָה (bride) ten times in the Scriptures, and that Israel on the other hand ten times assigns kingly judicial robes to Him.



tortuous Euphrates of the Babylonian empire (Isa. xxvii. 1). These rivers, as the poet says whilst he raises a plaintive but comforted look upwards to Jahve, have lifted up, have lifted up their murmur, the rivers lift up their roaring. The thought is unfolded in a so-called "parallelism with reservation." The perfects affirm what has taken place, the future that which even now as yet is taking place. The ἀπαξ λεγ. דָּבַיִ signifies a striking against (*collisio*), and a noise, a din. One now in ver. 4 looks for the thought that Jahve is exalted above this roaring of the waves. מִן will therefore be the *min* of comparison, not of the cause: "by reason of the roar of great waters are the breakers of the sea glorious" (Starck, Geier),—which, to say nothing more, is a tautological sentence. But if מִן is comparative, then it is impossible to get on with the accentuation of אֲרִירִים, whether it be with *Mercha* (Ben-Asher) or *Dechâ* (Ben-Naphtali). For to render: More than the roar of great waters are the breakers of the sea glorious (Mendelssohn), is impracticable, since מִים רַבִּים are nothing less than יָם (Isa. xvii. 12 sq.), and we are prohibited from taking מִשְׁבְּרִים אֲרִירִים as a parenthesis (Köster) by the fact that it is just this clause that is exceeded by אֲרִירִים בְּמָרוֹם ה'. Consequently אֲרִירִים has to be looked upon as a second attributive to מִים brought in afterwards, and מִשְׁבְּרֵי יָם (the waves of the sea breaking upon the rocks, or even only breaking upon one another) as a more minute designation of these great and magnificent waters (אֲרִירִים, according to Ex. xv. 10\*), and it should have been accented: מִקְלֹתַי מִים רַבִּים אֲרִירִים מִשְׁבְּרֵי יָם. Jahve's celestial majesty towers far above all the noisy majesties here below, whose waves, though lashed never so high, can still never reach His throne. He is King of His people, Lord of His church, which preserves His revelation and worships in His temple. This revelation, by virtue of His unapproachable, all-overpowering kingship, is inviolable; His testimonies, which minister to

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\* A Talmudic enigmatical utterance of R. Azaria runs: יבא אריר ופרע, לארירים מארירים בארירים (Isa. x. 34, xxxiii. 21) come and maintain the right of the glorious ones (Israel, Ps. xvi. 3) against the glorious ones (the Egyptians, Ex. xv. 10 according to the construction of the Talmud) in the glorious ones (the waves of the sea, Ps. xciii. 4).

the establishment of His kingdom and promise its future manifestation in glory, are *λόγοι πιστοὶ καὶ ἀληθινοί*, Apoc. xix. 9, xxii. 6. And holiness becometh His temple (נְאֻה־קִדְשׁ, 3*d* *præc.* *Pilel*, or according to the better attested reading of Heidenheim and Baer, נְאֻה; \* therefore the feminine of the adjective with a more loosened syllable next to the tone, like יְהִשָּׁב־לִי in xl. 18), that is to say, it is inviolable (sacrosanct), and when it is profaned, shall ever be vindicated again in its holiness. This clause, formulated after the manner of a prayer, is at the same time a petition that Jahve in all time to come would be pleased to thoroughly secure the place where His honour dwells here below against profanation.

## P S A L M X C I V .

THE CONSOLATION OF PRAYER UNDER THE OPPRESSION  
OF TYRANTS.

- 1 O GOD of vengeance, Jahve,  
O God of vengeance, shine forth!
- 2 Lift up Thyself, Judge of earth,  
Render recompense unto the haughty!
- 3 How long shall evil-doers, Jahve,  
How long shall evil-doers triumph?
- 4 They gush over, they speak arrogant things,  
They boast themselves, all the workers of evil.
- 5 Thy people, Jahve, they break in pieces,  
And they oppress Thine inheritance.
- 6 The widow and stranger they slay,  
And they murder the fatherless;
- 7 And say as they do it: "Jāh seeth not,  
And the God of Jacob hath no knowledge."

\* The Masora on Ps. cxlvii. reckons four נְאֻה, one וְנְאֻה, and one נְאֻה, and therefore our נְאֻה is one of the לִית וְכֹל חֵד אֶלֶף וְכֹל חֵד לִית (cf. Frensdorf's *Ochla we-Ochla*, p. 123), i.e. one of the seventeen words whose *Aleph* is audible, whilst it is otherwise always quiescent; e.g. מְצֻצָת, otherwise מְצֻצָת.

- 8 Be sensible, ye senseless among the people!  
And ye fools, when will ye become wise?
- 9 He who hath planted the ear, ought He not to hear?  
Or He who formed the eye, ought He not to see?
- 10 He who chastiseth the nations, ought He not to reprove,  
He who teacheth men knowledge?
- 11 Jahve knoweth the thoughts of men  
That they are vanity.
- 12 Blessed is the man whom Thou chastenest, Jāh,  
And teachest out of Thy Law;
- 13 To give him rest from the days of adversity,  
Until the pit be digged for the evil-doer.
- 14 For Jahve doth not thrust away His people,  
And He doth not forsake His inheritance.
- 15 But right must turn unto righteousness,  
And all the upright in heart shall follow it.
- 16 Who would rise up for me against the evil-doers?  
Who would stand up for me against the workers of
- 17 If Jahve had not been my help, [iniquity?  
My soul would quickly have dwelt in the silence of death.
- 18 If I say: My foot tottereth,  
Then, Jahve, thy loving-kindness upholdeth me.
- 19 In the multitude of my cares within me  
Thy comforts delight my soul.
- 20 Hath the judgment-seat of corruption fellowship with Thee,  
Which frameth trouble by decree?
- 21 They press in upon the soul of the righteous,  
And condemn innocent blood.
- 22 But Jahve is a fortress for me,  
And my God is the high rock of my refuge.
- 23 He turneth back upon them their iniquity,  
And for their wickedness He will destroy them,  
Jahve our God will destroy them.

This Psalm, akin to Ps. xcii. and xciii. by the community of the anadiplosis, bears the inscription *Ψαλμὸς ᾠδῆς τῷ Δαβὶδ, τετράδι σαββάρου* in the LXX. It is also a Talmudic tradi-

tion \* that it was the Wednesday song in the Temple liturgy (*τετράδι σαββάτου* = *ברביעי בשבת*). Athanasius explains it by a reference to the fourth month (Jer. xxxix. 2). The *τῷ Δαυίδ*, however, is worthless. It is a post-Davidic Psalm; for, although it comes out of one mould, we still meet throughout with reminiscences of older Davidic and Asaphic models. The enemies against whom it supplicates the appearing of the God of righteous retribution are, as follows from a comparison of vers. 5, 8, 10, 12, non-Israelites, who despise the God of Israel and fear not His vengeance, ver. 7; whose barbarous doings, however, call forth, even among the oppressed people themselves, foolish doubts concerning Jahve's omniscient beholding and judicial interposition. Accordingly the Psalm is one of the latest, but not necessarily a Maccabæan Psalm. The later Persian age, in which the Book of Ecclesiastes was written, could also exhibit circumstances and moods such as these.

Vers. 1-3. The first strophe prays that God would at length put a judicial restraint upon the arrogance of ungodliness. Instead of *הוֹפִיעַ* (a less frequent form of the imperative for *הוֹפֵעַ*, Ges. § 53, rem. 3) it was perhaps originally written *הוֹפִיעָה* (lxxx. 2), the *He* of which has been lost owing to the *He* that follows. The plural *נִקְמֹת* signifies not merely single instances of taking vengeance (Ezek. xxv. 17, cf. *supra* xviii. 48), but also intensively complete revenge or recompense (Judg. xi. 36, 2 Sam. iv. 8). The designation of God is similar to *אֵל גְּמֻלוֹת* in Jer. li. 56, and the anadiplosis is like vers. 3, 23, xciii. 1, 3. *הִנְשֵׂא*, lift Thyself up, arise, viz. in judicial majesty, calls to mind vii. 7. *הִשְׁיב גְּמֹל* is construed with *עַל* (cf. *ל*, xxviii. 4, Isa. lix. 18) as in Joel iv. 4. With *אֵיִם* accidentally accord *ἀγανός* and *κῦδεϊ γαίωυ* in the epic poets.

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\* According to *B. Erachin* 11a, at the time of the Chaldæan destruction of Jerusalem the Levites on their pulpits were singing this 94th Psalm, and as they came to the words "and He turneth back upon them their iniquity" (ver. 23), the enemies pressed into the Temple, so that they were not able to sing the closing words, "Jahve, our God, will destroy them." To the scruple that Ps. xciv. is a Wednesday, not a Sunday, Psalm (that fatal day, however, was a Sunday, *מוצאי שבת*), it is replied, it may have been a lamentation song that had just been put into their mouths by the circumstances of that time (*אלליה בעלמא דנפל להו בפומיהו*).

Vers. 4-7. The second strophe describes those over whom the first prays that the judgment of God may come. הָבֵיעַ (cf. הַטְּוִי) is a tropical phrase used of that kind of speech that results from strong inward impulse and flows forth in rich abundance. The poet himself explains how it is here (cf. lix. 8) intended: they speak עָתָק, that which is unrestrained, unbridled, insolent (*vid.* xxxi. 19). The *Hithpa.* הִתְאָמַר Schultens interprets *ut Emiri* (أَمِيرٍ, a commander) *se gerunt*; but אָמַר signifies in Hebrew the top of a tree (*vid.* on Isa. xvii. 9); and from the primary signification to tower aloft, whence too אָמַר, to speak, prop. *efferre = effuri*, הִתְאָמַר, like הִתְיָמַר in Isa. lxi. 6, directly signifies to exalt one's self, to carry one's self high, to strut. On יִרְבֵּא cf. Prov. xxii. 22, Isa. iii. 15; and on their atheistical principle which וַיִּאֲמָרוּ places in closest connection with their mode of action, cf. x. 11, lix. 8 *extrem.* The *Dagesh* in הָ, distinct from the *Dag.* in the same word in ver. 12, cxviii. 5, 18, is the *Dag. forte conjunct.* according to the rule of the so-called רִחִיק (*vol.* ii. p. 354, note).

Vers. 8-11. The third strophe now turns from those bloodthirsty, blasphemous oppressors of the people of God whose conduct calls forth the vengeance of Jahve, to those among the people themselves, who have been puzzled about the omniscience and indirectly about the righteousness of God by the fact that this vengeance is delayed. They are called בְּעֵרִים and כְּסִילִים in the sense of lxxiii. 21 sq. Those hitherto described against whom God's vengeance is supplicated are this also; but this appellation would be too one-sided for them, and עָצָר refers the address expressly to a class of men among the people whom those oppress and slay. It is absurd that God, the planter of the ear (הַנִּטְעַע, like שִׁטְעַע in Lev. xi. 7, with an accented *ultima*, because the *præt. Kal* does not follow the rule for the drawing back of the accent called נִסְחָה אַחֲרָה) and the former of the eye (cf. xl. 7, Ex. iv. 11), should not be able to hear and to see; everything that is excellent in the creature, God must indeed possess in original, absolute perfection.\* The

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\* The questions are not: ought He to have no ear, etc.; as Jerome pertinently observes in opposition to the anthropomorphites, *membra tulit, efficientias dedit.*

poet then points to the extra-Israelitish world and calls God  $\text{יִסֵּר נִיִּים}$ , which cannot be made to refer to a warning by means of the voice of conscience;  $\text{יִסֵּר}$  used thus without any closer definition does not signify "warning," but "chastening" (Prov. ix. 7). Taking his stand upon facts like those in Job xii. 23, the poet assumes the punitive judicial rule of God among the heathen to be an undeniable fact, and presents for consideration the question, whether He who chasteneth nations cannot and will not also punish the oppressors of His church (cf. Gen. xviii. 25), He who teacheth men knowledge, *i.e.* He who nevertheless must be the omnipotent One, since all knowledge comes originally from Him? Jahve,—thus does the course of argument close in ver. 11,—sees through ( $\text{יָדַע}$  of penetrative perceiving or knowing that goes to the very root of a matter) the thoughts of men that they are vanity. Thus it is to be interpreted, and not: for they (men) are vanity; for this ought to have been  $\text{כִּי הִבֵּל הַיְּמָה}$ , whereas in the dependent clause, when the predicate is not intended to be rendered especially prominent, as in ix. 21, the pronominal subject may precede, Isa. lxi. 9, Jer. xlvi. 5 (Hitzig). The rendering of the LXX. (1 Cor. iii. 20),  $\text{\delta\tau\iota \epsilon\iota\sigma\iota \mu\acute{\alpha}\tau\alpha\iota\omicron\iota}$  (Jerome, *quoniam vanæ sunt*), is therefore correct;  $\text{הַיְּמָה}$ , with the customary want of exactness, stands for  $\text{הַיְּמָה}$ . It is true men themselves are  $\text{הַבֵּל}$ ; it is not, however, on this account that He who sees through all things sees through their thoughts, but He sees through them in their sinful vanity.

Vers. 12-15. The fourth strophe praises the pious sufferer, whose good cause God will at length aid in obtaining its right. The "blessed" reminds one of xxxiv. 9, xl. 5, and more especially of Job v. 17, cf. Prov. iii. 11 sq. Here what are meant are sufferings like those bewailed in vers. 5 sq., which are however, after all, the well-meant dispensations of God. Concerning the aim and fruit of purifying and testing afflictions God teaches the sufferer out of His Law (cf. *e.g.* Deut. viii. 5 sq.), in order to procure him rest, *viz.* inward rest (cf. Jer. xlix. 23 with Isa. xxx. 15), *i.e.* not to suffer him to be disheartened and tempted by days of wickedness, *i.e.* wicked, calamitous days (Ew. § 287, *b*), until (and it will inevitably come to pass) the pit is finished being dug into which the ungodly falls headlong (cf. cxii. 7 sq.).  $\text{יָהּ}$  has the emphatic *Dagesh*, which

properly does not double, and still less unite, but requires an emphatic pronunciation of the letter, which might easily become inaudible. The initial *Jod* of the divine name might easily lose its consonantal value here in connection with the preceding toneless *ú*,\* and the *Dag.* guards against this: cf. cxviii. 5, 18. The certainty of the issue that is set in prospect by *עַר* is then confirmed with *קִי*. It is impossible that God can desert His church—He cannot do this, because in general right must finally come to His right, or, as it is here expressed, *מִיִּשְׁפָּט* must turn to *צֶדֶק*, i.e. the right that is now subdued must at length be again strictly maintained and justly administered, and “after it then all who are upright in heart,” i.e. all such will side with it, joyously greeting that which has been long missed and yearned after. *מִיִּשְׁפָּט* is fundamental right, which is at all times consistent with itself and raised above the casual circumstances of the time, and *צֶדֶק*, like *צְדָקָה* in Isa. xlii. 3, is righteousness (justice), which converts this right into a practical truth and reality.

Vers. 16-19. In the fifth strophe the poet celebrates the praise of the Lord as his sole, but also trusty and most consolatory help. The meaning of the question in ver. 16 is, that there is no man who would rise and succour him in the conflict with the evil-doers; *לֵ* as in Ex. xiv. 25, Judg. vi. 31, and *עַם* (without *נִלְחָם* or the like) in the sense of *contra*, as in lv. 19, cf. 2 Chron. xx. 6. God alone is his help. He alone has rescued him from death. *הֲיִה* is to be supplied to *לִי*: if He had not been, or: if He were not; and the apodosis is: then very little would have been wanting, then it would soon have come to this, that his soul would have taken up its abode, etc.; cf. on the construction cxix. 92, cxxiv. 1-5, Isa. i. 9, and

\* If it is correct that, as Aben-Ezra and Parchon testify, the *י*, as being compounded of *o* (*u*) + *i*, was pronounced *ú* [like the *u* in the French word *pur*] by the inhabitants of Palestine, then this *Dagesh*, in accordance with its orthophonic function, is the more intelligible in cases like *יָה תִסְרַנּוּ* and *יָה קִרְאֵתִי*, cf. Pinsker, *Einleitung*, S. 153, and Geiger, *Urschrift*, S. 277. In *קוּמוּ צְאוּ*, Gen. xix. 14, Ex. xii. 31, Deut. ii. 24, *Tsade* and *Samech* have this *Dagesh* for the same reason as the *Sin* in *תְּשִׁבִיתוּ שְׂאוֹר*, Ex. xii. 15 (*vid.* Heidenheim on that passage), viz. because there is a danger in all these cases of slurring over the sharp sibilant. Even Chajug' (*vid.* Ewald and Dukes' *Beiträge*, iii. 23) confuses this *Dag.* orthophonicum with the *Dag. forte conjunctivum*.

on פְּמָעִים with the *præt.* lxxiii. 2, cxix. 87, Gen. xxvi. 10 (on the other hand with the *fut.* lxxxii. 15). הַיְוָמָה is, as in cxv. 17, the silence of the grave and of Hades; here it is the object to שָׁכְנָה, as in xxxvii. 3, Prov. viii. 12, and frequently. When he appears to himself already as one that has fallen, God's mercy holds him up. And when thoughts, viz. sad and fearful thoughts, are multiplied within him, God's comforts delight him, viz. the encouragement of His word and the inward utterances of His Spirit. שִׁרְעִים, as in cxxxix. 23, is equivalent to שְׁעָפִים, from שָׁעַר, שָׁעַר, שָׁעַר, شعب, to split, branch off (*Psychology*, S. 181; tr. p. 214). The plural form יִשְׁעֵשְׁעוּ, like the plural of the imperative in Isa. xxix. 9, has two *Pathachs*, the second of which is the "independentification" of the *Chateph* of יִשְׁעֵשְׁעוּ.

Vers. 20-23. In the sixth strophe the poet confidently expects the inevitable divine retribution for which he has earnestly prayed in the introduction. יְהַבְרֶךְ is erroneously accounted for many (and by Gesenius too) as *fut. Pual* = יְהַבְרֶךְ = יְהַבְרֶךְ, a vocal contraction together with a giving up of the reduplication in favour of which no example can be advanced. It is *fut. Kal* = יְהַבְרֶךְ, from יְהַבְרֶךְ = יְהַבְרֶךְ, with the same regression of the modification of the vowel\* as in יְהַנֶּךְ = יְהַנֶּךְ in Gen. xliii. 29, Isa. xxx. 19 (Hupfeld), but as in verbs *primæ gutturalis*, so also in פָּתַחְכֶּם, פָּתַחְכֶּם, inflected from פָּתַח, Ew. § 251, d. It might be more readily regarded as *Poel* than as *Pual* (like הִיאָבְלָהוּ, Job xx. 26), but the *Kal* too already signifies to enter into fellowship (Gen. xiv. 3, Hos. iv. 17), therefore (similarly to יִנְרֶךְ, v. 5) it is: *num consociabitur tecum*. פָּסָא is here the judgment-seat, just as the Arabic *cursi* directly denotes the tribunal of God (in distinction from العرش, the throne of His majesty). With reference to הַיְוָמָה *vid.* on v. 10. Assuming that חָק is a divine statute, we obtain this meaning for עֲלֵי-חָק: which frameth (*i.e.* plots and executes) trouble, by making

\* By means of a similar transposition of the vowel as is to be assumed in הִיאָבְלָהוּ, Prov. i. 22, it also appears that מֹסֵבִין = מֹסֵבִין (lying upon the table, *ἀνακείμενοι*) of the Pesach-Haggada has to be explained, which Joseph Kimchi finds so inexplicable that he regards it as a clerical error that has become traditional.



the written divine right into a rightful title for unrighteous conduct, by means of which the innocent are plunged into misfortune. Hitzig renders: contrary to order, after Prov. xvii. 26, where, however, על-יִשְׁרָאֵל is intended like ἐνεκεν δικαιοσύνης, Matt. v. 10. Olshausen proposes to read יְגוּרָה (lvi. 7, lix. 4) instead of יְגוּרָה, just as conversely Aben-Ezra in lvi. 7 reads יְגוּרָה. But נִגְרָה, נִגְרָה, has the secured signification of *scindere, incidere* (cf. جَدَّ, but also خَدَّ, *supra*, i. 399), from which the signification *invadere* can be easily derived (whence נִגְרָה, a breaking in, invasion, an invading host). With reference to נְקִיָּה *vid. Psychology*, S. 243 (tr. p. 286): because the blood is the soul, that is said of the blood which applies properly to the person. The subject to יְגוּרָה are the seat of corruption (by which a high council consisting of many may be meant, just as much as a princely throne) and its accomplices. Prophetic certainty is expressed in וַיְהִי and וַיִּשָּׁב. The figure of God as מְשֻׁבָּב is Davidic and Korahitic. צוֹר מִחַסֵּי is explained from xviii. 2. Since הַיָּשִׁיב designates the retribution as a return of guilt incurred in the form of actual punishment, it might be rendered "requite" just as well as "cause to return;" עֲלֵיהֶם, however, instead of לָהֶם (liv. 7) makes the idea expressed in vii. 17 more natural. On בְּרַעְתֶּם Hitzig correctly compares 2 Sam. xiv. 7, iii. 27. The Psalm closes with an anadiplosis, just as it began with one; and אֲלֵהֵינִי affirms that the destruction of the persecutor will follow as surely as the church is able to call Jahve its God.

## PSALM XCV.

CALL TO THE WORSHIP OF GOD AND TO OBEDIENCE TO  
HIS WORD.

- 1 COME, let us exult unto Jahve,  
Let us make a joyful noise to the Rock of our salvation!
- 2 Let us come before His face with thanksgiving,  
Let us make a joyful noise unto Him in songs!
- 3 For a great God is Jahve,  
And a great King above all gods;

- 4 He, in whose hand are the deep places of the earth,  
And to whom belong the tops of the mountains ;  
5 To whom belongeth the sea, and HE hath made it,  
And His hands have formed the dry land.  
6 Come, let us worship and bow down,  
Let us kneel before Jahve our Maker !  
7 For He is our God,  
And we are the people of His pasture and the flock of His  
hand.

To-day if ye will but hearken to His voice !

- 8 Harden not your hearts as at Meribah,  
As on the day of Massah in the wilderness,  
9 When your fathers tempted Me,  
Proved me, although they saw My work.  
10 Forty years was I vexed with a generation,  
And said : " They are a people that do err in their heart."  
But they knew not My ways,  
11 So that I swear in My wrath :  
" Verily they shall not enter into My rest ! "

This Psalm is related to the preceding by the celebration of Jahve as a " Rock." If it has any definite occasion, it is at any rate not manifest what that occasion is. It consists of a four-line introduction and two groups of ten lines.

Vers. 1, 2. Jahve is called the Rock of our salvation (as in lxxxix. 27, cf. xciv. 22) as being its firm and sure ground. Visiting the house of God, one comes before God's face; קָרַם פְּנֵי, *præoccupare faciem*, is equivalent to *visere* (*visitare*). תּוֹרָה is not *confessio peccati*, but *laudis*. The *Beth* before תּוֹרָה is the *Beth* of accompaniment, as in Mic. vi. 6; that before וְמִרְוֵת (according to 2 Sam. xxiii. 1 a name for psalms, whilst מְזַמֵּר can only be used as a technical expression) is the *Beth* of the medium.

Vers. 3-7b. The adorableness of God receives a threefold confirmation: He is exalted above all gods as King, above all things as Creator, and above His people as Shepherd and Leader. אֱלֹהִים (gods) here, as in xcvi. 4 sq., xcvii. 7, 9, and frequently, are the powers of the natural world and of the

world of men, which the Gentiles deify and call kings (as Moloch (Molech), the deified fire), which, however, all stand under the lordship of Jahve, who is infinitely exalted above everything that is otherwise called god (xcvi. 4, xcvi. 9). The supposition that תועפות הרים denotes the pit-works (μέταλλα) of the mountains (Böttcher), is at once improbable, because to all appearance it is intended to be the antithesis to שְׁחָקְרֵי־אָרֶץ, the shafts of the earth. The derivation from וָעָרַ (יער), κάμνειν, κοπιᾶν, also does not suit תועפות in Num. xxiii. 22, xxiv. 8, for “fatigues” and “indefatigableness” are notions that lie very wide apart. The כֶּסֶף תועפות of Job xxii. 25 might more readily be explained according to this “silver of fatigues,” i.e. silver that the fatiguing labour of mining brings to light, and תועפות הרים in the passage before us, with Gussetius, Geier, and Hengstenberg: *cacumina montium quia defatigantur qui eo ascendunt*, prop. ascendings = summits of the mountains, after which כֶּסֶף תועפות, Job xxii. 25, might also signify “silver of the mountain-heights.” But the LXX., which renders δόξα in the passages in Numbers and τὰ ὑψη τῶν ὀρέων in the passage before us, leads one to a more correct track. The verb וָעָרַ (יער), transposed from יפע (ופע), goes back to the root וף, וף, to stand forth, tower above, to be high, according to which תועפות = תופעות signifies *eminentia*, i.e. towerings = summits, or prominences = high (the highest) perfection (*vid.* on Job xxii. 25). In the passage before us it is a synonym of the Arabic مِيفَاةٌ, مِيفَاةٌ, *pars terræ eminens* (from ونى = يפע, prop. instrumentally: a means of rising above, viz. by climbing), and of the names of eminences derived from يفع (after which Hitzig renders: the teeth of the mountains). By reason of the fact that Jahve is the Owner (cf. 1 Sam. ii. 8), because the Creator of all things, the call to worship, which concerns no one so nearly as it does Israel, the people, which before other peoples is Jahve's creation, viz. the creation of His miraculously mighty grace, is repeated. In the call or invitation, הִשְׁתַּחֲוֶה signifies to stretch one's self out full length upon the ground, the proper attitude of adoration; פָּרַע, to curtsy, to totter; and פָּרַה, Arabic *baraka*, starting from the radical signification *flectere*, to kneel down, in *genua* (πρόχυσ, *pronom = procnom*) *procumbere*, 2 Chron. vi. 13 (cf. Hölemann, *Bibelstudien*, i.

135 f.). Beside עַם כְּרֵעִיתוֹ, people of His pasture, יְרֵאָהּ is not the flock formed by His creating hand (Augustine: *ipse gratiâ suâ nos oves fecit*), but, after Gen. xxx. 35, the flock under His protection, the flock led and defended by His skilful, powerful hand. Böttcher renders: flock of His charge; but יְרֵאָהּ in this sense (Jer. vi. 3) signifies only a place, and "flock of His place" would be poetry and prose in one figure.

Vers. 7c-11. The second decastich begins in the midst of the Masoretic ver. 7. Up to this point the church stirs itself up to a worshipping appearing before its God; now the voice of God (Heb. iv. 7), earnestly admonishing, meets it, resounding from out of the sanctuary. Since שָׁמַעַן signifies not merely to hear, but to hear obediently, ver. 7c cannot be a conditioning protasis to what follows. Hengstenberg wishes to supply the apodosis: "then will He bless you, His people;" but בָּרַךְ in other instances too (lxxxix. 9, cxxxix. 19, Prov. xxiv. 11), like לָמַד, has an optative signification, which it certainly has gained by a suppression of a promissory apodosis, but yet without the genius of the language having any such in mind in every instance. The word הַיּוֹם placed first gives prominence to the present, in which this call to obedience goes forth, as a decisive turning-point. The divine voice warningly calls to mind the self-hardening of Israel, which came to light at Meribah, on the day of Massah. What is referred to, as also in lxxxix. 8, is the tempting of God in the second year of the Exodus on account of the failing of water in the neighbourhood of Horeb, at the place which is for this reason called *Massah u-Meribah* (Ex. xvii. 1-7); from which is to be distinguished the tempting of God in the fortieth year of the Exodus at *Meribah*, viz. at the waters of contention near Kadesh (written fully *Mé-Meribath Kadesh*, or more briefly *Mé-Meribah*), Num. xx. 2-13 (cf. on lxxviii. 20). Strictly כַּמְרִיבָה signifies nothing but *instar Meribæ*, as in lxxxiii. 10 *instar Midianitarum*; but according to the sense, כִּי is equivalent to כִּי־עַל, cvi. 32, just as כִּי־יּוֹם is equivalent to כִּי־בַיּוֹם. On אֲשֶׁר־נָשָׂא, cf. Deut. xi. 6. The meaning of נִשְׂאָהּ פְעָלִי is not they also (נָשָׂא as in lii. 7) saw His work; for the reference to the giving of water out of the rock would give a thought that is devoid of purpose here, and the assertion is too indefinite for it to be understood of the judgment upon those who tempted

God (Hupfeld and Hitzig). It is therefore rather to be rendered: notwithstanding (*ὅμως*, Ew. § 354, *a*) they had (= although they had, cf. נָס in Isa. xlix. 15) seen His work (His wondrous guiding and governing), and might therefore be sure that He would not suffer them to be destroyed. The verb נָס coincides with *κοτέω*, *κότος*. בְּדוֹר, for which the LXX. has τῆ γενεᾷ ἐκείνῃ, is anarthrous in order that the notion may be conceived of more qualitatively than relatively: with a (whole) generation. With אָמַר Jahve calls to mind the repeated declarations of His vexation concerning their heart, which was always inclined towards error which leads to destruction—declarations, however, which bore no fruit. Just this ineffectiveness of His indignation had as its result that (אָמַר, not ὅτι but ὥστε, as in Gen. xiii. 16, Deut. xxviii. 27, 51, 2 Kings ix. 37, and frequently) He swore, etc. (אָמַר = verily not, Ges. § 155, 2, *f*, with the emphatic future form in *ûn* which follows). It is the oath in Num. xiv. 27 sqq. that is meant. The older generation died in the desert, and therefore lost the entering into the rest of God, by reason of their disobedience. If now, many centuries after Moses, they are invited in the Davidic Psalter to submissive adoration of Jahve, with the significant call: "To-day if ye will hearken to His voice!" and with a reference to the warning example of the fathers, the obedience of faith, now as formerly, has therefore to look forward to the gracious reward of entering into God's rest, which the disobedient at that time lost; and the taking possession of Canaan was, therefore, not as yet the final קְבוּרָה (Deut. xii. 9). This is the connection of the wider train of thought which to the writer of the Epistle to the Hebrews, ch. iii., iv., follows from this text of the Psalm.

## PSALM XCVI.

A GREETING OF THE COMING KINGDOM OF GOD.

- 1 SING unto Jahve a new song,  
Sing unto Jahve, all lands.
- 2 Sing unto Jahve, bless His Name,  
Cheerfully proclaim His salvation from day to day.

- 3 Declare His glory among the heathen,  
His wonders among all peoples.
- 4 For great is Jahve and worthy to be praised exceedingly,  
Terrible is He above all gods.
- 5 For all the gods of the peoples are idols,  
But Jahve hath made the heavens.
- 6 Brightness and splendour are before Him,  
Might and beauty are in His sanctuary.
- 7 Give unto Jahve, O ye races of the peoples,  
Give unto Jahve glory and might.
- 8 Give unto Jahve the honour of His Name,  
Take offerings and come into His courts.
- 9 Worship Jahve in holy attire,  
Tremble before Him, all lands.
- 10 Say among the heathen: "Jahve is now King,  
Therefore the world will stand without tottering,  
He will govern the peoples in uprightness."
- 11 The heavens shall rejoice  
And the earth be glad,  
The sea shall roar and its fulness.
- 12 The field shall exult and all that is therein,  
Then shall all the trees of the wood shout for joy—
- 13 Before Jahve, for He cometh,  
For He cometh to judge the earth—  
He shall judge the world in righteousness  
And the peoples in His faithfulness.

What Ps. xcv. 3 says: "*A great God is Jahve, and a great King above all gods,*" is repeated in Ps. xcvi. The LXX. inscribes it (1)  $\epsilon\delta\eta\ \tau\hat{\omega}\ \Delta\alpha\upsilon\iota\delta,$  and the chronicler has really taken it up almost entire in the song which was sung on the day when the Ark was brought in (1 Chron. xvi. 23-33); but, as the coarse seams between vers. 22 and 23, 33 and 34 show, he there strings together familiar reminiscences of the Psalms (*vid.* on Ps. cv.) as a sort of mosaic, in order approximately to express the festive mood and festive strains of that day. And

(2) ὅτε ὁ οἶκος ᾠκοδομεῖτο (*Cod. Vat. ᾠκοδόμηται*) μετὰ τὴν αἰχμαλωσίαν. By this the LXX. correctly interprets the Psalm as a post-exilic song: and the Psalm corresponds throughout to the advance which the mind of Israel has experienced in the Exile concerning its mission in the world. The fact that the religion of Jahve is destined for mankind at large, here receives the most triumphantly joyous, lyrical expression. And so far as this is concerned, the key-note of the Psalm is even deutero-Isaianic. For it is one chief aim of Isa. ch. xl.—lxvi. to declare the pinnacle of glory of the Messianic apostolic mission on to which Israel is being raised through the depth of affliction of the Exile. All these post-exilic songs come much nearer to the spirit of the New Testament than the pre-exilic; for the New Testament, which is the intrinsic character of the Old Testament freed from its barriers and limitations, is in process of coming into being (*im Werden begriffen*) throughout the Old Testament, and the Exile was one of the most important crises in this progressive process.

Ps. xcvi.—xcviii. are more Messianic than many in the strict sense of the word Messianic; for the central (gravitating) point of the Old Testament gospel (*Heilsverkündigung*) lies not in the Messiah, but in the appearing (*parusia*) of Jahve—a fact which is explained by the circumstance that the mystery of the incarnation still lies beyond the Old Testament knowledge or perception of salvation. All human intervention in the matter of salvation accordingly appears as purely human, and still more, it preserves a national and therefore outward and natural impress by virtue of the national limit within which the revelation of salvation has entered. If the ideal Davidic king who is expected even does anything superhuman, he is nevertheless only a man—a man of God, it is true, without his equal, but not the God-man. The mystery of the incarnation does, it is true, the nearer it comes to actual revelation, cast rays of its dawning upon prophecy, but the sun itself remains below the horizon: redemption is looked for as Jahve's own act, and "Jahve cometh" is also still the watchword of the last prophet (Mal. iii. 1).

The five six-line strophes of the Psalm before us are not to be mistaken. The chronicler has done away with five lines, and thereby disorganized the strophic structure; and one line

(ver. 10a) he has removed from its position. The originality of the Psalm in the Psalter, too, is revealed thereby, and the non-independence of the chronicler, who treats the Psalm as an historian.

Vers. 1-3. Call to the nation of Jahve to sing praise to its God and to evangelize the heathen. שִׁיר is repeated three times. The new song assumes a new form of things, and the call thereto, a present which appeared to be a beginning that furnished a guarantee of this new state of things, a beginning viz. of the recognition of Jahve throughout the whole world of nations, and of His accession to the lordship over the whole earth. The new song is an echo of the approaching revelation of salvation and of glory, and this is also the inexhaustible material of the joyful tidings that go forth from day to day (מִיּוֹם לְיוֹם as in Esth. iii. 7, whereas in the Chronicles it is מִיּוֹם אֶל־יוֹם as in Num. xxx. 15). We read ver. 1a verbally the same in Isa. xlii. 10; ver. 2 calls to mind Isa. lii. 7, lx. 6; and ver. 3a, Isa. lxvi. 19.

Vers. 4-6. Confirmation of the call from the glory of Jahve that is now become manifest. The clause ver. 4a, as also cxlv. 3, is taken out of xlviii. 2. כָּל־אֱלֹהִים is the plural of כָּל־אֱלֹהִים, every god, 2 Chron. xxxii. 15; the article may stand here or be omitted (xcv. 3, cf. cxiii. 4). All the elohim, i.e. gods, of the peoples are אֱלִילִים (from the negative אַל), nothings and good-for-nothings, unreal and useless. The LXX. renders δαιμόνια, as though the expression were שְׁרִים (cf. 1 Cor. x. 20), more correctly εἰδωλα in Apoc. ix. 20. What ver. 5 says is wrought out in Isa. ch. xl., xliv., and elsewhere; אֱלִילִים is a name of idols that occurs nowhere more frequently than in Isaiah. The sanctuary (ver. 6) is here the earthly sanctuary. From Jerusalem, over which the light arises first of all (Isa. ch. lx.), Jahve's superterrestrial doxa now reveals itself in the world. הוֹד־וְהוֹדָר is the usual pair of words for royal glory. The chronicler reads ver. 6b עוֹ וְהוֹדָרָה בְּמִקְמוֹ ב, might and joy are in His place (הוֹדָרָה a late word, like אֶחָוָה, brotherhood, brotherly affection, from an old root, Ex. xviii. 9). With the place of God one might associate the thought of the celestial place of God transcending space; the chronicler may, however, have



altered במקדשו into במקמו because when the Ark was brought in, the Temple (בית המקדש) was not yet built.

Vers. 7-9. Call to the families of the peoples to worship God, the One, living, and glorious God. יהוה is repeated three times here as Ps. xxix., of which the whole strophe is an echo. Isaiah (ch. lx.) sees them coming in with the gifts which they are admonished to bring with them into the courts of Jahve (in Chron. only: לְפָנָיו). Instead of בְּהִרְדֵּת קֹדֶשׁ here and in the chronicler, the LXX. brings the courts (הַצִּדְוֹת) in once more; but the dependence of the strophe upon Ps. xxix. furnishes a guarantee for the "holy attire," similar to the wedding garment in the New Testament parable. Instead of מִפְּנֵי, ver. 9b, the chronicler has מִלְּפָנָיו, just as he also alternates with both forms, 2 Chron. xxxii. 7, cf. 1 Chron. xix. 18.

Vers. 10, 11. That which is to be said among the peoples is the joyous evangel of the kingdom of heaven which is now come and realized. The watchword is "Jahve is King," as in Isa. lii. 7. The LXX. correctly renders: ὁ κύριος ἐβασίλευσε,\* for מֶלֶךְ is intended historically (Apoc. xi. 17). אֱלֹהֵי, as in xciii. 1, introduces that which results from this fact, and therefore to a certain extent goes beyond it. The world below, hitherto shaken by war and anarchy, now stands upon foundations that cannot be shaken in time to come, under Jahve's righteous and gentle sway. This is the joyful tidings of the new era which the poet predicts from out of his own times, when he depicts the joy that will then pervade the whole creation; in connection with which it is hardly intentional that ver. 11a and 11b acrostically contain the divine names יהוה and יהו. This joining of all creatures in the joy at Jahve's appearing is a characteristic feature of Isa. ch. xl.-lxii. These cords are already struck in Isa. xxxv. 1 sq. "The sea and its fulness" as in Isa. xlii. 10. In the chronicler ver. 10a (וַיֵּאמְרוּ) instead of (אָמְרוּ) stands between ver. 11b and 11c,—according to Hitzig, who uses all his ingenuity here in favour of that other recension of the text, by an oversight of the copyist.

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\* In the *Psalterium Veronense* with the addition *apo xylu*, Cod. 156, Latinizing ἀπὸ τῶ ξύλου; in the Latin Psalters (the Vulgate excepted) *a ligno*, undoubtedly an addition by an early Christian hand, upon which, however, great value is set by Justin and all the early Latin Fathers.

Vers. 12, 13. The chronicler changes עָרַי into the prosaic הַשָּׂדֶה, and בְּלִעְצֵי-יָעַר with the omission of the בַּל into הָיָעַר. The psalmist on his part follows the model of Isaiah, who makes the trees of the wood exult and clap their hands, ch. lv. 12, xlv. 23. The אָ, which points into this festive time of all creatures which begins with Jahve's coming, is as in Isa. xxxv. 5 sq. Instead of לְפָנַי, "before," the chronicler has the מִלְפָּנַי so familiar to him, by which the joy is denoted as being occasioned by Jahve's appearing. The lines ver. 13<sup>bc</sup> sound very much like ix. 9. The chronicler has abridged ver. 13, by hurrying on to the mosaic-work portion taken from Ps. cv. The poet at the close glances from the ideal past into the future. The two-fold כָּ is a participle, Ew. § 200. Being come to judgment, after He has judged and sifted, executing punishment, Jahve will govern in the righteousness of mercy and in faithfulness to the promises.

## PSALM XCVII.

THE BREAKING THROUGH OF THE KINGDOM OF GOD, THE  
JUDGE AND SAVIOUR.

- 1 JAHVE is now King, the earth shouteth for joy,  
Many islands rejoice.
- 2 Clouds and darkness are round about Him,  
Righteousness and judgment are the pillars of His throne.
- 3 Fire goeth before Him  
And burneth up His enemies round about.
- 4 His lightnings lighten the world ;  
The earth seeth it, and trembleth because of it.
- 5 Mountains melt like wax before Jahve,  
Before the Lord of the whole earth.
- 6 The heavens declare His righteousness,  
And all the peoples see His glory.
- 7 Confounded are all those who serve graven images,  
Who boast themselves of idols ;  
All the gods cast themselves down to Him.
- 8 Zion heareth it and rejoiceth thereat,

And the daughters of Judah shout for joy—  
Because of Thy judgments, Jahve !

- 9 For Thou, Jahve, art the Most High over all the earth,  
Thou art highly exalted above all gods.
- 10 Ye who love Jahve, hate evil :  
He who guardeth the souls of His saints,  
Out of the hand of the evil-doer will He rescue them.
- 11 Light is sown for the righteous,  
And for the upright-minded joy.
- 12 Rejoice, ye righteous, in Jahve,  
And sing praise unto His holy Name.

This Psalm, too, has the coming of Jahve, who enters upon His kingdom through judgment, as its theme, and the watchword "Jahve is King" as its key-note. The LXX. inscribes it:  $\tau\hat{\omega}$  Δαυίδ, ὅτε ἡ γῆ αὐτοῦ καθίσταται (καθίστατο); Jerome: *quando terra ejus restituta est*. The  $\tau\hat{\omega}$  Δαυίδ is worthless; the time of restoration, from which it takes its rise, is the post-exilic, for it is composed, as mosaic-work, out of the earlier original passages of Davidic and Asaphic Psalms and of the prophets, more especially of Isaiah, and is entirely an expression of the religious consciousness which resulted from the Exile.

Vers. 1-3. We have here nothing but echoes of the older literature: ver. 1, cf. Isa. xlii. 10-12, li. 5; ver. 2a, cf. xviii. 10, 12; ver. 2b = lxxxix. 15; ver. 3a, cf. l. 3, xviii. 9; ver. 3b, cf. Isa. xlii. 25. Beginning with the visible coming of the kingdom of God in the present, with  $\text{הָיָא הַיּוֹם}$  the poet takes his stand upon the standpoint of the kingdom which is come. With it also comes rich material for universal joy.  $\text{הָיָא}$  is indicative, as in xcvi. 11 and frequently.  $\text{רַבִּים}$  are all, for all of them are in fact many (cf. Isa. lii. 15). The description of the theophany, for which the way is preparing in ver. 2, also reminds one of Hab. ch. iii. God's enshrouding Himself in darkness bears witness to His judicial earnestness. Because He comes as Judge, the basis of His royal throne and of His judgment-seat is also called to mind. His harbinger is

fire, which consumes His adversaries on every side, as that which broke forth out of the pillar of cloud once consumed the Egyptians.

Vers. 4-6. Again we have nothing but echoes of the older literature: ver. 4a = lxxvii. 19; ver. 4b, cf. lxxvii. 17; ver. 5a, cf. Mic. i. 4; ver. 5b, cf. Mic. iv. 13; ver. 6a = l. 6; ver. 6b, cf. Isa. xxxv. 2, xl. 5, lii. 10, lxvi. 18. The poet goes on to describe that which is future with historical certainty. That which lxxvii. 19 says of the manifestation of God in the earlier times he transfers to the revelation of God in the last time. The earth sees it, and begins to tremble in consequence of it. The reading  $\text{וַתִּחַל}$ , according to Hitzig (cf. Ew. § 232, b) traditional, is, however, only an error of pointing that has been propagated; the correct reading is the reading of Heidenheim and Baer, restored according to mss.,  $\text{וַתִּחַל}$  (cf. 1 Sam. xxxi. 3), like  $\text{וַתִּבֶן}$ ,  $\text{וַתִּקֶם}$ ,  $\text{וַתִּרֶם}$ , and  $\text{וַתִּשֶׂם}$ . The figure of the wax is found even in lxviii. 3; and Jahve is also called "Lord of the whole earth" in Zech. iv. 14, vi. 5. The proclamation of the heavens is an expression of joy, xcvi. 11. They proclaim the judicial strictness with which Jahve, in accordance with His promises, carries out His plan of salvation, the realization of which has reached its goal in the fact that all men see the glory of God.

Vers. 7, 8. When the glory of Jahve becomes manifest, everything that is opposed to it will be punished and consumed by its light. Those who serve idols will become conscious of their delusion with shame and terror, Isa. xlii. 17, Jer. x. 14. The superhuman powers (LXX. *ἄγγελοι*), deified by the heathen, then bow down to Him who alone is *Elohim* in absolute personality.  $\text{וַיִּשְׁתַּחֲוּ$  is not imperative (LXX., Syriac), for as a command this clause would be abrupt and inconsequential, but the perfect of that which actually takes place. The quotation in Heb. i. 6 is taken from Deut. xxxii. 43, LXX. In ver. 8 (after xlviii. 12) the survey of the poet again comes back to his own nation. When Zion hears that Jahve has appeared, and all the world and all the powers bow down to Him, she rejoices; for it is in fact her God whose kingship has come to be acknowledged. And all the daughter-churches of the Jewish land exult together with the mother-church over the salvation which dawns through judgments.

Ver. 9. This distichic epiphonema (ver. 9a = lxxxiii. 19;

ver. 9*b*, cf. xlvi. 3, 10) might close the Psalm; there follows still, however, a hortatory strophe (which was perhaps not added till later on).

Vers. 10–12. It is true ver. 12*a* is = xxxii. 11, ver. 12*b* = xxx. 5, and the promise in ver. 10 is the same as in xxxvii. 28, xxxiv. 21; but as to the rest, particularly ver. 11, this strophe is original. It is an encouraging admonition to fidelity in an age in which an effeminate spirit of looking longingly towards [lit. ogling] heathenism was rife, and steadfast adherence to Jahve was threatened with loss of life. Those who are faithful in their confession, as in the Maccabæan age (*Ἀσιδαῖοι*), are called *הַסִּידִי*. The beautiful figure in ver. 11 is misapprehended by the ancient versions, inasmuch as they read *זרע* (cxii. 4) instead of *זרע*. *זרע* does not here signify sown = strewn into the earth, but strewn along his life's way, so that he, the righteous one, advances step by step in the light. Hitzig rightly compares *κιδναται, σκιδναται*, used of the dawn and of the sun. Of the former Virgil also says, *Et jam prima novo spargebat lumine terras.*

## PSALM XCVIII.

GREETING TO HIM WHO IS BECOME KNOWN IN RIGHTEOUSNESS AND SALVATION.

- 1 SING unto Jahve a new song,  
For He hath done marvellous things,  
His right hand and His holy arm helped Him.
- 2 Jahve hath made known His salvation,  
He hath revealed His righteousness before the eyes of the nations.
- 3 He remembered His loving-kindness and His faithfulness to the house of Israel,  
All the ends of the earth saw the salvation of our God.
- 4 Make a joyful noise unto Jahve, all ye lands,  
Break forth into rejoicing and play—
- 5 Play unto Jahve with the cithern,  
With the cithern and the voice of song.

- 6 With trumpets and the sound of the horn,  
Make a joyful noise before the King Jahve!
- 7 Let the sea roar, and that which filleth it,  
The world, and those who dwell therein.
- 8 Let the rivers clap their hands,  
Together let the mountains rejoice
- 9 Before Jahve, for He cometh to judge the earth—  
He shall judge the world with righteousness,  
And the peoples with uprightness.

This is the only Psalm which is inscribed *מְנוּחָה* without further addition, whence it is called in *B. Aboda Zara*, 24*b*, *מְנוּחָה יתומה* (the orphan Psalm). The Peshîto Syriac inscribes it *De redemptione populi ex Ægypto*; the "new song," however, is not the song of Moses, but the counterpart of this, cf. Apoc. xv. 3. There "the Lord reigneth" resounded for the first time, at the sea; here the completion of the beginning there commenced is sung, viz. the final glory of the divine kingdom, which through judgment breaks through to its full reality. The beginning and end are taken from Ps. xcvi. Almost all that lies between is taken from the second part of Isaiah. This book of consolation for the exiles is become as it were a Castalian spring for the religious lyric.

Vers. 1-3. Ver. 1*ab* we have already read in xcvi. 1. What follows in ver. 1*c*-3 is taken from Isa. lii. 10, lxiii. 5, cf. 7, lix. 16, cf. xl. 10. The primary passage, Isa. lii. 10, shows that the *Athnach* of ver. 2 is correctly placed. *לְעֵינַי* is the opposite of hearsay (cf. *לلعين*, from one's own observation, *opp. للخبير*, from the narrative of another person). The dative *לְיִשְׂרָאֵל* depends upon *וַיִּזְכֹּר*, according to cvi. 45, cf. Luke i. 54 sq.

Vers. 4-6. The call in ver. 4 demands some joyful manifestation of the mouth, which can be done in many ways; in ver. 5 the union of song and the music of stringed instruments, as of the Levites; and in ver. 6 the sound of wind instruments, as of the priests. On ver. 4 cf. Isa. xlv. 23, xlix.

13, lii. 9, together with xiv. 7 (inasmuch as פָּצְחוּ וַרְנְנוּ is equivalent to פָּצְחוּ רִנָּה). פָּצְחוּ וַרְנְנוּ is found also in Isa. li. 3.

Vers. 7-9. Here, too, it is all an echo of the earlier language of Psalms and prophets: ver. 7a = xcvi. 11; ver. 7b like xxiv. 1; ver. 8 after Isa. lv. 12 (where we find מָחָא בָּהּ instead of the otherwise customary תָּקַע בָּהּ, xlvi. 2; or הִפָּה בָּהּ, 2 Kings xi. 12, is said of the trees of the field); ver. 9 = xcvi. 13, cf. 10. In the bringing in of nature to participate in the joy of mankind, the clapping rivers (נְהַרְוֹת) are original to this Psalm: the rivers cast up high waves, which flow into one another like clapping hands;\* cf. Hab. iii. 10, where the abyss of the sea lifts up its hands on high, *i.e.* causes its waves to run mountain-high.

## PSALM XCIX.

SONG OF PRAISE IN HONOUR OF THE THRICE HOLY ONE.

- 1 JAHVE reigneth, the peoples tremble;  
He sitteth upon the cherubim, the earth tottereth.
- 2 Jahve in Zion is great,  
And HE is exalted above all the peoples.
- 3 They shall praise Thy great and fearful name—  
Holy is HE.
- 4 And the might of a king who loveth the right  
Hast THOU established in righteousness;  
Right and righteousness hast THOU executed in Jacob.
- 5 Exalt ye Jahve our God,  
And prostrate yourselves at His footstool—  
Holy is HE.
- 6 Moses and Aaron among His priests,  
And Samuel among those who call upon His name—  
They called unto Jahve and HE answered them;

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\* Luther renders: "the water-floods exult" (*frohlocken*); and Eychman's *Vocabularius predicantium* explains *plaudere* by "to exult (*frohlocken*) for joy, to smite the hands together *præ gaudio*;" cf. Luther's version of Ezek. xxi. 17.

- 7 In a pillar of cloud He spoke to them ;  
They kept His testimonies,  
And the law which He gave them.
- 8 Jahve our God, THOU hast answered them ;  
A forgiving God wast Thou unto them,  
And one taking vengeance of their deeds.
- 9 Exalt ye Jahve our God,  
And prostrate yourselves at His holy mountain,  
For holy is Jahve our God.

This is the third of the Psalms (xciii., xcvi., xcix.) which begin with the watchword ה' מְלֶכֶךְ. It falls into three parts, of which the first (vers. 1-3) closes with קְרוֹשׁ הוּא, the second (vers. 4, 5) with קְרוֹשׁ הוּא, and the third, more full-toned, with קְרוֹשׁ ה' אֱלֹהֵינוּ—an earthly echo of the trisagion of the seraphim. The first two Sanctuses are two hexastichs; and two hexastichs form the third, according to the very same law by which the third and the sixth days of creation each consists of two creative works. This artistic form bears witness against Olshausen in favour of the integrity of the text; but the clare-obscure of the language and expression makes no small demands upon the reader.

Bengel has seen deepest into the internal character of this Psalm. He says, "The 99th Psalm has three parts, in which the Lord is celebrated as He who is to come, as He who is, and as He who was, and each part is closed with the ascription of praise: He is holy." The Psalm is laid out accordingly by Oettinger, Burk, and C. H. Rieger.

Vers. 1-3. The three futures express facts of the time to come, which are the inevitable result of Jahve's kingly dominion bearing sway from heaven, and here below from Zion, over the world; they therefore declare what must and will happen. The participle *insidens cherubis* (lxxx. 2, cf. xviii. 11) is a definition of the manner (Olshausen): He reigns, sitting enthroned above the cherubim. נוֹד, like نود, is a further formation of the root נא, נו, to bend, nod. What is meant is not a trembling that is the absolute opposite of joy, but a trembling that leads on to salvation. The *Breviarium in Psal-*



*terium*, which bears the name of Jerome, observes: *Terra quamdiu immota fuerit, sanari non potest; quando vero mota fuerit et intremuerit, tunc recipiet sanitatem.* In ver. 3a declaration passes over into invocation. One can feel how the hope that the "great and fearful Name" (Deut. x. 17) will be universally acknowledged, and therefore that the religion of Israel will become the religion of the world, moves and elates the poet. The fact that the expression notwithstanding is not קָדוֹשׁ אֱתָהּ, but קָדוֹשׁ הוּא, is explained from the close connection with the seraphic trisagion in Isa. vi. 3. הוּא refers to Jahve; He and His Name are notions that easily glide over into one another.

Vers. 4, 5. The second *Sanctus* celebrates Jahve with respect to His continuous righteous rule in Israel. The majority of expositors construe it: "And (they shall praise) the might of the king, who loves right;" but this joining of the clause on to יָרִי over the refrain that stands in the way is hazardous. Neither can מִיִּשְׁפָּט אֱהֵב, however, be an independent clause, since אֱהֵב cannot be said of עַן, but only of its possessor. And the dividing of the verse at אֱהֵב, adopted by the LXX., will therefore not hold good. מִיִּשְׁפָּט אֱהֵב is an attributive clause to מֶלֶךְ in the same position as in xi. 7; and עַן, with what appertains to it, is the object to בּוֹנֵינֶתָ placed first, which has the king's throne as its object elsewhere (ix. 8, 2 Sam. vii. 13, 1 Chron. xvii. 12), just as it here has the might of the king, which, however, here at the same time in מִיִּשְׁפָּט takes another and permutative object (cf. the permutative subject in lxxii. 17), as Hitzig observes; or rather, since מִיִּשְׁפָּט is most generally used as an adverbial notion, this מִיִּשְׁפָּט (lviii. 2, lxxv. 3, ix. 9, and frequently), usually as a definition of the mode of the judging and reigning, is subordinated: and the might of a king who loves the right, *i.e.* of one who governs not according to dynastic caprice but moral precepts, hast Thou established in spirit and aim (directed to righteousness and equity). What is meant is the theocratic kingship, and ver. 4c says what Jahve has constantly accomplished by means of this kingship: He has thus maintained right and righteousness (cf. *e.g.* 2 Sam. viii. 15, 1 Chron. xviii. 14, 1 Kings x. 9, Isa. xvi. 5) among His people. Out of this manifestation of God's righteousness, which is more conspicuous, and can be better estimated, within the nation of the history of redemption than

elsewhere, grows the call to highly exalt Jahve the God of Israel, and to bow one's self very low at His footstool. לַיהוָה יִשְׁתַּחֲוֶה, as in cxxxii. 7, is not a statement of the object (for Isa. xlv. 14 is of another kind), but (like לְאֵל in other instances) of the place in which, or of the direction (cf. vii. 14) in which the προσκύνησις is to take place. The temple is called Jahve's footstool (1 Chron. xxviii. 2, cf. Lam. ii. 1, Isa. lx. 13) with reference to the ark, the *capporeth* of which corresponds to the transparent sapphire (Ex. xxiv. 10) and to the crystal-like firmament of the *mercaba* (Ezek. i. 22, cf. 1 Chron. xxviii. 18).

Vers. 6-9. The vision of the third *Sanctus* looks into the history of the olden time prior to the kings. In support of the statement that Jahve is a living God, and a God who proves Himself in mercy and in judgment, the poet appeals to three heroes of the olden time, and the events recorded of them. The expression certainly sounds as though it had reference to something belonging to the present time; and Hitzig therefore believes that it must be explained of the three as heavenly intercessors, after the manner of Onias and Jeremiah in the vision 2 Macc. xv. 12-14. But apart from this presupposing an active manifestation of life on the part of those who have fallen happily asleep, which is at variance with the ideas of the latest as well as of the earliest Psalms concerning the other world, this interpretation founders upon ver. 7a, according to which a celestial discourse of God with the three "in the pillar of cloud" ought also to be supposed. The substantival clauses ver. 6ab bear sufficient evidence in themselves of being a retrospect, by which the futures that follow are stamped as being the expression of the cotemporaneous past. The distribution of the predicates to the three is well conceived. Moses was also a mighty man in prayer, for with his hands uplifted for prayer he obtained the victory for his people over Amalek (Ex. xvii. 11 sq.), and on another occasion placed himself in the breach, and rescued them from the wrath of God and from destruction (cvi. 23, Ex. xxxii. 30-32; cf. also Num. xii. 13); and Samuel, it is true, is only a Levite by descent, but by office in a time of urgent need a priest (*cohen*), for he sacrifices independently in places where, by reason of the absence of the holy tabernacle with the ark of the covenant, it was not lawful, according to the letter of the law, to offer

sacrifices, he builds an altar in Ramah, his residence as judge, and has, in connection with the divine services on the high place (*Bama*) there, a more than high-priestly position, inasmuch as the people do not begin the sacrificial repasts before he has blessed the sacrifice (1 Sam. ix. 13). But the character of a mighty man in prayer is outweighed in the case of Moses by the character of the priest; for he is, so to speak, the proto-priest of Israel, inasmuch as he twice performed priestly acts which laid as it were a foundation for all times to come, viz. the sprinkling of the blood at the ratification of the covenant under Sinai (Ex. ch. xxiv.), and the whole ritual which was a model for the consecrated priesthood, at the consecration of the priests (Lev. ch. viii.). It was he, too, who performed the service in the sanctuary prior to the consecration of the priests: he set the shew-bread in order, prepared the candlestick, and burnt incense upon the golden altar (Ex. xl. 22-27). In the case of Samuel, on the other hand, the character of the mediator in the religious services is outweighed by that of the man mighty in prayer: by prayer he obtained Israel the victory of Ebenezer over the Philistines (1 Sam. vii. 8 sq.), and confirmed his words of warning with the miraculous sign, that at his calling upon God it would thunder and rain in the midst of a cloudless season (1 Sam. xii. 16, cf. Sir. xlvi. 16 sq.).

The poet designedly says: Moses and Aaron were among His priests, and Samuel among His praying ones. This third twelve-line strophe holds good, not only of the three in particular, but of the twelve-tribe nation of priests and praying ones to which they belong. For ver. 7*a* cannot be meant of the three, since, with the exception of a single instance (Num. xii. 5), it is always Moses only, not Aaron, much less Samuel, with whom God negotiates in such a manner. אֱלֹהִים refers to the whole people, which is proved by their interest in the divine revelation given by the hand of Moses out of the cloudy pillar (Ex. xxxiii. 7 sq.). Nor can ver. 6*c* therefore be understood of the three exclusively, since there is nothing to indicate the transition from them to the people: crying (קָרָאִים, syncopated like חָטְאִים, 1 Sam. xiv. 33) to Jahve, *i.e.* as often as they (these priests and praying ones, to whom a Moses, Aaron, and Samuel belong) cried unto Jahve, He answered them—He revealed Himself to this people who had such leaders (*choragi*),

in the cloudy pillar, to those who kept His testimonies and the law which He gave them. A glance at ver. 8 shows that in Israel itself the good and the bad, good and evil, are distinguished. God answered those who could pray to Him with a claim to be answered. Ver. 7bc is, virtually at least, a relative clause, declaring the prerequisite of a prayer that may be granted. In ver. 8 is added the thought that the history of Israel, in the time of its redemption out of Egypt, is not less a mirror of the righteousness of God than of the pardoning grace of God. If vers. 7, 8 are referred entirely to the three, then עֲלֵי לִוּי and נִקְנָה, referred to their sins of infirmity, appear to be too strong expressions. But to take the suffix of עֲלֵי לִוּי objectively (*ea quæ in eos sunt moliti Core et socii ejus*), with Symmachus (*καὶ ἔκδικος ἐπὶ ταῖς ἐπιηρείαις αὐτῶν*) and Kimchi, as the *ulciscens in omnes adinventiones eorum* of the Vulgate is interpreted,\* is to do violence to it. The reference to the people explains it all without any constraint, and even the flight of prayer that comes in here (cf. Mic. vii. 18). The calling to mind of the generation of the desert, which fell short of the promise, is an earnest admonition for the generation of the present time. The God of Israel is holy in love and in wrath, as He Himself unfolds His Name in Ex. xxxiv. 6, 7. Hence the poet calls upon his fellow-countrymen to exalt this God, whom they may with pride call their own, *i.e.* to acknowledge and confess His majesty, and to fall down and worship at (cf. לְאֵל, v. 8) the mountain of His holiness, the place of His choice and of His presence.

## PSALM C.

CALL OF ALL THE WORLD TO THE SERVICE OF THE  
TRUE GOD.

- 1 MAKE a joyful noise unto Jahve, all ye lands !
- 2 Serve Jahve with gladness,  
Come before Him with rejoicing.

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\* *Vid.* Raemdonck in his *David propheta cet. 1800 : in omnes injurias ipsis illatas, uti patuit in Core cet*

- 3 Know ye that Jahve is God :  
 HE hath made us, and His we are,  
 His people, and the flock of His pasture.
- 4 Come into His gates with thanksgiving,  
 Into His courts with praise.  
 Give thanks unto Him, bless His name.
- 5 For Jahve is good,  
 His mercy is everlasting,  
 And to generation and generation His faithfulness.

This Psalm closes the series of deutero-Isaianic Psalms, which began with Ps. xci. There is common to all of them that mild sublimity, sunny cheerfulness, unsorrowful spiritual character, and New Testament expandedness, which we wonder at in the second part of the Book of Isaiah ; and besides all this, they are also linked together by the figure anadiplosis, and manifold consonances and accords.

The arrangement, too, at least from Ps. xciii. onwards, is Isaianic : it is parallel with the relation of Isa. ch. xxiv.—xxvii. to ch. xiii.—xxiii. Just as the former cycle of prophecies closes that concerning the nations, after the manner of a musical finale, so the Psalms celebrating the dominion of God, from Ps. xciii. onwards, which vividly portray the unfolded glory of the kingship of Jahve, have *Jubilate* and *Cantate* Psalms in succession.

From the fact that this last *Jubilate* is entirely the echo of the first, viz. of the first half of Ps. xcv., we see how ingenious the arrangement is. There we find all the thoughts which recur here. There it is said in ver. 7, *He is our God, and we are the people of His pasture and the flock of His hand.* And in ver. 2, *Let us come before His face with thanksgiving* (בְּתוֹרָה), *let us make a joyful noise unto Him in songs !*

This תורה is found here in the title of the Psalm, מְזוֹמֵר לְתוֹרָה. Taken in the sense of a "Psalm for thanksgiving," it would say but little. We may take לְתוֹרָה in a liturgical sense (with the Targum, Mendelssohn, Ewald, and Hitzig), like לַיּוֹם הַשְּׁבִיעִי, xcii. 1, in this series, and like לְהוֹדוֹת in xxxviii. 1, lxx. 1. What is intended is not merely the *tôda* of the heart, but the *shelamim-tôda*, וְבַח תוֹרָה, cvii. 22, cxvi. 17, which is also called ab-

solutely תודה in lvi. 13, 2 Chron. xxix. 31. That kind of *shelamim* is thus called which is presented על-תודה, *i.e.* as thankful praise for divine benefits received, more particularly marvellous protection and deliverance (*vid.* Ps. cvii.).

Vers. 1-3. The call in ver. 1 sounds like xcvi. 4, lxvi. 1. כָּל-הָאָרֶץ are all lands, or rather all men belonging to the earth's population. The first verse, without any parallelism and in so far monostichic, is like the signal for a blowing of the trumpets. Instead of "serve Jahve with gladness (בְּשִׂמְחָה)," it is expressed in ii. 11, "serve Jahve with fear (בְּיִרְאָה)." Fear and joy do not exclude one another. Fear becomes the exalted Lord, and the holy gravity of His requirements; joy becomes the gracious Lord, and His blessed service. The summons to manifest this joy in a religious, festive manner springs up out of an all-hopeful, world-embracing love, and this love is the spontaneous result of living faith in the promise that all tribes of the earth shall be blessed in the seed of Abraham, and in the prophecies in which this promise is unfolded. יָדָע (as in iv. 4) Theodoret well interprets δι' αὐτῶν μάθετε τῶν πραγμάτων. They are to know from facts of outward and inward experience that Jahve is God: *He hath made us, and not we ourselves.* Thus runs the *Chethûb*, which the LXX. follows, αὐτὸς ἐποίησεν ἡμᾶς καὶ οὐχ ἡμεῖς (as also the Syriac and Vulgate); but Symmachus (like Rashi), contrary to all possibilities of language, renders αὐτὸς ἐποίησεν ἡμᾶς οὐκ ὄντας. Even the Midrash (*Bere-shith Rabba*, ch. c. *init.*) finds in this confession the reverse of the arrogant words in the mouth of Pharaoh: "I myself have made myself" (Ezek. xxix. 3). The *Kerî*, on the other hand, reads יָלַ\*, which the Targum, Jerome, and Saadia follow and render: *et ipsius nos sumus.* Hengstenberg calls this *Kerî* quite unsuitable and bad; and Hupfeld, on the other hand, calls the *Chethûb* an "unspeakable insipidity." But in reality both readings accord with the context, and it is clear that they are both in harmony

\* According to the reckoning of the Masora, there are fifteen passages in the Old Testament in which יָלַ is written and יָלַ is read, viz. Ex. xxi. 8, Lev. xi. 21, xxv. 30, 1 Sam. ii. 3, 2 Sam. xvi. 18, 2 Kings viii. 10, Isa. ix. 2, lxiii. 9, Ps. c. 3, cxxxix. 16, Job xiii. 15 [cf. the note there], xli. 4, Prov. xix. 7, xxvi. 2, Ezra iv. 2. Because doubtful, Isa. xlix. 5, 1 Chron. xi. 20 are not reckoned with these.

with Scripture. Many a one has drawn balsamic consolation from the words *ipse fecit nos et non ipsi nos*; e.g. Melancthon when disconsolately sorrowful over the body of his son in Dresden on the 12th July 1559. But in *ipse fecit nos et ipsius nos sumus* there is also a rich mine of comfort and of admonition, for the Creator is also the Owner, His heart clings to His creature, and the creature owes itself entirely to Him, without whom it would not have had a being, and would not continue in being. Since, however, the parallel passage, xcv. 7, favours לְיָ rather than לְאֵלֵינוּ; since, further, אֵלֵינוּ is the easier reading, inasmuch as אֵלֵינוּ leads one to expect that an antithesis will follow (Hitzig); and since the "His people and the sheep of His pasture" that follows is a more natural continuation of a preceding לְיָ אֱנַחֲנוּ than that it should be attached as a predicative object to אֵלֵינוּ אֱנַחֲנוּ over a parenthetical לְיָ אֱנַחֲנוּ; the *Kerî* decidedly maintains the preference. In connection with both readings, אֵלֵינוּ has a sense related to the history of redemption, as in 1 Sam. xii. 6. Israel is Jahve's work (מַעֲשֵׂה), Isa. xxix. 23, lx. 21, cf. Deut. xxxii. 6, 15, not merely as a people, but as the people of God, who were kept in view even in the calling of Abram.

Vers. 4, 5. Therefore shall the men of all nations enter with thanksgiving into the gates of His Temple and into the courts of His Temple with praise (xcvi. 8), in order to join themselves in worship to His church, which—a creation of Jahve for the good of the whole earth—is congregated about this Temple and has it as the place of its worship. The pilgrimage of all peoples to the holy mountain is an Old Testament dress of the hope for the conversion of all peoples to the God of revelation, and the close union of all with the people of this God. His Temple is open to them all. They may enter, and when they enter they have to look for great things. For the God of revelation (lii. 11, liv. 8) is "good" (xxv. 8, xxxiv. 9), and His loving-kindness and faithfulness endure for ever—the thought that recurs frequently in the later Hallelujah and Hodu Psalms and is become a liturgical formula (Jer. xxxiii. 11). The mercy or loving-kindness of God is the generosity, and His faithfulness the constancy, of His love.

## PSALM CI.

## THE VOWS OF A KING.

- 1 OF mercy and right will I sing,  
     To Thee, Jahve, will I harp ,
- 2 I will give heed to the way of uprightness—  
     When wilt Thou come unto me ?!
- I will walk in the innocence of my heart  
     within my house,
- 3 I will not set before mine eyes  
     a worthless action ;  
     The commission of excesses I hate,  
     nothing shall cleave to me.
- 4 A false heart shall keep far from me,  
     I will not cherish an evil thing.
- 5 Whoso secretly slandereth his neighbour,  
     him will I destroy ;  
     Whoso hath a high look and puffed-up heart,  
     him will I not suffer.
- 6 Mine eyes are upon the faithful of the land,  
     that they may be round about me ;  
     Whoso walketh in the way of uprightness,  
     he shall serve me.
- 7 He shall not sit within my house  
     who practiseth deceit ;  
     He who speaketh lies shall not continue  
     before mine eyes.
- 8 Every morning will I destroy  
     all the wicked of the earth,  
     That I may root out of Jahve's city  
     all workers of iniquity.

This is the "prince's Psalm,"\* or as it is inscribed in

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\* Eyring, in his *Vita* of Ernest the Pious [Duke of Saxe-Gotha, b. 1601, d. 1675], relates that he sent an unfaithful minister a copy of the 101st Psalm, and that it became a proverb in the country, when an official had done anything wrong : He will certainly soon receive the prince's Psalm to read.



Luther's version, "David's mirror of a monarch." Can there be any more appropriate motto for it than what is said of Jahve's government in xcix. 4? In respect of this passage of Ps. xcix., to which Ps. c. is the finale, Ps. ci. seems to be appended as an echo out of the heart of David. The appropriateness of the words לְרֵךְ מִיְמֹוֹ (the position of the words is as in Ps. xxiv., xl., cix., cx., cxxxix.) is corroborated by the form and contents. Probably the great historical work from which the chronicler has taken excerpts furnished the post-exilic collector with a further gleaning of Davidic songs, or at least songs that were ascribed to David. The Psalm before us belongs to the time during which the Ark was in the house of Obed-Edom, where David had left it behind through terror at the misfortune of Uzzah. David said at that time: "*How shall the Ark of Jahve come to me (the unholy one)?*" 2 Sam. vi. 8. He did not venture to bring the Ark of the Fearful and Holy One within the range of his own house. In our Psalm, however, he gives utterance to his determination as king to give earnest heed to the sanctity of his walk, of his rule, and of his house; and this resolve he brings before Jahve as a vow, to whom, in regard to the rich blessing which the Ark of God diffuses around it (2 Sam. vi. 11 sq.), he longingly sighs: "*When wilt Thou come to me?!*" This cotemporaneous reference has been recognised by Hammond and Venema. From the fact that Jahve comes to David, Jerusalem becomes "the city of Jahve," ver. 8; and to defend the holiness of this the city of His habitation in all faithfulness, and with all his might, is the thing to which David here pledges himself.

The contents of the first verse refer not merely to the Psalm that follows as an announcement of its theme, but to David's whole life: graciousness and right, the self-manifestations united ideally and, for the king who governs His people, typically in Jahve, shall be the subject of his song. Jahve, the primal source of graciousness and of right, it shall be, to whom he consecrates his poetic talent, as also his playing upon the harp. רַחֲמֵי is condescension which flows from the principle of free love, and מִשְׁפָּטֵי legality which binds itself impartially and uncapriciously to the rule (norm) of that which is right and good. They are two modes of conduct, mutually temper-

ing each other, which God requires of every man (Mic. vi. 8, cf. Matt. xxiii. 23: τὴν κρίσιν καὶ τὸν ἔλεον), and more especially of a king. Further, he has resolved to give heed, thoughtfully and with an endeavour to pursue it (בְּהִשְׁבִּילָא as in Dan. ix. 13), unto the way of that which is perfect, *i.e.* blameless. What is further said might now be rendered as a relative clause: when Thou comest to me. But not until then?! Hitzig renders it differently: I will take up the lot of the just when it comes to me, *i.e.* as often as it is brought to my knowledge. But if this had been the meaning, בְּבִרְבֵּי would have been said instead of בְּרִבְבֵּי (Ex. xviii. 16, 19, 2 Sam. xix. 12 [11]); for, according to both its parts, the expression רִבְבֵי is an ethical notion, and is therefore not used in a different sense from that in ver. 6. Moreover, the relative use of the interrogative הֲיָ in Hebrew cannot be supported, with the exception, perhaps, of Prov. xxiii. 35. Athanasius correctly interprets: ποθῶ σου τὴν παρουσίαν, ὧ δέσποτα, ἰμείρομαι σου τῆς ἐπιφανείας, ἀλλὰ δὸς τὸ ποθοῦμενον. It is a question of strong yearning: when wilt Thou come to me? is the time near at hand when Thou wilt erect Thy throne near to me? If his longing should be fulfilled, David is resolved to, and will then, behave himself as he further sets forth in the vows he makes. He pledges himself to walk within his house, *i.e.* his palace, in the innocence or simplicity of his heart (lxxviii. 72, Prov. xx. 7), without allowing himself to be led away from this frame of mind which has become his through grace. He will not set before his eyes, *viz.* as a proposition or purpose (Deut. xv. 9, Ex. x. 10, 1 Sam. xxix. 10, LXX.), any morally worthless or vile matter whatsoever (xli. 9, cf. concerning בְּלִיעַל, xviii. 5). The commission of excesses he hates: עֲשָׂה is *infin. constr.* instead of עָשׂוֹת as in Gen. xxxi. 28, l. 20, Prov. xxi. 3, cf. רָאָה Gen. xlvi. 11, שָׂתוּ Prov. xxxi. 4. כְּסָיִם (like שְׂפָיִם in Hos. v. 2), as the object of עֲשָׂה, has not a personal (Kimchi, Ewald) signification (cf. on the other hand xl. 5), but material signification: (*facta*) *declinantia* (like וְיָיִם, xix. 14, *inso-*  
*lentia*; וְהִבְלִיָּם, Zech. xi. 7, *vincientia*); all temptations and incitements of this sort he shakes off from himself, so that nothing of the kind cleaves to him. The confessions in ver. 4 refer to his own inward nature: לֵב עֲקָשׁ (not עֲקָשׁ לֵב, Prov. xvii. 20), a false heart that is not faithful in its intentions

either to God or to men, shall remain far from him; wickedness (עָרָא, as in xxxiv. 15) he does not wish to know, *i.e.* does not wish to foster and nurture within him. Whoso secretly slanders his neighbour, him will he destroy; it will therefore be so little possible for any to curry favour with him by uncharitable perfidious tale-bearing, of the wiliness of which David himself had had abundant experience in his relation to Saul, that it will rather call forth his anger upon him (Prov. xxx. 10). Instead of the regularly pointed מִלִּשְׁנֵי the *Keri* reads מִלְּשֵׁנִי, *m'lišhni*, a *Poel* (לִשְׁנָא *linguâ petere*, like עָוַן *oculo petere*, elsewhere הִלְשִׁין, Prov. xxx. 10) with *o* instead of *o* (*vid.* on cix. 10, lxii. 4) and with *Chirek compaginis* (*vid.* on Ps. cxiii.). The "lofty of eyes," *i.e.* supercilious, haughty, and the "broad of heart," *i.e.* boastful, puffed up, self-conceited (Prov. xxviii. 25, cf. xxi. 4), him he cannot endure (אֵינִי, properly *fut. Hoph.*, I am incapable of, viz. לִישְׁנָא, which is to be supplied as in Isa. i. 13, after Prov. xxx. 21, Jer. xlv. 22).<sup>\*</sup> On the other hand, his eyes rest upon the faithful of the land, with the view, viz., of drawing them into his vicinity. Whoso walks in the way of uprightness, he shall serve him (שִׁרְתָּ, *θεραπεύειν*, akin to עָבַד, *δουλεύειν*). He who practises deceit shall not stay within his house; he who speaks lies shall have no continuance (יָבוֹן is more than equivalent to יָבִין) before (under) his eyes. Every morning (לְבֹקֶרִים as in lxxiii. 14, Isa. xxxiii. 2, Lam. iii. 23, and לְבֹקֶרִים, Job vii. 18), when Jahve shall have taken up His abode in Jerusalem, will he destroy all evil-doers (רָשָׁעִים as in cxix. 119), *i.e.* incorrigibly wicked ones, wherever he may meet them upon the earth, in order that all workers of evil may be rooted out of the royal city, which is now become the city of Jahve.

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<sup>\*</sup> In both instances the Masora writes אֵינִי (*plene*), but the Talmud, *B. Erachin* 15*b*, had אֵינִי before it when it says: "Of the slanderer God says: I and he cannot dwell together in the world, I cannot bear it any longer with him (אֵינִי)."'

## PSALM CII.

PRAYER OF A PATIENT SUFFERER FOR HIMSELF AND FOR  
THE JERUSALEM THAT LIES IN RUINS.

- 2 O JAHVE, hear my prayer,  
And let my cry come unto Thee.
- 3 Hide not Thy face from me in the day that I am in trouble,  
Incline Thine ear unto me,  
In the day that I call answer me speedily.
- 4 For my days are vanished in smoke,  
And my bones are heated through as a hearth.
- 5 Smitten like a green herb and dried up is my heart,  
For I have forgotten to eat my bread,
- 6 Because of my loud crying my bones cleave to my flesh.
- 7 I am like a pelican of the wilderness,  
I am become as an owl of the ruins.
- 8 Keeping watch I am as a lonely bird on the house-top.
- 9 All the day mine enemies reproach me ;  
Those who are mad against me swear by me.
- 10 For I have eaten ashes like bread,  
And mingled my drink with weeping,
- 11 Because of Thine indignation and Thy raging,  
That Thou hast lifted me up and cast me down.
- 12 My days are like a lengthened shadow,  
And I myself am dried up like the green herb.
- 13 But THOU, Jahve, sittest enthroned for ever,  
And Thy remembrance endureth into all generations.
- 14 THOU wilt arise, have mercy upon Zion,  
For it is time to favour her, yea the time is come—
- 15 For Thy servants cling lovingly to her stones,  
And they cry sore over her dust.
- 16 And the heathen shall fear the Name of Jahve,  
And all the kings of the earth Thy glory,

- 17 Because Jahve hath rebuilt Zion,  
He hath appeared in His glory,  
18 He hath turned to the prayer of the destitute,  
And not despised their prayer.
- 19 It shall be written for the generation to come,  
And a people yet to be created shall praise Jāh, <sup>1</sup>  
20 That He hath looked down from His holy height,  
From heaven unto earth hath Jahve looked,  
21 To hear the sighing of the prisoner,  
To set at liberty those who are appointed to death,  
22 That they may declare in Zion the Name of Jahve,  
And His praise in Jerusalem,  
23 When the peoples are gathered together,  
And the kingdoms, to serve Jahve.
- 24 He hath bowed down my strength in the way,  
He hath shortened my days.  
25 I said, My God, take me not away in the midst of my  
days—  
Into all generations Thy years endure.
- 26 Of old hast Thou founded the earth,  
And the heavens are the work of Thy hands.  
27 Those shall perish, but Thou remainest,  
They all shall wax old like a garment,  
As a vesture dost Thou change them and they change—  
28 But THOU art the same and Thy years have no end!  
29 The children of Thy servants shall dwell,  
And their seed shall continue before Thee.

Ps. ci. utters the sigh: *When wilt Thou come to me?* and Ps. cii. with the inscription: *Prayer for an afflicted one when he pineth away and poureth forth his complaint before Jahve, prays, Let my prayer come unto Thee.* It is to be taken, too, just as personally as it sounds, and the person is not to be construed into a nation. The song of the יָצַח is, however, certainly a national song; the poet is a servant of Jahve, who shares the calamity that has befallen Jerusalem and its homeless people, both in outward circumstances and in the very depth of his soul. יָצַח signifies to pine away, languish, as in lxi. 3,

Isa. lvii. 16; and *שָׁפַךְ שִׁיחוֹ* to pour out one's thoughts and complaints, one's anxious care, as in cxlii. 3, cf. 1 Sam. i. 15 sq.

As is the case already with many of the preceding Psalms, the deutero-Isaianic impression accompanies us in connection with this Psalm also, even to the end; and the further we get in it the more marked does the echo of its prophetic prototype become. The poet also allies himself with earlier Psalms, such as xxii., lxix., and lxxix., although himself capable of lofty poetic flight, in return for which he makes us feel the absence of any safely progressive unfolding of the thoughts.

Vers. 2, 3. The Psalm opens with familiar expressions of prayer, such as rise in the heart and mouth of the praying one without his feeling that they are of foreign origin; cf. more especially xxxix. 13, xviii. 7, lxxxviii. 3; and on ver. 3: xxvii. 9 (*Hide not Thy face from me*); lix. 17 (*ביום צר לי*); xxxi. 3 and frequently (*Incline Thine ear unto me*); lvi. 10 (*ביום אקרא*); lxix. 18, cxliii. 7 (*פִּהֵר עֲנִי*).

Vers. 4-6. From this point onward the Psalm becomes original. Concerning the *Beth* in *בַּעֲשֵׂן*, *vid.* on xxxvii. 20. The reading *קָר* (in the Karaite Ben-Jerucham) enriches the lexicon in the same sense with a word which has scarcely had any existence. *מוֹקֵר* (Arabic *maukid*) signifies here, as in other instances, a hearth. *נִהְרִי* is, as in lxix. 4, *Niphal*: my bones are heated through with a fever-heat, as a hearth with the smouldering fire that is on it. *הוֹבֵקָה* (cf. יגורו, xciv. 21) is used exactly as in Hos. ix. 16, cf. Ps. cxxi. 6. The heart is said to dry up when the life's blood, of which it is the reservoir, fails. The verb *שָׁבַת* is followed by *מִן* of dislike. On the cleaving of the bones to the flesh from being baked, *i.e.* to the skin (Arabic *بشُر*, in accordance with the radical signification, the surface of the body = the skin, from *בשר*, to brush along, rub, scrape, scratch on the surface), cf. Job xix. 20, Lam. iv. 8. *לְ* (אֶל) with *רִבַּק* is used just like *בְּ*. It is unnecessary, with Böttcher, to draw *אֲנַחֲתִי* to ver. 5. Continuous straining of the voice, especially in connection with persevering prayer arising from inward conflict, does really make the body waste away.

Vers. 7-9. *קָאֵת* (construct of *קָאֵת* or *קָאֵת* from *קָאֵה*, *vid.*

*Isaiah*, ii. 73), according to the LXX., is the pelican, and כּוֹס is the night-raven or the little horned-owl.\* כּוֹס obtains the signification to be like, equal (*æqualem esse*), from the radical signification to be flat, even, and to spread out flat (as the Dutch have already recognised). They are both unclean creatures, which are fond of the loneliness of the desert and ruined places. To such a wilderness, that of the exile, is the poet unwillingly transported. He passes the nights without sleep (שָׁרָה, to watch during the time for sleep), and is therefore like a bird sitting lonesome (בּוֹרֵר, Syriac erroneously נוֹרֵר) upon the roof whilst all in the house beneath are sleeping. The *Athnach* in ver. 8 separates that which is come to be from the ground of the “becoming” and the “becoming” itself. His grief is that his enemies reproach him as one forsaken of God. מְהוֹלֵל, *part. Poal*, is one made or become mad, *Eccles.* ii. 2: my mad ones = those who are mad against me. These swear by him, inasmuch as they say when they want to curse: “God do unto thee as unto this man,” which is to be explained according to *Isa.* lxxv. 15, *Jer.* xxix. 22.

Vers. 10-12. Ashes are his bread (cf. *Lam.* iii. 16), inasmuch as he, a mourner, sits in ashes, and has thrown ashes all over himself, *Job* ii. 8, *Ezek.* xxvii. 30. The inflected שָׁרָה

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\* The LXX. renders it: I am like a pelican of the desert, I am become as a night-raven upon a ruined place (*οἰκοπέδον*). In harmony with the LXX., Saadia (as also the Arabic version edited by Erpenius, the Samaritan Arabic, and Abulwalid) renders קוֹס by قوق (here and in *Lev.* xi. 18, *Deut.* xiv. 17, *Isa.* xxxiv. 17), and כּוֹס by بوم; the latter (*bum*) is an onomatopoeic name of the owl, and the former (*kuḳ*) does not even signify the owl or horned-owl (although the small horned-owl is called *um kuéik* in Egypt, and in Africa *abu kuéik*; *vid.* the dictionaries of Boethor and Marcel s.v. *chouette*), but the pelican, the “long-necked water-bird” (Damiri after the lexicon *el-‘Obâb* of Hasan ben-Mohammed el-Saghani). The Græco-Veneta also renders קוֹס with πελεκάν, — the Peshito, however, with <sup>ו</sup>כּוֹס. What Ephrem on *Deut.* xiv. 17 and the *Physiologus Syrus* (*ed. Tychsen*, p. 13, cf. pp. 110 sq.) say of <sup>ו</sup>כּוֹס, viz. that it is a marsh-bird, is very fond of its young ones, dwells in desolate places, and is incessantly noisy, likewise points to the pelican, although the Syrian lexicographers vary. Cf. also Oedmann, *Vermischte Sammlungen*, Heft 3, Cap. 6. (Fleischer after a communication from Rödiger.)

has  $\text{שָׁקַי} = \text{שָׁקוּי}$  for its principal form, instead of which it is  $\text{שָׁקַי}$  in Hos. ii. 7. "That Thou hast lifted me up and cast me down" is to be understood according to Job xxx. 22. First of all God has taken away the firm ground from under his feet, then from aloft He has cast him to the ground—an emblem of the lot of Israel, which is removed from its fatherland and cast into exile, *i.e.* into a strange land. In that passage the days of his life are  $\text{לְצֵלַל נְטוּי}$ , like a lengthened shadow, which grows longer and longer until it is entirely lost in darkness, cix. 23. Another figure follows: he there becomes like an (uprooted) plant which dries up.

Vers. 13-15. When the church in its individual members dies off on a foreign soil, still its God, the unchangeable One, remains, and therein the promise has the guarantee of its fulfilment. Faith lays hold upon this guarantee as in Ps. xc. It becomes clear from ix. 8 and Lam. v. 19 how  $\text{הַיֵּשֶׁב}$  is to be understood. The Name which Jahve makes Himself by self-attestation never falls a prey to the dead past, it is His ever-living memorial ( $\text{זִכָּרוֹ}$ , Ex. iii. 15). Thus, too, will He restore Jerusalem; the limit, or appointed time, to which the promise points is, as his longing tells the poet, now come.  $\text{בְּיוֹשֶׁב}$ , according to lxxv. 3, Hab. ii. 3, is the juncture, when the redemption by means of the judgment on the enemies of Israel shall dawn.  $\text{לְהַחֲנִיף}$ , from the infinitive  $\text{חָנַף}$ , has  $\text{ח}$ , flattened from  $\text{ח}$ , in an entirely closed syllable.  $\text{רָצָה}$  *seq. acc.* signifies to have pleasure in anything, to cling to it with delight; and  $\text{חָנַף}$ , according to Prov. xiv. 21, affirms a compassionate, tender love of the object. The servants of God do not feel at home in Babylon, but their loving yearning lingers over the ruins, the stones and the heaps of the rubbish (Neh. iii. 34 [iv. 2]), of Jerusalem.

Vers. 16-18. With  $\text{וַיִּרְאוּ}$  we are told what will take place when that which is expected in ver. 14 comes to pass, and at the same time the fulfilment of that which is longed for is thereby urged home upon God: Jahve's own honour depends upon it, since the restoration of Jerusalem will become the means of the conversion of the world—a fundamental thought of Isa. ch. xl.-lxvi. (cf. more particularly ch. lix. 19, lx. 2), which is also called to mind in the expression of this strophe. This prophetic prospect (Isa. xl. 1-5) that the restoration of Jerusalem will take place simultaneously with the glorious



parusia of Jahve re-echoes here in a lyric form. **בִּי**, ver. 17, states the ground of the reverence, just as ver. 20 the ground of the praise. The people of the Exile are called in ver. 18 **הָעֵרְוָה**, from **עָרַר**, to be naked: homeless, powerless, honourless, and in the eyes of men, prospectless. The LXX. renders this word in Jer. xvii. 6 *ἀγροσυμμερικη*, and its plural, formed by an internal change of vowel, **עֵרְוֹת**, in Jer. xlvi. 6 *ὄνος ἄγριος*, which are only particularizations of the primary notion of that which is stark naked, neglected, wild. Ver. 18*b* is an echo of Ps. xxii. 25. In the mirror of this and of other Psalms written in times of affliction the Israel of the Exile saw itself reflected.

Vers. 19-23. The poet goes on advancing motives to Jahve for the fulfilment of his desire, by holding up to Him what will take place when He shall have restored Zion. The evangel of God's redemptive deed will be written down for succeeding generations, and a new, created people, *i.e.* a people coming into existence, the church of the future, shall praise God the Redeemer for it. **דִּיר אֶחָדָן** as in xlvi. 14, lxxviii. 4. **נְבָרָא** like **עַם נוֹלָר** xxii. 32, perhaps with reference to deuterop-Isaianic passages like Isa. xliii. 7. On ver. 20, cf. Isa. lxiii. 15; in ver. 21 (cf. Isa. xlii. 7, lxi. 1) the deuterop-Isaianic colouring is very evident. And ver. 21 rests still more verbally upon lxxix. 11. The people of the Exile are as it were in prison and chains (**אֶסְרִי**), and are advancing towards their destruction (**בְּגִי תְמוֹתָהּ**), if God does not interpose. Those who have returned home are the subject to **לְסִפּוּר**. **בְּ** in ver. 23 introduces that which takes place simultaneously: with the release of Israel from servitude is united the conversion of the world. **נִקְבְּזָן** occurs in the same connection as in Isa. lx. 4. After having thus revelled in the glory of the time of redemption the poet comes back to himself and gives form to his prayer on his own behalf.

Vers. 24-29. On the way (**בַּ** as in cx. 7)—not “by means of the way” (**בַּ** as in cv. 18), in connection with which one would expect to find some attributive minuter definition of the way—God hath bowed down his strength (cf. Deut. viii. 2); it was therefore a troublous, toilsome way which he has been led, together with his people. He has shortened his days, so that he only drags on wearily, and has only a short distance still before him before he is entirely overcome. The *Chethib* **כְּהוּ**

(LXX. *ισχύος αὐτοῦ*) may be understood of God's irresistible might, as in Job xxiii. 6, xxx. 18, but in connection with it the designation of the object is felt to be wanting. The introductory *וַיִּבֶן* (cf. Job x. 2), which announces a definite moulding of the utterance, serves to give prominence to the petition that follows. In the expression *וַיִּבֶן אֱלֹהִים* life is conceived of as a line the length of which accords with nature; to die before one's time is a being taken up out of this course, so that the second half of the line is not lived through (lv. 24, Isa. xxxviii. 10). The prayer not to sweep him away before his time, the poet supports not by the eternity of God in itself, but by the work of the rejuvenation of the world and of the restoration of Israel that is to be looked for, which He can and will bring to an accomplishment, because He is the ever-living One. The longing to see this new time is the final ground of the poet's prayer for the prolonging of his life. The confession of God the Creator in ver. 26 reminds one in its form of Isa. xlviii. 13, cf. xlv. 24. *וַיִּבֶן* in ver. 27 refers to the two great divisions of the universe. The fact that God will create heaven and earth anew is a revelation that is indicated even in Isa. xxxiv. 4, but is first of all expressed more fully and in many ways in the second part of the Book of Isaiah, viz. li. 6, 16, lxv. 17, lxvi. 22. It is clear from the agreement in the figure of the garment (Isa. li. 6, cf. l. 9) and in the expression (*וַיִּבֶן*, *perstare*, as in Isa. lxvi. 22) that the poet has gained this knowledge from the prophet. The expressive *הוּא הוּא*, Thou art He, *i.e.* unalterably the same One, is also taken from the mouth of the prophet, Isa. xli. 4, xliii. 10, xlvi. 4, xlviii. 12; *הוּא* is a predicate, and denotes the identity (sameness) of Jalive (Hofmann, *Schriftbeweis*, i. 63). In ver. 29 also, in which the prayer for a lengthening of life tapers off to a point, we hear Isa. lxv. 9, lxvi. 22 re-echoed. And from the fact that in the mind of the poet as of the prophet the post-exilic Jerusalem and the final new Jerusalem upon the new earth under a new heaven blend together, it is evident that not merely in the time of Hezekiah or of Manasseh (assuming that Isa. ch. xl.-lxvi. are by the old Isaiah), but also even in the second half of the Exile, such a perspectively foreshortened view was possible. When, moreover, the writer of the Epistle to the Hebrews at once refers vers. 26-28 to Christ, this is justified by the fact that

the God whom the poet confesses as the unchangeable One is Jahve who is to come.

### PSALM CIII.

HYMN IN HONOUR OF GOD THE ALL-COMPASSIONATE ONE.

- 1 BLESS, O my soul, Jahve,  
And all that is within me, His holy Name.
- 2 Bless, O my soul, Jahve,  
And forget not all His benefits—
- 3 Who forgiveth all thine iniquity,  
Who healeth all thine infirmities,
- 4 Who redeemeth thy life from the pit,  
Who crowneth thee with loving-kindness and tender
- 5 Who satisfieth thy mouth with good, [mercies,  
So that thy youth renews itself like the eagle.
  
- 6 Deeds of righteousness doth Jahve perform,  
And judgments on behalf of all that are oppressed.
- 7 He made known His ways unto Moses,  
To the children of Israel His mighty acts.
- 8 Merciful and gracious is Jahve,  
Slow to anger and plenteous in mercy.
- 9 Not always doth He contend,  
And not for ever doth He keep anger.
- 10 He doth not deal with us after our sins,  
Nor recompense us after our iniquities.
  
- 11 For as the heaven is high above the earth,  
So mighty is His mercy upon those who fear Him.
- 12 As far as the east is from the west,  
So far doth He remove our transgressions from us.
- 13 Like as a father pitieth his children,  
So Jahve pitieth those who fear Him.
- 14 For He knoweth our nature,  
He is mindful, that we are dust.
  
- 15 A mortal man—his days are as grass,  
As a flower of the field, so he flourisheth.

- 16 If the wind passeth over him, he is not,  
And his place knoweth him no more.
- 17 But the mercy of Jahve is from everlasting to everlasting  
upon those who fear Him,  
And His righteousness is manifested to children's children,
- 18 To those who keep His covenant  
And are mindful of His statutes to do them.
- 19 Jahve hath established His throne in the heavens,  
And His kingdom ruleth over all.
- 20 Bless Jahve, ye His angels,  
Ye strong heroes doing His word,  
Harkening to the call of His word.
- 21 Bless Jahve, all ye His hosts,  
His servants doing His pleasure.
- 22 Bless Jahve, all ye His works,  
In all places of His dominion.  
Bless, O my soul, Jahve!

To the "*Thou wilt have compassion upon Zion*" of cii. 14 is appended Ps. ciii., which has this as its substance throughout; but in other respects the two Psalms stand in contrast to one another. The inscription לָרִיר is also found thus by itself without any further addition even before Psalms of the First Book (xxvi.—xxviii., xxxv., xxxvii.). It undoubtedly does not rest merely on conjecture, but upon tradition. For no internal grounds which might have given rise to the annotation לָרִיר can be traced. The form of the language does not favour it. This pensive song, so powerful in its tone, has an Aramaic colouring like Ps. cxvi., cxxiv., cxxix. In the heaping up of Aramaizing suffix-forms it has its equal only in the story of Elisha, 2 Kings iv. 1-7, where, moreover, the *Kerî* throughout substitutes the usual forms, whilst here, where these suffix-forms are intentional ornaments of the expression, the *Chethâb* rightly remains unaltered. The forms are 2*d sing. fem.* *ēchi* for *ēch*, and 2*d sing. plur.* *ājchi* for *ajich*. The *i* without the tone which is added here is just the one with which originally the pronunciation was אֲחִי instead of אָחִי and לְאֵי for לָאֵי. Out of the Psalter (here and cxvi. 7, 19) these suffix-forms *echi* and *ajchi* occur only in

Jer. xi. 15, and in the North-Palestinian history of the prophet in the Book of Kings.

The groups or strophes into which the Psalm falls are vers. 1-5, 6-10, 11-14, 15-18, 19-22. If we count their lines we obtain the schema 10. 10. 8. 8. 10. The Coptic version accordingly reckons 46 *CTYXOC*, i.e. *στίχοι*.

Vers. 1-5. In the strophe vers. 1-5 the poet calls upon his soul to arise to praiseful gratitude for God's justifying, redeeming, and renewing grace. In such soliloquies it is the Ego that speaks, gathering itself up with the spirit, the stronger, more manly part of man (*Psychology*, S. 104 sq.; tr. p. 126), or even, because the soul as the spiritual medium of the spirit and of the body represents the whole person of man (*Psychology*, S. 203; tr. p. 240), the Ego rendering objective in the soul the whole of its own personality. So here in vers. 3-5 the soul, which is addressed, represents the whole man. The *קַרְבִּים* which occurs here is a more choice expression for *מַעֲיִם* (*מַעֲיָם*): the heart, which is called *קַרְבִּי* *κατ' ἐξοχήν*, the reins, the liver, etc.; for according to the scriptural conception (*Psychology*, S. 266; tr. p. 313) these organs of the cavities of the breast and abdomen serve not merely for the bodily life, but also the psycho-spiritual life. The summoning *קַרְבִּי* is repeated *per anaphoram*. There is nothing the soul of man is so prone to forget as to render thanks that are due, and more especially thanks that are due to God. It therefore needs to be expressly aroused in order that it may not leave the blessing with which God blesses it unacknowledged, and may not forget all His acts performed (*נָמַר = נָמַל*) on it (*נְמִילָה*, *ῥῆμα μέσον*, e.g. in cxxxvii. 8), which are purely deeds of loving-kindness (benefits). Now follow attributive participles, which attach themselves to *אֲתֵהָ*. Most prominent stands mercy (loving-kindness), which is the primal condition and the foundation of all the others, viz. sin-pardoning mercy. The verbs *פָּלַח* and *רָפָא* with a dative of the object denote the bestowment of that which is expressed by the verbal notion. *תַּחֲלִיאוֹתַי* (taken from Deut. xxix. 21, cf. 1 Chron. xxi. 19, from *חָלַהּ = חָלָהּ*, root *חָל*, *solutum*, *laxum esse*) are not merely bodily diseases, but all kinds of inward and outward sufferings. *מִשְׁחַחַת* the LXX. renders *ἐκ φθορᾶς* (from *חָחַח*, as in Job xvii. 14); but in this antithesis to life it is more

natural to render the "pit" (from שׁוֹמֵר) as a name of Hades, as in xvi. 10. Just as the soul owes its deliverance from guilt and distress and death to God, so also does it owe to God that with which it is endowed out of the riches of divine love. The verb עָטַר, without any such addition as in v. 13, is "to crown," cf. viii. 6. As is usually the case, it is construed with a double accusative; the crown is as it were woven out of loving-kindness and compassion. The *Beth* of בְּטוֹב in ver. 5 instead of the accusative (civ. 28) denotes the means of satisfaction, which is at the same time that which satisfies. עָרַיְתָה the Targum renders: *dies senectutis tuæ*, whereas in xxxii. 9 it has *ornatus ejus*; the Peshîto renders: *corpus tuum*, and in xxxii. 9 inversely, *juventus eorum*. These significations, "old age" or "youth," are pure inventions. And since the words are addressed to the soul, עָרַי cannot also, like בְּבוֹר in other instances, be a name of the soul itself (Aben-Ezra, Mendelssohn, Philippsohn, Hengstenberg, and others). We, therefore, with Hitzig, fall back upon the sense of the word in xxxii. 9, where the LXX. renders τὰς σιαγόνας αὐτῶν, but here more freely, apparently starting from the primary notion of עָרַי = Arabic *chadd*, the cheek: τὸν ἐμπιπλῶντα ἐν ἀγαθοῖς τὴν ἐπιθυμίαν σου (whereas Saadia's *victum tuum* is based upon a comparison of the Arabic اُدغ, to nourish). The poet tells the soul (*i.e.* his own person, himself) that God satisfies it with good, so that it as it were gets its cheeks full of it (cf. lxxxi. 11). The comparison בְּנִשְׁפָּר is, as in Mic. i. 16 (cf. Isa. xl. 31), to be referred to the annual moulting of the eagle. Its renewing of its plumage is an emblem of the renovation of his youth by grace. The predicate to נִעְרַיְתָי (plural of extension in relation to time) stands first regularly in the *sing. fem.*

Vers. 6-10. His range of vision being widened from himself, the poet now in vers. 6-18 describes God's gracious and fatherly conduct towards sinful and perishing men, and that as it shines forth from the history of Israel and is known and recognised in the light of revelation. What ver. 6 says is a common-place drawn from the history of Israel. מִשְׁפָּטִים is an accusative governed by the עָשָׂה that is to be borrowed out of עָשָׂה (so Baer after the Masora). And because ver. 6 is the result of an historical retrospect and survey, עָרַי in ver. 7 can

affirm that which happened in the past (cf. xcix. 6 sq.); for the supposition of Hengstenberg and Hitzig, that *Moses* here represents Israel like *Jacob*, *Isaac*, and *Joseph* in other instances, is without example in the whole Israelitish literature. It becomes clear from ver. 8 in what sense the making of His ways known is meant. The poet has in his mind Moses' prayer: "make known to me now Thy way" (Ex. xxxiii. 13), which Jahve fulfilled by passing by him as he stood in the cleft of the rock and making Himself visible to him as he looked after Him, amidst the proclamation of His attributes. The ways of Jahve are therefore in this passage not those in which men are to walk in accordance with His precepts (xxv. 4), but those which He Himself follows in the course of His redemptive history (lxvii. 3). The confession drawn from Ex. xxxiv. 6 sq. is become a formula of the Israelitish faith (lxxxvi. 15, cxlv. 8, Joel ii. 13, Neh. ix. 17, and frequently). In vers. 9 sqq. the fourth attribute (וְרַב־הַחֶסֶד) is made the object of further praise. He is not only long (אַרְרֵה from אָרַרְה, like פָּבַר from פָּבַר) in anger, *i.e.* waiting a long time before He lets His anger loose, but when He contends, *i.e.* interposes judicially, this too is not carried to the full extent (lxxviii. 38), He is not angry for ever (נָטַר, to keep, *viz.* anger, Amos i. 11; cf. the parallels both as to matter and words, Jer. iii. 5, Isa. lvii. 16). The procedure of His righteousness is regulated not according to our sins, but according to His purpose of mercy. The perfects in ver. 10 state that which God has constantly not done, and the futures in ver. 9 what He continually will not do.

Vers. 11-14. The ingenious figures in vers. 11 sq. (cf. xxxvi. 6, lvii. 11) illustrate the infinite power and complete unreservedness of mercy (loving-kindness). הַרְחִיק has *Gaja* (as have also הִשְׁחִיתוּ and הִתְעִיבוּ, xiv. 1, liii. 2, in exact texts), in order to render possible the distinct pronunciation of the guttural in the combination רה. Ver. 13 sounds just as much like the spirit of the New Testament as vers. 11, 12. The relationship to Jahve in which those stand who fear Him is a filial relationship based upon free reciprocity (Mal. iii. 11). His Fatherly compassion is (ver. 14) based upon the frailty and perishableness of man, which are known to God, much the same as God's promise after the Flood not to decree a like judgment again (Gen. viii. 21). According to this passage

and Deut. xxxi. 21, יִצְרָתִי appears to be intended of the moral nature ; but according to ver. 14*b*, one is obliged to think rather of the natural form which man possesses from God the Creator (וַיִּצְרָה, Gen. ii. 7) than of the form of heart which he has by his own choice and, so far as its groundwork is concerned, by inheritance (li. 7). In זָכִיר, mindful, the passive, according to Böttcher's correct apprehension of it, expresses a passive state after an action that is completed by the person himself, as in יָרַע, בָּטַח, and the like. In its form ver. 14*a* reminds one of the Book of Job ch. xi. 11, xxviii. 23, and ver. 14*b* as to subject-matter recalls Job vii. 7, and other passages (cf. Ps. lxxviii. 39, lxxxix. 48) ; but the following figurative representation of human frailty, with which the poet contrasts the eternal nature of the divine mercy as the sure stay of all God-fearing ones in the midst of the rise and decay of things here below, still more strongly recalls that book.

Vers. 15-18. The figure of the grass recalls xc. 5 sq., cf. Isa. xl. 6-8, li. 12 ; that of the flower, Job xiv. 2. אִנּוּשׁ is man as a mortal being ; his life's duration is likened to that of a blade of grass, and his beauty and glory to a flower of the field, whose fullest bloom is also the beginning of its fading. In ver. 16 בּוֹ (the same as in Isa. xl. 7 sq.) refers to man, who is compared to grass and flowers. פִּי is *éav* with a hypothetical perfect ; and the wind that scorches up the plants, referred to man, is an emblem of every form of peril that threatens life : often enough it is really a breath of wind which snaps off a man's life. The bold designation of vanishing away without leaving any trace, "and his place knoweth him no more," is taken from Job vii. 10, cf. *ibid.* viii. 18, xx. 9. In the midst of this plant-like, frail destiny, there is, however, one strong ground of comfort. There is an everlasting power, which raises all those who link themselves with it above the transitoriness involved in nature's laws, and makes them eternal like itself. This power is the mercy of God, which spans itself above (עַל) all those who fear Him like an eternal heaven. This is God's righteousness, which rewards faithful adherence to His covenant and conscientious fulfilment of His precepts in accordance with the order of redemption, and shows itself even to (בְּ) children's children, according to Ex. xx. 6, xxxiv. 7, Deut. vii. 9 : on into a thousand generations, *i.e.* into infinity.



Vers. 19-22. He is able to show Himself thus gracious to His own, for He is the supra-mundane, all-ruling King. With this thought the poet draws on to the close of his song of praise. The heavens in opposition to the earth, as in cv. 7, Eccles. v. 1 [2], is the unchangeable realm above the rise and fall of things here below. On ver. 19*b* cf. 1 Chron. xxix. 12. **בְּכֹל** refers to everything created without exception, the universe of created things. In connection with the heavens of glory the poet cannot but call to mind the angels. His call to these to join in the praise of Jahve has its parallel only in Ps. xxix. and cxlviii. It arises from the consciousness of the church on earth that it stands in living like-minded fellowship with the angels of God, and that it possesses a dignity which rises above all created things, even the angels which are appointed to serve it (xci. 11). They are called **גְּבִרִים** as in Joel iv. [iii.] 11, and in fact **גְּבִירֵי כֹחַ**, as the strong to whom belongs strength unequalled. Their life endowed with heroic strength is spent entirely—an example for mortals—in an obedient execution of the word of God. **לְשִׁמְעָה** is a definition not of the purpose, but of the manner: *obediendo* (as in Gen. ii. 3 *perficiendo*). Hearing the call of His word, they also forthwith put it into execution. The hosts (**צְבָאוֹת**), as **קִשְׁרֹתָיו** shows, are the celestial spirits gathered around the angels of a higher rank (cf. Luke ii. 13), the innumerable *λειτουργικὰ πνεύματα* (civ. 4, Dan. vii. 10, Heb. i. 14), for there is a *hierarchia cælestis*. From the archangels the poet comes to the myriads of the heavenly hosts, and from these to all creatures, that they, wheresoever they may be throughout Jahve's wide domain, may join in the song of praise that is to be struck up; and from this point he comes back to his own soul, which he modestly includes among the creatures mentioned in the third passage. A threefold **גְּבִירֵי כֹחַ** now corresponds to the threefold **גְּבִירֵי כֹחַ**; and inasmuch as the poet thus comes back to his own soul, his Psalm also turns back into itself and assumes the form of a converging circle.

## PSALM CIV.

HYMN IN HONOUR OF THE GOD OF THE SEVEN DAYS.

- 1 BLESS, O my soul, Jahve !  
Jahve, my God, Thou art very great,  
In splendour and glory hast Thou clothed Thyself ;
- 2 Enwrapping Thyself in light as a garment,  
Spreading out the heavens like a tent-cloth,
- 3 Who layeth the beams of His chambers in the waters,  
Who maketh the clouds His chariot,  
Who walketh upon the wings of the wind,
- 4 Making His messengers out of the winds,  
His servants out of flaming fire.
  
- 5 He hath founded the earth upon its pillars,  
That it may not totter for ever and ever.
- 6 The deep as a garment didst Thou cover over it,  
Upon the mountains stood the waters.
- 7 At Thy rebuke they fled,  
At the voice of Thy thunder they hasted away—
- 8 The mountains rose, the valleys sank—  
To the place which Thou hast founded for them.
- 9 A bound hast Thou set, they may not pass over,  
They may not turn back to cover the earth.
  
- 10 Who sendeth forth springs in the bottoms of the  
valleys,  
Between the mountains they take their course.
- 11 They give drink to all the beasts of the field,  
The wild asses quench their thirst.
- 12 Upon them the birds of the heaven have their habi-  
tation,  
From among the branches they raise their voice.
- 13 He watereth the mountains out of His chambers—  
With the fruit of Thy works is the earth satisfied.
- 14 He causeth grass to grow for the cattle,  
And herb for the service of man—

- To bring forth bread out of the earth,  
15 And that wine may make glad the heart of mortal man,  
To make his face shining from oil,  
And that bread may support the heart of mortal man.  
16 The trees of Jahve are satisfied,  
The cedars of Lebanon, which He hath planted ;  
17 Where the birds make their nests,  
The stork which hath its house upon the cypresses.  
18 Mountains, the high ones, are for the wild goats,  
The rocks are a refuge for the rock-badgers.
- 19 He hath made the moon for a measuring of the times,  
The sun knoweth its going down.  
20 Thou makest darkness, and it is night,  
Wherein all the beasts of the forest do move.  
21 The young lions roar after their prey,  
And seek from God their food.  
22 The sun ariseth, they retreat  
And lay themselves down in their dens.  
23 Man goeth forth to his work,  
And to his labour, until the evening.
- 24 How manifold are Thy works, Jahve,  
With wisdom hast Thou executed them altogether,  
The earth is full of Thy creatures !  
25 Yonder sea, great and far extended—  
There it teems with life, innumerable,  
Small beasts together with great.  
26 There the ships move along,  
The leviathan which Thou hast formed to sport  
therein.  
27 They all wait upon Thee,  
That Thou mayest give them their food in its season.  
28 Thou givest it to them, they gather it up ;  
Thou openest Thy hand, they are satisfied with good.  
29 Thou hidest Thy face, they are troubled ;  
Thou takest back their breath, they expire,  
And return to their dust.  
30 Thou sendest forth Thy breath, they are created,  
And Thou renewest the face of the ground.

- 31 Let the glory of Jahve endure for ever,  
 Let Jahve rejoice in His works ;
- 32 He, who looketh on the earth and it trembleth,  
 He toucheth the mountains and they smoke.
- 33 I will sing unto Jahve as long as I live,  
 I will harp unto my God as long as I have my being.
- 34 May my meditation be acceptable to Him,  
 I, even I will rejoice in Jahve.
- 35 Let the sinful disappear from the earth,  
 And evil-doers be no more—  
 Bless, O my soul, Jahve,  
 Hallelujah.

With *Bless, O my soul, Jahve*, as Ps. ciii., begins this anonymous Ps. civ. also, in which God's rule in the kingdom of nature, as there in the kingdom of grace, is the theme of praise, and as there the angels are associated with it. The poet sings the God-ordained present condition of the world with respect to the creative beginnings recorded in Gen. i. 1-ii. 3 ; and closes with the wish that evil may be expelled from this good creation, which so thoroughly and fully reveals God's power, and wisdom, and goodness. It is a Psalm of nature, but such as no poet among the Gentiles could have written. The Israelitish poet stands free and unfettered in the presence of nature as his object, and all things appear to him as brought forth and sustained by the creative might of the one God, brought into being and preserved in existence on purpose that He, the self-sufficient One, may impart Himself in free condescending love—as the creatures and orders of the Holy One, in themselves good and pure, but spotted and disorganized only by the self-corruption of man in sin and wickedness, which self-corruption must be turned out in order that the joy of God in His works and the joy of these works in their Creator may be perfected. The Psalm is altogether an echo of the heptahemeron (or history of the seven days of creation) in Gen. i. 1-ii. 3. Corresponding to the seven days it falls into seven groups, in which the *הנה-טוב מאד* of Gen. i. 31 is expanded. It is not, however, so worked out that each single group celebrates the work of a day of creation ; the Psalm has the commingling whole of the finished creation as its standpoint, and is there-

fore not so conformed to any plan. Nevertheless it begins with the light and closes with an allusion to the divine Sabbath. When it is considered that ver. 8a is only with violence accommodated to the context, that ver. 18 is forced in without any connection and contrary to any plan, and that ver. 32 can only be made intelligible in that position by means of an artificial combination of the thoughts, then the supposition of Hitzig, ingeniously wrought out by him in his own way, is forced upon one, viz. that this glorious hymn has decoyed some later poet-hand into enlarging upon it.

Vers. 1-4. The first decastich begins the celebration with work of the first and second days. הוֹר וְהָרַר here is not the doxa belonging to God *πρὸ παντὸς τοῦ αἰῶνος* (Jude, ver. 25), but the doxa which He has put on (Job xl. 10) since He created the world, over against which He stands in kingly glory, or rather in which He is immanent, and which reflects this kingly glory in various gradations, yea, to a certain extent is this glory itself. For inasmuch as God began the work of creation with the creation of light, He has covered Himself with this created light itself as with a garment. That which once happened in connection with the creation may, as in Amos iv. 13, Isa. xlv. 24, xlv. 7, Jer. x. 12, and frequently, be expressed by participles of the present, because the original setting is continued in the preservation of the world; and determinate participles alternate with participles without the article, as in Isa. xlv. 24-28, with no other difference than that the former are more predicative and the latter more attributive. With ver. 2b the poet comes upon the work of the second day: the creation of the expanse (רָקִיעַ) which divides between the waters. God has spread this out (cf. Isa. xl. 22) like a tent-cloth (Isa. liv. 2), of such light and of such fine transparent work; נוֹטָה here rhymes with עָטָה. In those waters which the "expanse" holds aloft over the earth God lays the beams of His upper chambers (עֲלִיּוֹתָיו), instead of which we find כְּעֲלֹתָיו in Amos ix. 6, from עָלָה, ascent, elevation, then an upper story, an upper chamber, which would be more accurately עֲלִיָּה after the Aramaic and Arabic; but not as though the waters were the material for them, they are only the place for them, that is exalted above the earth, and are able to be this because to the

Immaterial One even that which is fluid is solid, and that which is dense is transparent. The reservoirs of the upper waters, the clouds, God makes, as the lightning, thunder, and rain indicate, into His chariot (רכיב), upon which He rides along in order to make His power felt below upon the earth judicially (Isa. xix. 1), or in rescuing and blessing men. רכיב (only here) accords in sound with פְּרִיב, xviii. 11. For ver. 3c also recalls this primary passage, where the wings of the wind take the place of the cloud-chariot. In ver. 4 the LXX. (Heb. i. 7) makes the first substantive into an accusative of the object, and the second into an accusative of the predicate: Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα. It is usually translated the reverse way: making the winds into His angels, etc. This rendering is possible so far as the language is concerned (cf. c. 3 *Chethûb*, and on the position of the words, Amos iv. 13 with v. 8), and the plural מְשִׁרְתָּי is explicable in connection with this rendering from the force of the parallelism, and the singular שֵׁשׁ from the fact that this word has no plural. Since, however, הַשֵּׁשׁ with two accusatives usually signifies to produce something out of something, so that the second accusative (viz. the accusative of the predicate, which is logically the second, but according to the position of the words may just as well be the first, Ex. xxv. 39, xxx. 25, as the second, Ex. xxxvii. 23, xxxviii. 3, Gen. ii. 7, 2 Chron. iv. 18-22) denotes the *materia ex qua*, it may with equal right at least be interpreted: Who makes His messengers out of the winds, His servants out of flaming or consuming (*vid.* on lvii. 5) fire (שֵׁשׁ, as in Jer. xlvi. 45, *masc.*). And this may affirm either that God makes use of wind and fire for special missions (cf. cxlviii. 8), or (cf. Hofmann, *Schriftbeweis*, i. 325 f.) that He gives wind and fire to His angels for the purpose of His operations in the world which are effected through their agency, as the materials of their outward manifestation, and as it were of their self-embodiment,\* as then in xviii. 11 wind and cherub are both to be associated

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\* It is a Talmudic view that God really makes the angels out of fire, *B. Chagiga*, 14a (cf. *Koran*, xxxviii. 77): Day by day are the angels of the service created out of the stream of fire (נְהַר דִּינִיר), and sing their song of praise and perish.

together in thought as the vehicle of the divine activity in the world, and in xxxv. 5 the angel of Jahve represents the energy of the wind.

Vers. 5-9. In a second decastich the poet speaks of the restraining of the lower waters and the establishing of the land standing out of the water. The suffix, referring back to ארץ, is intended to say that the earth hanging free in space (Job xxvi. 7) has its internal supports. Its eternal stability is preserved even amidst the judgment predicted in Isa. xxiv. 16 sq., since it comes forth out of it, unremoved from its former station, as a transformed, glorified earth. The deep (תְּהוֹם) with which God covers it is that primordial mass of water in which it lay first of all as it were in embryo, for it came into being ἐξ ὕδατος καὶ δι' ὕδατος (2 Pet. iii. 5). כְּפִיתוֹ does not refer to תְּהוֹם (*masc.* as in Job xxviii. 14), because then עָלֶיהָ would be required, but to ארץ, and the masculine is to be explained either by attraction (according to the model of 1 Sam. ii. 4a), or by a reversion to the masculine ground-form as the discourse proceeds (cf. the same thing with עִיר 2 Sam. xvii. 13, צִעֲקָה Ex. xi. 6, יָר Ezek. ii. 9). According to ver. 6b, the earth thus overflowed with water was already mountainous; the primal formation of the mountains is therefore just as old as the תְּהוֹם mentioned in direct succession to the וּבְהוֹ. After this, vers. 7-9 describe the subduing of the primordial waters by raising up the dry land and the confining of these waters in basins surrounded by banks. Terrified by the despotic command of God, they started asunder, and mountains rose aloft, the dry land with its heights and its low grounds appeared. The rendering that the waters, thrown into wild excitement, rose up the mountains and descended again (Hengstenberg), does not harmonize with the fact that they are represented in ver. 6 as standing above the mountains. Accordingly, too, it is not to be interpreted after cvii. 26: they (the waters) rose mountain-high, they sunk down like valleys. The reference of the description to the coming forth of the dry land on the third day of creation requires that הַרִים should be taken as subject to יַעֲלֶה. But then, too, the בְּקַעֲוֹת are the subject to יִרְדּוּ, as Hilary of Poitiers renders it in his *Genesis*, v. 97, etc.: *subsidunt valles*, and not the waters as subsiding into the valleys. Hupfeld is correct; ver. 8a is a parenthesis which affirms that, inasmuch

as the waters retreating laid the solid land bare, mountains and valleys as such came forth visibly ; cf. Ovid, *Metam.* i. 344 :

*Flumina subsidunt, montes exire videntur.*

Ver. 8 continues with the words אֶל-מְקוֹם (cf. Gen. i. 9, אֶל-מְקוֹם אֲרָר) : the waters retreat to the place which (וְהָ, cf. ver. 26, for אֲרָר, Gen. xxxix. 20) God has assigned to them as that which should contain them. He hath set a bound (גְּבוּל, synon. הֶקֶץ, Prov. viii. 29, Jer. v. 22) for them beyond which they may not flow forth again to cover the earth, as the primordial waters of chaos have done.

Vers. 10-14*b*. The third decastich, passing on to the third day of creation, sings the benefit which the shore-surrounded waters are to the animal creation and the growth of the plants out of the earth, which is irrigated from below and moistened from above. God, the blessed One, being the principal subject of the Psalm, the poet (in ver. 10 and further on) is able to go on in attributive and predicative participles : Who sendeth springs בְּנַחֲלִים, into the wadîs (not : בְּנַחֲלִים, as brooks). נַחַל, as ver. 10*b* shows, is here a synonym of בְּקָעָה, and there is no need for saying that, flowing on in the plains, they grow into rivers. The LXX. has *ἐν φάραγγιν*. הִיְהוּ שְׂרִי is doubly poetic for הִיְהוּ הַשְּׂרָה. God has also provided for all the beasts that roam far from men ; and the wild ass, swift as an arrow, difficult to be hunted, and living in troops (פָּרָא, Arabic *ferâ*, root פָּר, *fer*, to move quickly, to whiz, to flee ; the wild ass, the *onager*, Arabic *himâr el-wahs*, whose home is on the steppes), is made prominent by way of example. The phrase "to break the thirst" occurs only here. עֲלֵיהֶם, ver. 12*a*, refers to the מַעְיִינִים, which are also still the subject in ver. 11*a*. The pointing עֲפָאִים needlessly creates a hybrid form in addition to עֲפָאִים (like לִבָּאִים) and עֲפָיִים. From the tangled branches by the springs the poet insensibly reaches the second half of the third day. The vegetable kingdom at the same time reminds him of the rain which, descending out of the upper chambers of the heavens, waters the waterless mountain-tops. Like the Talmud (*B. Ta'anith*, 10*a*), by the "fruit of Thy work" (מַעֲשֵׂיךָ as singular) Hitzig understands the rain ; but rain is rather that which fertilizes ; and why might not the fruit be meant which God's works (מַעֲשֵׂיךָ, plural) here below (ver. 24), viz. the



vegetable creations, bear, and from which the earth, *i.e.* its population, is satisfied, inasmuch as vegetable food springs up as much for the beasts as for man? In connection with עֵשֶׂב the poet is thinking of cultivated plants, more especially wheat; לְעֵבְרָה, however, does not signify: *for cultivation by man*, since, according to Hitzig's correct remonstrance, they do not say עֵבֶר הָעֵשֶׂב, and לְהוֹצִיא has not man, but rather God, as its subject, but as in 1 Chron. xxvi. 30, *for the service (use) of man*.

Vers. 14c-18. In the fourth decastich the poet goes further among the creatures of the field and of the forest. The subject to לְהוֹצִיא is מַצְמִיחַ. The clause expressing the purpose, which twice begins with an infinitive, is continued in both instances, as in Isa. xiii. 9, but with a change of subject (cf. *e.g.* Amos i. 11, ii. 4), in the finite verb. On what is said of wine we may compare Eccles. x. 19, Sir. xl. 20, and more especially Isaiah, who frequently mentions wine as a representative of all the natural sources of joy. The assertion that מִשְׁמֵן signifies "before oil = brighter than oil," is an error that is rightly combated by Böttcher in his *Proben* and two of his "Gleanings,"\* which imputes to the poet a mention of oil that is contrary to his purpose in this connection and inappropriate. Corn, wine, and oil are mentioned as the three chief products of the vegetable kingdom (Luther, Calvin, Grotius, Dathe, and Hupfeld), and are assumed under עֵשֶׂב in ver. 14b, as is also the case in other instances where distinction would be superfluous, *e.g.* in Ex. ix. 22. With oil God makes the countenance shining, or bright and cheerful, not by means of anointing,—since it was not the face but the head that was anointed (Matt. vi. 17),—but by the fact of its increasing the savouriness and nutritiveness of the food. לְהַצְהִיל is chosen with reference to יִצְהָר. In ver. 15c לִבְב־אֲנוּשׁ does not stand after, as in ver. 15a (where it is לִבְב־ with *Gaja* on account of the distinctive), but before the verb, because לִבְב as that which is inward stands in antithesis to פָּנִים as that which is outside. Since the fertilization of the earth by the rain is the chief subject of the predi-

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\* *Proben, i.e. Specimens of Old Testament interpretation*, Leipzig 1833, and *Aehrenlese (Gleanings)*, referred to in the preface of these volumes. —TR.

cation in vers. 13-15, ver. 16 is naturally attached to what precedes without arousing critical suspicion. That which satisfies is here the rain itself, and not, as in ver. 13*b*, that which the rain matures. The "trees of Jahve" are those which before all others proclaim the greatness of their Creator. אֲשֶׁר-עֲשָׂה refers to these trees, of which the cedars and then the cypresses (בְּרוֹשִׁים, root בר, to cut) are mentioned. They are places where small and large birds build their nests and lodge, more particularly the stork, which is called the חֲסִידָה as being *πτηνῶν εὐσεβέστατον ζῶων* (Babrius, *Fab.* xiii.), as *avis pia* (*pietaticultrix* in Petronius, lv. 6), *i.e.* on account of its love of family life, on account of which it is also regarded as bringing good fortune to a house.\* The care of God for the lodging of His creatures leads the poet from the trees to the heights of the mountains and the hiding-places of the rocks, in a manner that is certainly abrupt and that disturbs the sketch taken from the account of the creation. יַעַל is an apposition. יַעַל (Arabic *wa'il*) is the steinboc, wild-goat, as being an inhabitant of יַעַל (*wa'l, wa'la*), *i.e.* the high places of the rocks, as יַעַל, Lam. iv. 3, according to Wetzstein, is the ostrich as being an inhabitant of the *wa'na*, *i.e.* the sterile desert; and שֶׁפָּן is the rock-badger, which dwells in the clefts of the rocks (Prov. xxx. 26), and resembles the marmot—South Arabic تَفْنَن, *Hyrax Syriacus* (distinct from the African). By שֶׁפָּן the Jewish tradition understands the coney, after which the Peshito here renders it לְחִנְיָם (חִנְיָם, *cuniculus*). Both animals, the coney and the rock-badger, may be meant in Lev. xi. 5, Deut. xiv. 7; for the sign of the cloven hoof (פְּרָסָה שְׁסוּנָעָה) is wanting in both. The coney has four toes, and the *hyrax* has a peculiar formation of hoof, not cloven, but divided into several parts.

Vers. 19-23. The fifth decastich, in which the poet passes over from the third to the fourth day, shows that he has the

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\* In the *Merg'* district, where the stork is not called *leklek* as it is elsewhere, but *charnul* on account of its bill like a long horn (خرن) standing out in front, the women and children call it أبو سعد, "bringer of good luck." Like the חסידה, the long-legged carrion-vulture (*Vultur percnopterus*) or mountain-stork, *ὄρειπελαργός*, is called رخم (رخم) on account of its *στοργή*.

order of the days of creation before his mind. The moon is mentioned first of all, because the poet wishes to make the picture of the day follow that of the night. He describes it in ver. 19 as the calendrical principal star.  $\text{מִנּוֹעֵי יָמִים}$  are points and divisions of time (epochs), and the principal measurer of these for civil and ecclesiastical life is the moon (cf. Sir. xliii. 7, ἀπὸ σελήνης σημεῖον ἑορτῆς), just as the sun, knowing when he is to set, is the infallible measurer of the day. In ver. 20 the description, which throughout is drawn in the presence of God in His honour, passes over into direct address: jussives ( $\text{וַיְהִי, וַיִּשְׁתָּר}$ ) stand in the hypothetical protasis and in its apodosis (Ew. § 357, b). It depends upon God's willing only, and it is night, and the wakeful life of the wild beasts begins to be astir. The young lions then roar after their prey, and *flagitaturi sunt a Deo cibum suum*. The infinitive with *Lamed* is an elliptical expression of a *conjugatio periphrastica* (vid. on Hab. i. 17), and becomes a varying expression of the future in general in the later language in approximation to the Aramaic. The roar of the lions and their going forth in quest of prey is an asking of God which He Himself has implanted in their nature. With the rising of the sun the aspect of things becomes very different.  $\text{שָׁמַשׁ}$  is feminine here, where the poet drops the personification (cf. Ps. xix.). The day which dawns with sunrise is the time for man. Both as to matter and style, vers. 21-23 call to mind Job xxiv. 5, xxxvii. 8, xxxviii. 40.

Vers. 24-30. Fixing his eye upon the sea with its small and great creatures, and the care of God for all self-living beings, the poet passes over to the fifth and sixth days of creation. The rich contents of this sixth group flow over and exceed the decastich. With  $\text{מַה־רַּבּוֹ מְהַגְדִּילוֹ}$  (not  $\text{מַה־גְּדִילוֹ}$ , xcii. 6) the poet expresses his wonder at the great number of God's works, each one at the same time having its adjustment in accordance with its design, and all, mutually serving one another, cooperating one with another.  $\text{קָנִין}$ , which signifies both bringing forth and acquiring, has the former meaning here according to the predicate: full of creatures, which bear in themselves the traces of the Name of their Creator ( $\text{קָנִיה}$ ). Beside  $\text{קָנִינִיךָ}$ , however, we also find the reading  $\text{קָנִינֶיךָ}$ , which is adopted by Norzi, Heidenheim, and Baer, represented by the versions (LXX., Vulgate, and Jerome), by expositors (Rashi:  $\text{קָנִין שְׁלֶיךָ}$ ), by the

majority of the MSS. (according to Norzi) and old printed copies, which would signify *τῆς κτίσεώς σου*, or according to the Latin versions *κτήσεώς σου* (*possessione tua*, Luther "thy possessions"), but is inferior to the plural *κτισμάτων σου*, as an accusative of the object to *הַיָּם*. The sea more particularly is a world of moving creatures innumerable (lxix. 35). *הַיָּם הַהוּא* does not properly signify this sea, but that sea, yonder sea (cf. lxxviii. 9, Isa. xxiii. 13, Josh. ix. 13). The attributes follow in an appositional relation, the looseness of which admits of the non-determination (cf. lxxviii. 28, Jer. ii. 21, Gen. xliii. 14, and the reverse case above in ver. 18a). *הַיָּם* in relation to *הַיָּם* is a *nomen unitatis* (the single ship). It is an old word, which is also Egyptian in the form *hani* and *ana*.\* *Leviathan*, in the Book of Job, the crocodile, is in this passage the name of the whale (*vid.* Lewysohn, *Zoologie des Talmuds*, §§ 178-180, 505). Ewald and Hitzig, with the Jewish tradition, understand *הוּא* in ver. 26 according to Job xl. 29 [xli. 5]: in order to play with him, which, however, gives no idea that is worthy of God. It may be taken as an alternative word for *הוּא* (cf. *הוּא* in ver. 20, Job xl. 20): to play therein, viz. in the sea (Saadia). In *הַיָּם*, ver. 27, the range of vision is widened from the creatures of the sea to all the living things of the earth; cf. the borrowed passages cxlv. 15 sq., cxlvii. 9. *הַיָּם*, by an obliteration of the suffix, signifies directly "altogether," and *הַיָּם* (cf. Job xxxviii. 32): when it is time for it. With reference to the change of the subject in the principal and in the infinitival clause, *vid.* Ew. § 338, a. The existence, passing away; and origin of all beings is conditioned by God. His hand provides everything; the turning of His countenance towards them upholds everything; and His breath, the creative breath, animates and renews all things. The spirit of life of every creature is the disposing of the divine Spirit, which hovered over the primordial waters and transformed the chaos into the cosmos. *הַיָּם* in ver. 29 is equivalent to *הַיָּם*, as in 1 Sam. xv. 6, and frequently. The full future forms accented

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\* *Vide* Chabas, *Le papyrus magique Harris*, p. 246, No. 826: HANI (הַיָּם), *vaisseau*, *navire*, and the *Book of the Dead* i. 10, where *hani* occurs with the determinative picture of a ship. As to the form *ana*, *vid.* Chabas *loc. cit.* p. 33.

on the *ultima*, from ver. 27 onwards, give emphasis to the statements. Job xxxiv. 14 sq. may be compared with ver. 29.

Vers. 31-35. The poet has now come to an end with the review of the wonders of the creation, and closes in this seventh group, which is again substantially decastichic, with a sabbatic meditation, inasmuch as he wishes that the glory of God, which He has put upon His creatures, and which is reflected and echoed back by them to Him, may continue for ever, and that His works may ever be so constituted that He who was satisfied at the completion of His six days' work may be able to rejoice in them. For if they cease to give Him pleasure, He can indeed blot them out as He did at the time of the Flood, since He is always able by a look to put the earth in a tremble, and by a touch to set the mountains on fire (וַתִּרְעַר) of the result of the looking, as in Amos v. 8, ix. 6, and וַיַּעֲשֵׂנוּ of that which takes place simultaneously with the touching, as in cxliv. 5, Zech. ix. 5, cf. on Hab. iii. 10). The poet, however, on his part, will not suffer there to be any lack of the glorifying of Jahve, inasmuch as he makes it his life's work to praise his God with music and song (בְּחַיִּי as in lxiii. 5, cf. Bar. iv. 20, ἐν ταῖς ἡμέραις μου). Oh that this his quiet and his audible meditation upon the honour of God may be pleasing to Him (עָרַב עִלְּיָם synonymous with טוֹב עִלְּיָם, but also נִשְׂפָּר עִלְּיָם, xvi. 6)! Oh that Jahve may be able to rejoice in him, as he himself will rejoice in his God! Between "I will rejoice," ver. 34, and "He shall rejoice," ver. 31, there exists a reciprocal relation, as between the Sabbath of the creature in God and the Sabbath of God in the creature. When the Psalmist wishes that God may have joy in His works of creation, and seeks on his part to please God and to have his joy in God, he is also warranted in wishing that those who take pleasure in wickedness, and instead of giving God joy excite His wrath, may be removed from the earth (יִתְמוּ, cf. Num. xiv. 35); for they are contrary to the purpose of the good creation of God, they imperil its continuance, and mar the joy of His creatures. The expression is not: may sins (מִטְּאִיִּים, as it is meant to be read in *B. Berachoth*, 10a, and as some editions, e.g. Bomberg's of 1521, actually have it), but: may sinners, be no more, for there is no other existence of sin than the personal one.

With the words *Bless, O my soul, Jahve*, the Psalm recurs

to its introduction, and to this call upon himself is appended the *Hallelujah* which summons all creatures to the praise of God—a call of devotion which occurs nowhere out of the Psalter, and within the Psalter is found here for the first time, and consequently was only coined in the later age. In modern printed copies it is sometimes written הַלְלוּ־יְהוָה, sometimes הַלְלוּ יְהוָה, but in the earlier copies (*e.g.* Venice 1521, Wittenberg 1566) mostly as one word הַלְלוֹיָהּ.\* In the majority of MSS. it is also found thus as one word,† and that always with ה, except the first הַלְלוֹיָהּ which occurs here at the end of Ps. civ., which has ה *raphe* in good MSS. and old printed copies. This mode of writing is that attested by the Masora (*vid.* Baer's *Psalterium*, p. 132). The Talmud and Midrash observe this first Hallelujah is connected in a significant manner with the prospect of the final overthrow of the wicked. Ben-Pazzi (*B. Berachoth* 10a) counts 103 פְּרָשִׁיּוֹת up to this Hallelujah, reckoning Ps. i. and ii. as one פְּרָשָׁה.

\* More accurately הַלְלוֹיָהּ with *Chateph*, as Jekuthiël ha-Nakdan expressly demands. Moreover the mode of writing it as one word is the rule, since the Masora notes the הַלְלוֹיָהּ, occurring only once, in cxxxv. 3, with לִית בְּמַעַם as being the only instance of the kind.

† Yet even in the Talmud (*J. Megilla* i. 9, *Sofrim* v. 10) it is a matter of controversy concerning the mode of writing this word, whether it is to be separate or combined; and in *B. Pesachim* 117a Rab appeals to a Psalter of the school of Chabibi (תִּילִי רַבִּי חַבִּיבִי) that he has seen, in which הַלְלוּ stood in one line and יְהוָה in the other. In the same place Rab Chasda appeals to a תִּילִי רַבִּי רַב הַנִּין that he has seen, in which the *Hallelujah* standing between two Psalms, which might be regarded as the close of the Psalm preceding it or as the beginning of the Psalm following it, was written in the middle between the two (בְּאִמְצַע פְּרָקִיא). In the הַלְלוֹיָהּ written as one word, יְהוָה is not regarded as strictly the divine name, only as an addition strengthening the notion of the הַלְלוּ, as in בְּמַרְחֵבֶיהָ cxviii. 5; with reference to this, *vide* Geiger, *Urschrift*, S. 275.

## PSALM CV.

THANKSGIVING HYMN IN HONOUR OF GOD WHO IS  
 ATTESTED IN THE EARLIEST HISTORY OF ISRAEL.

- 1 GIVE thanks unto Jahve, publish His Name,  
 Make known among the peoples His deeds.
- 2 Sing unto Him, harp unto Him,  
 Speak of all His wondrous works.
- 3 Glory ye in His holy Name,  
 Let the heart of those rejoice who seek Jahve.
- 4 Follow after Jahve and His strength,  
 Seek ye His face evermore.
- 5 Remember His wondrous works which He hath done,  
 His rare deeds and the decisions of His mouth,
- 6 O seed of Abraham His servant,  
 Ye sons of Jacob, His chosen ones.
  
- 7 He, Jahve, is our God,  
 His judgments go forth over all lands.
- 8 He remembereth for ever His covenant,  
 The word which He hath established to a thousand generations,
- 9 Which He made with Abraham,  
 And His oath unto Isaac.
- 10 And He hath established it for Jacob as a statute,  
 For Israel as an everlasting covenant,
- 11 Saying: "Unto thee do I give the land of Canaan  
 As the line of your inheritance."
  
- 12 When they were a countable people,  
 Very small, and sojourning therein,
- 13 And went to and fro from nation to nation,  
 From one kingdom to another people:
- 14 He suffered no man to oppress them,  
 And He reprov'd kings for their sakes:
- 15 "Touch not Mine anointed ones,  
 And to My prophets do no harm!"

- 16 Then He called up a famine over the land,  
Every staff of bread He brake.  
17 He sent before them a man,  
As a slave was Joseph sold.  
18 They hurt his feet with fetters,  
Iron came upon his soul,  
19 Until the time that his word came,  
The word of Jahve had proved him.  
20 The king sent and loosed him,  
The ruler of the peoples, and let him go free ;  
21 He made him lord of his house,  
And ruler over all his possession,  
22 To bind his princes at his will,  
And to make his elders wiser.  
23 Thus Israel came to Egypt,  
And Jacob sojourned in the land of Ham.  
24 And He made His people fruitful exceedingly,  
And made them more powerful than their enemies.

- 25 He turned their heart to hate His people,  
To practise cunning on His servants ;  
26 He sent Moses His servant,  
Aaron, whom He had chosen.  
27 They performed upon them facts of His signs,  
And strange things in the land of Ham.  
28 He sent darkness and made it dark,  
And they rebelled not against His words ;  
29 He turned their waters into blood,  
And thus killed their fish.  
30 Their land swarmed forth frogs  
In the chambers of their kings.  
31 He spake, and the gad-fly came,  
Gnats in all their border.  
32 He gave them as rain hail,  
Flaming fire in their land,  
33 And He smote down their vines and fig-trees,  
And brake the trees of their border.  
34 He spake, and the locusts came,  
And the grasshopper without number,



- 35 And devoured all the green herb in their land,  
 And devoured the fruit of their ground.
- 36 Then He smote all the first-born in their land,  
 The firstlings of all their strength,
- 37 And led them forth with silver and gold,  
 And there was no stumbling one among His tribes.
- 38 Egypt rejoiced at their departure,  
 For dread of them had fallen upon them.
- 39 He spread a cloud for a covering,  
 And fire to lighten the night ;
- 40 They desired, and He brought quails,  
 And satisfied them with the bread of heaven ;
- 41 He opened a rock, and waters gushed out,  
 They flowed through the steppes as a river.
- 42 For He remembered His holy word,  
 Abraham His servant ;
- 43 And He led forth His people with gladness,  
 And with exulting His chosen ones ;
- 44 And He gave them the lands of the heathen,  
 And that gained by the labour of the nations they in-  
 herited ;
- 45 That they might observe His laws  
 And keep His instructions.  
 Hallelujah !

We have here another Psalm closing with *Hallelujah*, which opens the series of the *Hodu*-Psalms. Such is the name we give only to Psalms which begin with הודו (cv., cvii., cxviii., cxxxvi.), just as we call those which begin with הללויה (cvi., cxi.—cxiii., cxvii., cxxxv., cxlvi.—cl.) *Hallelujah*-Psalms (*alleluia-tici*.) The expression לְהַלֵּל וּלְהוֹדוֹת, which frequently occurs in the books of Chronicles, Ezra, and Nehemiah, points to these two kinds of Psalms, or at least to their key-notes.

The festival song which David, according to 1 Chron. xvi. 7, handed over to Asaph and his brethren for musical execution at the setting down of the Ark and the opening of divine service on Zion, is, so far as its first part is concerned (1 Chron. xvi. 8–22), taken from our Psalm (vers. 1–15), which is then followed by Ps. xvi. as a second part, and is closed with Ps.

cvi. 1, 47, 48. Hitzig regards the festival song in the chronicler as the original, and the respective parallels in the Psalms as "layers or shoots." "The chronicler," says he, "there produces with labour, and therefore himself seeking foreign aid, a song for a past that is dead." But the transition from ver. 22 to ver. 23 and from ver. 33 to ver. 34, so devoid of connection, the taking over of the verse out of Ps. cvi. referring to the Babylonian exile into ver. 35, and even of the doxology of the Fourth Book, regarded as an integral part of the Psalm, into ver. 36, refute that perversion of the right relation, which has been attempted in the interest of the Maccabæan Psalms. That festival song in the chronicler, as has been shown again very recently by Riehm and Köhler, is a compilation of parts of songs already at hand, arranged for a definite purpose. Starting on the assumption that the Psalms as a whole are Davidic (just as all the Proverbs are Salomonic), because David called the poetry of the Psalms used in religious worship into existence, the attempt is made in that festival song to represent the opening of the worship on Zion at that time in strains belonging to the Davidic Psalms.

So far as the subject-matter is concerned, Ps. cv. attaches itself to the Asaph Psalm lxxviii., which recapitulates the history of Israel. The recapitulation here, however, is made not with any didactic purpose, but with the purpose of forming a hymn, and does not come down beyond the time of Moses and Joshua. Its source is likewise the Tôra as it now lies before us. The poet epitomizes what the Tôra narrates, and clothes it in a poetic garb.

Vers. 1-6. Invitation to the praise—praise that resounds far and wide among the peoples—of the God who has become manifest wondrously in the deeds and words connected with the history of the founding of Israel. הוֹדָה לַיהוָה, as in xxxiii. 2, lxxv. 2, of a praising and thankful confession offered to God; קרא בְּשֵׁם ה', to call with the name of Jahve, *i.e.* to call upon it, of an audible, solemn attestation of God in prayer and in discourse (Symmachus, κηρύσσετε). The joy of heart\*

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\* The *Mugrash* of יִשְׂמְחוּ with the following *Legarme* seems here to be of equal value with *Zakeph*, 1 Chron. xvi. 10.

that is desired is the condition of a joyous opening of the mouth and Israel's own stedfast turning towards Jahve, the condition of all salutary result; for it is only His "strength" that breaks through all dangers, and His "face" that lightens up all darkness. מִשְׁפָּטֵי־פִיו, as ver. 7 teaches, are God's judicial utterances, which have been executed without any hindrance, more particularly in the case of the Egyptians, their Pharaoh, and their gods. The chronicler has פִּיהוּ and יִשְׂרָאֵל, which is so far unsuitable as one does not know whether עֲבָדוֹ is to be referred to "Israel" the patriarch, or to the "seed of Israel," the nation; the latter reference would be deutero-Isaianic. In both texts the LXX. reads עֲבָדָיו (ye His servants).

Vers. 7-11. The poet now begins himself to do that to which he encourages Israel. Jahve is Israel's God: His righteous rule extends over the whole earth, whilst His people experience His inviolable faithfulness to His covenant. יהוה in ver. 7a is in apposition to הוּא, for the God who bears this name is as a matter of course the object of the song of praise. זָכַר is the perfect of practically pledged certainty (cf. cxi. 5, where we find instead the future of confident prospect). The chronicler has זָכְרוּ instead (LXX. again something different: *μνημονεύσωμεν*); but the object is not the demanding but the promissory side of the covenant, so that consequently it is not Israel's remembering but God's that is spoken of. He remembers His covenant in all time to come, so that exile and want of independence as a state are only temporary, exceptional conditions. צִוְיָה has its radical signification here, to establish, institute, cxi. 9. לְאֵלֶיךָ הוּר (in which expression הוּר is a specifying accusative) is taken from Deut. vii. 9. And since דְּבָר is the covenant word of promise, it can be continued אִשֶׁר בְּרַת; and Hagg. ii. 5 (*vid.* Köhler thereon) shows that אִשֶׁר is not joined to בְּרִיתוֹ over ver. 8b. הַיִּשְׁבּוּעֹתוֹ, however, is a second object to זָכַר (since דְּבָר with what belongs to it as an apposition is out of the question). It is the oath on Moriah (Gen. xxii. 16) that is meant, which applied to Abraham and his seed. לְיִשְׁחָק (chronicler לְיִצְחָק), as in Ainos vii. 9, Jer. xxxiii. 26. To זָכַר is appended וַיַּעֲמִידָהּ; the suffix, intended as neuter, points to what follows, viz. this, that Canaan shall be Israel's hereditary land. From Abraham and Isaac we come to Jacob-Israel, who as being the father of the twelve is the twelve-tribe

nation itself that is coming into existence; hence the plural can alternate with the singular in ver. 11. אֶת־אֶרֶץ כְּנָעַן (chronicler, without the אֶת) is an accusative of the object, and חֶבְלֵי מִדְּבַר אֶרֶץ כְּנָעַן accusative of the predicate: the land of Canaan as the province of your own hereditary possession measured out with a measuring line (lxxviii. 55).

Vers. 12-15. The poet now celebrates the divine preservation which had sway over the small beginnings of Israel, when it made the patriarchs proof against harm on their wanderings. "Men of number" are such as can be easily counted, *vid.* the confessions in Gen. xxxiv. 30, Deut. xxvi. 5; וַיִּתְּחַלְּבוּ places the claim upon the hospitality at one time of this people and at another time of that people in the connection with it of cause and effect. בְּמִעוֹט, as a small number, only such a small number, signifies, as being virtually an adjective: inconsiderable, insignificant, worthless (Prov. x. 20). אֶרֶץ כְּנָעַן refers to Canaan. In ver. 13 the way in which the words גּוֹי and עַם alternate is instructive: the former signifies the nation, bound together by a common origin, language, country, and descent; the latter the people, bound together by unity of government.\* The apodosis does not begin until ver. 14. It is different in connection with בְּהַיְחַלְּבָם in the text of the chronicler, and in this passage in the Psalter of the Syriac version, according to which ver. 12 ought to be joined to the preceding group. The variation וּמִמְלִיכָה instead of מִמְלִיכָה is of no consequence; but לְאִישׁ (to any one whomsoever) instead of אֶדָם, in connection with הִנִּיחָה, restores the current mode of expression (Eccles. v. 11, 2 Sam. xvi. 11, Hos. iv. 17) instead of one which is without support elsewhere, but which follows the model of נִתַּן, נָטַשׁ, Gen. xxxi. 28 (cf. *supra* i. 274); whilst on the other hand וּבְנִבְיָא instead of וּלְנִבְיָא substitutes an expression that cannot be supported for the current one (Gen. xix. 9, Ruth i. 21). In ver. 14 the poet has the three histories of the preservation of

\* For this reason a king says עָמִי, not גּוֹי; and גּוֹי only occurs twice with a suffix, which refers to Jahve (cvi. 5, Zeph. ii. 9); for this reason גּוֹי, frequently side by side with עַם, is the nobler word, *e.g.* in Deut. xxxii. 21, Jer. ii. 11; for this reason עַם is frequently added to גּוֹי as a dignitative predicate, Ex. xxxiii. 13, Deut. iv. 6; and for this reason גּוֹיִם and ה' עַם are used antithetically.

the wives of the patriarchs in his mind, viz. of Sarai in Egypt (Gen. ch. xii.), and of Sarah and of Rebekah both in Philistia (ch. xx., xxvi., cf. especially xxvi. 11). In the second instance God declares the patriarch to be a "prophet" (ch. xx. 7). The one mention has reference to this and the other to Gen. ch. xvii., where Abram is set apart to be the father of peoples and kings, and Sarai to be a princess. They are called מְשִׁיחִים (a passive form) as being God-chosen princes, and נְבִיאִים (an intensive active form, from נָבֵא, root נב, to divulge), not as being inspired ones (Hupfeld), but as being God's spokesmen (cf. Ex. vii. 1 sq. with iv. 15 sq.), therefore as being the recipients and mediators of a divine revelation.

Vers. 16-24. "To call up a famine" is also a prose expression in 2 Kings viii. 1. *To break the staff of bread* (i.e. the staff which bread is to man) is a very old metaphor, Lev. xxvi. 26. That the selling of Joseph was, providentially regarded, a "sending before," he himself says in Gen. xlv. 5. Ps. cii. 24 throws light upon the meaning of עָנָה בְּ. The *Keri* רָגַל is just as much without any occasion to justify it as עֵינִי in Eccles. iv. 8 (for עֵינָיו). The statement that iron came upon his soul is intended to say that he had to endure in iron fetters sufferings that threatened his life. Most expositors take בְּרִזְלֵךְ as equivalent to בְּבִרְזֵל, but Hitzig rightly takes נִפְשׁוֹ as an object, following the Targum; for ברזל as a name of an iron fetter\* can change its gender, as do, e.g., צָפוֹן as a name of the north wind, and כְּבוֹד as a name of the soul. The imprisonment (so harsh at the commencement) lasted over ten years, until at last Joseph's word came to pass, viz. the word concerning his exaltation which had been revealed to him in dreams (Gen. xlii. 9). According to cvii. 20, רָבְרוּ appears to be the word of Jahve, but then one would expect from ver. 19b a more parallel turn of expression. What is meant is Joseph's open-hearted word

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\* Also in ancient Arabic فِرْزَل (after the Aramaic פִּרְזֵלָא) directly signifies an iron fetter (and the large smith's shears for cutting the iron), whence the *verb. denom.* فَرَزَلَ c. *acc. pers.*, to put any one into iron chains. Iron is called בְּרִזְלֵךְ from בָּרַזַּן, to pierce, like the Arabic حديد, as being the material of which pointed tools are made.

concerning his visions, and אִמְרַת ה' is the revelation of God conveying His promises, which came to him in the same form, which had to try, to prove, and to purify him (צָרָה as in xvii. 3, and frequently), inasmuch as he was not to be raised to honour without having in a state of deep abasement proved a faithfulness that wavered not, and a confidence that knew no despair. The divine "word" is conceived of as a living effectual power, as in cxix. 50. The representation of the exaltation begins, according to Gen. xli. 14, with שָׁלַח-מַלְאָךְ,\* and follows Gen. xli. 39-41, 44, very closely as to the rest, according to which לְאֶפְרַיִם is a collateral definition to בְּרַצוֹנוֹ (with an orthophonic *Dag*.) in the sense of בְּרַצוֹנוֹ: by his soul, *i.e.* by virtue of his will (*vid. Psychology*, S. 202; tr. p. 239). In consequence of this exaltation of Joseph, Jacob-Israel came then into Egypt, and sojourned there as in a protecting house of shelter (concerning גֹּוֹר, *vid. supra*, ii. 203). Egypt is called (vers. 23, 27) the land of *Chām*, as in lxxviii. 51; according to Plutarch, in the vernacular the black land, from the dark ashy grey colouring which the deposited mud of the Nile gives to the ground. There Israel became a powerful, numerous people (Ex. i. 7, Dent. xxvi. 5), greater than their oppressors.

Vers. 25-38. Narration of the exodus out of Egypt after the plagues that went forth over that land. Ver. 25 tells how the Egyptians became their "oppressors." It was indirectly God's work, inasmuch as He gave increasing might to His people, which excited their jealousy. The craft reached its highest pitch in the weakening of the Israelites that was aimed at by killing all the male children that were born. יִבְרִי signifies facts, instances, as in lxxv. 4, cxlv. 5. Here, too, as in Ps. lxxviii., the miraculous judgments of the ten plagues do not stand in exactly historical order. The poet begins with the ninth, which was the most distinct self-representation of divine wrath, *viz.* the darkness (Ex. x. 21-29): *shā'lach chō'shech*. The former word (שָׁלַח) has an orthophonic *Gaja* by

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\* Here שָׁלַח is united by *Makkeph* with the following word, to which it hurries on, whereas in ver. 28 it has its own accent, a circumstance to which the Masora has directed attention in the apophthegm: שְׁלוּחֵי דְמַלְכָּא זְרִיזִין שְׁלוּחֵי דְחָשׁוּבָא מְתִינִין (the emissaries of the king are in haste, those of darkness are tardy); *vid. Baer, Thorath Emeth*, p. 22.

the final syllable, which warns the reader audibly to utter the guttural of the toneless final syllable, which might here be easily slurred over. The *Hiph.* הִחֲשִׁיבָהּ has its causative signification here, as also in Jer. xiii. 16; the contracted mode of writing with *i* instead of *î* may be occasioned by the *Waw convers.* Ver. 28*b* cannot be referred to the Egyptians; for the expression would be a mistaken one for the final compliance, which was wrung from them, and the interrogative way of taking it: *nonne rebellarunt*, is forced: the cancelling of the לֹא, however (LXX. and Syriac), makes the thought halting. Hitzig proposes וְלֹא שָׁמְרוּ: they observed not His words; but this, too, sounds flat and awkward when said of the Egyptians. The subject will therefore be the same as the subject of שָׁמַר; and of Moses and Aaron, in contrast to the behaviour at *Mé-Meribah* (Num. xx. 24, xxvii. 14; cf. 1 Kings xiii. 21, 26), it is said that this time they rebelled not against the words (*Kerî*, without any ground: the word) of God, but executed the terrible commands accurately and willingly. From the ninth plague the poet in ver. 29 passes over to the first (Ex. vii. 14-25), viz. the red blood is appended to the black darkness. The second plague follows, viz. the frogs (Ex. vii. 26 [viii. 1] -viii. 11 [15]); ver. 30*b* looks as though it were stunted, but neither has the LXX. read any וַיִּבְאוּ (וַיַּעֲלוּ), Ex. vii. 28. In ver. 31 he next briefly touches upon the fourth plague, viz. the gad-fly, עֲרֵב, LXX. *κυνόμυια* (Ex. viii. 16-28 [20-32], *vid.* on lxxviii. 45), and the third (Ex. viii. 12-15 [16-19]), viz. the gnats, which are passed over in Ps. lxxviii. From the third plague the poet in vers. 32, 33 takes a leap over to the seventh, viz. the hail (Ex. ix. 13-35). In ver. 32 he has Ex. ix. 24 before his mind, according to which masses of fire descended with the hail; and in ver. 33 (as in lxxviii. 47) he fills in the details of Ex. ix. 25. The seventh plague is followed by the eighth in vers. 34, 35, viz. the locust (Ex. x. 1-20), to which יֵלֶק (the grasshopper) is the parallel word here, just as קָסִיל (the cricket) is in lxxviii. 46. The expression of innumerableness is the same as in civ. 25. The fifth plague, viz. the pestilence, murrain (Ex. ix. 1-7), and the sixth, viz. שַׁחֲן, boils (Ex. ix. 8-12), are left unmentioned; and the tenth plague closes, viz. the smiting of the first-born (Ex. xi. 1 sqq.), which ver. 36 expresses in the Asaphic language of lxxviii. 51. Without

any mention of the institution of the Passover, the tenth plague is followed by the departure with the vessels of silver and gold asked for from the Egyptians (Ex. xii. 35, xi. 2, iii. 22). The Egyptians were glad to get rid of the people whose detention threatened them with total destruction (Ex. xii. 33). The poet here draws from Isa. v. 27, xiv. 31, lxiii. 13, and Ex. xv. 16. The suffix of שְׂבַטָי refers to the chief subject of the assertion, viz. to God, according to cxxii. 4, although manifestly enough the reference to Israel is also possible (Num. xxiv. 2).

Vers. 39-45. Now follows the miraculous guidance through the desert to the taking possession of Canaan. The fact that the cloud (עָנָן, root נ, to meet, to present itself to view, whence the Arabic *'ānān*, the visible outward side of the vault of heaven) by day, and becoming like fire by night, was their guide (Ex. xiii. 21), is left out of consideration in ver. 39a. With מִסְכָּה we are not to associate the idea of a covering against foes, Ex. xiv. 19 sq., but of a covering from the smiting sun, for שֶׁמֶשׁ (Ex. xl. 19), as in Isa. iv. 5 sq., points to the idea of a canopy. In connection with the sending of the quails the tempting character of the desire is only momentarily dwelt upon, the greater emphasis is laid on the omnipotence of the divine goodness which responded to it. שְׂאֵל is to be read instead of שָׂאֵל, the ו before ו having been overlooked; and the *Keri* writes and points שְׂאֵלִי (like שְׂחָיו, עֲנִי) in order to secure the correct pronunciation, after the analogy of the plural termination יִ. The bread of heaven (lxxviii. 24 sq.) is the manna. In ver. 41 the giving of water out of the rock at Rephidim and at Kadesh are brought together; the expression corresponds better to the former instance (Ex. xvii. 6, cf. Num. xx. 11). הַלְבֵי refers to the waters, and נָהַר for בְּנֵהָרֹת, lxxviii. 16, is, as in xxii. 14, an equation instead of a comparison. In this miraculous escort the patriarchal promise moves on towards its fulfilment; the holy word of promise, and the steadfast, proved faith of Abraham—these were the two motives. The second הֵא is, like the first, a sign of the object, not a preposition (LXX., Targum), in connection with which ver. 42b would be a continuation of ver. 42a, dragging on without any parallelism. Joy and exulting are mentioned as the mood of the redeemed ones with reference to the festive joy displayed



at the Red Sea and at Sinai. By ver. 43 one is reminded of the same descriptions of the antitype in Isaiah, ch. xxxv. 10, li. 11, lv. 12, just as ver. 41 recalls Isa. xlvi. 21. "The lands of the heathen" are the territories of the tribes of Canaan.  $\text{למִצְרַיִם}$  is equivalent to  $\text{עַרְבֵי}$  in Isa. xlv. 14: the cultivated ground, the habitable cities, and the accumulated treasures. Israel entered upon the inheritance of these peoples in every direction. As an independent people upon ground that is theirs by inheritance, keeping the revealed law of their God, was Israel to exhibit the pattern of a holy nation moulded after the divine will; and, as the beginning of the Psalm shows, to unite the peoples to themselves and their God, the God of redemption, by the proclamation of the redemption which has fallen to their own lot.

## PSALM CVI.

ISRAEL'S UNFAITHFULNESS FROM EGYPT ONWARDS, AND  
GOD'S FAITHFULNESS DOWN TO THE PRESENT TIME.

### HALLELUJAH!

- 1 GIVE thanks unto Jahve, for He is good,  
For His graciousness endureth for ever.
- 2 Who can utter the mighty acts of Jahve,  
[Who] make all His praise to be heard?
- 3 Blessed are they who keep the right,  
He who doeth righteousness at all times.
- 4 Remember me, Jahve, at the favouring of Thy people,  
Visit me with Thy help,
- 5 That I too may see the prosperity of Thy chosen ones,  
That I too may be glad at the gladness of Thy people,  
That I too may glory with Thine inheritance.
- 6 We have sinned like unto our fathers,  
We have committed iniquity, we have done wickedly.
- 7 Our fathers in Egypt heeded not Thy wonders,  
They remembered not the abundance of Thy loving-kind-  
nesses,  
And were rebellious at the sea, at the Red Sea.

- 8 Yet He saved them for His Name's sake,  
To make His strength known.
- 9 He rebuked the Red Sea, and it dried up,  
And led them through the floods as upon a plain ;
- 10 And He saved them out of the hand of the hater,  
And redeemed them out of the hand of the enemy.
- 11 The waters covered their oppressors,  
Not one of them was left—
- 12 Then they believed His words,  
They sang His praise.
- 13 They quickly forgot His works,  
They waited not for His counsel.
- 14 They lusted greedily in the desert,  
And tempted God in the wilderness.
- 15 Then He gave them their desire,  
And sent consumption into their soul.
- 16 They manifested envy against Moses in the camp,  
Against Aaron, the holy one of Jahve—
- 17 The earth opened and swallowed up Dathan,  
And covered the band of Abiram ;
- 18 And fire seized upon their band,  
A flame consumed the evil-doers.
- 19 They made a calf in Horeb,  
Then they worshipped the molten image,
- 20 And they bartered their glory  
For the likeness of an ox that eateth grass.
- 21 They had forgotten God their Saviour,  
Who did great deeds in Egypt,
- 22 Wondrous works in the land of Ham,  
Terrible deeds at the Red Sea.
- 23 Then He thought to exterminate them,  
Had not Moses His chosen one  
Stepped into the breach before Him  
To calm His wrath, that He should not destroy.
- 24 They despised the pleasant land,  
They believed not His word.
- 25 They murmured in their tents,  
They hearkened not to the voice of Jahve.

- 26 Then He lifted up His hand against them  
To cast them down in the desert,  
27 And to disperse their seed among the heathen,  
And to scatter them in the lands.  
28 They joined themselves unto Baal-Peôr,  
And ate the sacrifices for the dead,  
29 And excited provocation by their doings ;  
And the plague brake in among them.  
30 Then stood up Phinehas and arranged,  
And the plague was stayed.  
31 And it was counted unto him for righteousness  
Unto all generations for ever.  
32 Then they excited displeasure at the waters of strife,  
And it went ill with Moses for their sakes.  
33 For they rebelled against God's Spirit,  
And he erred with his lips.
- 34 They did not exterminate the peoples  
Which Jahve had said to them ;  
35 But mixed themselves among the heathen,  
And learned their works.  
36 They served their idols,  
And they became to them a snare.  
37 They sacrificed their sons and their daughters to demons,  
38 And shed innocent blood,  
The blood of their sons and their daughters,  
Whom they sacrificed to the idols of Canaan,  
So that the land was polluted by blood-guiltiness.  
39 They became impure by their works,  
And became fornicators by their doings.  
40 Then was the wrath of Jahve kindled against His  
people,  
And He abhorred His own inheritance.  
41 He gave them over into the hand of the heathen,  
And their haters became their oppressors.  
42 Their enemies oppressed them,  
And they were obliged to bow down under their hand.  
43 Many times did He rescue them,  
Yet they rebelled in their self-will—  
Then they perished in their iniquity.

- 44 But He saw how hard it went with them,  
When He heard their cry of grief.
- 45 He remembered for them His covenant,  
And had compassion according to the abundance of His  
mercies.
- 46 And He caused them to be compassionated  
In the presence of all who carried them into captivity.
- 47 Save us, Jahve our God,  
And bring us together out of the heathen,  
To give thanks unto Thy holy Name,  
And to glory in Thy praise.
- 48 BLESSED BE JAHVE THE GOD OF ISRAEL FROM EVER-  
LASTING TO EVERLASTING,  
AND LET ALL PEOPLE SAY AMEN!  
HALLELUJAH!!

With this anonymous Psalm begins the series of the strictly Hallelujah-Psalms, *i.e.* of those Psalms which have הלל־יה for their arsis-like beginning and for their inscription (cvi., cxi.-cxiii., cxvii., cxxxv., cxlvi.-cl.). The chronicler in his cento, 1 Chron. xvi. 8 sqq., and in fact in ch. xvi. 34-36, puts the first and last verses of this Psalm (vers. 1, 47), together with the *Beracha* (ver. 48) which closes the Fourth Book of the Psalms, into the mouth of David, from which it is to be inferred that this Psalm is no more Maccabæan than Ps. xcvi. and cv. (which see), and that the Psalter was divided into five books which were marked off by the doxologies even in the time of the chronicler. The *Beracha*, ver. 48, appears even at that period to have been read as an integral part of the Psalm, according to liturgical usage. The Hallelujah Ps. cvi., like the Hodu Ps. cv. and the Asaph Ps. lxxviii., recapitulates the history of the olden times of the Israelitish nation. But the purpose and mode of the recapitulation differ in each of these three Psalms. In Ps. lxxviii. it is didactic; in Ps. cv. hymnic; and here in Ps. cvi. penitential. It is a penitential Psalm, or Psalm of confession, a וְדָוִי (from הִתְוַדָּה to confess, Lev. xvi. 21). The oldest types of such liturgical prayers are the two formularies at the offering of the first-fruits, Deut. ch. xxvi., and Solomon's prayer at the dedication of the Temple, 1 Kings ch. viii. And to this kind of *tephilla*, the *Vidduj*,

belong, beyond the range of the Psalter, the prayer of Daniel, ch. ix. (*vid.* the way in which it is introduced in ver. 4), and the prayer (Neh. ix. 5-x. 1 [ix. 38]) which eight Levites uttered in the name of the people at the celebration of the fast-day on the twenty-fourth of Tishri. It is true Ps. cvi. is distinguished from these prayers of confession in the prose style as being a Psalm; but it has three points in common with them and with the liturgical tephilla in general, viz. (1) the fondness for inflexional rhyming, *i.e.* for rhyming terminations of the same suffixes; (2) the heaping up of synonyms; and (3) the unfolding of the thoughts in a continuous line. These three peculiarities are found not only in the liturgical border, vers. 1-6, 47, but also in the middle historical portion, which forms the bulk of the Psalm. The law of parallelism is, it is true, still observed; but apart from these distichic wave-like ridges of the thoughts, it is all one direct, straight-line flow without technical division.

Vers. 1-5. The Psalm begins with the liturgical call, which was not coined for the first time in the Maccabæan age (1 Macc. iv. 24), but was already in use in Jeremiah's time (ch. xxxiii. 11). The LXX. appropriately renders טוב by *χρηστός*, for God is called "good" not so much in respect of His nature as of the revelation of His nature. The fulness of this revelation, says ver. 2 (like xl. 6), is inexhaustible. נְבוֹרוֹת are the manifestations of His all-conquering power which makes everything subservient to His redemptive purposes (xx. 7); and תְּהִלָּה is the glory (praise or celebration) of His self-attestation in history. The proclaiming of these on the part of man can never be an exhaustive echo of them. In ver. 3 the poet tells what is the character of those who experience such manifestations of God; and to the assertion of the blessedness of these men he appends the petition in ver. 4, that God would grant him a share in the experiences of the whole nation which is the object of these manifestations. עִמָּךְ beside בְּרִצּוֹן is a genitive of the object: with the pleasure which Thou turnest towards Thy people, *i.e.* when Thou again (cf. ver. 47) showest Thyself gracious unto them. On בְּקִרְבְּךָ cf. viii. 5, lxxx. 15, and on בְּרִצּוֹן, Jer. xxix. 32; a similar *Beth* is that beside לְבַיְתִי (at, on account of, not: in connection with), xxi. 2, cxxii.

1. God's "inheritance" is His people; the name for them is varied four times, and thereby יְהוָה is also exceptionally brought into use, as in Zeph. ii. 9.

Vers. 6-12. The key-note of the *vidduj*, which is a settled expression since 1 Kings viii. 47 (Dan. ix. 5, cf. Bar. ii. 12), makes itself heard here in ver. 6; Israel is bearing at this time the punishment of its sins, by which it has made itself like its forefathers. In this needy and helpless condition the poet, who all along speaks as a member of the assembly, takes the way of the confession of sin, which leads to the forgiveness of sin and to the removal of the punishment of sin. עָשָׂה, 1 Kings viii. 47, signifies to be, and the *Hiph.* to prove one's self to be, a עָשָׂה. עָשָׂה in ver. 6 is equivalent to *æque ac*, as in Eccles. ii. 16, Job ix. 26. With ver. 7 the retrospect begins. The fathers contended with Moses and Aaron in Egypt (Ex. v. 21), and gave no heed to the prospect of redemption (Ex. vi. 9). The miraculous judgments which Moses executed (Ex. iii. 20) had no more effect in bringing them to a right state of mind, and the abundant tokens of loving-kindness (Isa. lxiii. 7) amidst which God redeemed them made so little impression on their memories that they began to despair and to murmur even at the Red Sea (Ex. xiv. 11 sq.). With עָשָׂה, ver. 7b, alternates הָיָה (as in Ezek. x. 15, בְּהִיָּה); cf. the alternation of prepositions in Joel iv. 8b. When they behaved thus, Jahve might have left their redemption unaccomplished, but out of unmerited mercy He nevertheless redeemed them. Vers. 8-11 are closely dependent upon Ex. ch. xiv. Ver. 11b is a transposition (cf. xxxiv. 21, Isa. xxxiv. 16) from Ex. xiv. 28. On the other hand, ver. 9b is taken out of Isa. lxiii. 13 (cf. Wisd. xix. 9); Isa. lxiii. 7-lxiv. is a prayer for redemption which has a similar ground-colouring. The sea through which they passed is called, as in the *Tôra*, יַם־סוּף, which seems, according to Ex. ii. 3, Isa. xix. 3, to signify the sea of reed or sedge, although the sedge does not grow in the Red Sea itself, but only on the marshy places of the coast; but it can also signify the sea of sea-weed, *mare algosum*, after the Egyptian *sippe*, wool and sea-weed (just as סוּף also signifies both these). The word is certainly

Egyptian, whether it is to be referred back to the Egyptian word *sippe* (sea-weed) or *sêbe* (sedge), and is therefore used

after the manner of a proper name; so that the inference drawn by Knobel on Ex. xiii. 18 from the absence of the article, that  $\text{קִנְדָּן}$  is the name of a town on the northern point of the gulf, is groundless. The miracle at the sea of sedge or sea-weed—as ver. 12 says—also was not without effect. Ex. xiv. 31 tells us that they believed on Jahve and Moses His servant, and the song which they sang follows in Ex. ch. xv. But they then only too quickly added sins of ingratitude.

Vers. 13-23. The first of the principal sins on the other side of the Red Sea was the unthankful, impatient, unbelieving murmuring about their meat and drink, vers. 13-15. For what ver. 13 places foremost was the root of the whole evil, that, falling away from faith in God's promise, they forgot the works of God which had been wrought in confirmation of it, and did not wait for the carrying out of His counsel. The poet has before his eye the murmuring for water on the third day after the miraculous deliverance (Ex. xv. 22-24) and in Rephidim (Ex. xvii. 2). Then the murmuring for flesh in the first and second years of the exodus which was followed by the sending of the quails (Ex. ch. xvi. and Num. ch. xi.), together with the wrathful judgment by which the murmuring for the second time was punished (*Kibróth ha-Ta'avah*, Num. xi. 33-35). This dispensation of wrath the poet calls  $\text{לֶחֱמָה}$  (LXX., Vulgate, and Syriac erroneously *πλησμονήν*, perhaps  $\text{לֶחֱמָה}$ , nourishment), inasmuch as he interprets Num. xi. 33-35 of a wasting disease, which swept away the people in consequence of eating inordinately of the flesh, and in the expression (cf. lxxviii. 31) he closely follows Isa. x. 16. The "counsel" of God for which they would not wait, is His plan with respect to the time and manner of the help.  $\text{חֶקֶק}$ , root  $\text{חָק}$ , a weaker power of  $\text{חָק}$ , whence also  $\text{חָקַל}$ , i. 180,  $\text{חָקַם}$ , i. 84 note, signifies prop. to make firm, e.g. a knot (cf. on xxxiii. 20), and starting from this (without the intervention of the metaphor *moras nectere*, as Schultens thinks) is transferred to a firm bent of mind, and the tension of long expectation. The epigrammatic expression  $\text{יִתְאָזְרוּ יִתְאָזְרוּ}$  (plural of  $\text{יִתְאָזַר}$ , xlv. 12, for which codices, as also in Prov. xxiii. 3, 6, xxiv. 1, the Complutensian, Venetian 1521, Elias Levita, and Baer have  $\text{יִתְאָזַר}$  without the tonic lengthening) is taken from Num. xi. 4.

The second principal sin was the insurrection against their superiors, vers. 16-18. The poet has Num. ch. xvi. xvii. in his eye. The rebellious ones were swallowed up by the earth, and their two hundred and fifty noble, non-Levite partisans consumed by fire. The fact that the poet does not mention Korah among those who were swallowed up is in perfect harmony with Num. xvi. 25 sqq., Deut. xi. 6; cf. however Num. xxvi. 10. The elliptical תִּפְתָּהּ in ver. 17 is explained from Num. xvi. 32, xxvi. 10.

The third principal sin was the worship of the calf, vers. 19-23. The poet here glances back at Ex. ch. xxxii., but not without at the same time having Deut. ix. 8-12 in his mind; for the expression "in Horeb" is Deuteronomic, e.g. Deut. iv. 15, v. 2, and frequently. Ver. 20 is also based upon the Book of Deuteronomy: they exchanged their glory, i.e. the God who was their distinction before all peoples according to Deut. iv. 6-8, x. 21 (cf. also Jer. ii. 11), for the likeness (תְּבִיטָה) of a plough-ox (for this is pre-eminently called שׁוֹר, in the dialects תִּוִּר), contrary to the prohibition in Deut. iv. 17. On ver. 21a cf. the warning in Deut. vi. 12. "Land of Cham" = Egypt, as in lxxviii. 51, cv. 23, 27. With וַיֵּאמֶר in ver. 23 the expression becomes again Deuteronomic: Deut. ix. 25, cf. Ex. xxxii. 10. God made and also expressed the resolve to destroy Israel. Then Moses stepped into the gap (before the gap), i.e. as it were covered the breach, inasmuch as he placed himself in it and exposed his own life; cf. on the fact, besides Ex. ch. xxxii., also Deut. ix. 18 sqq., x. 10, and on the expression, Ezek. xxii. 30 and also Jer. xviii. 20.

Vers. 24-33. The fact to which the poet refers in ver. 24, viz. the rebellion in consequence of the report of the spies, which he brings forward as the fourth principal sin, is narrated in Num. ch. xiii., xiv. The appellation אֲרָץ הַמִּדְבָּר is also found in Jer. iii. 19, Zech. vii. 14. As to the rest, the expression is altogether Pentateuchal. "They despised the land," after Num. xiv. 31; "they murmured in their tents," after Deut. i. 27; "to lift up the hand" = to swear, after Ex. vi. 8, Deut. xxxii. 40; the threat לְהַפִּיל, to make them fall down, fall away, after Num. xiv. 29, 32. The threat of exile is founded upon the two great threatening chapters, Lev. xxvi., Deut. xxviii.; cf. more particularly Lev. xxvi. 33 (together with the echoes in



Ezek. v. 12, xii. 14, etc.), Deut. xxviii. 64 (together with the echoes in Jer. ix. 15, Ezek. xxii. 15, etc.). Ezek. xx. 23 stands in a not accidental relationship to ver. 26 sq.; and according to that passage,  $\text{לְהַפְּיִל}$  is an error of the copyist for  $\text{לְהַפְּיִל}$  (Hitzig).

Now follows in ver. 28-31 the fifth of the principal sins, viz. the taking part in the Moabitish worship of Baal. The verb  $\text{רָבַץ}$  (to be bound or chained), taken from Num. xxv. 3, 5, points to the prostitution with which Baal Peôr, this Moabitish Priapus, was worshipped. The sacrificial feastings in which, according to Num. xxv. 2, they took part, are called eating the sacrifices of the dead, because the idols are dead beings (*νεκροί*, Wisd. xiii. 10-18) as opposed to God, the living One. The catena on Apoc. ii. 14 correctly interprets: *τὰ τοῖς εἰδώλοις τελεσθέντα κρέα*.<sup>\*</sup> The object of "they made angry" is omitted; the author is fond of this, cf. vers. 7 and 32. The expression in ver. 29b is like Ex. xix. 24. The verb  $\text{רָבַץ}$  is chosen with reference to Num. xvii. 13 [xvi. 48]. The result is expressed in ver. 30b after Num. xxv. 8, 18 sq., xvii. 13 [xvi. 48]. With  $\text{לְהַפְּיִל}$ , to adjust, to judge adjustingly (LXX., Vulgate, correctly according to the sense, *ἐξιλιάσατο*), the poet associates the thought of the satisfaction due to divine right, which Phinehas executed with the javelin. This act of zeal for Jahve, which compensated for Israel's unfaithfulness, was accounted unto him for righteousness, by his being rewarded for it with the priesthood unto everlasting ages, Num. xxv. 10-13. This accounting of a work for righteousness is only apparently contradictory to Gen. xv. 5 sq.: it was indeed an act which sprang from a constancy in faith, and one which obtained for him the acceptance of a righteous man for the sake of this upon which it was based, by proving him to be such.

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\* In the second section of *Aboda zara*, on the words of the Mishna: "The flesh which is intended to be offered first of all to idols is allowed, but that which comes out of the temple is forbidden, because it is like sacrifices of the dead," it is observed, fol. 32b: "Whence, said R. Jehuda ben Bethêra, do I know that that which is offered to idols (*תקרובת לעבודה זרה*) pollutes like a dead body? From Ps. cvi. 28. As the dead body pollutes everything that is under the same roof with it, so also does everything that is offered to idols." The Apostle Paul declares the objectivity of this pollution to be vain, cf. more particularly 1 Cor. x. 28 sq.

In vers. 32, 33 follows the sixth of the principal sins, viz. the insurrection against Moses and Aaron at the waters of strife in the fortieth year, in connection with which Moses forfeited the entrance with them into the Land of Promise (Num. xx. 11 sq., Deut. i. 37, xxxii. 51), since he suffered himself to be carried away by the persevering obstinacy of the people against the Spirit of God (הַמְּרָה mostly providing the future for מְרָה, as in vers. 7, 43, lxxviii. 17, 40, 56, of obstinacy against God; on אַת־רוּחוֹ cf. Isa. lxiii. 10) into uttering the words addressed to the people, Num. xx. 10, in which, as the smiting of the rock which was twice repeated shows, is expressed impatience together with a tinge of unbelief. The poet distinguishes, as does the narrative in Num. ch. xx., between the obstinacy of the people and the transgression of Moses, which is there designated, according to that which lay at the root of it, as unbelief. The retrospective reference to Num. xxvii. 14 needs adjustment accordingly.

Vers. 34-43. The sins in Canaan: the failing to exterminate the idolatrous peoples and sharing in their idolatry. In ver. 34 the poet appeals to the command, frequently enjoined upon them from Ex. xxiii. 32 sq. onwards, to extirpate the inhabitants of Canaan. Since they did not execute this command (*vid.* Judg. ch. i.-iii. 6), that which it was intended to prevent came to pass: the heathen became to them a snare (מוֹקֵשׁ), Ex. xxiii. 33, xxxiv. 12, Deut. vii. 16. They intermarried with them, and fell into the Canaanitish custom in which the abominations of heathenism culminate, viz. the human sacrifice, which Jahve abhorreth (Deut. xii. 31), and only the demons (שְׁרִיִם, Deut. xxxii. 17) delight in. Thus then the land was defiled by blood-guiltiness (הַקִּי, Num. xxv. 33, cf. Isa. xxiv. 5, xxvi. 21), and they themselves became unclean (Ezek. xx. 43) by the whoredom of idolatry. In vers. 40-43 the poet (as in Neh. ix. 26 sqq.) sketches the alternation of apostasy, captivity, redemption, and relapse which followed upon the possession of Canaan, and more especially that which characterized the period of the judges. God's "counsel" was to make Israel free and glorious, but they leaned upon themselves, following their own intentions (בְּעֵצָתָם); wherefore they perished in their sins. The poet uses מָכָה (to sink down, fall away) instead of the נָמַק (to moulder, rot) of the primary pas-

sage, Lev. xxvi. 39, retained in Ezek. xxiv. 23, xxxiii. 10, which is no blunder (Hitzig), but a deliberate change.

Vers. 44-46. The poet's range of vision here widens from the time of the judges to the history of the whole of the succeeding age down to the present; for the whole history of Israel has essentially the same fundamental character, viz. that Israel's unfaithfulness does not annul God's faithfulness. That verifies itself even now. That which Solomon in 1 Kings viii. 50 prays for on behalf of his people when they may be betrayed into the hands of the enemy, has been fulfilled in the case of the dispersion of Israel in all countries (cvii. 3), Babylonia, Egypt, etc.: God has turned the hearts of their oppressors towards them. On **רָאָה בְּ**, to regard compassionately, cf. Gen. xxix. 32, 1 Sam. i. 11. **בְּצִר לָהֶם** belong together, as in cvii. 6, and frequently. **רִנָּה** is a cry of lamentation, as in 1 Kings viii. 28 in Solomon's prayer at the dedication of the Temple. From this source comes ver. 6, and also from this source ver. 46, cf. 1 Kings viii. 50 together with Neh. i. 11. In **וַיִּנְחֶם** the drawing back of the tone does not take place, as in Gen. xxiv. 67. **חֲסִדוֹ** beside **כְּרִב** is not pointed by the *Keri* **חֲסִדוֹ**, as in v. 8, lxix. 14, but as in Lam. iii. 32, according to ver. 7, Isa. lxiii. 7, **חֲסִדוֹ**: in accordance with the fulness (riches) of His manifold mercy or loving-kindness. The expression in ver. 46 is like Gen. xliii. 14. Although the condition of the poet's fellow-countrymen in the dispersion may have been tolerable in itself, yet this involuntary scattering of the members of the nation is always a state of punishment. The poet prays in ver. 47 that God may be pleased to put an end to this.

Ver. 47. He has now reached the goal, to which his whole Psalm struggles forth, by the way of self-accusation and the praise of the faithfulness of God. **הִשְׁתַּחֲוֶה** (found only here) is the reflexive of the *Piel*, to account happy, Eccles. iv. 2, therefore: in order that we may esteem ourselves happy to be able to praise Thee. In this reflexive (and also passive) sense **הִשְׁתַּחֲוֶה** is customary in Aramaic and post-biblical Hebrew.

Ver. 48. The closing doxology of the Fourth Book. The chronicler has **וַיִּאמְרוּ** before ver. 47 (which with him differs only very slightly), an indispensable rivet, so to speak, in the fitting together of cvi. 1 (cvii. 1) and cvi. 47. The means this historian, who joins passages together like mosaic-work, calls

to his aid are palpable enough. He has also taken over ver. 48 by transforming *and let all the people say Amen, Hallelujah!* in accordance with his style (cf. 1 Chron. xxv. 3, 2 Chron. v. 13, and frequently, Ezra iii. 11), into an historical clause: וַיִּאמְרוּ לַיהוָה בְּלִהְעֵם אָמֵן וְהָלֵל לַיהוָה. Hitzig, by regarding the echoes of the Psalms in the chronicler as the originals of the corresponding Psalms in the Psalter, and consequently 1 Chron. xvi. 36 as the original of the *Beracha* placed after our Psalm, reverses the true relation; *vid.* with reference to this point, Riehm in the *Theolog. Literat. Blatt*, 1866, No. 30, and Köhler in the *Luther. Zeitschrift*, 1867, S. 297 ff. The priority of Ps. cvi. is clear from the fact that ver. 1 gives a liturgical key-note that was in use even in Jeremiah's time (ch. xxxiii. 11), and that ver. 47 reverts to the tephilla-style of the introit, vers. 4 sq. And the priority of ver. 48 as a concluding formula of the Fourth Book is clear from the fact that it has been fashioned, like that of the Second Book (lxxii. 18 sq.), under the influence of the foregoing Psalm. The *Hallelujah* is an echo of the Hallelujah-Psalm, just as there the *Jahve Elohim* is an echo of the Elohim-Psalm. And "let all the people say Amen" is the same closing thought as in ver. 6 of Ps. cl., which is made into the closing doxology of the whole Psalter. Ἀμὴν ἀλληλοῦῖα together (Apoc. xix. 4) is a laudatory confirmation.

## FIFTH BOOK OF THE PSALTER.

Ps. CVII.—CL.



### PSALM CVII.

AN ADMONITION TO FELLOW-COUNTRYMEN TO RENDER  
THANKS ON ACCOUNT OF HAVING GOT THE BETTER  
OF CALAMITIES.

- 1 "GIVE thanks unto Jahve, for He is good,  
For His loving-kindness endureth for ever,"
- 2 Let the redeemed of Jahve say,  
Whom He hath redeemed out of the hand of oppression
- 3 And gathered out of the lands,  
From the east and from the west, from the north and  
from the sea.
  
- 4 They wandered in the desert in a waste of a way,  
They found not a city of habitation.
- 5 Under hunger and thirst  
Their soul fainted in them.
- 6 *Then they cried unto Jahve in their trouble—  
Out of their distresses He delivered them,*
- 7 And led them by a right way  
To arrive at a city of habitation.—
- 8 *Let them praise to Jahve His loving-kindness,  
And His wonders to the children of men,*
- 9 That He hath satisfied the thirsty soul,  
And filled the hungry soul with good.
  
- 10 Those who dwelt in darkness and the shadow of death,  
Being bound in torture and iron,
- 11 Because they rebelled against the words of God  
And derided the counsel of the Most High,

- 12 And He humbled their heart by labour,  
They fell down, and there was none to help.
- 13 *Then they cried unto Jahve in their trouble—  
Out of their distresses He saved them ;*
- 14 He led them forth out of darkness and the shadow of death,  
And burst their bonds asunder.
- 15 *Let them praise to Jahve His goodness,  
And His wonders to the children of men,*
- 16 That He hath broken in pieces the brazen doors  
And smitten down the iron bars.
- 17 The foolish, on account of the way of their transgression,  
And on account of their iniquity, had to suffer.
- 18 All food their soul abhorred,  
And they drew near to the gates of death.
- 19 *Then they cried unto Jahve in their trouble—  
Out of their distresses He saved them.*
- 20 He sent His word and healed them,  
And caused them to escape out of their pit-falls.
- 21 *Let them praise to Jahve His goodness,  
And His wonders to the children of men,*
- 22 And let them sacrifice sacrifices of thanksgiving  
And declare His works with a shout of joy.
- 23 Those who go down to the sea in ships,  
Who do business in great waters—
- 24 These have seen the works of Jahve,  
And His wonders in the deep.
- 25 He spake and raised a stormy wind,  
Which forced up its waves on high.
- 26 They went up towards heaven, they went down into the  
Their soul was melted in trouble. [depths,
- 27 They whirled and staggered like a drunken man,  
And all their wisdom came of itself to nought.
- 28 *Then they cried unto Jahve in their trouble,  
And out of their distresses He brought them forth.*
- 29 He changed the storm into a gentle breeze,  
And their waves were still.
- 30 Then were they glad that they were abated,  
And He led them to the haven of their desire.

- 31 *Let them praise to Jahve His goodness,  
And His wonders to the children of men,*
- 32 *And let them exalt Him in the congregation of the people,  
And praise Him in the council of the elders.*
- 33 *He changed rivers into a desert  
And water-springs into drought,*
- 34 *A fruitful land into a salt-plain,  
Because of the wickedness of those who dwelt therein.*
- 35 *He changed the desert into a pool of water,  
And the dry land into water-springs ;*
- 36 *And made the hungry to dwell there,  
And they built a city of habitation.*
- 37 *They sowed fields and planted vineyards,  
And obtained profitable fruit.*
- 38 *He blessed them and they multiplied greatly,  
And their cattle He made into not a few.*
- 39 *Then they became few and were reduced  
By the pressure of misfortune and sorrow—*
- 40 *He who poureth contempt on princes  
And causeth them to wander in the pathless waste :*
- 41 *He removed the needy out of the way of affliction,  
And made the families like a flock.*
- 42 *The upright see it and rejoice,  
And all knavery stoppeth its month.*
- \* \* \*
- 43 *Whoso is wise let him observe these things,  
And let them consider the loving-kindnesses of Jahve !*

With this Psalm begins the Fifth Book, the Book *אלה הרברים* of the Psalter. With Ps. cvi. closed the Fourth Book, or the Book *במרבר*, the first Psalm of which, Ps. xc., bewailed the manifestation of God's wrath in the case of the generation of the desert, and in the presence of the prevailing death took refuge in God the eternal and unchangeable One. Ps. cvi., which closes the book, has *בַּמִּדְבָּר* (vers. 14, 26) as its favourite word, and makes confession of the sins of Israel on the way to Canaan. Now, just as at the beginning of the Book of Deuteronomy Israel stands on the threshold of the Land of

Promise, after the two tribes and a half have already established themselves on the other side of the Jordan, so at the beginning of this Fifth Book of the Psalter we see Israel restored to the soil of its fatherland. There it is the Israel redeemed out of Egypt, here it is the Israel redeemed out of the lands of the Exile. There the lawgiver once more admonishes Israel to yield the obedience of love to the Law of Jahve, here the psalmist calls upon Israel to show gratitude towards Him, who has redeemed it from exile and distress and death.

We must not therefore be surprised if Ps. cvi. and cvii. are closely connected, in spite of the fact that the boundary of the two Books lies between them. "Ps. cvii. stands in close relationship to Ps. cvi. The similarity of the beginning at once points back to this Psalm. Thanks are here given in ver. 3 for what was there desired in ver. 47. The praise of the Lord which was promised in Ps. cvi. 47 in the case of redemption being vouchsafed, is here presented to Him after redemption vouchsafed." This observation of Hengstenberg is fully confirmed. The Psalms civ.—cvii. really to a certain extent form a tetralogy. Ps. civ. derives its material from the history of the creation, Ps. cv. from the preparatory and early history of Israel, Ps. cvi. from the history of Israel in Egypt, in the desert, and in the Land of Promise down to the Exile, and Ps. cvii. from the time of the restoration.

Nevertheless the connection of Ps. civ. with cv.—cvii. is by far not so close as that of these three Psalms among themselves. These three anonymous Psalms form a trilogy in the strictest sense; they are a tripartite whole from the hand of one author. The observation is an old one. The *Harpffe Davids mit Teutschen Saiten bespannet* (Harp of David strung with German Strings), a translation of the Psalms which appeared in Augsburg in the year 1659, begins Ps. cvi. with the words: "For the third time already am I now come, and I make bold to spread abroad, with grateful acknowledgment, Thy great kindnesses." God's wondrous deeds of loving-kindness and compassion towards Israel from the time of their forefathers down to the redemption out of Egypt according to the promise, and giving them possession of Canaan, are the theme of Ps. cv. The theme of Ps. cvi. is the sinful conduct of Israel from Egypt onwards during the journey through the desert, and then in the



Land of Promise, by which they brought about the fulfilment of the threat of exile (ver. 27) ; but even there God's mercy was not suffered to go unattested (ver. 46). The theme of Ps. cvii., finally, is the sacrifice of praise that is due to Him who redeemed them out of exile and all kinds of destruction. We may compare cv. 44, *He gave them the lands* (אֲרָצוֹת) *of the heathen* ; cvi. 27, (*He threatened*) *to cast forth their seed among the heathen and to scatter them in the lands* (בְּאֲרָצוֹת) ; and cvii. 3, *out of the lands* (מֵאֲרָצוֹת) *hath He brought them together, out of east and west, out of north and south.* The designed similarity of the expression, the internal connection, and the progression in accordance with a definite plan, are not to be mistaken here. In other respects, too, these three Psalms are intimately interwoven. In them Egypt is called "the land of Ham" (cv. 23, 27, cvi. 22), and Israel "the chosen ones of Jahve" (cv. 6, 43, cvi. 5, cf. 23). They are fond of the interrogative form of exclamation (cvi. 2, cvii. 43). There is an approach in them to the hypostatic conception of the Word (רִבְרָה, cv. 19, cvi. 20). Compare also יִשְׁמֹן cvi. 14, cvii. 4 ; and the *Hithpa.* הִתְהַלֵּל cv. 3, cvi. 5, הִשְׁתַּבַּח cvi. 47, הִתְבַּלַּע cvii. 27. In all three the poet shows himself to be especially familiar with Isa. ch. xl.-lxvi., and also with the Book of Job. Ps. cvii. is the fullest in reminiscences taken from both these Books, and in this Psalm the movement of the poet is more free without recapitulating history that has been committed to writing. Everything therefore favours the assertion that Ps. cv., cvi., and cvii. are a "trefoil" (*trifolium*),—two Hodu-Psalms, and a Hallelujah-Psalm in the middle.

Ps. cvii. consists of six groups with an introit, vers. 1-3, and an epiphonem, ver. 43. The poet unrolls before the dispersion of Israel that has again attained to the possession of its native land the pictures of divine deliverances in which human history, and more especially the history of the exiles, is so rich. The epiphonem at the same time stamps the hymn as a consolatory Psalm ; for those who were gathered again out of the lands of the heathen nevertheless still looked for the final redemption under the now milder, now more despotic sceptre of the secular power.

Vers. 1-3. The introit, with the call upon them to grateful

praise, is addressed to the returned exiles. The Psalm carries the marks of its deutero-Isaianic character on the very front of it, viz. : "the redeemed of Jahve," taken from Isa. lxii. 12, cf. lxiii. 4, xxxv. 9 sq. ; קָדְמָי as in Isa. lvi. 8, and frequently ; "from the north and from the sea," as in Isa. xlix. 12 : "the sea" (ים) here (as perhaps there also), side by side with east, west, and north, is the south, or rather (since ים is an established *usus loquendi* for the west) the south-west, viz. the southern portion of the Mediterranean washing the shores of Egypt. With this the poet associates the thought of the exiles of Egypt, as with יַמֵּי עֵרֶב the exiles of the islands, i.e. of Asia Minor and Europe ; he is therefore writing at a period in which the Jewish state newly founded by the release of the Babylonian exiles had induced the scattered fellow-countrymen in all countries to return home. Calling upon the redeemed ones to give thanks to God the Redeemer in order that the work of the restoration of Israel may be gloriously perfected amidst the thanksgiving of the redeemed ones, he forthwith formulates the thanksgiving by putting the language of thanksgiving of the ancient liturgy (Jer. xxxiii. 11) into their mouth. The nation, now again established upon the soil of the fatherland, has, until it had acquired this again, seen destruction in every form in a strange land, and can tell of the most manifold divine deliverances. The call to sacrifice the sacrifices of thanksgiving is expanded accordingly into several pictures portraying the dangers of the strange land, which are not so much allegorical, personifying the Exile, as rather exemplificative.

Vers. 4-9. It has actually come to pass, the first strophe tells us, that they wandered in a strange land through deserts and wastes, and seemed likely to have to succumb to death from hunger. According to ver. 40 and Isa. xliii. 19, it appears that ver. 4a ought to be read לֹא־יִרְדּוּ (Olshausen, Baur, and Thenius) ; but the line is thereby lengthened inelegantly. The two words, joined by *Munach*, stand in the construct state, like פָּרַח אֶרֶם, Gen. xvi. 12 : a waste of a way = ἔρημος ὁδός, Acts viii. 26 (Ewald, Hitzig), which is better suited to the poetical style than that יִרְדּוּ, as in מִשְׁנֵה־בְּקָהּ, and the like, should be an accusative of nearer definition (Hengstenberg). In connection with עִיר מֵוֹשֵׁב the poet, who is fond of this combination (vers. 7, 36, cf. בְּיַת־מוֹשֵׁב, Lev. xxv. 29), means any city whatever

which might afford the homeless ones a habitable, hospitable reception. With the perfects, which describe what has been experienced, alternates in ver. 5*b* the imperfect, which shifts to the way in which anything comes about: their soul in them enveloped itself (*vid.* lxi. 3), *i.e.* was nigh upon extinction. With the *fut. consec.* then follows in ver. 6 the fact which gave the turn to the change in their misfortune. Their cry for help, as the imperfect יִצִּילֵם implies, was accompanied by their deliverance, the fact of which is expressed by the following *fut. consec.* וַיְדַרְבֵּם. Those who have experienced such things are to confess to the Lord, with thanksgiving, His loving-kindness and His wonderful works to the children of men. It is not to be rendered: His wonders (supply אֲשֶׁר עָשָׂה) towards the children of men (Luther, Olshausen, and others). The two לֵב coincide: their thankful confession of the divine loving-kindness and wondrous acts is not to be addressed alone to Jahve Himself, but also to men, in order that out of what they have experienced a wholesome fruit may spring forth for the multitude. נֶפֶשׁ שׁוֹקֵקָה (*part. Polel*, the *e* of which is retained as a pre-tonic vowel in pause, cf. lxxviii. 26 and on Job xx. 27, Ew. § 188, *b*) is, as in Isa. xxix. 9, the thirsting soul (from שָׁק, to urge forward, of the impulse and drawing of the emotions, in Hebrew to desire ardently). The preterites are here an expression of that which has been experienced, and therefore of that which has become a fact of experience. In superabundant measure does God uphold the languishing soul that is in imminent danger of languishing away.

Vers. 10-16. Others suffered imprisonment and bonds; but through Him who had decreed this as punishment for them, they also again reached the light of freedom. Just as in the first strophe, here too, as far as יָרָו in ver. 15, is all a compound subject; and in view of this the poet begins with participles. "Darkness and the shadow of death" (*vid.* xxiii. 4) is an Isaianic expression, Isa. ix. 1 (where יְשֵׁבֵי is construed with דָּ), xlii. 7 (where יְשֵׁבֵי is construed as here, cf. Gen. iv. 20, Zech. ii. 11), just as "bound in torture and iron" takes its rise from Job xxxvi. 8. The old expositors call it a hendiadys for "torturing iron" (after cv. 18); but it is more correct to take the one as the general term and the other as the particular:

bound in all sorts of affliction from which they could not break away, and more particularly in iron bonds (בְּרִזָּל, like the Arabic *firzil*, an iron fetter, *vid.* on cv. 18). In ver. 11, which calls to mind Isa. v. 19, and with respect to ver. 12, Isa. iii. 8, the double play upon the sound of the words is unmistakable. By עֲצָה is meant the plan in accordance with which God governs, more particularly His final purpose, which lies at the basis of His leadings of Israel. Not only had they nullified this purpose of mercy by defiant resistance (הִקְרָה) against God's commandments (אִמְרֵי, Arabic *awāmīr*, *āmīreh*) on their part, but they had even blasphemed it; נִאָּץ, Deut. xxxii. 19, and frequently, or נָּאָץ (prop. to pierce, then to treat roughly), is an old Mosaic designation of blasphemy, Deut. xxxi. 20, Num. xiv. 11, 23, xvi. 30. Therefore God thoroughly humbled them by afflictive labour, and caused them to stumble (כָּשַׁל). But when they were driven to it, and prayed importunately to Him, He helped them out of their straits. The refrain varies according to recognised custom. Twice the expression is וַיַּעֲקוּ, twice וַיַּעֲקוּ; once וַיַּעֲלִים, then twice וַיַּשִּׁיעֵם, and last of all וַיַּצִּיאֵם, which follows here in ver. 14 as an alliteration. The summary condensation of the deliverance experienced (ver. 16) is moulded after Isa. xlv. 2. The Exile, too, may be regarded as such like a large jail (*vid. e.g.* Isa. xlii. 7, 22); but the descriptions of the poet are not pictures, but examples.

Vers. 17-22. Others were brought to the brink of the grave by severe sickness; but when they draw nigh in earnest prayer to Him who appointed that they should suffer thus on account of their sins, He became their Saviour. אָוִיל (cf. *e.g.* Job v. 3), like נֶבֶל (*vid.* xiv. 1), is also an ethical notion, and not confined to the idea of defective intellect merely. It is one who insanely lives only for the passing hour, and ruins health, calling, family, and in short himself and everything belonging to him. Those who were thus minded, the poet begins by saying, were obliged to suffer by reason of (in consequence of) their wicked course of life. The cause of their days of pain and sorrow is placed first by way of emphasis; and because it has a meaning that is related to the past יְהִעֲנֵי thereby comes all the more easily to express that which took place simultaneously in the past. The *Hithpa.* in 1 Kings ii. 26 signifies to suffer willingly or intentionally; here: to be

obliged to submit to suffering against one's will. Hengstenberg, for example, construes it differently: "Fools because of their walk in transgression (more than 'because of their transgression'), and those who because of their iniquities were afflicted—all food," etc. But  $\text{וְ} \text{בְּ} \text{צַדִּיק}$  beside  $\text{וְ} \text{בְּ} \text{צַדִּיק}$  has the assumption in its favour of being an affirmation of the cause of the affliction. In ver. 18 the poet has the Book of Job (ch. xxxiii. 20, 22) before his eye. And in connection with ver. 20, ἀπέστειλεν τὸν λόγον αὐτοῦ καὶ ἴασατο αὐτούς (LXX.), no passage of the Old Testament is more vividly recalled to one's mind than cv. 19, even more than cxlvii. 18; because here, as in cv. 19, it treats of the intervention of divine acts within the sphere of human history, and not of the intervention of divine operations within the sphere of the natural world. In the natural world and in history the word ( $\text{רַב־בַּר}$ ) is God's messenger (cv. 19, cf. Isa. lv. 10 sq.), and appears here as a mediator of the divine healing. Here, as in Job xxxiii. 23 sq., the fundamental fact of the New Testament is announced, which Theodoret on this passage expresses in the words: Ὁ Θεὸς Λόγος ἐνανθρωπήσας καὶ ἀποσταλεὶς ὡς ἄνθρωπος τὰ παντοδαπὰ τῶν ψυχῶν ἴασατο τραύματα καὶ τοὺς διαφθαρέντας ἀνέββωσε λογισμούς. The LXX. goes on to render it: καὶ ἐββύσατο αὐτούς ἐκ τῶν διαφθορῶν αὐτῶν, inasmuch as the translators derive  $\text{בְּ} \text{צַדִּיק}$  from  $\text{בְּ} \text{צַדִּיק}$  (Dan. vi. 5), and this, as  $\text{בְּ} \text{צַדִּיק}$  elsewhere (*vid.* xvi. 10), from  $\text{בְּ} \text{צַדִּיק}$ , διαφθείρειν, which is approved by Hitzig. But Lam. iv. 20 is against this. From  $\text{בְּ} \text{צַדִּיק}$  is formed a noun  $\text{בְּ} \text{צַדִּיק}$  ( $\text{בְּ} \text{צַדִּיק}$ ) in the signification a hollow place (Prov. xxviii. 10), the collateral form of which,  $\text{בְּ} \text{צַדִּיק}$  ( $\text{בְּ} \text{צַדִּיק}$ ), is inflected like  $\text{בְּ} \text{צַדִּיק}$ , plur.  $\text{בְּ} \text{צַדִּיק}$  with a retention of the substantival termination. The "pits" are the deep afflictions into which they were plunged, and out of which God caused them to escape. The suffix of  $\text{בְּ} \text{צַדִּיק}$  avails also for  $\text{בְּ} \text{צַדִּיק}$ , as in Gen. xxvii. 5, xxx. 31, Ps. cxxxix. 1, Isa. xlvi. 5.

Vers. 23-32. Others have returned to tell of the perils of the sea. Without any allegory (Hengstenberg) it speaks of those who by reason of their calling traverse (which is expressed by  $\text{בְּ} \text{צַדִּיק}$  because the surface of the sea lies below the dry land which slopes off towards the coast) the sea in ships (read *boonijoth* without the article), and that not as fishermen, but (as Luther has correctly understood the choice of the word) in

commercial enterprises. These have seen the works and wonders of God in the eddying deep, *i.e.* they have seen with their own eyes what God can do when in His anger He calls up the powers of nature, and on the other hand when He compassionately orders them back into their bounds. God's mandate (וַיֹּאמֶר as in cv. 31, 34) brought it to pass that a stormy wind arose (cf. עָמַר, xxxiii. 9), and it drove its (the sea's) waves on high, so that the seafarers at one time were tossed up to the sky and then hurled down again into deep abysses, and their soul melted בָּרָעָה, in an evil, anxious mood, *i.e.* lost all its firmness. They turned about in a circle (הִגְגּוּ from הִגָּה = הִגִּיג) and reeled after the manner of a drunken man; all their wisdom swallowed itself up, *i.e.* consumed itself within itself, came of itself to nought, just as Ovid, *Trist.* i. 2, says in connection with a similar description of a storm at sea: *ambiguus ars stupet ipsa malis*. The poet here writes under the influence of Isa. xix. 3, cf. 14. But at their importunate supplication God led them forth out of their distresses (xxv. 17). He turned the raging storm into a gentle blowing (= רָקַחַהּ רָקַחַהּ, 1 Kings xix. 12). הִקְיִם construed with לְ here has the sense of transporting (carrying over) into another condition or state, as Apollinaris renders: *ἀντίκα δ' εἰς αὐρήν προτέρην μετέθηκε θύελλαν*. The suffix of הִקְיִם cannot refer to the יָמִים רָקַחַהּ in ver. 23, which is so far removed; "their waves" are those with which they had to battle. These to their joy became calm (הִשְׁקַחַהּ) and were still (שָׁקַחַהּ as in Jonah i. 11), and God guided them εἰς λιμένα θελήματος αὐτῶν (LXX.). הִקְיִם, a hapax-legomenon, from حَا (حوز), to shut in on all sides and to draw to one's self (root حو, *gyravit, in gyrum egit*), signifies a place enclosed round, therefore a haven, and first of all perhaps a creek, to use a northern word, a fiord. The verb שָׁקַחַהּ in relation to הִשְׁקַחַהּ is the stronger word, like יָבִישׁ in relation to הִקְיִם in the history of the Flood. Those who have been thus marvellously rescued are then called upon thankfully to praise God their Deliverer in the place where the national church assembles, and where the chiefs of the nation sit in council; therefore, as it seems, in the Temple and in the Forum.\*

\* In exact editions like Norzi, Heidenheim, and Baer's, before vers. 23,

Now follow two more groups without the two beautiful and impressive refrains with which the four preceding groups are interspersed. The structure is less artistic, and the transitions here and there abrupt and awkward. One might say that these two groups are inferior to the rest, much as the speeches of Elihu are inferior to the rest of the Book of Job. That they are, however, nevertheless from the hand of the very same poet is at once seen from the continued dependence upon the Book of Job and Isaiah. Hengstenberg sees in vers. 33-42 "the song with which they exalt the Lord in the assembly of the people and upon the seat of the elders." But the *materia laudis* is altogether different from that which is to be expected according to the preceding calls to praise. Nor is it any the more clear to us that vers. 33 sq. refer to the overthrow of Babylon, and vers. 35 sqq. to the happy turn of affairs that took place simultaneously for Israel; ver. 35 does not suit Canaan, and the expressions in vers. 36 sq. would be understood in too low a sense. No, the poet goes on further to illustrate the helpful government of God the just and gracious One, inasmuch as he has experiences in his mind in connection therewith, of which the dispersion of Israel in all places can sing and speak.

Vers. 33-38. Since in ver. 36 the historical narration is still continued, a meaning relating to the cotemporaneous past is also retrospectively given to the two correlative יָשָׁם. It now goes on to tell what those who have now returned have observed and experienced in their own case. Ver. 33a sounds like Isa. l. 2b; ver. 33b like Isa. xxxv. 7a; and ver. 35 takes its rise from Isa. xli. 18b. The juxtaposition of מִצְרַיִם and מִצְרָאֵן, since Deut. viii. 15, belongs to the favourite antithetical alliterations, e.g. Isa. lxi. 3. מִלְחָה, that which is salty (LXX. cf. Sir. xxxix. 23: ἄλμη), is, as in Job xxxix. 6, the name for the uncultivated, barren steppe. A land that has been laid waste for the punishment of its inhabitants has very often been changed into flourishing fruitful fields under the hands of a poor and grateful generation; and very often a land that has hitherto lain uncultivated and to all appearance absolutely unprofitable has

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24, 25, 26, 27, 28, and 40 there stand reversed Nuns (נונין הפוכין), in the language of the Masora (נונין מנוורות), as before Num. x. 35 and between x. 36 and xi. 1 (nine in all). Their signification is unknown.

developed an unexpected fertility. The exiles to whom Jeremiah writes, ch. xxix. 5: *Build ye houses and settle down, and plant gardens and eat their fruit*, may frequently have experienced this divine blessing. Their industry and their knowledge also did their part, but looked at in a right light, it was not their own work but God's work that their settlement prospered, and that they continually spread themselves wider and possessed a not small, *i.e.* (cf. 2 Kings iv. 3) a very large, stock of cattle.

Vers. 39-43. But it also came to pass that it went ill with them, inasmuch as their flourishing prosperous condition drew down upon them the envy of the powerful and tyrannical; nevertheless God put an end to tyranny, and always brought His people again to honour and strength. Hitzig is of opinion that ver. 39 goes back into the time when things were different with those who, according to vers. 36-38, had thriven. The *modus consecutivus* is sometimes used thus retrospectively (*vid.* Isa. xxxvii. 5); here, however, the symmetry of the continuation from vers. 36-38, and the change which is expressed in ver. 39a in comparison with ver. 38b, require an actual consecution in that which is narrated. They became few and came down, were reduced (חָשַׁח, cf. Prov. xiv. 19: to come to ruin, or to be overthrown), a *coarctatione malitiæ et mæroris*. עָצַר is the restraint of despotic rule, רָעָה the evil they had to suffer under such restraint, and גָּנַן sorrow, which consumed their life. מַעְצָר has *Tarcha* and רַעָה *Munach* (instead of *Mercha* and *Mugrash*, *vid.* *Accentuationssystem*, xviii. 2). There is no reason for departing from this interpunction and rendering: "through tyranny, evil, and sorrow." What is stiff and awkward in the progress of the description arises from the fact that ver. 40 is borrowed from Job xii. 21, 24, and that the poet is not willing to make any change in these sublime words. The version shows how we think the relation of the clauses is to be apprehended. Whilst He pours out His wrath upon tyrants in the contempt of men that comes upon them, and makes them fugitives who lose themselves in the terrible waste, He raises the needy and those hitherto despised and ill-treated on high out of the depth of their affliction, and makes families like a flock, *i.e.* makes their families so increase, that they come to have the appearance of a merrily gamboling and numerous



flock. Just as this figure points back to Job xxi. 11, so ver. 42 is made up out of Job xxii. 19, v. 16. The sight of this act of recognition on the part of God of those who have been wrongfully oppressed gives joy to the upright, and all roguery (עֲלִיָּהּ, *vid.* xcii. 16) has its mouth closed, *i.e.* its boastful insolence is once for all put to silence. In ver. 43 the poet makes the strains of his Psalm die away after the example of Hosea, ch. xiv. 10 [9], in the *nota bene* expressed after the manner of a question: Who is wise—he will or let him keep this, *i.e.* bear it well in mind. The transition to the jussive together with a change of number is rendered natural by the fact that מִי הַכֵּם, as in Hos. *loc. cit.* (cf. Jer. ix. 11, Esth. v. 6, and without *Waw apod.* Judg. vii. 3, Prov. ix. 4, 16), is equivalent to *quisquis sapiens est*. 'הַסְּרִי הַסְּרִי ה' are the manifestations of mercy or loving-kindness in which God's ever-enduring mercy unfolds itself in history. He who is wise has a good memory for and a clear understanding of this.

## PSALM CVIII.

### TWO ELOHIMIC FRAGMENTS BROUGHT TOGETHER.

- 2 CONFIDENT is my heart, Elohim,  
I will sing and play upon the harp,  
Yea, this shall my glory do.
- 3 Awake up, O harp and cithern,  
I will awake the morning dawn!
- 4 I will praise Thee among the peoples, Jahve,  
And praise Thee upon the harp among the nations.
- 5 For great beyond the heavens is Thy mercy, Elohim,  
And unto the clouds Thy truth.
- 6 Oh show Thyself exalted above the heavens, Elohim,  
And above the whole earth Thy glory!
- 7 In order that Thy beloved may be delivered—  
Save now with Thy right hand and answer me!
- 8 Elohim hath promised in His holiness:

- I shall rejoice, I shall portion out Shechem,  
 And measure out the valley of Succoth.
- 9 Mine is Gilead, mine Manasseh,  
 And Ephraim is the helm of my head,  
 Judah is my sceptre,
- 10 Moab is my wash-pot,  
 Upon Edom I cast my shoe,  
 Over Philistia I shout for joy.
- 11 Who will conduct me to the fortified city,  
 Who will bring me to Edom?!
- 12 Hast not Thou, Elohim, cast us off,  
 And goest not forth, Elohim, with our armies?—
- 13 Grant us deliverance from the oppressor,  
 Yea, vain is the help of man.
- 14 In Elohim shall we obtain the victory,  
 And HE will tread down our oppressors.

The זִרְזָרָה in ver. 4 and the whole contents of this Psalm is the echo to the הוֹדֵי of the preceding Psalm. It is inscribed a *Psalm-song by David*, but only because it is compiled out of ancient Davidic materials. The fact of the absence of the לְמִנְצָה makes it natural to suppose that it is of later origin. Two Davidic Psalm-pieces in the Elohimic style are here, with trifling variations, just put together, not soldered together, and taken out of their original historical connection. That a poet like David would thus compile a third out of two of his own songs (Hengstenberg) is not conceivable.

Vers. 2-6. This first half is taken from Ps. lvii. 8-12. The repetition of *confident is my heart* in Ps. lvii. is here omitted; and in place of it the "my glory" of the exclamation, *awake my glory*, is taken up to "I will sing and will harp" as a more minute definition of the subject (*vid.* on iii. 5): He will do it, yea, his soul with all its godlike powers shall do it. *Jahve* in ver. 4 is transformed out of the *Adonaj*; and *Waw copul.* is inserted both before ver. 4*b* and ver. 6*b*, contrary to Ps. lvii. לְמַעַן, ver. 5*a* (as in Esth. iii. 1), would be a pleasing change for עַד if ver. 5*a* followed 5*b* and the definition of magnitude did not retrograde instead of heightening. More-

over xxxvi. 6, Jer. li. 9 (cf. על in cxiii. 4, cxlviii. 13) favour  $\psi$  in opposition to מעל.

Vers. 7-14. Ps. lx. 7-14 forms this second half. The clause expressing the purpose with לְמַעַן, as in its original, has the following הוֹשִׁיעָהּ for its principal clause upon which it depends. Instead of וְעֲנִינִי, which one might have expected, the expression used here is וְעֲנִינִי without any interchange of the mode of writing and of reading it; many printed copies have וְעֲנִינִי here also; Baer, following Norzi, correctly has וְעֲנִינִי. Instead of וְלִי . . . וְלִי, lx. 9, we here read לִי . . . לִי, which is less soaring. And instead of *Cry aloud concerning me, O Philistia* (the plaintive cry of the vanquished), it here is, *Over Philistia do I shout for joy* (the triumphant cry of the victor); in accordance with which Hupfeld wishes to take הִתְרוֹעֵעִי in the former as infinitive: "over (עָלִי instead of עָלִי) Philistia is my shouting for joy" (הִתְרוֹעֵעִי instead of הִתְרוֹעֵעִי, since the infinitive does not admit of this pausal form of the imperative). For עֵיר מְצוֹר we have here the more usual form of expression עֵיר מְבַצֵּר. Ver. 12a is weakened by the omission of the אֶתָּה (הֵלֵא).

## PSALM CIX.

IMPRECATION UPON THE CURSER WHO PREFERS THE  
CURSE TO THE BLESSING.

- 1 GOD of my praise, be not silent!
- 2 For a wicked mouth and a deceitful mouth have they  
opened against me,  
They have spoken against me with a lying tongue,
- 3 And with animosities have they surrounded me  
And fought against me without cause.
- 4 For my love they make themselves hostile to me,  
Whilst I am all prayer;
- 5 And have requited me with evil for good,  
And with hatred for my love.
- 6 Set Thou a wicked man over him,  
And let Satan stand at his right hand:

- 7 If he is judged, let him come off as a wicked man,  
And let his prayer become sin.
- 8 Let his days be few,  
His office let another take.
- 9 Let his children become orphans,  
And his wife a widow,
- 10 And let his children wander to and fro begging,  
And let them entreat far from their ruins.
- 11 Let the creditor surround with snares all that he hath,  
And let strangers spoil what his labour hath gained.
- 12 Let there be no one to continue kindness to him,  
And let no one bestow [anything] upon his orphans.
- 13 Let his posterity be rooted out,  
In the next generation let their name be blotted out.
- 14 Let the guilt of his fathers be remembered with Jahve,  
And let the sin of his mother not be blotted out,
- 15 Let them be always before Jahve,  
And may He cut off their memory from the earth.
- 16 Because he hath not remembered to show kindness,  
And hath persecuted a man wretched and poor,  
And terrified of heart, to put him to death.
- 17 He hath loved the curse, and it hath come upon him ;  
And he delighted not in blessing, and it remained far  
from him.
- 18 He clothed himself in cursing as his garment,  
And it pressed like water into his bowels,  
And like oil into his bones.
- 19 So let it become unto him as a coat in which he covereth  
himself,  
And as a girdle which he continually putteth on.
- 20 This is the reward of mine adversaries from Jahve,  
And of those who speak evil concerning my soul.
- 21 But do THOU, Jahve Lord, act for me for Thy Name's  
sake ;  
Because Thy loving-kindness is good, deliver Thou me !
- 22 For I am wretched and poor,  
And my heart is pierced within me.

- 23 As a shadow, when it lengtheneth, am I gone,  
I am scared away as a locust.
- 24 My knees knock together through fasting,  
And my flesh is fallen away from fatness.
- 25 And I am become a reproach to them,  
They see me, they shake their head.
- 26 Succour me, Jahve my God,  
Help me according to Thy loving-kindness,
- 27 That they may know that this is Thy hand,  
Thou, Jahve, hast done it.
- 28 *They* curse, but THOU blessest ;  
They arise and are ashamed, and Thy servant is glad.
- 29 Mine adversaries shall clothe themselves with reproach,  
And envelope themselves as with a mantle with their own  
shame.
- 30 I will give thanks greatly unto Jahve with my mouth,  
And in the midst of many will I praise Him,
- 31 That He placeth Himself at the right hand of the poor,  
To help him against the judges of his soul.

The אִוְרָה, corresponding like an echo to the הוֹרֵר of Ps. cvii., is also found here in ver. 30. But Ps. cix. is most closely related to Ps. lxix. Anger concerning the ungodly who requite love with ingratitude, who persecute innocence and desire the curse instead of the blessing, has here reached its utmost bound. The imprecations are not, however, directed against a multitude as in Ps. lxix., but their whole current is turned against one person. Is this Doeg the Edomite, or Cush the Benjamite? We do not know. The marks of Jeremiah's hand, which raised a doubt about the לָרֹר of Ps. lxix., are wanting here; and if the development of the thoughts appears too diffuse and overloaded to be suited to David, and also many expressions (as the inflected מַעֲט in ver. 8, the נִכְאָה, which is explained by the Syriac, in ver. 16, and the half-passive חָלַל in ver. 22) look as though they belong to the later period of the language, yet we feel on the other hand the absence of any certain echoes of older models. For in the parallels ver. 6, cf. Zech. iii. 1, and vers. 18, 29*b*, cf. Isa. lix. 17, it is surely not the mutual relationship but the priority that is doubtful; ver. 22, however, in

relation to lv. 5 (cf. ver. 4 with lv. 5) is a variation such as is also allowable in one and the same poet (*e.g.* in the refrains). The anathemas that are here poured forth more extensively than anywhere else speak in favour of David, or at least of his situation. They are explained by the depth of David's consciousness that he is the anointed of Jahve, and by his contemplation of himself in Christ. The persecution of David was a sin not only against David himself, but also against the Christ in him; and because Christ is in David, the outbursts of the Old Testament wrathful spirit take the prophetic form, so that this Psalm also, like Ps. xxii. and lxix., is a typically prophetic Psalm, inasmuch as the utterance of the type concerning himself is carried by the Spirit of prophecy beyond himself, and thus the *ἀρὰ* is raised to the *προφητεία ἐν εἶδει ἀρᾶς* (Chrysostom). These imprecations are not, however, appropriate in the mouth of the suffering Saviour. It is not the spirit of Zion but of Sinai which here speaks out of the mouth of David; the spirit of Elias, which, according to Luke ix. 55, is not the spirit of the New Testament. This wrathful spirit is overpowered in the New Testament by the spirit of love. But these anathemas are still not on this account so many beatings of the air. There is in them a divine energy, as in the blessing and cursing of every man who is united to God, and more especially of a man whose temper of mind is such as David's. They possess the same power as the prophetic threatenings, and in this sense they are regarded in the New Testament as fulfilled in the son of perdition (John xvii. 12). To the generation of the time of Jesus they were a deterrent warning not to offend against the Holy One of God, and this *Psalmus Ischarioticus* (Acts i. 20) will ever be such a mirror of warning to the enemies and persecutors of Christ and His Church.

Vers. 1-5. A sigh for help and complaints of ungrateful persecutors form the beginning of the Psalm. "God of my praise" is equivalent to God, who art my praise, Jer. xvii. 14, cf. Deut. x. 21. The God whom the Psalmist has hitherto had reason to praise will also now show Himself to him as worthy to be praised. Upon this faith he bases the prayer: be not silent (xxviii. 1, xxxv. 22)! A mouth such as belongs to the "wicked," a mouth out of which comes "deceit," have they

opened against him; they have spoken with him a tongue (accusative, *vid.* on lxiv. 6), *i.e.* a language, of falsehood. דְּבַרֵי of things and utterances as in xxxv. 20. It would be capricious to take the suffix of אֶהְבֶּנְתִּי in ver. 4 as *genit. object.* (love which they owe me), and in ver. 5 as *genit. subject.*; from xxxviii. 21 it may be seen that the love which he has shown to them is also meant in ver. 4. The assertion that he is "prayer" is intended to say that he, repudiating all revenge of himself, takes refuge in God in prayer and commits his cause into His hands. They have loaded him with evil for good, and hatred for the love he has shown to them. Twice he lays emphasis on the fact that it is love which they have requited to him with its opposite. Perfects alternate with aorists: it is no enmity of yesterday; the imprecations that follow presuppose an inflexible obduracy on the side of the enemies.

Vers. 6-10. The writer now turns to one among the many, and in the angry zealous fervour of despised love calls down God's judgment upon him. To call down a higher power, more particularly for punishment, upon any one is expressed by עַל פְּקֹד (הַפְּקִיד) Jer. xv. 3, Lev. xxvi. 16. The tormentor of innocence shall find a superior executor who will bring him before the tribunal (which is expressed in Latin by *legis actio per manus injectionem*). The judgment scene in vers. 6*b*, 7*a* shows that this is what is intended in ver. 6*a*: At the right hand is the place of the accuser, who in this instance will not rest before the *dannatus es* has been pronounced. He is called אֲשֶׁר, which is not to be understood here after 1 Sam. xxix. 4, 2 Sam. xix. 23 [22], but after Zech. iii. 1, 1 Chron. xxi. 1, if not directly of Satan, still of a superhuman (cf. Num. xxii. 22) being which opposes him, by appearing before God as his *κατήγορος*; for according to ver. 7*a* the אֲשֶׁר is to be thought of as accuser, and according to 7*b* God as Judge. אֲשֶׁר has the sense of *reus*, and אֲשֶׁר refers to the publication of the sentence. Ver. 7*b* wishes that his prayer, *viz.* that by which he would wish to avert the divine sentence of condemnation, may become אֶחָדָה, not: a missing of the mark, *i.e.* ineffectual ('Thenius), but, according to the usual signification of the word: a sin, *viz.* because it proceeds from despair, not from true penitence. In ver. 8 the incorrigible one is wished an untimely death (מַעֲטִים) as in one other instance only, Eccles. v. 1) and the loss of his

office. The LXX. renders: τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος. פקידה really signifies the office of overseer, oversight, office, and the one individual must have held a prominent position among the enemies of the psalmist. Having died off from this position before his time, he shall leave behind him a family deeply reduced in circumstances, whose former dwelling-place—he was therefore wealthy—becomes “ruins.” His children wander up and down far from these ruins (בן as e.g. in Judg. v. 11, Job xxviii. 4) and beg (דַּרְשׁוּ, like προσαιτεῖν, ἐπαιτεῖν, Sir. xl. 28 = בַּקֵּשׁ לָחֶם, xxxvii. 25). Instead of דַּרְשׁוּ the reading דַּרְשׁוּ is also found. A *Poel* is now and then formed from the strong verbs also,\* in the inflexion of which the *Cholem* is sometimes shortened to *Kametz chatuph*; vid. the forms of לָשׁוֹן, to slander, in ci. 5, תִּיאַר, to sketch, mark out in outline, Isa. xliv. 13, cf. also Job xx. 26 (תִּיאַרְלָהוּ) and Isa. lxii. 9 (according to the reading מִאֲסַפֵּי). To read the *Kametz* in these instances as *ā*, and to regard these forms as resolved *Piels*, is, in connection with the absence of the *Metheg*, contrary to the meaning of the pointing; on purpose to guard against this way of reading it, correct codices have דַּרְשׁוּ (cf. lxix. 19), which Baer has adopted.

Vers. 11-15. The *Piel* נִקַּשׁ properly signifies to catch in snares; here, like the Arabic نَقَشَ, II., IV., corresponding to the Latin *obligare* (as referring to the creditor's right of claim); נִשֶּׂה is the name for the creditor as he who gives time for payment, gives credit (vid. Isa. xxiv. 2). In ver. 12 מְשֹׁךְ הַסֵּךְ, to draw out mercy, is equivalent to causing it to continue and last, xxxvi. 11, cf. Jer. xxxi. 3. אֲחֻרֵיתוֹ, ver. 13a, does not signify his future, but as ver. 13b (cf. xxxvii. 38) shows: his posterity. יְהִי לְהַכְרִית is not merely *excindatur*, but *excindenda sit* (Ezek. xxx. 16, cf. Josh. ii. 6), just as in other instances לְהִיב corresponds to the active *fut. periphrasticum*, e.g. Gen. xv. 12, Isa. xxxvii. 26. With reference to יִפַּח instead of יִפְחָ (contracted from יִפְחָה), vid. Ges. § 75, rem. 8. A Jewish acrostic

\* In connection with the strong verb it frequently represents the *Piel* which does not occur, as with דַּרְשׁוּ, לָשׁוֹן, שִׁפַּט, or even represents the *Piel* which, as in the case of שָׁרַשׁ, is already made use of in another signification (*Piel*, to root out; *Poel*, to take root).



interpretation of the name ישׁוּ runs: יִמַּח שְׁמוֹ וְזָכְרוֹ. This curse shall overtake the family of the υἱὸς τῆς ἀπωλείας. All the sins of his parents and ancestors shall remain indelible above before God the Judge, and here below the race, equally guilty, shall be rooted out even to its memory, *i.e.* to the last trace of it.

Vers. 16-20. He whom he persecuted with a thirst for blood, was, apart from this, a great sufferer, bowed down and poor and נִכְאָה לֵבָב, of terrified, confounded heart. LXX. κατανευγμένον (Jerome, *compunctum*); but the stem-word is not נכא (נכה), root נך (vol. i. 425), but נָאָה, Syriac ܢܐܘܗ, cogn. נָאָה, to cause to come near, to meet. The verb, and more especially in *Niph.*, is proved to be Hebrew by Dan. xi. 30. Such an one who without anything else is of a terrified heart, inasmuch as he has been made to feel the wrath of God most keenly, this man has persecuted with a deadly hatred. He had experienced kindness (הִקָּר) in a high degree, but he blotted out of his memory that which he had experienced, not for an instant imagining that he too on his part had to exercise הִקָּר. The *Poel* מוֹתָה instead of הִמִּיתָ points to the agonizing death (Isa. liii. 9, cf. Ezek. xxviii. 10 מוֹתֵי) to which he exposes God's anointed. The fate of the shedder of blood is not expressed after the manner of a wish in vers. 16-18, but in the historical form, as being the result that followed of inward necessity from the matter of fact of the course which he had himself determined upon. The verb בּוֹא *seq. acc.* signifies to surprise, suddenly attack any one, as in Isa. xli. 25. The three figures in ver. 18 are climactic: he has clothed himself in cursing, he has drunk it in like water (Job xv. 16, xxxiv. 7), it has penetrated even to the marrow of his bones, like the oily preparations which are rubbed in and penetrate to the bones. In ver. 19 the emphasis rests upon יַעֲפִיָה and upon הִמִּיר. The summarizing ver. 20 is the close of a strophe. פְּעֻלָּה, an earned reward, here punishment incurred, is especially frequent in Isa. ch. xl.-lxvi., *e.g.* xlix. 4, xl. 10; it also occurs once even in the Tōra, Lev. xix. 13. Those who answer the loving acts of the righteous with such malevolence in word and in deed commit a satanic sin for which there is no forgiveness. The curse is the fruit of their own choice and deed. Arnobius: *Nota ex arbitrio*

*evenisse ut nollet, propter hæresim, quæ dicit Deum alios prædestinasse ad benedictionem, alios ad maledictionem.*

Vers. 21-25. The thunder and lightning are now as it were followed by a shower of tears of deep sorrowful complaint. Ps. cix. here just as strikingly accords with Ps. lxi., as Ps. lxi. does with Ps. xxii. in the last strophe but one. The twofold name *Jahve Adonaj* (*vid. Symbolæ*, p. 16) corresponds to the deep-breathed complaint. עֲשֵׂה לִּי אֲזִי, deal with me, *i.e.* succouring me, does not greatly differ from לִי in 1 Sam. xiv. 6. The confirmation, ver. 21*b*, runs like lxi. 17: Thy loving-kindness is טוֹב, absolutely good, the ground of everything that is good and the end of all evil. Hitzig conjectures, as in lxi. 17, בְּטוֹב חֶסֶדְךָ, "according to the goodness of Thy loving-kindness;" but this formula is without example: "for Thy loving-kindness is good" is a statement of the motive placed first and corresponding to the "for Thy Name's sake." In ver. 22 (a variation of lv. 5) חָלַל, not חָלַח, is traditional; this חָלַל, as being *verb. denom.* from חָלַח, signifies to be pierced, and is therefore equivalent to חוּלַל (cf. Luke ii. 35). The metaphor of the shadow in ver. 23 is as in cii. 12. When the day declines, the shadow lengthens, it becomes longer and longer (*Virgil, majoresque cadunt altis de montibus umbræ*), till it vanishes in the universal darkness. Thus does the life of the sufferer pass away. The poet intentionally uses the *Niph.* נִהַלְכֵתִי (another reading is נִהַלְכֵתִי); it is a power rushing upon him from without that drives him away thus after the manner of a shadow into the night. The locust or grasshopper (apart from the plague of the locusts) is proverbial as being a defenceless, inoffensive little creature that is soon driven away, Job xxxix. 20. נִנְעַר, to be shaken out or off (cf. Arabic *na'ûra*, a water-wheel that fills its clay-vessels in the river and empties them out above, and הִנְעַר, Zech. xi. 16, where Hitzig wishes to read הִנְעַר, *dispulsio = dispulsi*). The fasting in ver. 24 is the result of the loathing of all food which sets in with deep grief. כָּחַשׁ מִשֶּׁבֶן signifies to waste away so that there is no more fat left.\* In ver. 25 אֲנִי is designedly rendered prominent: in this

\* The verbal group כָּחַשׁ, כָּחַד, כָּחַד, כָּחַד, etc. has the primary signification of withdrawal and taking away or decrease; to deny is the same as to withdraw from agreement, and he becomes thin from whom the fat

the form of his affliction he is the butt of their reproaching, and they shake their heads doubtfully, looking upon him as one who is punished of God beyond all hope, and giving him up for lost. It is to be interpreted thus after lxix. 11 sq.

Vers. 26-31. The cry for help is renewed in the closing strophe, and the Psalm draws to a close very similarly to Ps. lxix. and xxii., with a joyful prospect of the end of the affliction. In ver. 27 the hand of God stands in contrast to accident, the work of men, and his own efforts. All and each one will undeniably perceive, when God at length interposes, that it is His hand which here does that which was impossible in the eyes of men, and that it is His work which has been accomplished in this affliction and in the issue of it. He blesses him whom men curse: they arise without attaining their object, whereas His servant can rejoice in the end of his affliction. The futures in ver. 29 are not now again imprecations, but an expression of believably confident hope. In correct texts **בְּמַעַל** has *Mem raphatum*. The "many" are the "congregation" (*vid.* xxii. 23). In the case of the marvellous deliverance of this sufferer the congregation or church has the pledge of its own deliverance, and a bright mirror of the loving-kindness of its God. The sum of the praise and thanksgiving follows in ver. 31, where **וְ** signifies *quod*, and is therefore allied to the *ὄτι recitativum* (*cf.* xxii. 25). The three Good Friday Psalms all sum up the comfort that springs from David's affliction for all suffering ones in just such a pithy sentence (xxii. 25, lxix. 34). Jalive comes forward at the right hand of the poor, contending for him (*cf.* cx. 5), to save (him) from those who judge (xxxvii. 33), *i.e.* condemn, his soul. The contrast between this closing thought and vers. 6 sq. is unmistakable. At the right hand of the tormentor stands Satan as an accuser, at the right hand of the tormented one stands God as his vindicator; he who delivered him over to human judges is condemned, and he who was delivered up is "taken away out of distress and from judgment" (Isa. liii. 8) by the Judge of the judges, in order that, as we now hear in the following

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withdraws, goes away. Saadia compares on this passage **בְּהֵמָה (פָּרָה) כְּחֹשֶׁת**, a lean cow, *Berachoth* 32a. In like manner Targum II. renders Gen. xli. 27 **תֹּרְתָא כְּחֵישְׁתָּא**, the lean kine.

Psalm, he may sit at the right hand of the heavenly King.  
*Ἐδικαιώθη ἐν πνεύματι . . . ἀνελήμφθη ἐν δόξῃ!* (1 Tim.  
 iii. 16.)

## PSALM CX.

TO THE PRIEST-KING AT THE RIGHT HAND OF GOD.

1 THE oracle of Jahve unto my Lord :

“ Sit thou at My right hand,  
 Until I make thine enemies  
 The stool of thy feet.”

2 The sceptre of thy might

Will Jahve stretch forth out of Zion :

“ Rule thou in the midst of thine enemies !”

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3 Thy people are most willing on thy field-day ;

In holy festive garments,

Out of the womb of the morning's dawn

Cometh the dew of thy young men.

4 Jahve hath sworn and will not repent :

“ Thou shalt be a priest for ever

After the manner of Melchizedek.”

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5 The Lord at thy right hand

Dasheth kings in pieces in the day of His wrath,

6 He shall judge among the nations,

It becometh full of corpses.

He dasheth in pieces a head upon a broad country ;

7 Of the brook in the way shall he drink,

Therefore shall he lift up the head on high.

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While the Pharisees were gathered together, Jesus asked them : What think ye of Christ ? Whose Son is He ? They say unto Him : David's. He saith unto them : How then doth David in the spirit call Him Lord, saying : “ The LORD hath

said unto my Lord : Sit Thou on My right hand until I make Thine enemies the stool of Thy feet ? ” If David then calls Him Lord, how is He his Son ? And no man was able to answer Him a word, neither durst any one from that day forth question Him further.

So we read in Matt. xxii. 41–46, Mark xii. 35–37, Luke xx. 41–44. The inference which it is left for the Pharisees to draw rests upon the two premises, which are granted, that Ps. cx. is Davidic, and that it is prophetic-Messianic, *i.e.* that in it the future Messiah stands objectively before the mind of David. For if those who were interrogated had been able to reply that David does not there speak of the future Messiah, but puts into the mouth of the people words concerning himself, or, as Hofmann has now modified the view he formerly held (*Schriftbeweis*, ii. 1, 496–500), concerning the Davidic king in a general way,\* then the question would lack the background of cogency as an argument. Since, however, the pro-

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\* *Vid.* the refutation of this modified view in Kurtz, *Zur Theologie der Psalmen*, in the *Dorpater Zeitschrift* for the year 1861, S. 516.

*Supplementary Note.*—Von Hofmann now interprets Ps. cx. as prophetic-Messianic. We are glad to be able to give it in his own words. “As the utterance of a prophet who speaks the word of God to the person addressed, the Psalm begins, and this it is then all through, even where it does not, as in ver. 4, expressly make known to the person addressed what God swears to him. God intends to finally subdue his foes to him. Until then, until his day of victory is come, he shall have a dominion in the midst of them, the sceptre of which shall be mighty through the succour of God. His final triumph is, however, pledged to him by the word of God, which appoints him, as another Melchizedek, to an eternal priesthood, that excludes the priesthood of Aaron, and by the victory which God has already given him in the day of His wrath.

“This is a picture of a king on Ziou who still looks forward to that which in Ps. lxxii. 8 sqq. has already taken place,—of a victorious, mighty king, who however is still ruling in the midst of foes,—therefore of a king such as Jesus now is, to whom God has given the victory over heathen Rome, and to whom He will subdue all his enemies when he shall again reveal himself in the world ; meanwhile he is the kingly priest and the priestly king of the people of God. The prophet who utters this is David. He whom he addresses as Lord is the king who is appointed to become that which Ps. lxxii. describes him ; it is therefore he of whom God has spoken according to 2 Sam. xxiii. 3. David beholds him in a moment of his ruling to which the moment in his own ruling in which we find him in 2 Sam. xi. 1 is typically parallel.”

phetic-Messianic character of the Psalm was acknowledged at that time (even as the later synagogue, in spite of the dilemma into which this Psalm brought it in opposition to the church, has never been able entirely to avoid this confession), the conclusion to be drawn from this Psalm must have been felt by the Pharisees themselves, that the Messiah, because the Son of David and Lord at the same time, was of human and at the same time of superhuman nature; that it was therefore in accordance with Scripture if this Jesus, who represented Himself to be the predicted Christ, should as such profess to be the Son of God and of divine nature.

The New Testament also assumes elsewhere that David in this Psalm speaks not of himself, but directly of Him, in whom the Davidic kingship should finally and for ever fulfil that of which the promise speaks. For ver. 1 is regarded elsewhere too as a prophecy of the exaltation of Christ at the right hand of the Father, and of His final victory over all His enemies: Acts ii. 34 sq., 1 Cor. xv. 25, Heb. i. 13, x. 13; and the Epistle to the Hebrews (ch. v. 6, vii. 17, 21) bases its demonstration of the abrogation of the Levitical priesthood by the Melchizedek priesthood of Jesus Christ upon ver. 4. But if even David, who raised the Levitical priesthood to the pinnacle of splendour that had never existed before, was a priest after the manner of Melchizedek, it is not intelligible how the priesthood of Jesus Christ after the manner of Melchizedek is meant to be a proof in favour of the termination of the Levitical priesthood, and to absolutely preclude its continuance.

We will not therefore deceive ourselves concerning the apprehension of the Psalm which is presented to us in the New Testament Scriptures. According to the New Testament Scriptures, David speaks in Ps. cx. not merely of Christ in so far as the Spirit of God has directed him to speak of the Anointed of Jahve in a typical form, but directly and objectively in a prophetic representation of the Future One. And would this be impossible? Certainly there is no other Psalm in which David distinguishes between himself and the Messiah, and has the latter before him: the other Messianic Psalms of David are reflections of his radical, ideal contemplation of himself, reflected images of his own typical history; they contain prophetic elements, because David there too speaks *év*

πνεύματι, but elements that are not solved by the person of David. Nevertheless the last words of David in 2 Sam. xxiii. 1-7 prove to us that we need not be surprised to find even a directly Messianic Psalm coming from his lips. After the splendour of all that pertained to David individually had almost entirely expired in his own eyes and in the eyes of those about him, he must have been still more strongly conscious of the distance between what had been realized in himself and the idea of the Anointed of God, as he lay on his death-bed, as his sun was going down. Since, however, all the glory with which God has favoured him comes up once more before his soul, he feels himself, to the glory of God, to be "the man raised up on high, the anointed of the God of Jacob, the sweet singer of Israel," and the instrument of the Spirit of Jahve. This he has been, and he, who as such contemplated himself as the immortal one, must now die: then in dying he seizes the pillars of the divine promise, he lets go the ground of his own present, and looks as a prophet into the future of his seed: *The God of Israel hath said, to me hath the Rock of Israel spoken: "A ruler of men, a just one, a ruler in the fear of God; and as the light of the morning, when the sun riseth, a cloudless morning, when after sunshine, after rain it becomes green out of the earth."* For not little (צֶדֶק to be explained according to Job ix. 35, cf. Num. xiii. 33, Isa. li. 6) is my house with God, but an everlasting covenant hath He made with me, one ordered in all things and sure, for all my salvation and all my favour—ought He not to cause it to sprout? The idea of the Messiah shall notwithstanding be realized, in accordance with the promise, within his own house. The vision of the future which passes before his soul is none other than the picture of the Messiah detached from its subjectivity. And if so there, why may it not also have been so even in Ps. cx.?

The fact that Ps. cx. has points of connection with cotemporary history is notwithstanding the less to be denied, as its position in the Fifth Book leads one to suppose that it is taken out of its cotemporary annalistic connection. The first of these connecting links is the bringing of the Ark home to Zion. Girded with the linen ephod of the priest, David had accompanied the Ark up to Zion with signs of rejoicing. There upon Zion Jahve, whose earthly throne is the Ark, now took

His place at the side of David; but, spiritually considered, the matter stood properly thus, that Jahve, when He established Himself upon Zion, granted to David to sit henceforth enthroned at His side. The second connecting link is the victorious termination of the Syro-Ammonitish war, and also of the Edomitish war that came in between. The war with the Ammonites and their allies, the greatest, longest, and most glorious of David's wars, ended in the second year, when David himself joined the army, with the conquest of Rabbah. These two cotemporary connecting links are to be recognised, but they only furnish the Psalm with the typical ground-colour for its prophetic contents.

In this Psalm David looks forth from the height upon which Jahve has raised him by the victory over Ammon into the future of his seed, and there He who carries forward the work begun by him to the highest pitch is his Lord. 'Over against this King of the future, David is not king, but subject. He calls him, as one out of the people, "my Lord." This is the situation of the prophetic-kingly poet. He has received new revelations concerning the future of his seed. He has come down from his throne and the height of his power, and looks up to the Future One. He too sits enthroned on Zion. He too is victorious from thence. But His fellowship with God is the most intimate imaginable, and the last enemy is also laid at His feet. And He is not merely king, who as a priest provides for the salvation of His people, He is an eternal Priest by virtue of a sworn promise. The Psalm therefore relates to the history of the future upon a typical ground-work. It is also explicable why the triumph in the case of Ammon and the Messianic image have been thus to David's mind disconnected from himself. In the midst of that war comes the sin of David, which cast a shadow of sorrow over the whole of his future life and reduced its typical glory to ashes. Out of these ashes the phoenix of Messianic prophecy here arises. The type, come back to the conscious of himself, here lays down his crown at the feet of the Antitype.

Ps. cx. consists of three sevens, a tetrastich together with a tristich following three times upon one another. The *Rebia magnum* in ver. 2 is a security for this stichic division, and in like manner the *Olewjored* by  $\text{וְיִלְכָּד}$  in ver. 3, and in general



the interpunction required by the sense. And vers. 1 and 2 show decisively that it is to be thus divided into 4 + 3 lines; for ver. 1 with its rhyming inflexions makes itself known as a tetrastich, and to take it together with ver. 2 as a heptastich is opposed by the new turn which the Psalm takes in ver. 2. It is also just the same with ver. 4 in relation to ver. 3: these seven stichs stand in just the same organic relation to the second divine utterance as the preceding seven to the first utterance. And since vers. 1-4 give twice 4 + 3 lines, vers. 5-7 also will be organized accordingly. There are really seven lines, of which the fifth, contrary to the Masoretic division of the verse, forms with ver. 7 the final tristich.

The Psalm therefore bears the threefold impress of the number seven, which is the number of an oath and of a covenant. Its impress, then, is thoroughly prophetic. Two divine utterances are introduced, and that not such as are familiar to us from the history of David and only reproduced here in a poetic form, as with Ps. lxxxix. and cxxxii., but utterances of which nothing is known from the history of David, and such as we hear for the first time here. The divine name *Jahve* occurs three times. God is designedly called *Adonaj* the fourth time. The Psalm is consequently prophetic; and in order to bring the inviolable and mysterious nature even of its contents into comparison with the contemplation of its outward character, it has been organized as a threefold septiad, which is sealed with the thrice recurring tetragramma.

Vers. 1, 2. In Ps. xx. and xxi. we see at once in the openings that what we have before us is the language of the people concerning their king. Here לַאֲדֹנָי in ver. 1 does not favour this, and אֲדֹנָי is decidedly against it. The former does not favour it, for it is indeed correct that the subject calls his king "my lord," e.g. 1 Sam. xxii. 12, although the more exact form of address is "my lord the king," e.g. 1 Sam. xxiv. 9 [8]; but if the people are speaking here, what is the object of the title of honour being expressed as if coming from the mouth of an individual, and why not rather, as in Ps. xx., xxi., לַאֲדֹנָי or לַאֲדֹנָיו? אֲדֹנָי is, however, decisive against the supposition that it is an Israelite who here expresses himself concerning the relation of his king to Jahve. For it is absurd to suppose

that an Israelite speaking in the name of the people would begin in the manner of the prophets with אֲנִי, more particularly since this 'ה אֲנִי placed thus at the head of the discourse is without any perfectly analogous example (1 Sam. ii. 30, Isa. i. 24 are only similar) elsewhere, and is therefore extremely important. In general this opening position of אֲנִי, even in cases where other genitives than יהוה follow, is very rare; אֲנִי is found besides, so placed, only in the mouth of Balaam in Num. xxiv. 3 sq., 15 sq., of David in 2 Sam. xxiii. 1, of Agur in Prov. xxx. 1, and always (even in Ps. xxxvi. 2) in an oracular signification. Moreover, if one from among the people were speaking, the declaration ought to be a retrospective glance at a past utterance of God. But, first, the history knows nothing of any such divine utterance; and secondly, 'ה אֲנִי always introduces God as actually speaking, to which even the passage cited by Hofmann to the contrary, Num. xiv. 28, forms no exception. Thus it will consequently not be a past utterance of God to which the poet glances back here, but one which David has just now heard ἐν πνεύματι (Matt. xxii. 43), and is therefore not a declaration of the people concerning David, but of David concerning Christ. The unique character of the declaration confirms this. Of the king of Israel it is said that he sits on the throne of Jahve (1 Chron. xxix. 23), viz. as visible representative of the invisible King (1 Chron. xxviii. 5); Jahve, however, commands the person here addressed to take his place at His right hand. The right hand of a king is the highest place of honour, 1 Kings ii. 19.\* Here the sitting at the right hand signifies not merely an idle honour, but reception into the fellowship of God as regards dignity and dominion, exaltation to a participation in God's reigning (βασιλεύειν, 1 Cor. xv. 25). Just as Jahve sits enthroned in the heavens and laughs at the rebels here below, so shall he who is exalted henceforth share this blessed calm with Him, until He subdues all enemies to him, and therefore makes him the unlimited, universally acknowledged ruler. עַר as in Hos. x. 12, for עַרְבֵי or עַרְבֵי אֲשֶׁר, does not exclude the time that lies beyond,

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\* Cf. the custom of the old Arabian kings to have their viceroy (*ridf*) sitting at their right hand, *Monumenta antiquiss. hist. Arabum*, ed. Eichhorn, p. 220.

but as in cxii. 8, Gen. xlix. 10, includes it, and in fact so that it at any rate marks the final subjugation of the enemies as a turning-point with which something else comes about (*vid.* Acts iii. 21, 1 Cor. xv. 28). יְרֵם is an accusative of the predicate. The enemies shall come to lie under his feet (1 Kings v. 17 [3]), his feet tread upon the necks of the vanquished (Josh. x. 24), so that the resistance that is overcome becomes as it were the dark ground upon which the glory of his victorious rule arises. For the history of time ends with the triumph of good over evil,—not, however, with the annihilation of evil, but with its subjugation. This is the issue, inasmuch as absolute omnipotence is effectual on behalf of and through the exalted Christ. In ver. 2, springing from the utterance of Jahve, follow words expressing a prophetic prospect. Zion is the imperial abode of the great future King (ii. 6). מַטֵּה עֲזָרָה (cf. Jer. xlvi. 17, Ezek. xix. 11–14) signifies “the sceptre (as insignia and the medium of exercise) of the authority delegated to thee” (1 Sam. ii. 10, Mic. v. 3 [4]). Jahve will stretch this sceptre far forth from Zion: no goal is mentioned up to which it shall extend, but passages like Zech. ix. 10 show how the prophets understand such Psalms. In ver. 2*b* follow the words with which Jahve accompanies this extension of the dominion of the exalted One. Jahve will lay all his enemies at his feet, but not in such a manner that he himself remains idle in the matter. Thus, then, having come into the midst of the sphere (בְּקִרְבֵּי) of his enemies, shall he reign, forcing them to submission and holding them down. We read this יְרֵם in a Messianic connection in lxxii. 8. So even in the prophecy of Balaam (Num. xxiv. 19), where the sceptre (ch. xxiv. 17) is an emblem of the Messiah Himself.

Vers. 3, 4. In order that he may rule thus victoriously, it is necessary that there should be a people and an army. In accordance with this union of the thoughts which ver. 3*a* anticipates, הִילָךְ בַּיּוֹם חִילָךְ signifies in the day of thy *arriere ban*, *i.e.* when thou callest up thy “power of an army” (2 Chron. xxvi. 13) to muster and go forth to battle. In this day are the people of the king willingneses (תְּרַבְּתוּ), *i.e.* entirely cheerful readiness; ready for any sacrifices, they bring themselves with all that they are and have to meet him. There is no need of any compulsory, lengthy proclamation calling them out: it is

no army of mercenaries, but willingly and quickly they present themselves from inward impulse (מְהֵרָב, Judg. v. 2; 9). The punctuation, which makes the principal cæsura at חֵילֶךָ with *Olewejored*, makes the parallelism of חֵילֶךָ and יְלֻדֹתֶיךָ distinctly prominent. Just as the former does not signify *roboris tui*, so now too the latter does not, according to Eccles. xi. 9, signify παιδιότητός σου (Aquila), and not, as Hofmann interprets, the dew-like freshness of youthful vigour, which the morning of the great day sheds over the king. Just as נְלוּת signifies both exile and the exiled ones, so יְלֻדוֹת, like νεότης, *juventus, juventa*, signifies both the time and age of youth, youthfulness, and youthful, young men (the youth). Moreover one does not, after ver. 3a, look for any further declaration concerning the nature of the king, but of his people who place themselves at his service. The young men are likened to dew which gently descends upon the king out of the womb (*uterus*) of the morning-red.\* מִשְׁחָר is related to שָׁחַר just as מִחֲשֶׁה is to חֲשָׁה; the notion of שָׁחַר and חֲשָׁה appears to be more sharply defined, and as it were apprehended more massively, in מִשְׁחָר and מִחֲשָׁה. The host of young men is likened to the dew both on account of its vigorousness and its multitude, which are like the freshness of the mountain dew and the immense number of its drops, 2 Sam. xvii. 12 (cf. Num. xxiii. 10), and on account of the silent concealment out of which it wondrously and suddenly comes to light, Mic. v. 6 [7]. After not having understood “thy youth” of the youthfulness of the king, we shall now also not, with Hofmann, refer בְּהַרְרֵי קִרְשׁ to the king, the holy attire of his armour. הַרְרַת קִרְשׁ is the vestment of the priest

\* The LXX. renders it: ἐν ταῖς λαμπρότησι τῶν ἁγίων σου (belonging to the preceding clause), ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγεννησά σε (Psalt. Veron. *exegennesa se*; Bamberg. *gegennica se*). The Vulgate, following the Italic closely: *in splendoribus sanctorum; ex utero ante luciferum genui te*. The Fathers in some cases interpret it of the birth of the Lord at Christmas, but most of them of His antemundane birth, and accordingly Apollinaris paraphrases: γαστρὸς καρπὸς ἐμῆς πρὸ ἑωσφόρου αὐτὸς ἐτύχθης. In his own independent translation Jerome reads בהררי (as in lxxxvii. 1), *in montibus sanctis quasi de vulva orietur tibi ros adolescentiæ tuæ*, as Symmachus ἐν ὄρεσιν ἁγίοις,—elsewhere, however, ἐν δόξῃ ἁγίων. The substitution is not unmeaning, since the ideas of dew and of mountains (cxxxviii. 3) are easily united; but it was more important to give prominence to the holiness of the equipment than to that of the place of meeting.

for performing divine service: the Levite singers went forth before the army in "holy attire" in 2 Chron. xx. 21; here, however, the people without distinction wear holy festive garments. Thus they surround the divine king as dew that is born out of the womb of the morning-red. It is a priestly people which he leads forth to holy battle, just as in Apoc. xix. 14 heavenly armies follow the Logos of God upon white horses, ἐνδεδυμένοι βύσσινον λευκὸν καθαρὸν—a new generation, wonderful as if born out of heavenly light, numerous, fresh, and vigorous like the dew-drops, the offspring of the dawn. The thought that it is a priestly people leads over to ver. 4. The king who leads this priestly people is, as we hear in ver. 4, himself a priest (*cohen*). As has been shown by Hupfeld and Fleischer, the priest is so called as one who stands (from פָּהַן = פָּן in an intransitive signification), viz. before God (Deut. x. 8, cf. Ps. cxxxiv. 1, Heb. x. 11), like נְבִיאִי the spokesman, viz. of God.\* To stand before God is the same as to serve Him, viz. as priest. The ruler whom the Psalm celebrates is a priest who intervenes in the reciprocal dealings between God and His people within the province of divine worship; the priestly character of the people who suffer themselves to be led forth to battle and victory by him, stands in causal connection with the priestly character of this their king. He is a priest by virtue of the promise of God confirmed by an oath. The oath is not merely a pledge of the fulfilment of the promise, but also a seal of the high significance of its purport. God the absolutely truthful One (Num. xiii. 19) swears—this is the highest enhancement of the נְאֻם ה' of which prophecy is capable (Amos vi. 8).

He appoints the person addressed as a priest for ever "after the manner of Melchizedek" in this most solemn manner. The *i* of דְּבַרְתִּי is the same ancient connecting vowel as in the מְלֻכִי of the name Melchizedek; and it has the tone, which it loses when, as in Lam. i. 1, a tone-syllable follows. The wide-

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\* The Arabic lexicographers explain من يقوم بأمر الرجل by كَاهِن, "he who stands and does any one's business and manages his affair." That قام, قَوْم, and مِثْل, side by side with עָמַד are synonyms of כָּהֵן in this sense of standing ready for service and in an official capacity.

meaning עַל־דְּבָרָהּ, “in respect to, on account of,” Eccles. iii. 18, vii. 14, viii. 2, is here specialized to the signification “after the manner, measure of,” LXX. κατὰ τὴν τάξιν. The priesthood is to be united with the kingship in him who rules out of Zion, just as it was in Melchizedek, king of Salem, and that for ever. According to De Wette, Ewald, and Hofmann, it is not any special priesthood that is meant here, but that which was bestowed directly with the kingship, consisting in the fact that the king of Israel, by reason of his office, commended his people in prayer to God and blessed them in the name of God, and also had the ordering of Jahve’s sanctuary and service. Now it is true all Israel is a “kingdom of priests” (Ex. xix. 6, cf. Num. xvi. 3, Isa. lxi. 6), and the kingly vocation in Israel must therefore also be regarded as in its way a priestly vocation. But this spiritual priesthood, and, if one will, this princely oversight of sacred things, needed not to come to David first of all by solemn promise; and that of Melchizedek, after which the relationship is here defined, is incongruous to him; for the king of Salem was, according to Canaanitish custom, which admitted of the union of the kingship and priesthood, really a high priest, and therefore, regarded from an Israelitish point of view, united in his own person the offices of David and of Aaron. How could David be called a priest after the manner of Melchizedek, he who had no claim upon the tithes of the priests like Melchizedek, and to whom was denied the authority to offer sacrifice \* inseparable from the idea of the priesthood in the Old Testament? (cf. 2 Chron. xxvi. 20.) If David were the person addressed, the declaration would stand in antagonism with the right of Melchizedek as priest recorded in Gen. ch. xiv., which, according to the indisputable representation of the Epistle to the Hebrews, was equal in compass to the Levitico-Aaronic right, and, since “after the manner of” requires a coincident reciprocal relation, in antagonism to itself also.†

One might get on more easily with ver. 4 by referring the

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\* G. Enjedin the Socinian (died 1597) accordingly, in referring this Psalm to David, started from the assumption that priestly functions have been granted exceptionally by God to this king as to no other; *vid.* the literature of the controversy to which this gave rise in Serpilius, *Personalia Davidis*, S. 268–274.

† Just so Kurtz, *Zur Theologie der Psalmen*, *loc. cit.* S. 523.

Psalm to one of the Maccabæan priest-princes (Hitzig, von Lengerke, and Olshausen); and we should then prefer to the reference to Jonathan who put on the holy *stola*, 1 Macc. x. 21 (so Hitzig formerly), or Alexander Jannæus who actually bore the title of king (so Hitzig now), the reference to Simon, whom the people appointed to "be their governor and high priest for ever, until there should arise a faithful prophet" (1 Macc. xiv. 41), after the death of Jonathan his brother—a union of the two offices which, although an irregularity, was not one, however, that was absolutely illegal. But the priesthood, which the Maccabæans, however, possessed originally as being priests born, is promised to the person addressed here in ver. 4; and even supposing that in ver. 4 the emphasis lay not on a union of the priesthood with the kingship, but of the kingship with the priesthood, then the retrospective reference to it in Zechariah forbids our removing the Psalm to a so much later period. Why should we not rather be guided in our understanding of this divine utterance, which is unique in the Old Testament, by this prophet, whose prophecy in ch. vi. 12 sq. is the key to it? Zechariah removes the fulfilment of the Psalm out of the Old Testament present, with its blunt separation between the monarchical and hierarchical dignity, into the domain of the future, and refers it to Jahve's Branch (נְצִיץ) that is to come. He, who will build the true temple of God, satisfactorily unites in his one person the priestly with the kingly office, which were at that time assigned to Joshua the high priest and Zerubbabel the prince. Thus this Psalm was understood by the later prophecy; and in what other sense could the post-Davidic church have appropriated it as a prayer and hymn, than in the eschatological Messianic sense? But this sense is also verified as the original. David here hears that the king of the future exalted at the right hand of God, and whom he calls his Lord, is at the same time an eternal priest. And because he is both these his battle itself is a priestly royal work, and just on this account his people fighting with him also wear priestly garments.

Vers. 5-7. Just as in ver. 2 after ver. 1, so now here too after the divine utterance, the poet continues in a reflective strain. The Lord, says ver. 5, dashes in pieces kings at the right hand of this priest-king, in the day when His wrath is

kindled (ii. 12, cf. xxi. 10). יְהוָה is rightly accented as subject. The fact that the victorious work of the person addressed is not his own work, but the work of Jahve on his behalf and through him, harmonizes with ver. 1b. The sitting of the exalted one at the right hand of Jahve denotes his uniform participation in His high dignity and dominion. But in the fact that the Lord, standing at his right hand (cf. the counterpart in cix. 6), helps him to victory, that unchangeable relationship is shown in its historical working. The right hand of the exalted one is at the same time not inactive (see Num. xxiv. 17, cf. ver. 8), and the Lord does not fail him when he is obliged to use his arm against his foes. The subject to יָרִין and to the two מְהִין is the Lord as acting through him. "He shall judge among the peoples" is an eschatological hope, vii. 9, ix. 9, xcvi. 10, cf. 1 Sam. ii. 10. What the result of this judgment of the peoples is, is stated by the neutrally used verb מָלֵא with its accusative גֵּיזוֹת (cf. on the construction lxxv. 10, Dent. xxxiv. 9): it there becomes full of corpses, there is there a multitude of corpses covering everything. This is the same thought as in Isa. lxvi. 24, and wrought out in closely related connection in Apoc. xix. 17, xviii. 21. Like the first מְהִין, the second (ver. 6c) is also a perfect of the ideal past. Accordingly אָרֶץ רַבָּה seems to signify the earth or a country (cf. אָרֶץ רַבָּה, Ex. iii. 8, Neh. ix. 35) broad and wide, like רַבְּהוּם רַבָּה the great far-stretching deep. But it might also be understood the "land of Rabbah," as they say the "land of Jazer" (Num. xxxii. 1), the "country of Goshen" (Josh. x. 41), and the like; therefore the land of the Ammonites, whose chief city is Rabbah. It is also questionable whether ראש על-אֶרֶץ רַבָּה is to be taken like κεφαλὴν ὑπὲρ πάντα, Eph. i. 22 (Hofmann), or whether על-אֶרֶץ רַבָּה belongs to מְהִין as a designation of the battle-field. The parallels as to the word and the thing itself, lxxviii. 22, Hab. iii. 13 sq., speak for ראש signifying not the chief, but the head; not, however, in a collective sense (LXX., Targum), but the head of the רֹשֶׁתַּי κατ' ἐξοχήν (vid. Isa. xi. 4). If this is the case, and the construction על ראש is accordingly to be given up, neither is it now to be rendered: He breaks in pieces a head upon the land of Rabbah, but upon a great (broad) land; in connection with which, however, this designation of the place of battle takes its rise from the fact that the head of the ruler



over this great territory is intended, and the choice of the word may have been determined by an allusion to David's Ammonitish war. The subject of ver. 7 is now not that arch-fiend, as he who in the course of history renews his youth, that shall rise up again (as we explained it formerly), but he whom the Psalm, which is thus rounded off with unity of plan, celebrates. Ver. 7*a* expresses the toil of his battle, and ver. 7*b* the reward of undertaking the toil. עֲלֵבֵן is therefore equivalent to ἀντί τούτου. בְּרָרָה, however, although it might belong to מַנְחַל (of the brook by the wayside, lxxxiii. 10, cvi. 7), is correctly drawn to יִשְׁתָּה by the accentuation: he shall on his arduous way, the way of his mission (cf. cii. 24), be satisfied with a drink from the brook. He will stand still only for a short time to refresh himself, and in order then to fight afresh; he will unceasingly pursue his work of victory without giving himself any time for rest and sojourn, and therefore (as the reward for it) it shall come to pass that he may lift his head on high as victor; and this, understood in a christological sense, harmonizes essentially with Phil. ii. 8 sq., Heb. xii. 2, Apoc. v. 9 sq.

## PSALM CXI.

## ALPHABETICAL SONG IN PRAISE OF GOD.

## HALLELUJAH.

- 1 א I WILL give thanks unto Jahve with the whole heart,
- ב In the council of the upright and the congregation.
- 2 ג Great are the deeds of Jahve,
- ד Worthy of being sought after in all their purposes.
- 3 ה Glory and splendour is His work,
- ו And His righteousness endureth for ever.
- 4 ז A memorial of His wonderful works hath He founded,
- ח Gracious and compassionate is Jahve.
- 5 ט Meat hath He given to those who fear Him,
- י He remembereth His covenant for ever. [works,
- 6 כ He hath made known to His people the power of His
- ל Giving to them the heritage of the heathen.
- 7 מ The works of His hands are truth and right,
- נ Faithful are all His statutes,
- 8 ס Firm for ever and ever,
- ע Established according to truth, and upright.

- 9 ב He hath sent redemption unto His people,  
 ז He hath pledged His covenant for ever—  
 ק Holy and reverend is His Name.
- 10 ר The beginning of wisdom is the fear of Jahve,  
 ש A good understanding have all dutiful ones ;  
 ח He shall have eternal praise.

With Ps. cxl. begins a trilogy of Hallelujah-Psalms. It may be appended to Ps. cx., because it places the “for ever” of cx. 4 in broader light in relation to the history of redemption, by stringing praise upon praise of the deeds of Jahve and of His appointments. It stands in the closest relationship to Ps. cxii. Whilst Ps. cxl., as Hitzig correctly says, celebrates the glory, might, and loving-kindness of Jahve in the circle of the “upright,” Ps. cxii. celebrates the glory flowing therefrom and the happiness of the “upright” themselves, of those who fear Jahve. The two Psalms are twin in form as in contents. They are a mixture of materials taken from older Psalms and gnomic utterances; both are sententious, and both alphabetical. Each consists of twenty-two lines with the twenty-two letters of the alphabet at the beginning,\* and every line for the most part consists of three words. Both songs are only chains of acrostic lines without any strophic grouping, and therefore cannot be divided out. The analogous accentuation shows how strong is the impression of the close relationship of this twin pair; and both Psalms also close, in vers. 9 and 10, with two verses of three members, being up to this point divided into verses of two members.

That which the poet purposes doing in ver. 1, he puts into execution from ver. 2 onwards. וְעֵרָה, according to lxiv. 7, cxviii. 14, is equivalent to וְעֵרְתֶם. According to ver. 10b, הַמְפַצִּיָּהֶם in ver. 2b apparently signifies those who find pleasure in them (the works of God); but הַמְפַצִּי (like שְׂמַחִי, Isa. xxiv. 7 = שִׂמְחֵי) is less natural than that it should be the construct form of the plural of הַפִּץ, that occurs in three instances,

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\* Böttcher transposes the verses in Ps. cxl., and in cxii. 5 corrects יכלכל into וכלכל; in the warmth of his critical zeal he runs against the boundary-posts of the letters marking the order, without observing it.

and there was no need for saying that those who make the works of God the object of their research are such as interest themselves in them. We are led to the right meaning by לְכַל־הַפְּעוּלָה in 1 Kings ix. 11 in comparison with Isa. xlv. 28, xlvi. 10, cf. liii. 10, where הַפְּעוּלָה signifies God's purpose in accordance with His counsel: constantly searched into, and therefore a worthy object of research (דַּרְשׁ, root דָּרַר, to seek to know by rubbing, and in general experimentally, cf. دَرِي of knowledge empirically acquired) according to all their aims, *i.e.* in all phases of that which they have in view. In ver. 4 יִזְכֹּר points to the festival which propagates the remembrance of the deeds of God in the Mosaic age; מִטְּרָף, ver. 5, therefore points to the food provided for the Exodus, and to the Passover meal, together with the feast of unleavened bread, this memorial (זִכְרוֹן, Ex. xii. 14) of the exemption in faithfulness to the covenant which was experienced in Egypt. This Psalm, says Luther, looks to me as though it had been composed for the festival of Easter. Even from the time of Theodoret and Augustine the thought of the Eucharist has been connected with ver. 5 in the New Testament mind; and it is not without good reason that Ps. cxl. has become the Psalm of the church at the celebration of the Lord's Supper. In connection with הִיָּיר one is reminded of the Pesach-Haggada. The deed of redemption which it relates has a power that continues in operation; for to the church of Jahve is assigned the victory not only over the peoples of Canaan, but over the whole world. The power of Jahve's deeds, which He has made known to His people, and which they tell over again among themselves, aims at giving them the inheritance of the peoples. The works of His hands are truth and right, for they are the realization of that which is true and which lasts and verifies itself, and of that which is right, that triumphantly maintains its ground. His ordinances are נִצָּחִים (occasionally pointed נִצְחִים), established, attested, in themselves and in their results authorizing a firm confidence in their salutariness (cf. xix. 8). סְמוּכִים, supported, stayed, *viz.* not outwardly, but in themselves, therefore imperturbable (cf. סְמוּכָה used of the state of mind, cxii. 8, Isa. xxvi. 3). עֲשׂוּיִם, moulded, arranged, *viz.* on the part of God, "in truth, and upright;" יִשָּׂר is accusative of the predicate

(cf. cxix. 37), but without its being clear why it is not pointed וַיִּשָּׂר. If we have understood vers. 4–6 correctly, then פְּדִיתָ glances back at the deliverance out of Egypt. Upon this followed the ratification of the covenant on Sinai, which still remains inviolable down to the present time of the poet, and has the holiness and terribleness of the divine Name for a guarantee of its inviolability. The fear of Jahve, this holy and terrible God, is the beginning of wisdom—the motto of the *Chokma* in Job (ch. xxviii. 28) and Proverbs (ch. i. 7, ix. 10), the Books of the *Chokma*. Ver. 10*b* goes on in this Proverbs-like strain: the fear of God, which manifests itself in obedience, is to those who practise them (the divine precepts, פְּקוּדִים) טוֹב עִשְׂבֵל טוֹב (Prov. xiii. 15, iii. 4, cf. 2 Chron. xxx. 22), a fine sagacity, praiseworthy discernment—such a (dutiful) one partakes of everlasting praise. It is true, in glancing back to ver. 3*b*, הַתְּהַלְלֵתוּ seems to refer to God, but a glance forward to cxii. 3*b* shows that the praise of him who fears God is meant. The old observation therefore holds good: *ubi hæc ode desinit, sequens incipit* (Bakius).

## PSALM CXII.

ALPHABETICAL SONG IN PRAISE OF THOSE WHO FEAR GOD:

## HALLELUJAH.

- 1 א BLESSED is the man who feareth Jahve,
- ב Who delighteth greatly in His commandments!
- 2 ג His seed shall become mighty upon earth,
- ד The generation of the upright is blessed.
- 3 ה Wealth and riches are in his house,
- ו And his righteousness standeth for ever.
- 4 ז There ariseth in darkness for the upright a light,
- ח Gracious and compassionate and righteous.
- 5 ט Blessed is he who giveth and lendeth,
- י In the judgment doth he maintain his cause.
- 6 כ He tottereth not for ever,
- ל The righteous is had in everlasting remembrance.
- 7 מ By evil tidings he is not affrighted,
- נ His heart is stedfast, confident in Jahve.

- 8 ד His heart is firm, it doth not fear ;  
 5 Until he see his desire upon his adversaries.  
 9 5 Freely doth he give to the needy,  
 3 His righteousness standeth for ever.  
 7 His horn groweth up into honour,  
 10 7 The wicked seeth it, and is vexed,  
 2 Gnashing his teeth and melting away—  
 7 The desire of the wicked shall perish.

The alphabetical Hallelujah Ps. cxi., which celebrated the government of God, is now followed by another coinciding with it in structure (*CTYXOC KB*, i.e. 22 *στίχοι*, as the Coptic version correctly counts), which celebrates the men whose conduct is ordered after the divine pattern.

As in the preceding Psalm, ver. 1 here also sets forth the theme of that which follows. What is there said in ver. 3 concerning the righteousness of God, ver. 3 here says of the righteousness of him who fears God: this also standeth fast for ever, it is indeed the copy of the divine, it is the work and gift of God (xxiv. 5), inasmuch as God's salutary action and behaviour, laid hold of in faith, works a like form of action and behaviour to it in man, which, as ver. 9 says, is, according to its nature, love. The promise in ver. 4 sounds like Isa. lx. 2. Hengstenberg renders: "There ariseth in the darkness light to the upright who is gracious and compassionate and just." But this is impossible as a matter of style. The three adjectives (as in cxi. 4, pointing back to Ex. xxxiv. 6, cf. cxlv. 8, cxvi. 5) are a mention of God according to His attributes. *הַיָּהוָה* and *הַיָּהוָה* never take the article in Biblical Hebrew, and *צַדִּיק* follows their example here (cf. on the contrary, Ex. ix. 27). God Himself is the light which arises in darkness for those who are sincere in their dealings with Him; He is the Sun of righteousness with wings of rays dispensing "grace" and "tender mercies," Mal. iii. 20 [iv. 2]. The fact that He arises for those who are compassionate as He is compassionate, is evident from ver. 5. *טוֹב* being, as in Isa. iii. 10, Jer. xliv. 17, intended of well-being, prosperity, *טוֹב אֵיך* is here equivalent to *אֲשֶׁרֵי אֵיך*, which is rendered *טוֹבִיָּה דְּנִבְרָה* in Targumic phrase. *הוֹנֵן* signifies, as in xxxvii. 26, 21, one who charitably dispenses

his gifts around. Ver. 5b is not an extension of the picture of virtue, but, as in cxxvii. 5c, a promissory prospect: he will uphold in integrity (בְּמִשְׁפָּט, lxxii. 2, Isa. ix. 6 [7], and frequently), or rather (=בְּמִשְׁפָּט) in the cause (cxliii. 2, Prov. xxiv. 23, and frequently), the things which depend upon him, or with which he has to do; for בְּלִבֵּל, *sustinere*, signifies to sustain, *i.e.* to nourish, to sustain, *i.e.* endure, and also to support, maintain, *i.e.* carry through. This is explanatorily confirmed in ver. 6: he stands, as a general thing, imperturbably fast. And when he dies he becomes the object of everlasting remembrance, his name is still blessed (Prov. x. 7). Because he has a cheerful conscience, his heart too is not disconcerted by any evil tidings (Jer. xlix. 23): it remains נָכוֹן, erect, straight and firm, without suffering itself to bend or warp; 'בְּטַח פֶּה, full of confidence (passive, "in the sense of a passive state after a completed action of the person himself," like זָכוּר, ciii. 14); סָמְיָה, stayed in itself and established. The last two designations are taken from Isa. xxvi. 3, where it is the church of the last times that is spoken of. Ps. xci. 8 gives us information with reference to the meaning of בְּצָרָיִךְ; עַר, as in xciv. 13, of the inevitable goal, on this side of which he remains undismayed. 2 Cor. ix. 9, where Paul makes use of ver. 9 of the Psalm before us as an encouragement to Christian beneficence, shows how little the assertion "his righteousness standeth for ever" is opposed to the New Testament consciousness. פָּזַר of giving away liberally and in manifold ways, as in Prov. xi. 24. רוּם, ver. 9c, stands in opposition to the egoistical הָרִים in lxxv. 5 as a vegetative sprouting up (cxxxii. 17). The evil-doer must see this and, confounded, vex himself over it; he gnashes his teeth with the rage of envy and chagrin, and melts away, *i.e.* loses consistency, becomes unhinged, dies off (נָמַס, 3d *præt.* *Niph.* as in Ex. xvi. 21, pausal form of נָמַס = נָמַס). How often has he desired the ruin of him whom he must now see in honour! The tables are turned; this and his ungodly desire in general come to nought, inasmuch as the opposite is realized. On יִרְאָה, with its self-evident object, cf. Mic. vii. 10. Concerning the pausal form וּכְעַס, *vid.* xciii. 1. Hupfeld wishes to read תִּקְוָה after ix. 19, Prov. x. 28. In defence of the traditional reading, Hitzig rightly points to Prov. x. 24 together with ver. 28.

## PSALM CXIII.

HALLELUJAH TO HIM WHO RAISETH OUT OF LOW ESTATE.

## HALLELUJAH.

- 1 PRAISE, ye servants of Jahve,  
Praise the Name of Jahve !
- 2 Blessed be the Name of Jahve  
From this time forth and for evermore !
- 3 From the rising of the sun unto its going down  
Is the Name of Jahve to be praised.
  
- 4 Exalted above all peoples is Jahve,  
Above the heavens His glory.
- 5 Who is like Jahve our God,  
He who sitteth enthroned on high,
- 6 He who looketh far below  
In heaven and upon earth ?
  
- 7 Who raiseth up the lowly out of the dust,  
Who lifteth the poor from the heap of ashes,
- 8 To set him with nobles,  
With the nobles of His people.
- 9 Who maketh the barren woman to keep house,  
As a joyful mother of the sons,  
Hallelujah.

With this Psalm begins the *Hallel*, which is recited at the three great feasts, at the feast of the Dedication (*Chanukka*) and at the new moons, and not on New Year's day and the day of Atonement, because a cheerful song of praise does not harmonize with the mournful solemnity of these days. And they are recited only in fragments during the last days of the Passover, for "my creatures, saith the Holy One, blessed be He, were drowned in the sea, and ought ye to break out into songs of rejoicing?" In the family celebration of the Passover night it is divided into two parts, the one half, Ps. cxiii., cxiv., being sung before the repast, before the emptying of the second festal cup, and the other half, Ps. cxv.-cxviii., after

the repast, after the filling of the fourth cup, to which the *ὑμνήσαντες* (Matt. xxvi. 30, Mark xiv. 26) after the institution of the Lord's Supper, which was connected with the fourth festal cup, may refer. Paulus Burgensis styles Ps. cxiii.-cxviii. *Alleluja Judæorum magnum*. This designation is also frequently found elsewhere. But according to the prevailing custom, Ps. cxiii.-cxviii., and more particularly Ps. cxv.-cxviii., are called only *Hallel*, and Ps. cxxxvi., with its "for His mercy endureth for ever" repeated twenty-six times, bears the name of "*the Great Hallel*" (הַלֵּל הַגָּדוֹל).\*

A heaping up, without example elsewhere, of the so-called *Chirek compaginis* is peculiar to Ps. cxiii. Gesenius and others call the connecting vowels *i* and *o* (in proper names also *u*) the remains of old case terminations; with the former the Arabic genitive termination is compared, and with the latter the Arabic nominative termination. But in opposition to this it has been rightly observed, that this *i* and *o* are not attached to the dependent word (the genitive), but to the governing word. According to the more probable view of Ewald, § 211, *i* and *o* are equivalent connecting vowels which mark the relation of the genitive case, and are to be explained from the original oneness of the Semitic and Indo-Germanic languages.

The *i* is found most frequently appended to the first member of the *stat. constr.*, and both to the  *masc.*, viz. in Deut. xxxiii. 16, Zech. xi. 17 (perhaps twice, *vid.* Köhler *in loc.*), and to the *femin.*, viz. in Gen. xxxi. 39, Ps. cx. 4, Isa. i. 21. Lev. xxvi. 42, Ps. cxvi. 1 hardly belong here. Then this *i* is also fre-

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\* *Vid.* the tractate *Sofrim*, xviii. § 2. Apart from the new moons, a which the recitation of the *Hallel* κατ' ἐξοχήν, i.e. Ps. cxiii.-cxviii., is only according to custom (מנהג), not according to the law, the *Hallel* was recited eighteen times a year during the continuance of the Temple (and in Palestine even in the present day), viz. once at the Passover, once at Shabuoth, eight times at Succoth, eight times at Chanucca (the feast of the Dedication); and now in the Exile twenty-one times, because the Passover and Succoth have received two feast-days and Shabuoth one as an addition, viz. twice at the Passover, twice at Shabuoth, nine times at Succoth. Instead of *Hallel* absolutely we also find the appellation "the Egyptian Hallel" (הַלֵּל הַמִּצְרַיִם) for Ps. cxiii.-cxviii. The ancient ritual only makes a distinction between this (Egyptian) Hallel and the Great Hallel, Ps. cxxxvi. (see there).



quently found when the second member of the *stat. constr.* has a preposition, and this preposition is consequently in process of being resolved: Gen. xlix. 11, Ex. xv. 6, Obad. ver. 3 (Jer. xlix. 16), Hos. x. 11, Lam. i. 1, Ps. cxxiii. 1, and perhaps Cant. i. 9. Also in the *Chethîb*, Jer. xxii. 23, li. 13, Ezek. xxvii. 3. Thirdly, where a word stands between the two notions that belong together according to the genitival relation, and the *stat. construct.* is consequently really resolved: Ps. ci. 5, Isa. xxii. 16, Mic. vii. 14. It is the same *i* which is found in a great many proper names, both Israelitish, *e.g.* *Gamaliel* (benefit of God), and Phœnician, *e.g.* *Melchizedek*, *Hanniba'al* (the favour of Baal), and is also added to many Hebrew prepositions, like בְּלִי (where the *i* however can, according to the context, also be a pronominal suffix), וְלִי (where *i* can likewise be a suffix), כִּנִּי (poetical). In אֲנִי, on the other hand, the *i* is always a suffix. The tone of the *i* only retreats in accordance with rhythmical rule (*vid.* cx. 4), otherwise *i* is always accented. Ver. 8 shows how our Ps. cxiii. in particular delights in this ancient *i*, where it is even affixed to the infinitive as an ornament, a thing which occurs nowhere else, so that לְהוֹשִׁיבִי excites the suspicion of being written in error for לְהוֹשִׁיבוּ.

Among those things which make God worthy to be praised the Psalm gives prominence to the condescension of the infinitely exalted One towards the lowly one. It is the lowliness of God lowering itself for the exaltation of the lowly which performs its utmost in the work of redemption. Thus it becomes explicable that Mary in her *Magnificat* breaks forth into the same strain with the song of Hannah (1 Sam. ch. ii.) and this Psalm.

Vers. 1-3. The call, not limited by any addition as in cxxxiv. 1, or even, after the manner of ciii. 20 sq., extended over the earth, is given to the whole of the true Israel that corresponds to its election by grace and is faithful to its mission; and its designation by "servants of Jahve" (lxix. 37, cf. xxxiv. 23), or even "servant of Jahve" (cxxxvi. 22), has come into vogue more especially through the second part of Isaiah. This Israel is called upon to praise Jahve; for the praise and celebration of His Name, *i.e.* of His nature, which

is disclosed by means of its manifestation, is a principal element, yea, the proper ground and aim, of the service, and shall finally become that which fills all time and all space. מְהִלֵּל, *laudatum (est)*, is equivalent to αἰνέσιον, *laudabile* (LXX., Vulgate), and this does not differ greatly from *laudetur*. The predictive interpretation *laudabitur* is opposed to the context (cf. moreover Köhler on Mal. i. 11).

Vers. 4-6. This praiseworthiness is now confirmed. The opening reminds one of xcix. 2. *Pasek* stands between נִיּוּם and יְהוָה in order to keep them apart. The totality of the nations is great, but Jahve is raised above it; the heavens are glorious, but Jahve's glory is exalted above them. It is not to be explained according to cxlviii. 13; but according to lvii. 6, 12, רַם belongs to ver. 4b too as predicate. He is the incomparable One who has set up His throne in the height, but at the same time directs His gaze deep downwards (expression according to Ges. § 142, rem. 1) in the heavens and upon earth, i.e. nothing in all the realm of the creatures that are beneath Him escapes His sight, and nothing is so low that it remains unnoticed by Him; on the contrary, it is just that which is lowly, as the following strophe presents to us in a series of portraits so to speak, that is the special object of His regard. The structure of vers. 5, 6 militates against the construction of "in the heavens and upon the earth" with the interrogatory "who is like unto Jahve our God?" after Deut. iii. 24.

Vers. 7-9. The thoughts of vers. 7a and 8a are transplanted from the song of Hannah. עָפָר, according to 1 Kings xvi. 2, cf. xiv. 7, is an emblem of lowly estate (Hitzig), and אֲשֵׁפֶת (from שָׁפַת) an emblem of the deepest poverty and desertion; for in Syria and Palestine the man who is shut out from society lies upon the *mezbele* (the dunghill or heap of ashes), by day calling upon the passers-by for alms, and by night hiding himself in the ashes that have been warmed by the sun (*Job*, ii. 152). The movement of the thoughts in ver. 8, as in ver. 1, follows the model of the epizexis. Together with the song of Hannah the poet has before his eye Hannah's exaltation out of sorrow and reproach. He does not, however, repeat the words of her song which have reference to this (1 Sam. ii. 5), but clothes his generalization of her experience

in his own language. If he intended that עֲקָרָה should be understood out of the genitival relation after the form עֲמָרָה, why did he not write מֵאִשִּׁיבֵי הַבַּיִת עֲקָרָה? הַבַּיִת would then be equivalent to בַּיְתָה, lxviii. 7. הַבַּיִת עֲקָרָה is the expression for a woman who is a wife, and therefore housewife, הַבַּיִת (בְּעֵלָתָה) נִינָה, but yet not a mother. Such an one has no settled position in the house of the husband, the firm bond is wanting in her relationship to her husband. If God gives her children, He thereby makes her then thoroughly at home and rooted-in in her position. In the predicate notion אֵם הַבָּנִים שְׂמֵחָה the definiteness attaches to the second member of the string of words, as in Gen. xlviii. 19, 2 Sam. xii. 30 (cf. the reverse instance in Jer. xxiii. 26, נְבִיאֵי הַשָּׁקֶר, those prophesying that which is false), therefore: a mother of the children. The poet brings the matter so vividly before him, that he points as it were with his finger to the children with which God blesses her.

## PSALM CXIV.

COMMOTION OF NATURE BEFORE GOD THE REDEEMER OUT  
OF EGYPT.

- 1 WHEN Israel went forth out of Egypt,  
The house of Jacob out of a people of strange language,
- 2 Then Judah became His sanctuary,  
Israel His dominion.
- 3 The sea saw it, and fled,  
Jordan turned backwards,
- 4 The mountains skipped like rams,  
The hills like young sheep.
- 5 What aileth thee, O sea, that thou fleest?  
O Jordan, that thou turnest backwards?
- 6 Ye mountains, that ye skip like rams?  
Ye hills, like young sheep?—
- 7 Before the face of the Lord tremble, O earth,  
Before the face of the God of Jacob,

8 Who changeth the rock into a pool of water,  
The flinty rock into water-springs !

To the side of the general Hallelujah Ps. cxiii. comes an historical one, which is likewise adorned in ver. 8 with the *Chirek compaginis*, and still further with *Cholem compaginis*, and is the festival Psalm of the eighth Passover day in the Jewish ritual. The deeds of God at the time of the Exodus are here brought together to form a picture in miniature which is as majestic as it is charming. There are four tetrastichs, which pass by with the swiftness of a bird as it were with four flappings of its wings. The church sings this Psalm in a *tonus peregrinus* distinct from the eight Psalm-tones.

Vers. 1-4. Egypt is called עַם לִעֲרָב (from עֲרָב, cogn. עָרַב, עֲרָבָה), because the people spoke a language unintelligible to Israel (lxxxi. 6), and as it were a stammering language. The LXX., and just so the Targum, renders ἐκ λαοῦ βαρβάρου (from the Sanscrit *barbaras*, just as onomatopoeic as *balbus*, cf. Fleischer in Levy's *Chaldäisches Wörterbuch*, i. 420). The redeemed nation is called *Judah*, inasmuch as God made it His sanctuary (שְׁרָפָה) by setting up His sanctuary (שְׁרָפָה, Ex. xv. 17) in the midst of it, for Jerusalem (*el-kuds*) was Benjamitish Judæan, and from the time of David was accounted directly as Judæan. In so far, however, as He made this people His kingdom (מַמְשָׁלוֹתָי, an amplificative plural with *Mem pathachatum*), by placing Himself in the relation of King (Deut. xxxiii. 5) to the people of possession which by a revealed law He established characteristically as His own, it is called *Israel*. The predicate takes the form וְיָהוּי, for peoples together with country and city are represented as feminine (cf. Jer. viii. 5). The foundation of that new beginning in connection with the history of redemption was laid amidst majestic wonders, inasmuch as nature was brought into service, co-operating and sympathizing in the work (cf. lxxvii. 15 sqq.). The dividing of the sea opens, and the dividing of the Jordan closes, the journey through the desert to Canaan. The sea stood aside, Jordan halted and was dammed up on the north in order that the redeemed people might pass through. And in the middle, between these great wonders of the exodus from Egypt and

the entrance into Canaan, arises the not less mighty wonder of the giving of the Law: the skipping of the mountains like rams, of the hills like בְּנֵי-צֹאֵן, *i.e.* lambs (Wisd. xix. 9), depicts the quaking of Sinai and its environs (Ex. xix. 18, cf. *supra* lxviii. 9, and on the figure xxix. 6).

Vers. 5-8. The poet, when he asks, "What aileth thee, O sea, that thou fleest . . . ?" lives and moves in this olden time as a cotemporary, or the present and the olden time as it were flow together to his mind; hence the answer he himself gives to the question propounded takes the form of a triumphant mandate. The Lord, the God of Jacob, thus mighty in wondrous works, it is before whom the earth must tremble. אָדֹנָי does not take the article because it finds its completion in the following יַעֲקֹב (אֱלֹהֵי); it is the same *epizeuxis* as in cxiii. 8, xciv. 3, xcvi. 7, 13. הַהַרְפָּנִי has the constructive *i* out of the genitival relation; and in לְמַעַיְנֵנו in this relation we have the constructive *o*, which as a rule occurs only in the genitival combination, with the exception of this passage and בָּנוּ בְּעָרָא, Num. xxiv. 3, 15 (not, however, in Prov. xiii. 4, "his, the sluggard's, soul"), found only in the name for wild animals הַיְחֹרֵאֲרָן, which occurs frequently, and first of all in Gen. i. 24. The expression calls to mind cvii. 35. הַצִּיֹּר is taken from Ex. xvii. 6; and חֲלָמִישׁ (LXX. τῆν ἀκρότομον, that which is rugged, abrupt) \* stands, according to Deut. viii. 15, poetically for סִלְעַת, Num. xx. 11, for it is these two histories of the giving of water

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\* One usually compares خلدنبوس, *chalnabūs* [the Karaite lexicographer Abraham ben David writes [חלמבוס]; but this obsolete word, as a compound from خلس, to be black-grey, and خنيس, to be hard, may originally signify a hard black-grey stone, whereas חלמיש looks like a mingling of the verbal stems חמס, to be hard, and חلس, to be black-brown (as جلود, a detached block of rock, is of the verbal stems جلد, to be hard, and جمد, to be massive). In Hauran the doors of the houses and the window-shutters are called حلسة when they consist of a massive slab of dolerite, probably from their blackish hue. Perhaps חלמיש is the ancient name for basalt; and in connection with the hardness of this form of rock, which resembles a mass of cast metal, the breaking through of springs is a great miracle.—WETZSTEIN. For other views *vid.* on Isa. xlix. 21, l. 7.

to which the poet points back. But why to these in particular? The causing of water to gush forth out of the flinty rock is a practical proof of unlimited omnipotence and of the grace which converts death into life. Let the earth then tremble before the Lord, the God of Jacob. It has already trembled before Him, and before Him let it tremble. For that which He has been He still ever is; and as He came once, He will come again.

## PSALM CXV.

CALL TO THE GOD OF ISRAEL, THE LIVING GOD, TO  
RESCUE THE HONOUR OF HIS NAME.

- 1 NOT unto us, Jahve, not unto us,  
But unto Thy Name give glory,  
Because of Thy loving-kindness, because of Thy truth.
- 2 Wherefore shall the heathen say :  
“ Where is now their God ? ”
- 3 And our God is in the heavens,  
Whatsoever He willeth He carrieth out.
- 4 Their gods, however, are silver and gold,  
The work of men’s hands.
- 5 They have a mouth and speak not,  
They have eyes and see not,
- 6 They have ears and hear not,  
They have a nose and smell not.
- 7 Their hands, with which they handle not,  
Their feet, with which they walk not,  
They speak not with their throat.
- 8 Like unto them do those who make them become,  
Every one who trusteth in them.
- 9 Israel, trust thou in Jahve,  
Their help and their shield is He.
- 10 O house of Aaron, trust ye in Jahve,  
Their help and their shield is He.
- 11 Ye who fear Jahve, trust in Jahve,  
Their help and their shield is He.

- 12 Jahve hath been mindful of us, He will bless—  
 He will bless the house of Israel,  
 He will bless the house of Aaron,  
 13 He will bless those who fear Jahve,  
 The small together with the great.  
 14 Jahve will add to you,  
 To you and your children.
- 15 Blessed be ye of Jahve,  
 The Creator of heaven and earth.  
 16 The heavens are heavens for Jahve,  
 And the earth hath He given to the children of men.  
 17 The dead praise not Jāh,  
 Nor all those who go down into the silence of death;  
 18 We, however, we will bless Jāh  
 From henceforth and for evermore,  
 Hallelujah.

This Psalm, which has scarcely anything in common with the preceding Psalm except that the expression "house of Jacob," cxiv. 1, is here broken up into its several members in vers. 12 sq., is found joined with it, making one Psalm, in the LXX., Syriac, Arabic, and Æthiopic versions, just as on the other hand Ps. cxvi. is split up into two. This arbitrary arrangement condemns itself. Nevertheless Kimchi favours it, and it has found admission into not a few Hebrew manuscripts.

It is a prayer of Israel for God's aid, probably in the presence of an expedition against heathen enemies. The two middle strophes of the four are of the same compass. Ewald's conjecture, that whilst the Psalm was being sung the sacrifice was proceeded with, and that in ver. 12 the voice of a priest proclaims the gracious acceptance of the sacrifice, is pleasing. But the change of voices begins even with ver. 9, as Olshausen also supposes.

Vers. 1, 2. It has to do not so much with the honour of Israel, which is not worthy of the honour (Ezek. xxxvi. 22 sq.) and has to recognise in its reproach a well-merited chastisement, as with the honour of Him who cannot suffer the

reproaching of His holy name to continue long. He willeth that His name should be sanctified. In the consciousness of his oneness with this will, the poet bases his petition, in so far as it is at the same time a petition on behalf of Israel, upon God's *χάρις* and *ἀλήθεια* as upon two columns. The second ע, according to an express note of the Masora, has no *Waw* before it, although the LXX. and Targum insert one. The thought in ver. 2 is moulded after lxxix. 10, or after Joel ii. 17, cf. Ps. xlii. 4, Mic. vii. 10. אֱיִהְיֶה is the same style as אֱיִהְיֶה in cxvi. 18, cf. in the older language אֱלֹהֵי, אֱמֶנָה, and the like.

Vers. 3-8. The poet, with "And our God," in the name of Israel opposes the scornful question of the heathen by the believably joyous confession of the exaltation of Jahve above the false gods. Israel's God is in the heavens, and is therefore supramundane in nature and life, and the absolutely unlimited One, who is able to do all things with a freedom that is conditioned only by Himself: *quod vult, valet* (ver. 3b = cxxxv. 6, Wisd. xii. 18, and frequently). The carved gods (עֲצָב, from עָצַב, cogn. הָצַב, הָצַב) of the heathen, on the contrary, are dead images, which are devoid of all life, even of the sensuous life the outward organs of which are imaged upon them. It cannot be proved with Eccles. v. 16 that יִדְיָהֶם and רַגְלֵיהֶם are equivalent to רגלים, ידים להם. They are either subjects which the *Waw apodosi* (cf. Gen. xxii. 24, Prov. xxiii. 24, Hab. ii. 5) renders prominent, or *casus absoluti* (Ges. § 145, 2), since both verbs have the idols themselves as their subjects less on account of their gender (י and רגל are feminine, but the Hebrew usage of genders is very free and not carried out uniformly) as in respect of ver. 7c: with reference to their hands, etc. יִמְשִׁיחַ is the energetic future form, which goes over from מְשִׁיחַ into מִשַׁח, for יִמְשִׁיחַ. It is said once again in ver. 7c that speech is wanting to them; for the other negations only deny life to them, this at the same time denies all personality. The author might know from his own experience how little was the distinction made by the heathen worship between the symbol and the thing symbolized. Accordingly the worship of idols seems to him, as to the later prophets, to be the extreme of self-stupefaction and of the destruction of human consciousness; and the final destiny of the worshippers of false gods, as he says in ver. 8, is, that they



become like to their idols, that is to say, being deprived of their consciousness, life, and existence, they come to nothing, like those their nothingnesses (Isa. xlv. 9). This whole section of the Psalm is repeated in Ps. cxxxv. (vers. 6, 15-18).

Vers. 9-14. After this confession of Israel there now arises a voice that addresses itself to Israel. The threefold division into Israel, the house of Aaron, and those who fear Jahve is the same as in cxviii. 2-4. In Ps. cxxxv. the "house of Levi" is further added to the house of Aaron. Those who fear Jahve, who also stand in the last passage, are probably the proselytes (in the Acts of the Apostles *σεβόμενοι τὸν Θεόν*, or merely *σεβόμενοι*\*); at any rate these are included even if Israel in ver. 9 is meant to signify the laity, for the notion of "those who fear Jahve" extends beyond Israel. The fact that the threefold refrain of the summons does not run, as in xxxiii. 20, *our help and shield is He*, is to be explained from its being an antiphonal song. In so far, however, as the Psalm supplicates God's protection and help in a campaign the declaration of confident hope, *their help and shield is He*, may, with Hitzig, be referred to the army that is gone or is going forth. It is the same voice which bids Israel to be of good courage and announces to the people the well-pleased acceptance of the sacrifice with the words "Jahve hath been mindful of us" (ה' זָכָרָנוּ, cf. עֲתָה יִדְעָתִי, xx. 7), perhaps simultaneously with the presentation of the memorial portion (אֶזְכָּרָה) of the meat-offering (xxxviii. 1). The בָּרָךְ placed at the head is particularized threefold, corresponding to the threefold summons. The special promise of blessing which is added in ver. 14 is an echo of Deut. i. 11, as in 2 Sam. xxiv. 3. The contracted future יִסֶּף we take in a consolatory sense; for as an optative it would be too isolated here. In spite of all oppression on the part of the heathen, God will make His people ever more numerous, more capable of offering resistance, and more awe-inspiring.

Vers. 15-18. The voice of consolation is continued in ver. 15, but it becomes the voice of hope by being blended with

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\* The appellation *φοβόμενοι* does not however occur, if we do not bring Acts x. 2 in here; but in Latin inscriptions in Orelli-Hentzen No. 2523, and in Auer in the *Zeitschrift für katholische Theologie* 1852, S. 80, the proselyte (*religionis Judaicæ*) is called *metuens*.

the newly strengthened believing tone of the congregation. Jahve is here called the Creator of heaven and earth because the worth and magnitude of His blessing are measured thereby. He has reserved the heavens to Himself, but given the earth to men. This separation of heaven and earth is a fundamental characteristic of the post-diluvian history. The throne of God is in the heavens, and the promise, which is given to the patriarchs on behalf of all mankind, does not refer to heaven, but to the possession of the earth (xxxvii. 22). The promise is as yet limited to this present world, whereas in the New Testament this limitation is removed and the *κληρονομία* embraces heaven and earth. This Old Testament limitedness finds further expression in ver. 17, where *הַשָּׁמַיִם*, as in xciv. 17, signifies the silent land of Hades. The Old Testament knows nothing of a heavenly *ecclesia* that praises God without intermission, consisting not merely of angels, but also of the spirits of all men who die in the faith. Nevertheless there are not wanting hints that point upwards which were even better understood by the post-exilic than by the pre-exilic church. The New Testament morn began to dawn even upon the post-exilic church. We must not therefore be astonished to find the tone of vi. 6, xxx. 10, lxxxviii. 11–13, struck up here, although the echo of those earlier Psalms here is only the dark foil of the confession which the church makes in ver. 18 concerning its immortality. The church of Jahve as such does not die. That it also does not remain among the dead, in whatever degree it may die off in its existing members, the psalmist might know from Isa. xxvi. 19, xxv. 8. But the close of the Psalm shows that such predictions which light up the life beyond only gradually became elements of the church's consciousness, and, so to speak, dogmas.

## PSALM CXVI.

THANKSGIVING SONG OF ONE WHO HAS ESCAPED FROM  
DEATH.

- 1 I LOVE, for Jahve heareth  
My cry, my heartfelt supplication.
- 2 For He hath inclined His ear unto me,  
Therefore will I call as long as I live.

- 3 The cords of death compassed me,  
And the straitnesses of Hades came upon me,  
Distress and sorrow did I experience.
- 4 Then upon the name of Jahve did I call :  
O Jahve, deliver my soul.
- 5 Gracious is Jahve and righteous,  
And our God a compassionate One.
- 6 A Guardian of the simple is Jahve ;  
I was brought low, and He helped me.
- 7 Turn in, my soul, unto thy rest,  
For Jahve dealeth bountifully with thee.
- 8 Yea, Thou hast delivered my soul from death,  
Mine eyes from tears,  
My feet from falling.
- 9 I will walk before Jahve  
In the lands of the living.
- 10 I believe now, when I must speak :  
“ I, I am afflicted very greatly.”
- 11 I have said to myself in my despair :  
“ All men are liars.”
- 12 How can I repay Jahve  
All His benefits toward me ?
- 13 The cup of salvation will I raise,  
And proclaim the Name of Jahve.
- 14 My vows will I pay unto Jahve,  
I will do it in the presence of all His people.
- 15 Precious in the eyes of Jahve  
Is the death of His saints.
- 16 Yea, O Jahve, for I am Thy servant,  
I am Thy servant, the son of Thy handmaid,  
Thou hast loosed my bonds.
- 17 Unto Thee will I sacrifice a sacrifice of thanksgiving  
And proclaim the Name of Jahve.
- 18 My vows will I pay unto Jahve,  
I will do it in the presence of all His people,
- 19 In the courts of Jahve's house,  
In the midst of thee, O Jerusalem !  
Hallelujah.

We have here another anonymous Psalm closing with *Hallelujah*. It is not a supplicatory song with a hopeful prospect before it like Ps. cxv., but a thanksgiving song with a fresh recollection of some deadly peril that has just been got the better of; and is not, like Ps. cxv., from the mouth of the church, but from the lips of an individual who distinguishes himself from the church. It is an individual that has been delivered who here praises the loving-kindness he has experienced in the language of the tenderest affection. The LXX. has divided this deeply fervent song into two parts, cxvi. 1-9, 10-19, and made two Hallelujah-Psalms out of it; whereas it unites Ps. cxiv. and cxv. into one. The four sections or strophes, the beginnings of which correspond to one another (vers. 1 and 10, 5 and 15), are distinctly separate. The words **יְבִישִׁים ה' אֶקְרָא** are repeated three times. In the first instance they are retrospective, but then swell into an always more full-toned vow of thanksgiving. The late period of its composition makes itself known not only in the strong Aramaic colouring of the form of the language, which adopts all kinds of embellishments, but also in many passages borrowed from the pre-exilic Psalms. The very opening, and still more so the progress, of the first strophe reminds one of Ps. xviii., and becomes an important hint for the exposition of the Psalm.

Vers. 1-4. Not only is **יָי אֲהַבְתִּי כִּי**, "I love (like, am well pleased) that," like *ἀγαπῶ ὅτι*, Thucydides vi. 36, contrary to the usage of the language, but the thought, "I love that Jahve answereth me," is also tame and flat, and inappropriate to the continuation in ver. 2. Since vers. 3, 4 have come from xviii. 5-17, **אֲהַבְתִּי** is to be understood according to **אֲרַחֲמֶךָ** in xviii. 2, so that it has the following **יְהוָה** as its object, not it is true grammatically, but logically. The poet is fond of this pregnant use of the verb without an expressed object, cf. **אֶקְרָא** in ver. 2, and **הִיאֲמַנְתִּי** in ver. 10. The *Pasek* after **שָׁמַע** is intended to guard against the blending of the final *a'* with the initial *a* of **אֲרָנִי** (cf. lxvi. 18, v. 2, in Baer). In ver. 1b the accentuation prevents the rendering *vocem orationis meae* (Vulgate, LXX.) by means of *Mugrash*. The *i* of **קוּלִי** will therefore no more be the archaic connecting vowel (Ew. § 211, b) than in Lev. xxvi. 42; the poet has varied the genitival construction of xxviii.

6 to the permutative. The second בִּי, following close upon the first, makes the continuation of the confirmation retrospective. "In my days" is, as in Isa. xxxix. 8, Bar. iv. 20, cf. בְּחַיִּי in lxiii. 5, and frequently, equivalent to "so long as I live." We even here hear the tone of Ps. xviii. (ver. 2), which is continued in vers. 3, 4 as a freely borrowed passage. Instead of the "bands" (of Hades) there, the expression here is מַצָּרִי, *angustia*, plural of מַצָּר, after the form מַסָּב in cxviii. 5, Lam. i. 3 (Böttcher, *De inferis*, § 423); the straitnesses of Hades are deadly perils which can scarcely be escaped. The futures אֲמַצֵּר and אֲמַצֵּרָא, by virtue of the connection, refer to the contemporaneous past. אֲנִי (viz. בְּלִישׁן בְּקִשָּׁה, i.e. in a suppliant sense) is written with *He* instead of *Aleph* here and in five other instances, as the Masora observes. It has its fixed *Metheg* in the first syllable, in accordance with which it is to be pronounced *āna* (like בְּחַיִּים, *bāttim*), and has an accented *ultima* not merely on account of the following יהוה = יְהוָה (vid. on iii. 8), but in every instance; for even where (the *Metheg* having been changed into a conjunctive) it is supplied with two different accents, as in Gen. i. 17, Ex. xxxii. 31, the second indicates the tone-syllable.\* Instead now of repeating "and Jahve answered me," the poet indulges in a laudatory confession of general truths which have been brought vividly to his mind by the answering of his prayer that he has experienced.

Vers. 5-9. With "gracious" and "compassionate" is here associated, as in cxii. 4, the term "righteous," which comprehends within itself everything that Jahve asserts concerning Himself in Ex. xxxiv. 6 sq. from the words "and abundant in goodness and truth" onwards. His love is turned especially toward the simple (LXX. τὰ νήπια, cf. Matt. xi. 25),

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\* Kimchi, mistaking the vocation of the *Metheg*, regards אֲנִי (אָנָּה) as *Milel*. But the Palestinian and the Babylonian systems of pointing coincide in this, that the beseeching אָנָּה (אָנָּה) is *Milra*, and the interrogatory אָנָּה *Milel* (with only two exceptions in our text, which is fixed according to the Palestinian Masora, viz. cxxxix. 7, Deut. i. 28, where the following word begins with *Aleph*), and these modes of accenting accord with the origin of the two particles. Pinsker (*Einleitung*, S. xiii.) insinuates against the Palestinian system, that in the cases where אָנָּה has two accents the pointing was not certain of the correct accentuation, only from a deficient knowledge of the bearings of the cases.

who stand in need of His protection and give themselves over to it. פִּתְּאִים, as in Prov. ix. 6, is a mode of writing blended out of פִּתְּאִים and פִּתְּיִים. The poet also has experienced this love in a time of impotent need. הִלֹּתִי is accented on the *ultima* here, and not as in cxlii. 7 on the *penult*. The accentuation is regulated by some phonetic or rhythmical law that has not yet been made clear (*vid.* on Job xix. 17).\* יְהוֹשִׁיעַ is a resolved *Hiphil* form, the use of which became common in the later period of the language, but is not alien to the earlier period, especially in poetry (xlv. 18, cf. lxxxii. 6, 1 Sam. xvii. 47, Isa. lii. 5). In ver. 7 we hear the form of soliloquy which has become familiar to us from Ps. xlii., xliii., ciii. שׁוּבִי is *Milra* here, as also in two other instances. The plural מְנוּחִים signifies full, complete rest, as it is found only in God; and the suffix in the address to the soul is *ajchi* for *ajich*, as in ciii. 3-5. The perfect נָמַל states that which is a matter of actual experience, and is corroborated in ver. 8 in retrospective perfects. In vers. 8, 9 we hear lvi. 14 again amplified; and if we add xxvii. 13, then we see as it were to the bottom of the origin of the poet's thoughts. מְנוּחֵי יְהוֹשִׁיעַ belongs still more decidedly than יְהוֹשִׁיעַ to the resolved forms which multiply in the later period of the language. In ver. 9 the poet declares the result of the divine deliverance. The *Hithpa.* אֶתְהַלֵּךְ denotes a free and contented going to and fro; and instead of "the land of the living," xxvii. 13, the expression here is "the lands (אֶרְצוֹת), *i.e.* the broad land, of the living." There he walks forth, with nothing to hinder his feet or limit his view, in the presence of Jahve, *i.e.* having his Deliverer from death ever before his eyes.

Vers. 10-14. Since כִּי אֶרְבֵּר does not introduce anything that could become an object of belief, הֶאֱמַנְתִּי is absolute here: to have faith, just as in Job xxiv. 22, xxix. 24, with לֹא it signifies "to be without faith, *i.e.* to despair." But how does it now proceed? The LXX. renders ἐπίστευσα, διὸ ἐλάλησα, which the apostle makes use of in 2 Cor. iv. 13, without our being

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\* The national grammarians, so far as we are acquainted with them, furnish no explanation. De Balmis believes that these *Milra* forms הִלֹּתִי, בְּלֹתִי, and the like, must be regarded as infinitives, but at the same time confirms the difference of views existing on this point.

therefore obliged with Luther to render: *I believe, therefore I speak*; כִּי does not signify *διό*. Nevertheless כִּי might according to the sense be used for לָכֵן, if it had to be rendered with Hengstenberg: "I believed, therefore I spake, but I was very much plagued." But this assertion does not suit this connection, and has, moreover, no support in the syntax. It might more readily be rendered: "I have believed that I should yet speak, *i.e.* that I should once more have a deliverance of God to celebrate;" but the connection of the parallel members, which is then only lax, is opposed to this. Hitzig's attempted interpretation, "I trust, when (כִּי as in Jer. xii. 1) I should speak: I am greatly afflicted," *i.e.* "I have henceforth confidence, so that I shall not suffer myself to be drawn away into the expression of despondency," does not commend itself, since ver. 10b is a complaining, but not therefore as yet a desponding assertion of the reality. Assuming that הֵאֲמַנְתִּי and אֶמְרֵהּ in ver. 11a stand on the same line in point of time, it seems that it must be interpreted *I had faith, for I spake* (was obliged to speak); but אָרַבְרָה, separated from הֵאֲמַנְתִּי by כִּי, is opposed to the colouring relating to the cotemporaneous past. Thus ver. 10 will consequently contain the issue of that which has been hitherto experienced: *I have gathered up faith and believe henceforth, when I speak* (have to speak, must speak): *I am deeply afflicted* (עָנָה as in cxix. 67, cf. عَنِ, to be bowed down,

more particularly in captivity, whence العنائة, those who are bowed down). On the other hand, ver. 11 is manifestly a retrospect. He believes now, for he is thoroughly weaned from putting trust in men: *I said in my despair* (taken from xxxi. 23), the result of my deeply bowed down condition: *All men are liars* (πᾶς ἄνθρωπος ψεύστης, Rom. iii. 4). Forsaken by all the men from whom he expected succour and help, he experienced the truth and faithfulness of God. Striding away over this thought, he asks in ver. 12 how he is to give thanks to God for all His benefits. מָה is an adverbial accusative for בְּמָה, as in Gen. xliv. 16, and the substantive תְּגִמֵּל, in itself a later formation, has besides the Chaldaic plural suffix *ōhi*, which is without example elsewhere in Hebrew. The poet says in ver. 13 how alone he can and will give thanks to his Deliverer, by using a figure taken from the Passover (Matt. xxvi. 27),

the memorial repast in celebration of the redemption out of Egypt. The cup of salvation is that which is raised aloft and drunk amidst thanksgiving for the manifold and abundant salvation (ישועות) experienced. קָרָא בְּשֵׁם ה' is the usual expression for a solemn and public calling upon and proclamation of the Name of God. In ver. 14 this thanksgiving is more minutely designated as שְׁלַמֵי נֶגֶד, which the poet now discharges. A common and joyous eating and drinking in the presence of God was associated with the *shelamim*. נָא (*vid.* cxv. 2) in the freest application gives a more animated tone to the word with which it stands. Because he is impelled frankly and freely to give thanks before the whole congregation, נָא stands beside נֶגֶד, and נֶגֶד, moreover, has the intentional *ah*.

Vers. 15-19. From what he has experienced the poet infers that the saints of Jahve are under His most especial providence. Instead of הַפְּנוּת the poet, who is fond of such embellishments, chooses the pathetic form הַפְּנוּתָהּ, and consequently, instead of the genitival construct state (מות), the construction with the *Lamed* of "belonging to." It ought properly to be "soul" or "blood," as in the primary passage lxxii. 14. But the observation of Grotius: *quæ pretiosa sunt, non facile largimur*, applies also to the expression "death." The death of His saints is no trifling matter with God; He does not lightly suffer it to come about; He does not suffer His own to be torn away from Him by death.\* After this the poet goes on beseechingly: *ānnāh Adonaj*. The prayer itself is not contained in פָּתַחַתָּהּ לְמוֹסְרֵי, —for he is already rescued, and the perfect as a precativè is limited to such utterances spoken in the tone of an exclamation as we find in Job xxi. 16,—but remains unexpressed; it lies wrapped up as it were in this heartfelt *ānnāh*: Oh remain still so gracious to me as Thou hast already proved Thyself to me. The poet rejoices in and is proud of the fact that he may call himself the servant of God. With אִמְתָּךְ he is mindful of his pious mother (cf. lxxxvi.

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\* The Apostolic Constitutions (vi. 30) commend the singing of these and other words of the Psalms at the funerals of those who have departed in the faith (cf. Augusti, *Denkwürdigkeiten*, ix. 563). In the reign of the Emperor Decius, Babylas Bishop of Antioch, full of blessed hope, met death singing these words.



16). The Hebrew does not form a feminine, עֲבָדָה; אֵמֶת signifies a maid, who is not, as such, also عِبْدَةٌ, a slave. The dative of the object, לְמוֹסְרֵי (from מוֹסְרִים for the more usual מוֹסְרוֹת), is used with פְּתַחַת instead of the accusative after the Aramaic manner, but it does also occur in the older Hebrew (*e.g.* Job xix. 3, Isa. liii. 11). The purpose of publicly giving thanks to the Gracious One is now more full-toned here at the close. Since such emphasis is laid on the Temple and the congregation, what is meant is literal thank-offerings in payment of vows. In בְּתוֹכֵכִי (as in cxxxv. 9) we have in the suffix the ancient and Aramaic *i* (cf. ver. 7) for the third time. With אֲנִי the poet clings to Jahve, with בְּנִגְדֵי־נֶפֶשׁ to the congregation, and with בְּתוֹכֵכִי to the holy city. The one thought that fills his whole soul, and in which the song which breathes forth his soul dies away, is *Hallelujah*.

## PSALM CXVII.

INVITATION TO THE PEOPLES TO COME INTO THE KINGDOM  
OF GOD.

- 1 PRAISE Jahve, all peoples,  
Praise Him, all ye nations!
- 2 For mighty over us is His loving-kindness,  
And the truth of Jahve endureth for ever,  
Hallelujah!

The thanksgiving Psalm ending in *Hallelujah* is followed by this shortest of all the Psalms, a Hallelujah addressed to the heathen world. In its very brevity it is one of the grandest witnesses of the might with which, in the midst of the Old Testament, the world-wide mission of the religion of revelation struck against or undermined the national limitation. It is stamped by the apostle in Rom. xv. 11 as a *locus classicus* for the fore-ordained (*gnadenrathschlussmässig*) participation of the heathen in the promised salvation of Israel.

Even this shortest Psalm has its peculiarities in point of

language. אַמִּים (Aramaic אַמִּי, Arabic امة) is otherwise alien to Old Testament Hebrew. The Old Testament Hebrew is acquainted only with אֱמֹנִים as an appellation of Ismaelitish or Midianitish tribes. אֱמֹנִים are, as in lxxii. 11, 17, all peoples without distinction, and אֱמֹנִים לְכָל אֲמֹנִים all nations without exception. The call is confirmed from the might of the mercy or loving-kindness of Jahve, which proves itself mighty over Israel, *i.e.* by its intensity and fulness superabundantly covering (כָּסָה as in ciii. 11; cf. *ὑπερεπερίσσευσε*, Rom. v. 20, *ὑπερεπλεόνασε*, 1 Tim. i. 14) human sin and infirmity; and from His truth, by virtue of which history on into eternity ends in a verifying of His promises. Mercy and truth are the two divine powers which shall one day be perfectly developed and displayed in Israel, and going forth from Israel, shall conquer the world

## PSALM CXVIII.

FESTIVAL PSALM AT THE DEDICATION OF THE NEW  
TEMPLE.

*(At the setting out.)*

- 1 GIVE thanks unto Jahve, for He is good,  
Yea, His mercy endureth for ever.
- 2 Let Israel say :  
“Yea, His mercy endureth for ever.”
- 3 Let the house of Aaron say :  
“Yea, His mercy endureth for ever.”
- 4 Let those who fear Jahve say :  
“Yea, His mercy endureth for ever.”

*(On the way.)*

- 5 Out of straitness I cried unto Jah,  
Jah answered me upon a broad plain.
- 6 Jahve is for me—I do not fear,  
What can men do unto me?
- 7 Jahve is for me as my help,  
Therefore shall I see my desire upon those who hate me.

- 8 It is better to hide one's self in Jahve  
Than to put confidence in men.
- 9 It is better to take refuge in Jahve  
Than to put confidence in princes.
- 10 Let all the heathen compass me about—  
In the name of Jahve will I verily cut them in pieces.
- 11 Let them compass me about on all sides—  
In the name of Jahve will I verily cut them in pieces.
- 12 Let them compass me about like bees—  
They are extinguished like a fire of thorns,  
In the name of Jahve will I verily cut them in pieces.
- 13 Thou gavest me indeed a thrust that I might fall,  
But Jahve hath helped me.
- 14 My pride and my song is Jah,  
And He became my salvation.
- 15 The cry of exultation and of salvation resoundeth in the  
tents of the righteous :  
The right hand of Jahve getteth the victory.
- 16 The right hand of Jahve is highly exalted,  
The right hand of Jahve getteth the victory.
- 17 I shall not die, nay I shall live,  
And declare the deeds of Jah.
- 18 Jah hath chastened me sore,  
But hath not given me over unto death.

*(At the going in.)*

- 19 Open to me the gates of righteousness,  
That I may enter into them, that I may give thanks to Jah!

*(Those who receive the festal procession.)*

- 20 This is the gate of Jahve,  
The righteous may enter there.
- 21 I give thanks unto Thee, for Thou hast answered me,  
And art become my salvation.
- 22 The stone, which the builders despised,  
Is become the corner and head stone.
- 23 From Jahve is this come to pass,  
It is marvellous in our eyes.
- 24 This is the day which Jahve hath made,  
Let us exult and rejoice at it!

- 25 O Jahve, save I beseech Thee,  
 O Jahve, grant I beseech Thee prosperity !!
- 26 Blessed be he who cometh in the name of Jahve,  
 We bless you from the house of Jahve.
- 27 God is Jahve and hath given us light—  
 Bind the festive sacrifice with cords  
 Even up to the horns of the altar !

(*Answer of those who have arrived.*)

- 28 My God art Thou, therefore will I give Thee thanks,  
 My Deity, I will exalt Thee.

(*All together.*)

- 29 Give thanks unto Jahve, for He is good,  
 Yea, His mercy endureth for ever.

What the close of Ps. cxvii. says of God's truth, viz. that it endureth for ever, the beginning of Ps. cxviii. says of its sister, His mercy or loving-kindness. It is the closing Psalm of the *Hallel*, which begins with Ps. cxiii., and the third *Hodu* (*vid.* on Ps. cv.). It was Luther's favourite Psalm: his beautiful *Confitemini*, which "had helped him out of troubles out of which neither emperor nor king, nor any other man on earth, could have helped him." With the exposition of this his noblest jewel, his defence and his treasure, he occupied himself in the solitude of his Patmos.

It is without any doubt a post-exilic song. Here too Hupfeld sweeps away everything into vague generality; but the history of the period after the Exile, without any necessity for our coming down to the Maccabæan period, as do De Wette and Hitzig, presents three occasions which might have given birth to it; viz. (1) The first celebration of the Feast of Tabernacles in the seventh month of the first year of the Return, when there was only a plain altar as yet erected on the holy place, Ezra iii. 1-4 (to be distinguished from a later celebration of the Feast of Tabernacles on a large scale and in exact accordance with the directions of the Law, Neh. ch. viii.). So Ewald. (2) The laying of the foundation-stone of the Temple in the second month of the second year, Ezra iii. 8 sqq. So Hengstenberg. (3) The dedication of the completed Temple

in the twelfth month of the sixth year of Darius, Ezra vi. 15 sqq. So Stier. These references to cotemporary history have all three more or less in their favour. The first is favoured more especially by the fact, that at the time of the second Temple ver. 25 was the festal cry amidst which the altar of burnt-offering was solemnly compassed on the first six days of the Feast of Tabernacles once, and on the seventh day seven times. This seventh day was called the great Hosanna (*Hosanna rabba*), and not only the prayers for the Feast of Tabernacles, but even the branches of willow trees (including the myrtles) which are bound to the palm-branch (*lulab*), were called *Hosannas* (הושענות, Aramaic הושעני).\* The second historical reference is favoured by the fact, that the narrative appears to point directly to our Psalm when it says: *And the builders laid the foundation of the Temple of Jahve, and the priests were drawn up there in official robes with trumpets, and the Levites the descendants of Asaph with cymbals, to praise Jahve after the direction of David king of Israel, and they sang בְּהַלֵּל וּבְהוֹדוֹת לַיהוָה כִּי טוֹב כִּי־לְעוֹלָם חָסְדוֹ עַל־יִשְׂרָאֵל*; and all the people raised a great shout בְּהַלֵּל לַיהוָה, because the house of Jahve was founded. But both of these derivations of the Psalm are opposed by the fact that vers. 19 and 20 assume that the Temple-building is already finished; whereas the unmistakable allusions to the events that transpired during the building of the Temple, viz. the intrigues of the Samaritans, the hostility of the neighbouring peoples, and the capriciousness of the Persian kings, favour the third. In connection with this reference of the Psalm to the post-exilic dedication of the Temple, vers. 19, 20, too, now present no difficulty. Ver. 22 is better understood as spoken in the presence of the now upreared Temple-building, than as spoken in the presence of the foundation-stone; and the words "unto the horns of the altar" in ver. 27, interpreted in many different ways, come into the light of Ezra vi. 17.

The Psalm falls into two divisions. The first division (vers. 1-19) is sung by the festive procession brought up by the priests and Levites, which is ascending to the Temple with

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\* *Vid.* my Talmudic Studies, vi. (*Der Hosianna-Ruf*), in the *Lutherische Zeitschrift*, 1855, S. 653-656.

the animals for sacrifice. With ver. 19 the procession stands at the entrance. The second part (vers. 20-27) is sung by the body of Levites who receive the festive procession. Then ver. 28 is the answer of those who have arrived, and ver. 29 the concluding song of all of them. This antiphonal arrangement is recognised even by the Talmud (*B. Pesachim* 119a) and Midrash. The whole Psalm, too, has moreover a peculiar formation. It resembles the *Mashal* Psalms, for each verse has of itself its completed sense, its own scent and hue; one thought is joined to another as branch to branch and flower to flower.

Vers. 1-18. The Hodu-cry is addressed first to all and every one; then the whole body of the laity of Israel and the priests, and at last (as it appears) the proselytes (*vid.* on cxv. 9-11) who fear the God of revelation, are urgently admonished to echo it back; for "yea, His mercy endureth for ever," is the required hypophon. In ver. 5, Israel too then begins as one man to praise the ever-gracious goodness of God. יְהוָה, the *Jod* of which might easily become inaudible after קָרָאתִי, has an emphatic *Dagesh* as in ver. 18a, and הַמְצִיֵר has the orthophonic stroke beside צִר (the so-called מִצְוֶה), which points to the correct tone-syllable of the word that has *Dechâ*.\* Instead of עֲנֵנִי it is here pointed עֲנֵנִי, which also occurs in other instances not only with distinctive, but also (though not uniformly) with conjunctive accents.† The construction is a pregnant one (as in xxii. 22, xxviii. 1, lxxiv. 7, 2 Sam. xviii. 19, Ezra ii. 62, 2 Chron. xxxii. 1): He answered me by removing me to a free space

\* *Vid.* Baer's *Thorath Emeth*, p. 7 note, and p. 21, end of note 1.

† Hitzig on Prov. viii. 22 considers the pointing עֲנֵנִי to be occasioned by *Dechâ*, and in fact עֲנֵנִי in the passage before us has *Tarcha*, and in 1 Sam. xxviii. 15 *Munach*; but in the passage before us, if we read במרהביה as one word according to the Masora, עֲנֵנִי is rather to be accented with *Mugrash*; and in 1 Sam. xxviii. 15 the reading עֲנֵנִי is found side by side with עֲנֵנִי (*e.g.* in *Bibl. Bomberg*. 1521). Nevertheless צרפתי xvii. 3, and הָרַנִּי Job xxx. 19 (according to Kimchi's *Michlol*, 30a), beside *Mercha*, show that the pointing beside conjunctive as beside disjunctive accents wavers between *á* and *ā*, although *ā* is properly only justified beside disjunctive accents, and עֲנֵנִי also really only occurs in pause.

(xviii. 20). Both lines end with יהִי; nevertheless the reading בְּמִרְחֵבֶיהָ is attested by the Masora (*vid.* Baer's *Psalterium*, pp. 132 sq.), instead of בְּמִרְחֵבֵי יְהוָה. It has its advocates even in the Talmud (*B. Pesachim* 117a), and signifies a boundless extent,

יה expressing the highest degree of comparison, like מְאִפְלֵיָהּ in Jer. ii. 31, the deepest darkness. Even the LXX. appears to have read בְּמִרְחֵבֶיהָ thus as one word (*εἰς πλατυσμόν*, Symmachus *εἰς εὐρυχωρίαν*). The Targum and Jerome, however, render it as we do; it is highly improbable that in one and the same verse the divine name should not be intended to be used in the same force of meaning. Ps. lvi. (vers. 10; 5, 12) echoes in ver. 6; and in ver. 7 Ps. liv. (ver. 6) is in the mind of the later poet. In that passage it is still more clear than in the passage before us that by the *Beth* of בְּעֵזְרֵי Jahve is not meant to be designated as *unus e multis*, but as a helper who outweighs the greatest multitude of helpers. The Jewish people had experienced this helpful succour of Jahve in opposition to the persecutions of the Samaritans and the satraps during the building of the Temple; and had at the same time learned what is expressed in vers. 7, 8 (cf. cxlvi. 3), that trust in Jahve (for which בְּ יְהוָה is the proper word) proves true, and trust in men, on the contrary, and especially in princes, is deceptive; for under Pseudo-Smerdis the work, begun under Cyrus, and represented as open to suspicion even in the reign of Cambyses, was interdicted. But in the reign of Darius it again became free: Jahve showed that He disposes events and the hearts of men in favour of His people, so that out of this has grown up in the minds of His people the confident expectation of a world-subduing supremacy expressed in ver. 10.

The clauses vers. 10a, 11a, and 12a, expressed in the perfect form, are intended more hypothetically than as describing facts. The perfect is here set out in relief as a hypothetical tense by the following future. בְּלִבְנוֹתָם signifies, as in cxvii. 1, the heathen of every kind. דְּבַרְיָם (in the Aramaic and Arabic with *ṭ*) are both bees and wasps, which make themselves especially troublesome in harvest time. The suffix of אֲמִילָם (from מָלַל = מָלַל, to hew down, cut in pieces) is the same as in Ex. xxix. 30, ii. 17, and also beside a conjunctive accent in lxxiv. 8. Yet the reading אֲמִילָם, like יְהִיתָ Hab. ii. 17, is here the better supported

(*vid.* Gesenius, *Lehrgebäude*, S. 177), and it has been adopted by Norzi, Heidenheim, and Baer. The ׀ is that which states the ground or reason, and then becomes directly confirmatory and assuring (cxxxviii. 2, 4), which here, after the "in the name of Jahve" that precedes it, is applied and placed just as in the oath in 1 Sam. xiv. 44. And in general, as Redslob has demonstrated, ׀ has not originally a relative, but a positive (determining) signification, ׀ being just as much a demonstrative sound as ׀, ׀, ׀, and ׀ (cf. *ἐκεῖ, ἐκεῖνος, κείνος, ecce, hic, illic*, with the Doric *τηνεῖ, τῆνος*). The notion of compassing round about is heightened in ver. 11a by the juxtaposition of two forms of the same verb (Ges. § 67, rem. 10), as in Hos. iv. 18, Hab. i. 5, Zeph. ii. 1, and frequently. The figure of the bees is taken from Deut. i. 44. The perfect ׀׀׀ (cf. Isa. xliii. 17) describes their destruction, which takes place instantly and unexpectedly. The *Pual* points to the punishing power that comes upon them: they are extinguished (*extinguuntur*) like a fire of thorns, the crackling flame of which expires as quickly as it has blazed up (lviii. 10). In ver. 13 the language of Israel is addressed to the hostile worldly power, as the antithesis shows. It thrust, yea thrust (*inf. intens.*) Israel, that it might fall (׀׀׀; with reference to the pointing, *vid.* on xl. 15); but Jahve's help would not suffer it to come to that pass. Therefore the song at the Red Sea is revived in the heart and mouth of Israel. Ver. 14 (like Isa. xii. 2) is taken from Ex. xv. 2. ׀׀ (in MSS. also written ׀׀) is a collateral form of ׀׀ (Ew. § 255, a), and here signifies the lofty self-consciousness which is united with the possession of power: pride and its expression an exclamation of joy. Concerning ׀׀׀ *vid.* on xvi. 6. As at that time, the cry of exultation and of salvation (*i.e.* of deliverance and of victory) is in the tabernacles of the righteous: the right hand of Jahve—they sing—׀׀׀׀ (Num. xxiv. 18), practises valour, proves itself energetic, gains (maintains) the victory. ׀׀׀׀ is *Milva*, and therefore an adjective: *victoriosa* (Ew. § 120, d), from ׀׀׀ = ׀׀ like ׀׀׀ from ׀׀׀. It is not the *part. Pil.* (cf. Hos. xi. 7), since the rejection of the participial *Mem* occurs in connection with *Poal* and *Pual*, but not elsewhere with *Pilel* (׀׀׀׀ = ׀׀׀׀ from ׀׀׀). The word yields a simpler sense, too, as *adject. participiale Kal*; *romēmā'h* is only the fuller form for *ramā'h*,



Ex. xiv. 8 (cf. *ra'mah*, Isa. xxvi. 11). It is not its own strength that avails for Israel's exultation of victory, but the energy of the right hand of Jahve. Being come to the brink of the abyss, Israel is become anew sure of its immortality through Him. God has, it is true, most severely chastened it (יִפְרֹץ with the suffix *anni* as in Gen. xxx. 6, and הָיָה with the emphatic *Dagesh*, which neither reduplicates nor connects, cf. ver. 5, xciv. 12), but still with moderation (Isa. xxvii. 7 sq.). He has not suffered Israel to fall a prey to death, but reserved it for its high vocation, that it may see the mighty deeds of God and proclaim them to all the world. Amidst such celebration of Jahve the festive procession of the dedication of the Temple has arrived at the enclosure wall of the Temple.

Vers. 19-29. The gates of the Temple are called gates of righteousness because they are the entrance to the place of the mutual intercourse between God and His church in accordance with the order of salvation. First the "gates" are spoken of, and then the one "gate," the principal entrance. Those entering in must be "righteous ones;" only conformity with the divine loving will gives the right to enter. With reference to the formation of the conclusion ver. 19*b*, *vid.* Ew. § 347, *b*. In the Temple-building Israel has before it a reflection of that which, being freed from the punishment it had had to endure, it is become through the mercy of its God. With the exultation of the multitude over the happy beginning of the rebuilding there was mingled, at the laying of the foundation-stone, the loud weeping of many of the grey-headed priests, Levites, and heads of the tribes who had also seen the first Temple (Ezra iii. 12 sq.). It was the troublous character of the present which made them thus sad in spirit; the consideration of the depressing circumstances of the time, the incongruity of which weighed so heavily upon their soul in connection with the remembrance of the former Temple, that memorably glorious monument of the royal power of David and Solomon.\* And even further on there towered aloft before Zerubbabel, the leader of the building, a great mountain; gigantic difficulties and hindrances arose between the powerlessness of the present

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\* Kurtz, in combating our interpretation, reduces the number of the weeping ones to "some few," but the narrative says the very opposite.

position of Zerubbabel and the completion of the building of the Temple, which had it is true been begun, but was impeded. This mountain God has made into a plain, and qualified Zerubbabel to bring forth the top and key-stone (הַאֲבֶן הַרְאִשׁוֹנָה) out of its past concealment, and thus to complete the building, which is now consecrated amidst a loud outburst of incessant shouts of joy (Zech. iv. 7). Ver. 22 points back to that disheartened disdain of the small troublous beginning, which was at work among the builders (Ezra iii. 10) at the laying of the foundation-stone, and then further at the interruption of the building. That rejected (disdained) corner-stone is nevertheless become הַאֲבֶן הַרְאִשׁוֹנָה, *i.e.* the head-stone of the corner (Job xxxviii. 6), which being laid upon the corner, supports and protects the stately edifice—an emblem of the power and dignity to which Israel has attained in the midst of the peoples out of deep humiliation.

In connection with this only indirect reference of the assertion to Israel we avoid the question,—perplexing in connection with the direct reference to the people despised by the heathen,—how can the heathen be called “the builders?” Kurtz answers: “For the building which the heathen world considers it to be its life’s mission and its mission in history to rear, *viz.* the Babel-tower of worldly power and worldly glory, they have neither been able nor willing to make use of Israel . . .” But this conjunction of ideas is devoid of scriptural support and without historical reality; for the empire of the world has set just as much value, according to political relations, upon the incorporation of Israel as upon that of every other people. Further, if what is meant is Israel’s own despising of the small beginning of a new era that is dawning, it is then better explained as in connection with the reference of the declaration to Jesus the Christ in Matt. xxi. 42-44, Mark xii. 10 sq., Acts iv. 11 (ὕψ’ ὑμῶν τῶν οἰκοδομούντων), 1 Pet. ii. 7, the builders are the chiefs and members of Israel itself, and not the heathen. From 1 Pet. ii. 6, Rom. ix. 33, we see how this reference to Christ is brought about, *viz.* by means of Isa. xxviii. 16, where Jahve says: *Behold I am He who hath laid in Zion a stone, a stone of trial, a precious corner-stone of well-founded founding—whosoever believeth shall not totter.* In the light of this Messianic prophecy of Isaiah ver. 22 of our Psalm also comes to have a Messianic meaning, which is warranted by the fact, that the

history of Israel is recapitulated and culminates in the history of Christ; or, according to John ii. 19-21 (cf. Zech. vi. 12 sq.), still more accurately by the fact, that He who in His state of humiliation is the despised and rejected One is become in His state of glorification the eternal glorious Temple in which dwelleth all the fulness of the Godhead bodily, and is united with humanity which has been once for all atoned for. In the joy of the church at the Temple of the body of Christ which arose after the three days of burial, the joy which is here typically expressed in the words: "From with Jahve, *i.e.* by the might which dwells with Him, is this come to pass, wonderful is it become (has it been carried out) in our eyes," therefore received its fulfilment. It is not נִפְלְאוֹת but נִפְלְאוֹת, like הַבְּנֵי in Gen. xxxiii. 11, קָרָא from קָרָה = קָרָה in Deut. xxxi. 29, Jer. xlv. 23, קָרָאת from קָרָה, to call, Isa. vii. 14. We can hear Isa. xxv. 9 sounding through this passage, as above in vers. 19 sq., Isa. xxvi. 1 sq. The God of Israel has given this turn, so full of glory for His people, to the history.\* He is able now to plead for more distant salvation and prosperity with all the more fervent confidence. מִנְּיָה (six times מִנְּיָה) is, as in every other instance (*vid.* on cxvi. 4), *Milra*. הוֹשִׁיעָהּ is accented regularly on the *penult.*, and draws the following מִנְּיָה towards itself by means of *Dag. forte conj.*; הַעֲלִיחָהּ on the other hand is *Milra* according to the Masora and other ancient testimonies, and מִנְּיָה is not dageshed, without Norzi being able to state any reason for this different accentuation. After this watchword of prayer of the thanksgiving feast, in ver. 26 those who receive them bless those who are coming (הַבְּנֵי with *Dechî*) in the name of Jahve, *i.e.* bid them welcome in His name. The expression "from the house of Jahve," like "from the fountain of Israel" in lxviii. 27, is equivalent to, ye who belong to His house and to the church congregated around it. In the mouth of the people welcoming Jesus as the Messiah, 'Ωσαννά was a "God save the king" (*vid.* on xx. 10); they scattered palm branches at the same time, like the *lulabs* at the joyous cry of the Feast of Tabernacles, and saluted Him

\* The verse, "This is the day which the Lord hath made," etc., was, according to Chrysostom, an ancient hypophon of the church. It has a glorious history.

with the cry, "Blessed is He who cometh in the name of the Lord," as being the longed-for guest of the Feast (Matt. xxi. 9). According to the Midrash, in ver. 26 it is the people of Jerusalem who thus greet the pilgrims. In the original sense of the Psalm, however, it is the body of Levites and priests above on the Temple-hill who thus receive the congregation that has come up. The many animals for sacrifice which they brought with them are enumerated in Ezra vi. 17. On the ground of the fact that Jahve has proved Himself to be  $\text{לשׁ}$ , the absolutely mighty One, by having granted light to His people, viz. loving-kindness, liberty, and joy, there then issues forth the ejaculation, "Bind the sacrifice," etc. The LXX. renders *συστήσασθε ἑορτήν ἐν τοῖς πυκάζουσιν*, which is reproduced by the *Psalterium Romanum*: *constituite diem solemnem in confrequentationibus*, as Eusebius, Theodoret, and Chrysostom (although the last waveringly) also interpret it; on the other hand, it is rendered by the *Psalterium Gallicum*: *in condensis*, as Apollinaris and Jerome (*in frondosis*) also understand it. But much as Luther's version, which follows the latter interpretation, "Adorn the feast with green branches even to the horns of the altar," accords with our German taste, it is still untenable; for  $\text{סָבַר}$  cannot signify to encircle with garlands and the like, nor would it be altogether suited to  $\text{קַרְנֵי}$  in this signification.\* Thus then in this instance A. Lobwasser renders it comparatively more correctly, although devoid of taste: "The Lord is great and mighty of strength who lighteneth us all; *fasten your bullocks to the horns beside the altar.*" To the horns?! So even Hitzig and others render it. But such a "binding to" is unheard of. And can  $\text{עַל סָבַר}$  possibly signify to bind on to anything? And what would be the object of binding them to the horns of the altar? In order that they might not run away?! Hengstenberg and von Lengerke at least disconnect the words "unto the horns of the altar" from any relation to this precautionary measure, by interpreting: until it (the animal for the festal

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\* Symmachus has felt this, for instead of *συστήσασθε ἑορτήν ἐν τοῖς πυκάζουσιν* (*in condensis*) of the LXX., he renders it, transposing the notions, *συνδήσατε ἐν πανηγύρει πυκάσματα*. Chrysostom interprets this: *στειφανώματα καὶ κλάδους ἀνάψατε τῷ ναῷ*, for Montfaucon, who regards this as the version of the *Sexta*, is in error.

sacrifice) is raised upon the horns of the altar and sacrificed. But how much is then imputed to these words! No indeed, אֵלֹהִים denotes the animals for the feast-offering, and there was so vast a number of these (according to *Ezra loc. cit.* seven hundred and twelve) that the whole space of the court of the priests was full of them, and the binding of them consequently had to go on as far as to the horns of the altar. Ainsworth (1627) correctly renders: "unto the hornes, that is, all the Court over, untill you come even to the hornes of the altar, intending hereby many sacrifices or boughs." The meaning of the call is therefore: Bring your hecatombs and make them ready for sacrifice.\* The words "unto (as far as) the horns of the altar" have the principal accent. In ver. 28 (cf. Ex. xv. 2) the festal procession replies in accordance with the character of the feast, and then the Psalm closes, in correspondence with its beginning, with a *Hodu* in which all voices join.

## PSALM CXIX.

A TWENTY-TWO-FOLD STRING OF APHORISMS BY ONE WHO  
IS PERSECUTED FOR THE SAKE OF HIS FAITH.

*Aleph.*

- 1 BLESSED are those whose ways are blameless,  
Who walk in the law of Jahve!
- 2 Blessed are those who keep His testimonies,  
Who seek Him with the whole heart,
- 3 They also do no unrighteousness—  
They walk in His ways.
- 4 THOU hast enjoined Thy precepts  
To keep them diligently.
- 5 Oh that my ways were directed  
To keep Thy statutes!
- 6 Then shall I not be ashamed,  
When I have respect unto all Thy commandments.

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\* In the language of the Jewish ritual *Isru-chag* is become the name of the after-feast day which follows the last day of the feast. Ps. cxviii. is the customary Psalm for the *Isru-chag* of all מועדים.

- 7 I will give thanks to Thee with an upright heart,  
When I learn the judgments of Thy righteousness.
- 8 I will keep Thy statutes:  
Forsake me not utterly.

*Beth.*

- 9 Wherewithal shall a young man keep his way pure ?  
If he taketh heed according to Thy word.
- 10 With the whole heart have I sought Thee :  
Let me not wander from Thy commandments.
- 11 In my heart do I treasure up Thy word,  
That I may not sin against Thee.
- 12 Blessed art Thou, Jahve,  
Teach me Thy statutes.
- 13 With my lips do I recount  
All the judgments of Thy mouth.
- 14 In the way of Thy testimonies do I rejoice,  
As in all manner of possession.
- 15 I will meditate in Thy precepts,  
And have respect unto Thy paths.
- 16 In Thy statutes do I delight myself,  
I will not forget Thy word.

*Gimel.*

- 17 Deal bountifully with Thy servant, that I may live,  
So will I keep Thy word.
- 18 Open Thou mine eyes, that I may behold  
Wondrous things out of Thy law.
- 19 I am a stranger in the earth :  
Hide not Thy commandments from me
- 20 My soul is crushed with longing  
After Thy judgments at all times.
- 21 Thou hast rebuked the proud ;  
Cursed are those who do err from Thy commandments.
- 22 Remove from me reproach and contempt ;  
For I keep Thy testimonies.
- 23 Though princes sit and deliberate against me,  
Thy servant doth meditate in Thy statutes.
- 24 Nevertheless Thy testimonies are my delight,  
The men of my counsel.

*Daleth.*

- 25 My soul cleaveth unto the dust :  
 Quicken Thou me according to Thy word.
- 26 I declared my ways, and Thou heardest me :  
 Teach me Thy statutes.
- 27 Make me to understand the way of Thy precepts :  
 So will I meditate on Thy wondrous works.
- 28 My soul melteth for heaviness :  
 Strengthen Thou me according to Thy word.
- 29 Remove from me the way of lying,  
 And with Thy law be gracious unto me.
- 30 The way of truth I have chosen :  
 Thy judgments have I set before me.
- 31 I have given myself up to Thy testimonies :  
 Jahve, put me not to shame.
- 32 I run the way of Thy commandments,  
 For Thou dost enlarge my heart.

*He.*

- 33 Teach me, Jahve, the way of Thy statutes,  
 That I may keep it unto the end.
- 34 Give me understanding, that I may keep Thy instruction,  
 And observe it with the whole heart.
- 35 Make me to walk in the path of Thy commandments ;  
 For therein do I delight.
- 36 Incline my heart unto Thy testimonies,  
 And not to covetousness.
- 37 Turn away mine eyes from beholding vanity ;  
 In Thy way quicken Thou me.
- 38 Stablish Thy word unto Thy servant,  
 As that which makes them fear Thee.
- 39 Take away my reproach which I fear ;  
 For Thy judgments are good.
- 40 Behold, I long after Thy precepts :  
 Quicken me in Thy righteousness.

*Vav.*

- 41 And let Thy mercies come unto me, Jahve,  
 Thy salvation, according to Thy word,

- 42 And I will answer him who reproacheth me ;  
For I trust in Thy word.
- 43 And take not the word of truth utterly out of my mouth ;  
For I hope in Thy judgments.
- 44 And I will keep Thy law continually,  
For ever and ever,
- 45 And I will walk at liberty ;  
For I seek Thy precepts.
- 46 And I will speak of Thy testimonies before kings,  
And will not be ashamed.
- 47 And I will delight myself in Thy commandments,  
Which I love.
- 48 And my hands will I lift up unto Thy commandments  
[which I love],  
And I will meditate in Thy statutes.

*Zajin.*

- 49 Remember the word unto Thy servant,  
Because Thou hast caused me to hope.
- 50 This is my comfort in my affliction,  
That Thy word hath quickened me.
- 51 The proud have had me greatly in derision—  
I have not declined from Thy law.
- 52 I remembered Thy judgments of old, Jahve,  
And comforted myself.
- 53 Indignation hath taken hold upon me because of the wicked,  
Who forsake Thy law.
- 54 Thy statutes are my songs  
In the house of my pilgrimage.
- 55 I have remembered Thy name, Jahve, in the night,  
And I have kept Thy law.
- 56 This is appointed to me,  
That I should keep Thy precepts.

*Heth.*

- 57 Thou art my portion, Jahve :  
I have said that I would keep Thy words.
- 58 I entreated Thee with the whole heart :  
Be merciful unto me according to Thy word.



- 59 I thought on my ways,  
And turned my feet unto Thy testimonies.
- 60 I make haste, and delay not  
To keep Thy commandments.
- 61 The cords of the wicked are round about me—  
I do not forget Thy law.
- 62 At midnight I will rise to give thanks unto Thee  
Because of the judgments of Thy righteousness.
- 63 I am a companion of all those who fear Thee,  
And of those who keep Thy precepts.
- 64 The earth, Jahve, is full of Thy mercy :  
Teach me Thy statutes.

*Teth.*

- 65 Thou hast dealt well with Thy servant,  
Jahve, according unto Thy word.
- 66 Teach me good judgment and knowledge,  
For I believe in Thy commandments.
- 67 Before I was afflicted I went astray,  
And now I keep Thy word.
- 68 Thou art good, and doest good ;  
Teach me Thy statutes.
- 69 The proud have forged a lie against me—  
I will keep Thy precepts with the whole heart.
- 70 Their heart is as fat as grease—  
I delight in Thy law.
- 71 It was good for me that I was afflicted,  
That I might learn Thy statutes.
- 72 The law of Thy mouth is better unto me  
Than thousands of gold and silver.

*Jod.*

- 73 Thy hands have made me and fashioned me :      [ments.  
Give me understanding, that I may learn Thy command-
- 74 Let those who fear Thee be glad when they see me ;  
For I hope in Thy word.
- 75 I know, Jahve, that righteousness are Thy judgments,  
And that Thou in faithfulness hast afflicted me.
- 76 Let Thy merciful kindness be for my comfort,  
According to Thy promise unto Thy servant.

- 77 Let Thy tender mercies come unto me, that I may live ;  
For Thy law is my delight.
- 78 Let the proud be ashamed that they dealt falsely with me—  
But I meditate on Thy precepts.
- 79 Let those who fear Thee turn unto me,  
And those who know Thy testimonies.
- 80 Let my heart be sound in Thy statutes,  
That I be not ashamed.

*Kaph.*

- 81 My soul fainteth for Thy salvation :  
I hope in Thy word.
- 82 Mine eyes fail with longing for Thy word,  
Saying, When wilt Thou comfort me?—
- 83 Verily, though I am become like a bottle in the smoke,  
Do I not forget Thy statutes.
- 84 Short indeed are the days of Thy servant,  
When wilt Thou execute judgment on those who persecute
- 85 The proud have digged pits for me, [me?  
They who are not after Thy law.
- 86 All Thy commandments are faithful :  
They persecute me wrongfully ; help Thou me !
- 87 They had almost consumed me in the land ;  
Yet do I not forsake Thy precepts.
- 88 Quicken me after Thy loving-kindness,  
So will I keep the testimony of Thy mouth.

*Lamed.*

- 89 For ever, Jahve,  
Thy word is settled in heaven.
- 90 Thy faithfulness is unto all generations :  
Thou hast established the earth, and it abideth.
- 91 They continue this day according to Thy judgments ;  
For all beings are Thy servants.
- 92 Unless Thy law had been my delight,  
I should then have perished in mine affliction.
- 93 I will never forget Thy precepts ;  
For with them Thou hast quickened me.
- 94 I am Thine, save me ;  
For I seek Thy precepts.

- 95 If the wicked lie in wait for me to destroy me—  
I consider Thy testimonies.
- 96 To all perfection, as I have seen, there is an end,  
Yet Thy commandment is without any limits.

*Mem.*

- 97 O how love I Thy law!  
It is my meditation all the day.
- 98 Thy commandments make me wiser than mine enemies;  
For they are ever my portion.
- 99 I have more understanding than all my teachers;  
For Thy testimonies are my meditation.
- 100 I understand more than aged men;  
For I keep Thy precepts.
- 101 I refrain my feet from every evil way,  
That I may keep Thy word.
- 102 I have not departed from Thy judgments;  
For Thou hast taught me.
- 103 How sweet are Thy words unto my taste,  
Sweeter than honey to my mouth!
- 104 From Thy precepts I get understanding:  
Therefore I hate every false way.

*Nun.*

- 105 Thy word is a lamp unto my feet,  
And a light unto my path.
- 106 I have sworn, and I will perform it,  
That I will keep Thy righteous judgments.
- 107 I am afflicted very much—  
Quicken me, Jahve, according unto Thy word!
- 108 Accept the freewill offerings of my mouth, Jahve,  
And teach me Thy judgments.
- 109 My soul is continually in my hand:  
Yet do I not forget Thy law.
- 110 The wicked have laid a snare for me:  
Yet do I not err from Thy precepts.
- 111 Thy testimonies have I taken as a heritage for ever;  
For they are the rejoicing of my heart.
- 112 I have inclined mine heart to perform Thy statutes  
For ever, even unto the end.

*Samech.*

- 113 I hate the double-minded,  
And Thy law do I love.
- 114 My hiding-place and my shield art Thou :  
I hope in Thy word.
- 115 Depart from me, ye evil-doers—  
I will keep the commandments of my God.
- 116 Uphold me according unto Thy word, and I shall live,  
And let me not be ashamed of my hope.
- 117 Hold Thou me up, and I shall be safe,  
And I will have respect unto Thy statutes continually.
- 118 Thou hast trodden down all them that err from Thy  
For their intrigue is falsehood. [statutes ;
- 119 Thou puttest away all the wicked of the earth like dross :  
Therefore I love Thy testimonies.
- 120 My flesh is rigid for terror of Thee,  
And I am afraid of Thy judgments.

*Ajin.*

- 121 I have done judgment and righteousness :  
Thou wilt not leave me to mine oppressors.
- 122 Be surety for Thy servant for good :  
Let not the proud oppress me.
- 123 Mine eyes fail for Thy salvation,  
And for the word of Thy righteousness.
- 124 Deal with Thy servant according unto Thy mercy,  
And teach me Thy statutes.
- 125 Thy servant am I, give me understanding,  
That I may know Thy testimonies.
- 126 It is time to interpose for Jahve :  
They have made void Thy law.
- 127 Therefore I love Thy commandments  
More than gold, and than fine gold.
- 128 Therefore I esteem all precepts concerning all things to  
I hate every false way. [be right ;

*Phe (Pe).*

- 129 Wonderful are Thy testimonies :  
Therefore doth my soul keep them.

- 130 The unfolding of Thy words giveth light ;  
 Giving understanding unto the simple.
- 131 I opened my mouth, and panted ;  
 For I long for Thy commandments.
- 132 Look Thou upon me, and be merciful unto me,  
 As is right towards those who love Thy name.
- 133 Establish my steps by Thy word,  
 And let not any iniquity have dominion over me.
- 134 Deliver me from the oppression of man,  
 And I will keep Thy precepts.
- 135 Make Thy face to shine upon Thy servant,  
 And teach me Thy statutes.
- 136 Mine eyes run down rivers of waters,  
 Because they keep not Thy law.

*Tsade.*

- 137 Righteous art Thou, Jahve,  
 And upright are Thy judgments.
- 138 Thou hast commanded Thy testimonies in righteousness,  
 And in very faithfulness.
- 139 My zeal consumeth me,  
 For mine adversaries have forgotten Thy words.
- 140 Thy word is very pure,  
 And Thy servant loveth it.
- 141 I am young and despised :  
 Yet do not I forget Thy precepts.
- 142 Thy righteousness is that which is right for ever,  
 And Thy law truth.
- 143 Trouble and anguish have taken hold on me :  
 Yet thy commandments are my delight.
- 144 Thy testimonies are that which is right for ever :  
 Give me understanding that I may live.

*Koph.*

- 145 I call with the whole heart—answer me ;  
 Jahve, Thy statutes will I keep !
- 146 When I cry unto Thee, save me,  
 And I will keep Thy testimonies !
- 147 Early, even before the dawning of the morning, did I  
 I hoped in Thy word. [make supplication :

- 148 Mine eyes anticipate the night-watches,  
To meditate on Thy word.
- 149 Hear my voice according unto Thy loving-kindness ;  
Jahve, quicken me according to Thy judgments.
- 150 They draw nigh who follow after mischief,  
Who are far from Thy law :
- 151 Thou comest all the nearer, O Jahve,  
And all Thy commandments are truth.
- 152 From Thy testimonies I have known for a long time  
That Thou hast founded them for ever.

*Resh.*

- 153 Look upon mine affliction, and deliver me ;  
For I do not forget Thy law.
- 154 Plead my cause and deliver me,  
Quicken me according to Thy word.
- 155 Salvation is far from the wicked,  
For they seek not Thy statutes.
- 156 Abundant are Thy tender mercies, Jahve ;  
Quicken me according to Thy judgments.
- 157 Many are my persecutors and mine oppressors ;  
I decline not from Thy testimonies.
- 158 I beheld the transgressors, and was grieved,  
Because they kept not Thy word.
- 159 Consider that I love Thy precepts :  
Quicken me, Jahve, according to Thy loving-kindness.
- 160 The sum of Thy word is truth, [for ever.  
And every one of the judgments of Thy righteousness is

*Sin, Shin.*

- 161 Princes have persecuted me without a cause,  
But my heart standeth in awe of Thy words.
- 162 I rejoice over Thy word,  
As one that findeth great spoil.
- 163 Pretended faith I hate, and I abhor it :  
Thy law do I love.
- 164 Seven times a day do I praise Thee  
Because of the judgments of Thy righteousness.
- 165 Great peace have they who love Thy law,  
And nothing causeth them to stumble.

- 166 Jahve, I hope for Thy salvation,  
And do Thy commandments.  
167 My soul keepeth Thy testimonies,  
And I love them exceedingly.  
168 I keep Thy precepts and Thy testimonies,  
For all my ways are before Thee.

*Thav (Tav).*

- 169 Let my cry come up before Thee, Jahve ;  
Give me understanding according to Thy word.  
170 Let my supplication come up before Thee,  
Deliver me according to Thy promise.  
171 My lips shall utter praise,  
That Thou dost teach me Thy statutes.  
172 My tongue doth speak of Thy word,  
For all Thy commandments are righteousness.  
173 Let Thy hand be a help unto me,  
For I have chosen Thy precepts.  
174 I have longed for Thy salvation, Jahve,  
And Thy law is my delight.  
175 Let my soul live and praise Thee,  
And let Thy judgments help me.  
176 If I should go astray—as a lost sheep seek Thy servant,  
For I do not forget Thy commandments.

To the *Hodu* Ps. cxviii., written in gnome-like, wreathed style, is appended the throughout gnomico-didactic Ps. cxix., consisting of one hundred and seventy-six Masoretic verses, or regarded in relation to the strophe, distichs, which according to the twenty-two letters of the alphabet fall into twenty-two groups (called by the old expositors the *ὀγδοάδες* or *octonarii* of this *Psalms literatus s. alphabetites*); for each group contains eight verses (distichs), each of which begins with the same consecutive letter ( $8 \times 22 = 176$ ). The Latin Psalters (as the *Psalterium Veronense*, and originally perhaps all the old Greek Psalters) have the name of the letter before each group; the Syriac has the signs of the letters; and in the Complutensian Bible, as also elsewhere, a new line begins with each group. The Talmud, *B. Berachoth*, says of this Psalm: "it consists of eight *Alephs*," etc.; the Masora styles it *אלפא ביתא רבא*; the Midrash

on it is called *מדרש אלפא ביתא*, and the *Pesikta d'thmani* פסיקתא דתמניא אפי. In our German version it has the appropriate inscription, "The Christian's golden A B C of the praise, love, power, and use of the word of God;" for here we have set forth in inexhaustible fulness what the word of God is to a man, and how a man is to behave himself in relation to it. The Masora observes that the Psalm contains only the one verse 122, in which some reference or other to the word of revelation is not found as in all the 175 others\*—a many-linked chain of synonyms which runs through the whole Psalm. In connection with this ingenious arrangement, so artfully devised and carried out, it may also not be merely accidental that the address *Jahve* occurs twenty-two times, as Bengel has observed: *bis et vicesies pro numero octonariorum*.

All kinds of erroneous views have, however, been put forth concerning this Psalm. Köster, von Gerlach, Hengstenberg, and Hupfeld renounce all attempts to show that there is any accordance whatever with a set plan, and find here a series of maxims without any internal progression and connection. Ewald begins at once with the error, that we have before us the long prayer of an old experienced teacher. But from vers. 9 sq. it is clear that the poet himself is a "young man," a fact that is also corroborated by vers. 99 and 100. The poet is a young man, who finds himself in a situation which is clearly described: he is derided, oppressed, persecuted, and that by those who despise the divine word (for apostasy encompasses him round about), and more particularly by a government hostile to the true religion, vers. 23, 46, 161. He is lying in bonds (ver. 61, cf. 83), expecting death (ver. 109), and recognises in his affliction, it is true, God's salutary humbling, and in the midst of it God's word is his comfort and his wisdom, but he also yearns for help, and earnestly prays for it.—The whole Psalm is a prayer for stedfastness in the midst of an ungodly, degenerate race, and in the midst of great trouble, which is heightened by the

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\* "In every verse," this is the observation of the Masora on ver. 122, "ver. 122 only excepted, we find one of the ten (pointing to the ten fundamental words or decalogue of the Sinaitic Law) expressions: *word, saying, testimonies, way, judgment, precept, commandment* (צְוִיָּה), *law, statute, truth*" (according to another reading, *righteousness*).



pain he feels at the prevailing apostasy, and a prayer for ultimate deliverance which rises in group *Kaph* to an urgent *how long!* If this sharply-defined physiognomy of the Psalm is recognised, then the internal progression will not fail to be discerned.

After the poet has praised fidelity to the word of God (*Aleph*), and described it as the virtue of all virtues which is of service to the young man and to which he devotes himself (*Beth*), he prays, in the midst of the scoffing and persecuting persons that surround him, for the grace of enlightenment (*Gimel*), of strengthening (*Daleth*), of preservation (*He*), of suitable and joyful confession (*Vav*); God's word is all his thought and pursuit (*Zajin*), he cleaves to those who fear God (*Heth*), and recognises the salutary element of His humbling (*Teth*), but is in need of comfort (*Jod*) and sighs: how long! (*Kaph*.) Without the eternal, sure, mighty word of God he would despair (*Lamed*); this is his wisdom in difficult circumstances (*Mem*); he has sworn fidelity to it, and maintains his fidelity as being one who is persecuted (*Nun*), and abhors and despises the apostates (*Samech*). He is oppressed, but God will not suffer him to be crushed (*Ajin*); He will not suffer the doings of the ungodly, which wring from him floods of tears, to prevail over him (*Phe*)—over him, the small (still youthful) and despised one whom zeal concerning the prevailing godlessness is consuming away (*Tsade*). Oh that God would hear his crying by day and by night (*Koph*), would revive him speedily with His helpful pity (*Resh*)—him, viz., who being persecuted by princes clings fast to Him (*Shin*), and would seek him the isolated and so sorely imperilled sheep! (*Tav*.) This outline does not exhaust the fundamental thoughts of the separate ogdoads, and they might surely be still more aptly reproduced, but this is sufficient to show that the Psalm is not wanting in coherence and progressive movement, and that it is not an ideal situation and mood, but a situation and mood based upon public relationships, from which this manifold celebration of the divine word, as a fruit of its teaching, has sprung.

It is natural to suppose that the composition of the Psalm falls in those times of the Greek domination in which the government was hostile, and a large party from among the Jews themselves, that was friendly towards the government,

persecuted all decided confessors of the Tôra. Hitzig says, "It can be safely maintained that the Psalm was written in the Maccabæan age by a renowned Israelite who was in imprisonment under Gentile authorities." It is at least probable that the plaited work of so long a Psalm, which, in connection with all that is artificial about it, from beginning to end gives us a glimpse of the subdued afflicted mien of a confessor, is the work of one in prison, who whiled away his time with this plaiting together of his complaints and his consolatory thoughts.

Vers. 1-8. The eightfold *Aleph*. Blessed are those who act according to the word of God; the poet wishes to be one of these. The alphabetical Psalm on the largest scale begins appropriately, not merely with a simple (cxii. 1), but with a twofold *ashré*. It refers principally to those *integri viæ* (*vitæ*). In ver. 3 the description of those who are accounted blessed is carried further. Perfects, as denoting that which is habitual, alternate with futures used as presents. In ver. 4 לְשׂוֹר expresses the purpose of the enjoining, as in ver. 5 the goal of the directing. אֲחֵלֵי (whence אֲחֵלֵי, 2 Kings v. 3) is compounded of אָס (vid. *supra*, i. 428) and לֵי (לֵי), and consequently signifies *o si*. On יִבְנֵי cf. Prov. iv. 26 (LXX. *κατευθυνθειήσαν*). The retrospective יִשׁ is expanded anew in ver. 6b: then, when I namely. "Judgments of Thy righteousness" are the decisions concerning right and wrong which give expression to and put in execution the righteousness of God.\* בְּלִמְרֵי refers to Scripture in comparison with history.

Vers. 9-16. The eightfold *Beth*. Acting in accordance with the word of God, a young man walks blamelessly; the poet desires this, and supplicates God's gracious assistance in order to it. To purify or cleanse one's way or walk (וַיְכַרְתֵּנִי, cf. lxxiii. 13, Prov. xx. 9) signifies to maintain it pure (כָּרַת, root כָּר),

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\* The word "judgments" of our English authorized version is retained in the text as being the most convenient word; it must, however, be borne in mind that in this Psalm it belongs to the "chain of synonyms," and does not mean God's acts of judgment, its more usual meaning in the Old Testament Scriptures, but is used as defined above, and is the equivalent here of the German *Rechte*, not *Gerichte*.—TR.

זך, to prick, to strike the eye, *nitere*;\* *vid.* Fleischer in Levy's *Chaldäisches Wörterbuch*, i. 424) from the spotting of sin, or to free it from it. Ver. 9b is the answer to the question in ver. 9a; לְשׂמֵר signifies *custodiendo semetipsum*, for שָׁמַר can also signify "to be on one's guard" without נִבְשׂוּ (Josh. vi. 18). The old classic (*e.g.* xviii. 31) אֶמְרָתְךָ alternates throughout with דִּבְרָךְ; both are intended collectively. One is said to hide (צָפַן) the word in one's heart when one has it continually present with him, not merely as an outward precept, but as an inward motive power in opposition to selfish action (Job xxiii. 12). In ver. 12 the poet makes his way through adoration to petition. כִּפְרָתִי in ver. 13 does not mean enumeration, but recounting, as in Deut. vi. 7. עֲרוֹת is the plural to עָרוֹת; עָרוֹת, on the contrary, in ver. 138 is the plural to עָרָה: both are used of God's attestation of Himself and of His will in the word of revelation. כְּעַל signifies, according to ver. 162, "as over" (short for כְּבִאֲשֶׁר עַל), not: as it were more than (Olshausen); the כִּ would only be troublesome in connection with this interpretation. With reference to הוֹן, which has occurred already in xlv. 13, cxii. 3 (from הוֹן, הוֹן, to be light, *levem*), *aisance*, ease, opulence, and concrete, goods, property, *vid.* Fleischer in Levy's *Chald. Wörterb.* i. 423 sq. אֶרְחֹתֶיךָ, ver. 15, are the paths traced out in the word of God; these he will studiously keep in his eye.

Vers. 17-24. The eightfold *Gimel*. This is his life's aim: he will do it under fear of the curse of apostasy; he will do it also though he suffer persecution on account of it. In ver. 17 the expression is only אֶחֱיָה as cxviii. 19, not וְאֶחֱיָה as in vers. 77, 116, 144: the *apodosis imper.* only begins with וְאֶשְׁמְרָה, whereas אֶחֱיָה is the good itself for the bestowment of which the poet prays. גַּל in ver. 18a is *imper. apoc. Piel* for גָּלָה, like גַּם in Dan. i. 12. גִּבְלֵאוֹת is the expression for everything supernatural and mysterious which is incomprehensible to the ordinary understanding and is left to the perception of faith. The Tôra beneath the surface of its letter contains an abundance of such "wondrous things," into which only eyes from which

\* The word receives the meaning of *vincere* (*vid. supra*, ii. 136), like *נִשְׁמַר* and *נִשְׁמַר*, from the signification of outshining = overpowering.

God has removed the covering of natural short-sightedness penetrate; hence the prayer in ver. 18. Upon earth we have no abiding resting-place, we sojourn here as in a strange land (ver. 19, xxxix. 13, 1 Chron. xxix. 15). Hence the poet prays in ver. 19 that God would keep His commandments, these rules of conduct for the journey of life, in living consciousness for him. Towards this, according to ver. 20, his longing tends. גָּרַם (*Hiph.* in Lam. iii. 16) signifies to crush in pieces, جرش, and here, like the Aramaic גָּרַם, גָּרַם, to be crushed, broken in pieces. לְחַאֲבָה (from חָאֵב, vers. 40, 174, a secondary form of חָאֵב) states the bias of mind in or at which the soul feels itself thus overpowered even to being crushed: it is crushing from longing after God's judgments, viz. after a more and more thorough knowledge of them. In ver. 21 the LXX. has probably caught the meaning of the poet better than the pointing has done, inasmuch as it draws ἐπικατάρατοι to ver. 21b, so that ver. 21a consists of two words, just like vers. 59a, 89a; and Kamphausen also follows this in his rendering. For אֲרִירִים as an attribute is unpoetical, and as an accusative of the predicate far-fetched; whereas it comes in naturally as a predicate before הַשֵּׁנִים מִמְצוֹתַיָּהּ : cursed (אָרַר = <sup>ه</sup>جَرَّ, *detestari*), viz. by God. Instead of גָּל, "roll" (from גָּלַל, Josh. v. 9), it is pointed in ver. 22 גָּל (מעל), "uncover" = גָּלָה, as in ver. 18, reproach being conceived of as a covering or veil (as *e.g.* in lxix. 8), cf. Isa. xxii. 8 (perhaps also Lam. ii. 14, iv. 22, if גָּלָה עַל there signifies "to remove the covering upon anything"). גַּם in ver. 23a, as in Jer. xxxvi. 25, has the sense of גַּם־כִּי, *etiamsi*; and גַּם in ver. 24a the sense of nevertheless, ὁμως, Ew. § 354, a. On גָּדַר בְּ (reciprocal), cf. Ezek. xxxiii. 30. As in a criminal tribunal, princes sit and deliberate how they may be able to render him harmless.

Vers. 25-32. The eightfold *Daleth*. He is in deep trouble, and prays for consolation and strengthening by means of God's word, to which he resigns himself. His soul is fixed to the dust (xliv. 26) in connection with such non-recognition and proscription, and is incapable of raising itself. In ver. 25b he implores new strength and spirits (הִיָּה as in lxxi. 20, lxxxv. 7) from God, in conformity with and by reason of His word. He has rehearsed his walk in every detail to God,

and has not been left without an answer, which has assured him of His good pleasure: may He then be pleased to advance him ever further and further in the understanding of His word, in order that, though men are against him, he may nevertheless have God on his side, vers. 26, 27. The complaint and request expressed in ver. 25 are renewed in ver. 28.  $\text{דָּלָה}$  refers to the soul, which is as it were melting away in the trickling down of tears;  $\text{קִיָּים}$  is a *Piel* of Aramaic formation belonging to the later language. In vers. 29, 30 the way of lies or of treachery, and the way of faithfulness or of perseverance in the truth, stand in opposition to one another.  $\text{הִנֵּן}$  is construed with a double accusative, inasmuch as  $\text{תּוֹרָה}$  has not the rigid notion of a fixed teaching, but of living empirical instruction.  $\text{שָׁהָה}$  (short for  $\text{שָׁהָה לְנַגֵּד}$ , xvi. 8) signifies to put or set, viz. as a *norma normans* that stands before one's eyes. He cleaves to the testimonies of God; may Jahve not disappoint the hope which to him springs up out of them, according to the promise, ver. 31. He runs, *i.e.* walks vigorously and cheerfully, in the way of God's commandments, for He has widened his heart, by granting and preserving to the persecuted one the joyfulness of confession and the confidence of hope.

Vers. 33-40. The eightfold *He*. He further prays for instruction and guidance that he may escape the by-paths of selfishness and of disavowal. The noun  $\text{עֲקִיב}$ , used also elsewhere as an *accus. adverb.*, in the signification *ad extremum* (vers. 33 and 112) is peculiar to our poet.  $\text{אֶצְרָנָה}$  (with a *Shebā* which takes a colouring in accordance with the principal form) refers back to  $\text{דָּרָה}$ . In the petition "give me understanding" (which occurs six times in this Psalm)  $\text{הִבֵּן}$  is causative, as in Job xxxii. 8, and frequently in the post-exilic writings.  $\text{בָּצַע}$  (from  $\text{בָּצַעַת}$ , *abscindere*, as  $\text{κέρδος}$  accords in sound with  $\text{κείρω}$ ) signifies gain and acquisition by means of the damage which one does to his neighbour by depreciating his property, by robbery, deceit, and extortion (1 Sam. viii. 3), and as a name of a vice, covetousness, and in general selfishness.  $\text{שֵׁנָה}$  is that which is without real, *i.e.* without divine, contents or intrinsic worth,—God-opposed teaching and life.  $\text{בְּדַרְבָּךְ}$ \*

\* Heidenheim and Baer erroneously have  $\text{בְּדַרְבָּיךְ}$  with *Jod. plural.*, contrary to the Masora.

is a defective plural; cf.  $\text{הִסְרֶה}$ , ver. 41,  $\text{וּמִשְׁפָּטָה}$ , ver. 43, and frequently. Establishing, in ver. 38, is equivalent to a realizing of the divine word or promise. The relative clause  $\text{לְיִרְאָתָהּ}$  is not to be referred to  $\text{לְעֵבְרָהּ}$  according to ver. 85 (where the expression is different), but to  $\text{אֲמַרְתָּהּ}$ : fulfil to Thy servant Thy word or promise, as that which (*quippe quæ*) aims at men attaining the fear of Thee and increasing therein (cf. cxxx. 4, xl. 4). The reproach which the poet fears in ver. 39 is not the reproach of confessing, but of denying God. Accordingly  $\text{מִשְׁפָּטָיִךְ}$  are not God's judgments [*i.e.* acts of judgment], but revealed decisions or judgments: these are good, inasmuch as it is well with him who keeps them. He can appeal before God to the fact that he is set upon the knowledge and experience of these with longing of heart; and he bases his request upon the fact that God by virtue of His righteousness, *i.e.* the stringency with which He maintains His order of grace, both as to its promises and its duties, would quicken him, who is at present as it were dead with sorrow and weariness.

Vers. 41-48. The eightfold *Vav*. He prays for the grace of true and fearlessly joyous confession. The LXX. renders ver. 41a:  $\text{καὶ ἔλθοι ἐπ' ἐμὲ τὸ ἔλεός σου}$ ; but the Targum and Jerome rightly (cf. ver. 77, Isa. lxiii. 7) have the plural: God's proofs of loving-kindness in accordance with His promises will put him in the position that he will not be obliged to be dumb in the presence of him who reproaches him ( $\text{חֲרֹב}$ , prop. a plucker, cf.  $\text{خَرُوف}$ , a lamb = a plucker of leaves or grass), but will be able to answer him on the ground of his own experience. The verb  $\text{עָנָה}$ , which in itself has many meanings, acquires the signification "to give an answer" through the word,  $\text{דָּבַר}$ , that is added (synon.  $\text{הַשִּׁיב דְּבָר}$ ). Ver. 43 also refers to the duty of confessing God. The meaning of the prayer is, that God may not suffer him to come to such a pass that he will be utterly unable to witness for the truth; for language dies away in the mouth of him who is unworthy of it before God. The writer has no fear of this for himself, for his hope is set towards God's judgments ( $\text{לְמִשְׁפָּטָיִךְ}$ , defective plural, as also in ver. 149; in proof of which, compare vers. 156 and 175), his confidence takes its stand upon them. The futures which follow from vers. 44 to 48 declare that what he

would willingly do by the grace of God, and strives to do, is to walk בְּרִחְבֵּהּ, in a broad space (elsewhere בְּמִרְחָב), therefore unstrained, which in this instance is not equivalent to happily, but courageously and unconstrainedly, without allowing myself to be intimidated, and said of inward freedom which makes itself known outwardly. In ver. 46 the Vulgate renders: *Et loquebar de (in) testimoniis tuis in conspectu regum et non confundebam*—the motto of the Augsburg Confession, to which it was adapted especially in connection with this historical interpretation of the two verbs, which does not correspond to the original text. The lifting up of the hands in ver. 48 is an expression of fervent longing desire, as in connection with prayer, xxviii. 2, lxiii. 5, cxxxiv. 2, cxli. 2, and frequently. The second אֲשֶׁר אֶהְבֵּתִי is open to the suspicion of being an inadvertent repetition. שִׁיחַ (synon. הִנְיָה) signifies a still or audible meditating that is absorbed in the object.

Vers. 49-56. The eightfold *Zajin*. God's word is his hope and his trust amidst all derision; and when he burns with indignation at the apostates, God's word is his solace. Since in ver. 49 the expression is not הִבְרִיר but הִבְרִי, it is not to be interpreted according to xcvi. 3, cvi. 45, but: remember the word addressed to Thy servant, because Thou hast made me hope (*Piel causat.* as e.g. נָשָׂה, to cause to forget, Gen. xli. 51), i.e. hast comforted me by promising me a blessed issue, and hast directed my expectation thereunto. This is his comfort in his dejected condition, that God's promissory declaration has quickened him and proved its reviving power in his case. In הִלְיוּנִי (הִלְיוּנִי), *ludificantur*, it is implied that the יָרִים are just לְצִיִּים, frivolous persons, libertines, free-thinkers (Prov. xxi. 24). מִשְׁפָּטֶיךָ, ver. 52, are the valid, verified decisions (judgments) of God revealed from the veriest olden times. In the remembrance of these, which determine the lot of a man according to the relation he holds towards them, the poet found comfort. It can be rendered: then I comforted myself; or according to a later usage of the *Hithpa.*: I was comforted. Concerning וְלַעֲפָה, *æstus*, vid. xi. 6, and on the subject-matter, vers. 21, 104. The poet calls his earthly life "the house of his pilgrimage;" for it is true the earth is man's (cxv. 16), but he has no abiding resting-place there (1 Chron. xxix. 15), his בַּיִת עוֹלָם (Eccles. xii. 5) is elsewhere (vid. *supra*, ver. 19, xxxix.

13). God's statutes are here his "songs," which give him spiritual refreshing, sweeten the hardships of the pilgrimage, and measure and hasten his steps. The Name of God has been in his mind hitherto, not merely by day, but also by night; and in consequence of this he has kept God's law (ואשמרה), as five times besides in this Psalm, cf. iii. 6, and to be distinguished from ואשמרה, ver. 44). Just this, that he keeps (*observat*) God's precepts, has fallen to his lot. To others something else is allotted (iv. 8), to him this one most needful thing.

Vers. 57-64. The eightfold *Heth*. To understand and to keep God's word is his portion, the object of his incessant praying and thanksgiving, the highest grace or favour that can come to him. According to xvi. 5, lxxiii. 26, the words חלקי ה' belong together. Ver. 57*b* is an inference drawn from it (אמר ?) as in Ex. ii. 14, and frequently), and the existing division of the verse is verified. חלקה פני, as in xlv. 13, is an expression of caressing, flattering entreaty; in Latin, *caput mulcere* (*demulcere*). His turning to the word of God the poet describes in ver. 59 as a result of a careful trying of his actions. After that he quickly and cheerfully, ver. 60, determined to keep it without any long deliberation with flesh and blood, although the snares of wicked men surround him. The meaning of חבלי is determined according to ver. 110: the pointing does not distinguish so sharply as one might have expected between חבלי, חבלי, *ōdvas*, and חבלי, snares, bonds (*vid.* xviii. 5 sq.); but the plural nowhere, according to the usage of the language as we now have it, signifies bands (companies), from the singular in 1 Sam. x. 5 (Böttcher, § 800). Thankfulness urges him to get up at midnight (*acc. temp.* as in Job xxxiv. 20) to prostrate himself before God and to pray. Accordingly he is on friendly terms with, he is closely connected with (Prov. xxviii. 24), all who fear God. Out of the fulness of the loving-kindness of God, which is nowhere unattested upon earth (ver. 64*a* = xxxiii. 5), he implores for himself the inward teaching concerning His word as the highest and most cherished of mercies.

Vers. 65-72. The eightfold *Teth*. The good word of the gracious God is the fountain of all good; and it is learned in the way of lowliness. He reviews his life, and sees in everything that has befallen him the good and well-meaning appointment of the God of salvation in accordance with the plan



and order of salvation of His word. The form עֲבִירָה, which is the form out of pause, is retained in ver. 65*a* beside *Athnach*, although not preceded by *Olewejored* (cf. xxxv. 19, xlvi. 11, Prov. xxx. 21). Clinging believingly to the commandments of God, he is able confidently to pray that He would teach him "good discernment" and "knowledge." טַעַם is ethically the capacity of distinguishing between good and evil, and of discovering the latter as it were by touch; טוֹב טַעַם, good discernment, is a coupling of words like לֵב טוֹב, a happy disposition, cheerfulness. God has brought him into this relationship to His word by humbling him, and thus setting him right out of his having gone astray. אִמְרָה in ver. 67*b*, as in ver. 11, is not God's utterance conveying a promise, but imposing a duty. God is called טוֹב as He who is graciously disposed towards man, and מְטִיב as He who acts out this disposition; this loving and gracious God he implores to become his Teacher. In his fidelity to God's word he does not allow himself to be led astray by any of the lies which the proud try to impose upon him (Böttcher), or better absolutely (cf. Job xiii. 4): to patch together over him, making the true nature unrecognisable as it were by means of false plaster or whitewash (מָלַח, to smear over, bedaub, as the Targumic, Talmudic, and Syriac show). If the heart of these men, who by slander make him into a caricature of himself, is covered as it were with thick fat (a figure of insensibility and obduracy, xvii. 10, lxxiii. 7, Isa. vi. 10, LXX. ἐτυρώθη, Aquila ἐλπάνθη, Symmachus ἐμυαλώθη) against all the impressions of the word of God, he, on the other hand, has his delight in the law of God (שָׂשׂוֹנִים with an accusative of the object, not of that which is delighted, xciv. 19, but of that which delights). How beneficial has the school of affliction through which he has attained to this, been to him! The word proceeding from the mouth of God is now more precious to him than the greatest earthly riches.

Vers. 73-80. The eightfold *Jod*. God humbles, but He also exalts again according to His word; for this the poet prays in order that he may be a consolatory example to the God-fearing, to the confusion of his enemies. It is impossible that God should forsake man, who is His creature, and deny to him that which makes him truly happy, viz. the understanding and knowledge of His word. For this spiritual gift the poet prays

in ver. 73 (cf. on 73*a*, Deut. xxxii. 6, Job x. 8, xxxi. 15); and he wishes in ver. 74 that all who fear God may see in him with joy an example of the way in which trust in the word of God is rewarded (cf. xxxiv. 3, xxxv. 27, lxix. 33, cvii. 42, and other passages). He knows that God's acts of judgment are pure righteousness, *i.e.* are regulated by God's holiness, out of which they spring, and by the salvation of men, at which they aim; and he knows that God has humbled him אָמִינָה (*accus. adverb.* for בְּאִמְיָנָה), being faithful in His intentions towards him; for it is just in the school of affliction that one first learns rightly to estimate the worth of His word, and comes to feel its power. But trouble, though sweetened by an insight into God's salutary design, is nevertheless always bitter; hence the well-justified prayer of ver. 76, that God's mercy may notwithstanding be bestowed upon him for his consolation, in accordance with the promise which is become his (לְ as in ver. 49*a*), His servant's. עֲוִיָּה, ver. 78, instead of being construed with the accusative of the right, or of the cause, that is perverted, is construed with the accusative of the person upon whom such perversion of right, such oppression by means of misrepresentation, is inflicted, as in Job xix. 6, Lam. iii. 36. Chajug' reads עֲוִיָּוִי as in ver. 61. The wish expressed in ver. 79 is to be understood according to lxxiii. 10, Jer. xv. 19, cf. Prov. ix. 4, 16. If instead of וְיִדְעֵי (which is favoured by ver. 63), we read according to the *Chethib* וְיִרְעֵי (cf. ver. 125), then what is meant by לְיִשְׁבוּ לִי is a turning towards him for the purpose of learning: may their knowledge be enriched from his experience. For himself, however, in ver. 80 he desires unreserved, faultless, unwavering adherence to God's word, for only thus is he secure against being ignominiously undeceived.

Vers. 81-88. The eightfold *Kaph*. This strengthening according to God's promise is his earnest desire (בְּקָהָ) now, when within a very little his enemies have compassed his ruin (בְּקָהָ). His soul and eyes languish (בְּקָהָ as in lxix. 4, lxxxiv. 3, cf. Job xix. 27) for God's salvation, that it may be unto him according to God's word or promise, that this word may be fulfilled. In ver. 83 כִּי is hypothetical, as in xxi. 12 and frequently; here, as perhaps also in xxvii. 10, in the sense of "although" (Ew. § 362, *b*). He does not suffer anything to drive God's word out of his mind, although he is already become

like a leathern bottle blackened and shrivelled up in the smoke. The custom of the ancients of placing jars with wine over the smoke in order to make the wine prematurely old, *i.e.* to mellow it (*vid.* Rosenmüller), does not yield anything towards the understanding of this passage: the skin-bottle that is not intended for present use is hung up on high; and the fact that it had to withstand the upward ascending smoke is intelligible, notwithstanding the absence of any mention of the chimney. The point of comparison, in which we agree for the most part with Hitzig, is the removal of him who in his dungeon is continually exposed to the drudgery of his persecutors. כִּפּוֹת in ver. 84 is equivalent to "how few." Our life here below is short, so also is the period within which the divine righteousness can reveal itself. שִׁחֹת (instead of which the LXX. erroneously reads שִׁחֹת), pits, is an old word, lvii. 7. The relative clause, ver. 85*b*, describes the "proud" as being a contradiction to the revealed law; for there was no necessity for saying that to dig a pit for others is not in accordance with this law. All God's commandments are an emanation of His faithfulness, and therefore too demand faithfulness; but it is just this faithfulness that makes the poet an object of deadly hatred. They have already almost destroyed him "in the land." It is generally rendered "on earth;" but "in heaven" at the beginning of the following octonary is too far removed to be an antithesis to it, nor does it sound like one (*cf.* on the other hand *ἐν τοῖς οὐρανοῖς*, Matt. v. 12). It is therefore: in the land (*cf.* lviii. 3, lxxiii. 9), where they think they are the only ones who have any right there, they have almost destroyed him, without shaking the constancy of his faith. But he stands in need of fresh grace in order that he may not, however, at last succumb.

Vers. 89-96. The eightfold *Lamed*. Eternal and imperishable in the constant verifying of itself is the vigorous and consolatory word of God, to which the poet will ever cling. It has heaven as its standing-place, and therefore it also has the qualities of heaven, and before all others, heaven-like stability. Ps. lxxxix. (ver. 3) uses similar language in reference to God's faithfulness, of which here ver. 90 says that it endureth into all generations. The earth hath He creatively set up, and it standeth, *viz.* as a practical proof and as a scene

of His infinite, unchangeable faithfulness. Heaven and earth are not the subjects of ver. 91 (Hupfeld), for only the earth is previously mentioned; the reference to the heavens in ver. 89 is of a very different character. Hitzig and others see the subject in לְמִשְׁפָּטֶיךָ: with respect to Thy judgments, they stand fast unto this day; but the עֲבָדֶיךָ which follows requires another meaning to be assigned to עֲמָדִי: either of taking up one's place ready for service, or, since עָמַד לְמִשְׁפָּט is a current phrase in Num. xxxv. 12, Josh. xx. 6, Ezek. xlv. 24, of placing one's self ready to obey (Böttcher). The subject of עֲמָדִי, as the following הַכֹּל shows, is meant to be thought of in the most general sense (cf. Job xxxviii. 14): all beings are God's servants (subjects), and have accordingly to be obedient and humble before His judicial decisions—הַיּוֹם, "even to this day," the poet adds, for these judicial decisions are those which are formulated beforehand in the Tōra. Joy in this ever sure, all-conditioning word has upheld the poet in his affliction, ver. 92. He who has been persecuted and cast down as it were to death, owes his reviving to it, ver. 93. From Him whose possession or property he is in faith and love he also further looks for his salvation, ver. 94. Let evil-doers lie in wait for him (קָוִי in a hostile sense, as in lvi. 7, קָוִה, cf. הִבֵּה, going back to קָוִה, قَوِيَ, with the broad primary signification, to be tight, firm, strong) to destroy him, he meditates on God's testimonies. He knows from experience that all (earthly) perfection (תְּהִלָּה) has an end (inasmuch as, having reached its height, it changes into its opposite); God's commandment (singular as in Deut. xi. 22), on the contrary, is exceeding broad (cf. Job xi. 9), unlimited in its duration and verification.

Vers. 97-104. The eightfold *Mem.* The poet praises the practical wisdom which the word of God, on this very account so sweet to him, teaches. God's precious law, with which he unceasingly occupies himself, makes him superior in wisdom (Deut. iv. 6), intelligence, and judgment to his enemies, his teachers, and the aged (Job xii. 20). There were therefore at that time teachers and elders (πρεσβύτεροι), who (like the Hellenizing Sadducees) were not far from apostasy in their laxness, and hostilely persecuted the young and strenuous zealot for God's law. The construction of ver. 98a is like Joel i. 20,

Isa. lix. 12, and frequently. הָיָה refers to the commandments in their unity: he has taken possession of them for ever (cf. ver. 111*a*). The Mishna (*Aboth* iv. 1) erroneously interprets: from all my teachers do I acquire understanding. All three מִן in vers. 98-100 signify *præ* (LXX. ὑπέρ). In בְּלֵאָתִי, ver. 101*a*, from the mode of writing we see the verb *Lamed Aleph* passing over into the verb *Lamed He*. הוֹרִיתִנִי is, as in Prov. iv. 11 (cf. Ex. iv. 15), a defective mode of writing for הוֹרִיתֵנִי. נִמְלֵצוּ, ver. 103*a*, is not equivalent to נִמְרָצוּ, Job vi. 25 (*vid. Job*, i. 118, 279), but signifies, in consequence of the dative of the object לְחִבִּי, that which easily enters, or that which tastes good (LXX. ὡς γλυκέα); therefore surely from מְלָץ = מְלַט, to be smooth: how smooth, entering easily (Prov. xxiii. 31), are Thy words (promises) to my palate or taste! The collective singular נִמְרָצְתָּהּ is construed with a plural of the predicate (cf. Ex. i. 10). He has no taste for the God-estranged present, but all the stronger taste for God's promised future. From God's laws he acquires the capacity for proving the spirits, therefore he hates every path of falsehood (= ver. 128*b*), *i.e.* all the heterodox tendencies which agree with the spirit of the age.

Vers. 105-112. The eightfold *Nun*. The word of God is his constant guide, to which he has entrusted himself for ever. The way here below is a way through darkness, and leads close past abysses: in this danger of falling and of going astray the word of God is a lamp to his feet, *i.e.* to his course, and a light to his path (Prov. vi. 23); his lamp or torch and his sun. That which he has sworn, *viz.* to keep God's righteous requirements, he has also set up, *i.e.* brought to fulfilment, but not without being bowed down under heavy afflictions in confessing God; wherefore he prays (as in ver. 25) that God would revive him in accordance with His word, which promises life to those who keep it. The confessions of prayer coming from the inmost impulse of his whole heart, in which he owns his indebtedness and gives himself up entirely to God's mercy, he calls the free-will offerings of his mouth in ver. 108 (cf. l. 14, xix. 15). He bases the prayer for a gracious acceptance of these upon the fact of his being reduced to extremity. "To have one's soul in one's hand" is the same as to be in conscious peril of one's life, just as "to take one's soul into one's hand" (Judg. xii. 3, 1 Sam. xix. 5, xxviii. 21, Job xiii. 14) is the

same as to be ready to give one's life for it, to risk one's life.\* Although his life is threatened (ver. 87), yet he does not waver and depart from God's word; he has taken and obtained possession of God's testimonies for ever (cf. ver. 98); they are his "heritage," for which he willingly gives up everything else, for they (הַפֶּה inexactly for הַנֶּפֶשׁ) it is which bless and entrance him in his inmost soul. In ver. 112 it is not to be interpreted after xix. 12: eternal is the reward (of the carrying out of Thy precepts), but in ver. 33 עֲקֹב is equivalent to לָעַר, and ver. 44 proves that ver. 112b need not be a thought that is complete in itself.

Vers. 113-120. The eightfold *Samech*. His hope rests on God's word, without allowing itself to be led astray by doubters and apostates. מַעֲפִים (the form of nouns which indicate defects or failings) are those inwardly divided, halting between two opinions (מַעֲפִים), 1 Kings xviii. 21, who do homage partly to the worship of Jahve, partly to heathenism, and therefore are trying to combine faith and naturalism. In contrast to such, the poet's love, faith, and hope are devoted entirely to the God of revelation; and to all those who are desirous of drawing him away he addresses in ver. 115 (cf. vi. 9) an indignant "depart." He, however, stands in need of grace in order to persevere and to conquer. For this he prays in vers. 116, 117. The מֵן in מִשְׁבְּרֵי מֵן is the same as in בּוֹשׁ מֵן. The *ah* of וְאִשְׁעָה is the intentional *ah* (Ew. § 228, c), as in Isa. xli. 23. The statement of the ground of the קְלִיטָה, *vilipendis*, does not mean: unsuccessful is their deceit (Hengstenberg, Olshausen), but falsehood without the consistency of truth is their self-deceptive and seductive tendency. The LXX. and Syriac read תְּרַעֲיֵתָם, "their sentiment;" but this is an Aramaic word that is unintelligible in Hebrew, which the old translators have conjured into the text only on account of an apparent tautology. The reading הַשְּׁבֵתָהּ or הַשְּׁבֵתָהּ (Aquila, Symmachus, and Jerome; LXX. ἐλογισάμην, therefore חֲשַׁבְתִּי) instead of הַשְּׁבֵתָהּ might more readily be justified in ver. 119a; but the former gives too narrow a meaning, and the reading rests on a mistaking of the construction of הַשְּׁבִיתָהּ with an accusative of

\* Cf. *B. Taanith* 8a: "The prayer of a man is not answered כִּן אִם כֵּן אֱלֹהִים אֵם כֵּן, משִׁים נִפְשׁוֹ בַּנֶּפֶשׁ, i. e. if he is not ready to sacrifice his life."

the object and of the effect : all the wicked, as many of them as are on the earth, dost Thou put away as dross (סַיִם). Accordingly משפּטֵיךָ in ver. 120 are God's punitive judgments, or rather (cf. ver. 91) God's laws (judgments) according to which He judges. What is meant are sentences of punishment, as in Lev. ch. xxvi., Deut. ch. xxviii. Of these the poet is afraid, for omnipotence can change words into deeds forthwith. In fear of the God who has attested Himself in Ex. xxxiv. 7 and elsewhere, his skin shudders and his hair stands on end.

Vers. 121-128. The eightfold *Ajin*. In the present time of apostasy and persecution he keeps all the more strictly to the direction of the divine word, and commends himself to the protection and teaching of God. In the consciousness of his godly behaviour (elsewhere always יִצְרָק וּמִשְׁפָּט, here in one instance משפּטֵיךָ וְצִרְק) the poet hopes that God will surely not (לֹא) leave him to the arbitrary disposal of his oppressors. This hope does not, however, raise him above the necessity and duty of constant prayer that Jahve would place Himself between him and his enemies. עָרַב *seq. acc.* signifies to stand in any one's place as furnishing a guarantee, and in general as a mediator, Job xvii. 3, Isa. xxxviii. 14; לְטוֹב similar to לְטוֹבָה, lxxxvi. 17, Neh. v. 19: in my behalf, for my real advantage. The expression of longing after redemption in ver. 123 sounds like vers. 81 sq. "The word of Thy righteousness" is the promise which proceeds from God's "righteousness," and as surely as He is "righteous" cannot remain unfulfilled. The one chief petition of the poet, however, to which he comes back in vers. 124 sq., has reference to the ever deeper knowledge of the word of God; for this knowledge is in itself at once life and blessedness, and the present calls most urgently for it. For the great multitude (which is the subject to הִפְרִי) practically and fundamentally break God's law; it is therefore time to act for Jahve (עָשֵׂה לִי) as in Gen. xxx. 30, Isa. lxiv. 3 [4], Ezek. xxix. 20), and just in order to this there is need of well-grounded, reliable knowledge. Therefore the poet attaches himself with all his love to God's commandments; to him they are above gold and fine gold (xix. 11), which he might perhaps gain by a disavowal of them. Therefore he is as strict as he possibly can be with God's word, inasmuch as he acknowledges and observes all precepts of all things (כָּל-פְּקוּדֵי כָל), i.e. all

divine precepts, let them have reference to whatsoever they will, as ישרים, right (ישר, to declare both in avowal and deed to be right); and every false (lying) tendency, all pseudo-Judaism, he hates. It is true ver. 126a may be also explained: it is time that Jahve should act, *i.e.* interpose judicially; but this thought is foreign to the context, and affords no equally close union for על-כן; moreover it ought then to have been accented עת לעשות ליהוה. On כל-פקודי כל, "all commands of every purport," cf. Isa. xxix. 11, and more as to form, Num. viii. 16, Ezek. xlv. 30. The expression is purposely thus heightened; and the correction כל-פקודיך (Ewald, Olshausen, and Hupfeld) is also superfluous, because the reference of what is said to the God of revelation is self-evident in this connection.

Vers. 129-136. The eightfold *Phē*. The deeper his depression of spirit concerning those who despise the word of God, the more ardently does he yearn after the light and food of that word. The testimonies of God are פלאות, wonderful and strange (paradoxical) things, exalted above every-day life and the common understanding. In this connection of the thoughts נצרתם is not intended of careful observance, but of attentive contemplation that is prolonged until a clear penetrating understanding of the matter is attained. The opening, disclosure (פתח, *apertio*, with *Tsere* in distinction from פתח, *porta*) of God's word giveth light, inasmuch as it makes the simple (פתיים as in Prov. xxii. 3) wise or sagacious; in connection with which it is assumed that it is God Himself who unfolds the mysteries of His word to those who are anxious to learn. Such an one, anxious to learn, is the poet: he pants with open mouth, *viz.* for the heavenly fare of such disclosures (פער like פה פער in Job xxix. 23, cf. Ps. lxxxi. 11). יאב is a hapaxlegomenon, just as יאב is also exclusively peculiar to the Psalm before us; both are secondary forms of אבה. Love to God cannot indeed remain unresponded to. The experience of helping grace is a right belonging to those who love the God of revelation; love in return for love, salvation in return for the longing for salvation, is their prerogative. On the ground of this reciprocal relation the petitions in vers. 133-135 are then put up, coming back at last to the one chief prayer "teach me." אמרה, ver. 133, is not merely a "promise" in this instance, but the declared will of God in general. כל-אני refers pre-



eminently to all sin of disavowal (denying God), into which he might fall under outward and inward pressure (עֶשֶׂק). For he has round about him those who do not keep God's law. On account of these apostates (עַל לֵא as in Isa. liii. 9, equivalent to עַל-אִישׁ לֵא his eyes run down rivers of water (יַרְי as in Lam. iii. 48, with an accusative of the object). His mood is not that of unfeeling self-glorying, but of sorrow like that of Jeremiah, because of the contempt of Jahve, and the self-destruction of those who contemn Him.

Vers. 137-144. The eightfold *Tsade*. God rules righteously and faithfully according to His word, for which the poet is accordingly zealous, although young and despised. The predicate יֵשֶׁר in ver. 137b precedes its subject בְּיִשְׁרָאֵל (God's decisions in word and in deed) in the primary form (after the model of the verbal clause cxxiv. 5), just as in German [and English] the predicative adjective remains undeclined. The accusatives צַדִּיק and אֱמוּנָה in ver. 138 are not predicative (*Hitzig*), to which the former ("as righteousness")—not the latter however—is not suited, but adverbial accusatives (in righteousness, in faithfulness), and בְּיִשְׁרָאֵל according to its position is subordinate to אֱמוּנָה as a virtual adjective (cf. Isa. xlvi. 9): the requirements of the revealed law proceed from a disposition towards and mode of dealing with men which is strictly determined by His holiness (צַדִּיק), and beyond measure faithfully and honestly designs the well-being of men (אֱמוּנָה מֵאֵד). To see this good law of God despised by his persecutors stirs the poet up with a zeal, which brings him, from their side, to the brink of extreme destruction (lxix. 10, cf. צַמְחָת, lxxxviii. 17). God's own utterance is indeed without spot, and therefore not to be carped at; it is pure, fire-proved, noblest metal (xviii. 31, xii. 7), therefore he loves it, and does not, though young (LXX. νεώτερος, Vulgate *adolescentulus*) and lightly esteemed, care for the remonstrances of his proud opponents who are old and more learned than himself (the organization of ver. 141 is like ver. 95, and frequently). The righteousness (צַדִּיקָה) of the God of revelation becomes eternal righteousness (צַדִּיק), and His law remains eternal truth (אֱמֶת). צַדִּיקָה is here the name of the attribute and of the action that is conditioned in accordance with it; צַדִּיק the name of the state that thoroughly accords with the idea of that which is right. So too in ver. 144: צַדִּיק

are Jahve's testimonies for ever, so that all creatures must give glory to their harmony with that which is absolutely right. To look ever deeper and deeper into this their perfection is the growing life of the spirit. The poet prays for this vivifying insight.

Vers. 145-152. The eightfold *Koph*. Fidelity to God's word, and deliverance according to His promise, is the purport of his unceasing prayer. Even in the morning twilight (נֶשֶׁף) he was awake praying. It is not הַנֶּשֶׁף, I anticipated the twilight; nor is קִרְמִיתִי, according to lxxxiv. 14, equivalent to קִרְמִתִּי, but קִרְמִיתִי . . . קִרְמִיתִי is the resolution of the otherwise customary construction קִרְמִיתִי לְשָׁנָה, Jonah iv. 2, inasmuch as קָרַם may signify "to go before" (lxviii. 26), and also "to make haste (with anything):" even early before the morning's dawn I cried. Instead of לְדַבְרֶיךָ the *Keri* (Targum, Syriac, Jerome) more appropriately reads לְדַבְרֶיךָ after vers. 74, 81, 114. But his eyes also anticipated the night-watches, inasmuch as they did not allow themselves to be caught not sleeping by any of them at their beginning (cf. לְרֵאשִׁית, Lam. ii. 19). אִמְרָה is here, as in vers. 140, 158, and frequently, the whole word of God, whether in its requirements or its promises. In ver. 149 כְּמִשְׁפָּטֶיךָ is a defective plural as in ver. 43 (*vid.* on ver. 37), according to ver. 156, although according to ver. 132 the singular (LXX., Targum, Jerome) would also be admissible: what is meant is God's order of salvation, or His appointments that relate thereto. The correlative relation of vers. 150 and 151 is rendered natural by the position of the words. With קָרַבִּי (cf. קָרַב) is associated the idea of rushing upon him with hostile purpose, and with קָרוֹב, as in lxix. 19, Isa. lviii. 2, of hastening to his succour. זָמָה is infamy that is branded by the law: they go forth purposing this, but God's law is altogether self-verifying truth. And the poet has long gained the knowledge from it that it does not aim at merely temporary recompense. The sophisms of the apostates cannot therefore lead him astray. יִסְדֹּתֵיהֶם for יִסְדֹּתָי, like הַפְּתִיחַ in ver. 111.

Vers. 153-160. The eightfold *Resh*. Because God cannot suffer those who are faithful to His word to succumb, he supplicates His help against his persecutors. רִיבָה is *Milra* before the initial (half-guttural) *Resh*, as in xliii. 1, lxxiv. 22. The *Lamed* of לְאִמְרֹתֶיךָ is the *Lamed* of reference (with respect

to Thine utterance), whether the reference be normative (=כַּאֲמַרְתָּךְ, ver. 58), as in Isa. xi. 3, or causal, xxv. 2, Isa. lv. 5, Job xlii. 5. The predicate רָחֹק, like יִשָּׁר in ver. 137, stands first in the primary, as yet indefinite form. Concerning ver. 156*b* *vid.* on ver. 149. At the sight of the faithless he felt a profound disgust; וַאֲתַקֹּטְטָהּ, pausal aorist, supply בָּהֶם, cxxxix. 21. It is all the same in the end whether we render אִשָּׁר *quippe qui* or *siquidem*. שָׂא in ver. 160 signifies the head-number or sum. If he reckons up the word of God in its separate parts and as a whole, truth is the denominator of the whole, truth is the sum-total. This supplicatory הִינֵי is repeated three times in this group. The nearer it draws towards its end the more importunate does the Psalm become.

Vers. 161-168. The eightfold שׁ (both *Shin* and *Sin* \*). In the midst of persecution God's word was still his fear, his joy, and his love, the object of his thanksgiving, and the ground of his hope. Princes persecute him without adequate cause, but his heart does not fear before them, but before God's words (the *Kerî* likes the singular, as in ver. 147), to deny which would be to him the greatest possible evil. It is, however, a fear that is associated with heartfelt joy (ver. 111). It is the joy of a conflict that is rewarded by rich spoil (Judg. v. 30, Isa. ix. 2 [3]). Not merely morning and evening, not merely three times a day (lv. 18), but seven times (שֶׁשׁ as in Lev. xxvi. 18, Prov. xxiv. 16), *i.e.* ever again and again, availing himself of every prayerful impulse, he gives thanks to God for His word, which so righteously decides and so correctly guides, is a source of transcendent peace to all who love it, and beside which one is not exposed to any danger of stumbling (מִבְּשׁוֹל, LXX. σκάνδαλον, cf. 1 John ii. 10) without some effectual counter-working. In ver. 166*a* he speaks like Jacob in Gen. xlix. 18, and can speak thus, inasmuch as he has followed earnestly and untiringly after sanctification. He endeavours to keep God's law most conscientiously, in proof of which he is able to appeal to God, the Omniscient One. שֶׁמֶרָה is here the 3*d* *pratt.*, where-

\* Whilst even in the oldest alphabetical *Pijutim* the *Sin* perhaps represents the *Samech* as well, but never the *Shin*, it is the reverse in the Biblical alphabetical pieces. Here *Sin* and *Shin* coincide, and *Samech* is specially represented.

as in lxxxvi. 2 it is *imperat.* The future of אָהֵב is both אָהֵב and אָהֵב, just as of אָהֵו both אָהֵו and אָהֵו.

Vers. 169-176. The eightfold *Tav*. May God answer this his supplication as He has heard his praise, and interest Himself on behalf of His servant, the sheep that is exposed to great danger. The petitions "give me understanding" and "deliver me" go hand-in-hand, because the poet is one who is persecuted for the sake of his faith, and is just as much in need of the fortifying of his faith as of deliverance from the outward restraint that is put upon him. רָנָה is a shrill audible prayer; תְּהַחֲנֶה, a fervent and urgent prayer. עָנָה, prop. to answer, signifies in ver. 172 to begin, strike up, attune (as does ἀποκρίνεσθαι also sometimes). According to the rule in l. 23 the poet bases his petition for help upon the purpose of thankful praise of God and of His word. Knowing how to value rightly what he possesses, he is warranted in further supplicating and hoping for the good that he does not as yet possess. The "salvation" for which he longs (תַּצִּיל as in vers. 40, 20) is redemption from the evil world, in which the life of his own soul is imperilled. May then God's judgments (defective plural, as in vers. 43, 149, which the Syriac only takes as singular) succour him (יַעֲזֹרֵי, not יַעֲזֹרֵי). God's hand, ver. 173, and God's word afford him succour; the two are involved in one another, the word is the medium of His hand. After this relationship of the poet to God's word, which is attested a hundredfold in the Psalm, it may seem strange that he can say of himself אֶבֶר תְּעִיתִי כְּשֶׁה אֶבֶר; and perhaps the accentuation is correct when it does not allow itself to be determined by Isa. liii. 6, but interprets: If I have gone astray—seek Thou like a lost sheep Thy servant. שֶׁה אֶבֶר is a sheep that is lost (cf. אֶבְרִים as an appellation of the dispersion, Isa. xxvii. 13) and in imminent danger of total destruction (cf. xxxi. 13 with Lev. xxvi. 38). In connection with that interpretation which is followed by the interpunction, ver. 176b is also more easily connected with what precedes: his going astray is no apostasy; his home, to which he longs to return when he has been betrayed into by-ways, is beside the Lord.

THE FIFTEEN SONGS OF DEGREES,  
OR GRADUAL PSALMS.

Ps. CXX.—CXXXIV.

These songs are all inscribed **שִׁיר הַמַּעֲלֹה**. The LXX., according to the most natural signification of the word, renders: *ὠδὴ τῶν ἀναβαθμῶν*; the Italic and Vulgate, *canticum graduum* (whence the liturgical term “gradual Psalms”). The meaning at the same time remains obscure. When, however, Theodotion renders *ᾠσμα τῶν ἀναβάσεων*, Aquila and Symmachus *ὠδὴ εἰς τὰς ἀναβάσεις* (as though it were absolutely **שִׁיר הַמַּעֲלֹה**, as in cxxi. 1), it looks even like an explanation. The fathers, more particularly Theodoret, and in general the Syrian church, associate with it the idea of *ἡ ἀπὸ Βαβυλῶνος ἐπάνοδος*. Ewald has long advocated this view. In his Introduction to *Die poetischen Bücher des Alten Bundes* (1839), and elsewhere, he translated it “Songs of the Pilgrim caravans” or “of the homeward marches,” and explained these fifteen Psalms as old and new travelling songs of those returning from the Exile. The verb **הָעָלָה** certainly is the usual word for journeying to Palestine out of the Babylonian low country, as out of the country of the Egyptian Nile Valley. And the fact that the Return from the Exile is called **הַמַּעֲלָה מִבָּבֶל** in Ezra vii. 9 is enticing. Some of these Psalms, as cxxi., cxxiii.—cxxv., cxxix., cxxx., cxxxii., cxxxiii., are also suited to this situation, or can at least be adapted to it. But Ps. cxx., if it is to be referred to the Exile, is a song that comes out of the midst of it; Ps. cxxvi. might, so far as its first half is concerned, be a travelling song of those returning, but according to its second half it is a prayer of those who have returned for the restoration of the whole of Israel, based upon thanksgiving; and Ps. cxxii. assumes the existence and frequenting of the Temple and of the holy city, and Ps. cxxxiv. the full exercise of the Temple-service. It is also inconvenient that **הַמַּעֲלָה**, which in itself only expresses a journey up, not a journey homewards, is without any closer definition; and more particularly since, in connection with this form of the word, the signification of a something (a step, a

sun-dial, rising thoughts, Ezek. xi. 5) is at least just as natural as that of an action. שִׁיר הָעֲלִיִּים would have been at once palpable. And what is meant by the plural? The interpretation of the plural of the different caravans or companies in which the exiles returned, assumes a *usus loquendi* with which we are altogether unacquainted.

Relatively more probable is the reference to the pilgrimage-journeys at the three great feasts,—according to a later Hebrew expression, the שָׁלֹשׁ רִגְלִים. This going up to Jerusalem required by the Law is also usually called עלה. So Agellius (1606), Herder, Eichhorn, Maurer, Hengstenberg, Keil, and others, and so now even Ewald in the second edition (1866) of the Introduction to *Die Dichter des Alten Bundes*, so Kamphausen, and Reuss in his treatise *Chants de Pèlerinage ou petit Psautier des Pèlerins du second temple* (in the *Nouvelle Revue de Théologie*, i. 273–311), and Liebusch in the Quedlinburg Easter Programm, 1866: “The pilgrim songs in the Fifth Book of the Psalter.” But מַעְלֶה in this signification is without precedent; and when Hupfeld says in opposition to this, “the fact that a noun accidentally does not occur in the Old Testament does not matter, since here at any rate it is a question of the interpretation of a later usage of the language,” we may reply that neither does the whole range of the post-biblical Hebrew exhibit any trace of this usage. Thenius accordingly tries another way of doing justice to the word. He understands מעלות of the different stations, *i.e.* stages of the journey up, that are to be found in connection with the festive journeys to high-lying Jerusalem. But the right name for “stations” would be מַסְעוֹת or מַעְמָדוֹת; and besides, the notion borrowed from the processions to Mount Calvary is without historical support in the religious observances of Israel. Thus, then, the needful ground in language and custom for referring this title of the Psalms to the journeyings up to the feasts is taken from under us; and the consideration that the first three and the last three songs are suited to the hymn-book of a festal pilgrimage, and that they all bear in them, as Liebusch has demonstrated, the characteristic features of the spiritual national song, is not able to decide the doubtful meaning of מעלות.

We will now put the later Jewish interpretation to the proof. According to *Middoth* ii. 5, *Succa* 15*b*, a semi-circular

staircase with fifteen steps led out of the court of the Israelitish men (עזרת ישראל) down into the court of the women (עזרת נשים), and upon these fifteen steps, which correspond to the fifteen gradual Psalms, the Levites played musical instruments on the evening of the first day of the Feast of Tabernacles in connection with the joyful celebration of the water-drawing,\* and above them in the portal (upon the threshold of the Nicanor-gate or Agrippa-gate†) stood two priests with trumpets. It has been said that this is a Talmudic fable invented on behalf of the inscription שיר המעלות, and that the fifteen steps are got out of Ezek. xl. 26, 31 by reading the two verses together. This aspersion is founded on ignorance. For the Talmud does not say in that passage that the fifteen Psalms have taken their name from the fifteen steps; it does not once say that these Psalms in particular were read aloud upon the fifteen steps, but it only places the fifteen steps on a parallel with the fifteen Psalms; and, moreover, interprets the name שיר המעלות quite differently, viz. from a legend concerning David and Abithophel, *Succa* 53a, *Maccoth* 11a (differently rendered in the section *Chelek* of the tractate *Sanhedrin* in the Jerusalem Talmud). This legend to which the Targum inscription relates (*vid.* Buxtorf, *Lex. Talmud. s.v.* קפא) is absurd enough, but it has nothing to do with the fifteen steps. It is not until a later period that Jewish expositors say that the fifteen Psalms had their name from the fifteen steps.‡ Even Hippolytus must have heard something similar when he says (p. 190, *ed. Lagarde*): *πάλιw τε αὐτοῦ εἰσὶ τινες τῶν ἀναβαθμῶν ᾠδαί, τὸν ἀριθμὸν πεντεκαίδεκα, ὅσοι καὶ οἱ ἀναβαθμοὶ τοῦ ναοῦ, τάχα δελοῦσαι τὰς ἀναβάσεις περιέχεσθαι ἐν τῷ ἐβδόμῳ καὶ ὀγδόῳ ἀριθμῷ*, upon which Hilary relies: *esse autem in templo gradus quindecim historia*

\* *Vid. my Geschichte der jüdischen Poesie*, S. 193 f.

† It was called the Nicanor-gate in the Temple of Zerubbabel, and the Agrippa-gate in the Temple of Herod: in both of them they ascended to its threshold by fifteen steps; *vid.* Unruh, *Das alte Jerusalem und seine Bauwerke* (1861), S. 137, cf. 194.

‡ Lyra in his *Postillæ*, and Jacob Leonitius in his Hebrew *Libellus effigiei templi Salomonis* (Amsterdam 1650, 4to), even say that the Levites sang one of the fifteen songs of degrees on each step. Luther has again generalized this view; for his rendering "a song in the higher choir" is intended to say, *cantores harum odarum stetisse in loco eminentiori* (Bakius).

*nobis locuta est*; viz. 15 (7 + 8) steps leading out of the court of the priests into the Holy of holies. In this, then, the allegory in which the interpretation of the church delighted for a long time seemed naturally at hand, viz., as Otmar Nachtgal explains, "Song of the steps or ascents, which indicate the spirit of those who ascend from earthly things to God." The Furtmaier Codex in Maihingen accordingly inscribes them "Psalm of the first step" (*Psalm der ersten staffeln*), and so on. If we leave this *sensus anagogicus* to itself, then the title, referred to the fifteen steps, would indeed not be inappropriate in itself (cf. *Graduale* or *Gradale* in the service of the Romish Church), but is of an external character such as we find nowhere else.\*

Gesenius has the merit of having first discerned the true meaning of the questioned inscription, inasmuch as first in 1812 (*Hallische Lit. Zeitschrift*, 1812, Nr. 205), and frequently since that time, he has taught that the fifteen songs have their name from their step-like progressive rhythm of the thoughts, and that consequently the name, like the triolet (roundelay) in Western poetry, does not refer to the liturgical usage, but to the technical structure. The correctness of this view has been duly appraised more particularly by De Wette, who adduces this rhythm of steps or degrees, too, among the more artificial rhythms. The songs are called Songs of degrees or Gradual Psalms as being songs that move onward towards a climax, and that by means of *πλοκή* (*ἐπιπλοκή*), i.e. a taking up again of the immediately preceding word by way of giving intensity to the expression; and they are placed together on account of this common characteristic, just like the *Michtammim*, which bear that name from a similar characteristic. The fact, as Liebusch objects, that there is no trace of *תלול* in this figurative signification elsewhere, is of no consequence, since in the inscriptions of the Psalms in general we become acquainted with a technical language which (apart from a few echoes in the Chronicles) is without example elsewhere, in relation to poetical and musical technology. Neither are we refuted by the fact that this as it were climbing movement of the thoughts which plants upon a

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\* Hitzig, in his Commentary (1865), has attempted a new combination of these Psalms, in regard to the number of verses of cxx. and cxxi. (7 + 8) and their total number, with the steps of the Temple.



preceding word, and thus carries itself forward, is not without example even outside the range of these fifteen songs in the Psalter itself (*e.g.* xciii., xcvi.), as also elsewhere (Isa. xvii. 12 sq., xxvi. 5 sq., and more particularly in the song of Deborah, Judg. v. 3, 5, 6, etc.), and that it is not always carried out in the same manner in the fifteen Psalms. It is quite sufficient that the parallelism retires into the background here as nowhere else in fifteen songs that are linked together (even in cxxv., cxxvii., cxxviii., cxxxii.); and the onward course is represented with decided preference as a gradation or advance step by step, that which follows being based upon what goes before, and from that point advancing and ascending still higher.

## PSALM CXX.

CRY OF DISTRESS WHEN SURROUNDED BY  
CONTENTIOUS MEN.

- 1 TO Jahve in my distress  
Do I cry, and He answereth me.
- 2 O Jahve, deliver my soul from a lying lip,  
*From a crafty tongue!*
- 3 What shall He give to thee, and what shall He further give  
*Thou crafty tongue?* [to thee,
- 4 Arrows of a mighty one, sharpened,  
Together with coals of broom.
- 5 Woe is me that I sojourn in Meshech,  
That I  *dwell* beside the tents of Kedar!
- 6 Long enough hath my soul  *dwelt*  
With those who hate  *peace*.
- 7 I am  *peace*; yet when I speak,  
They are for war.

This first song of degrees attaches itself to Ps. cxix. 176. The writer of Ps. cxix., surrounded on all sides by apostasy and persecution, compares himself to a sheep that is easily lost,

which the shepherd has to seek and bring home if it is not to perish; and the writer of Ps. cxx. is also "as a sheep in the midst of wolves." The period at which he lived is uncertain, and it is consequently also uncertain whether he had to endure such endless malignant attacks from foreign barbarians or from his own worldly-minded fellow-countrymen. E. Tilling has sought to establish a third possible occasion in his *Disquisitio de ratione inscript. XV Pss. grad.* (1765). He derives this and the following songs of degrees from the time immediately succeeding the Return from the Exile, when the secret and open hostility of the Samaritans and other neighbouring peoples (Neh. ii. 10, 19, iv. 1 [7], vi. 1) sought to keep down the rise of the young colony.

Vers. 1-4. According to the pointing וַיִּעַנֵּי, the poet appears to base his present petition, which from ver. 2 onwards is the substance of the whole Psalm, upon the fact of a previous answering of his prayers. For the petition in ver. 2 manifestly arises out of his deplorable situation, which is described in vers. 5 sqq. Nevertheless there are also other instances in which וַיִּעַנֵּי might have been expected, where the pointing is וַיִּעַנֵּי (iii. 5, Jonah ii. 3), so that consequently וַיִּעַנֵּי may, without any prejudice to the pointing, be taken as a believing expression of the result (cf. the future of the consequence in Job ix. 16) of the present cry for help. צָרָתָהּ, according to the original signification, is a form of the definition of a state or condition, as in iii. 3, xlv. 27, lxiii. 8, Jonah ii. 10, Hos. viii. 7, and בְּצָרָתָהּ לִי = בְּצָר־לִי, xviii. 7, is based upon the customary expression צָר לִי. In ver. 2 follows the petition which the poet sends up to Jahve in the certainty of being answered. רַמְיָהּ beside לָשׁוֹן, although there is no *masc.* רַמִּי (cf. however the Aramaic רַמִּי, רַמְיָהּ), is taken as an adjective after the form מְרִיָּהּ, which it is also perhaps in Mic. vi. 12. The parallelism would make לָשׁוֹן natural, like לָשׁוֹן מְרִמָּה in lii. 6; the pointing, which nevertheless disregarded this, will therefore rest upon tradition. The apostrophe in ver. 3 is addressed to the crafty tongue. לָשׁוֹן is certainly feminine as a rule; but whilst the tongue as such is feminine, the לָשׁוֹן רַמִּיהּ of the address, as in lii. 6, refers to him who has such a kind of tongue (cf. Hitzig on Prov. xii. 27), and thereby the לָשׁוֹן is justified; whereas the rendering,

“what does it bring to thee, and what does it profit thee?” or, “of what use to thee and what advancement to thee is the crafty tongue?” is indeed possible so far as concerns the syntax (Ges. § 147, *e*), but is unlikely as being ambiguous and confusing in expression. It is also to be inferred from the correspondence between  $\text{מִה־יִתֶּן לְךָ וּמִה־יִסִּיף לְךָ}$  and the formula of an oath  $\text{כִּי יֵעָשֶׂה לְךָ אֱלֹהִים וְכִי יִסִּיף}$ , 1 Sam. iii. 17, xx. 13, xxv. 22, 2 Sam. iii. 35, Ruth i. 17, that God is to be thought of as the subject of  $\text{יִתֶּן}$  and  $\text{יִסִּיף}$ : “what will,” or rather, in accordance with the otherwise precative use of the formula and with the petition that here precedes: “what shall He (is He to) give to thee ( $\text{תֵּן}$ ) as in Hos. ix. 14), and what shall He add to thee, thou crafty tongue?” The reciprocal relation of ver. 4a to  $\text{מִה־יִתֶּן}$ , and of ver. 4b with the superadding  $\text{עַם}$  to  $\text{מִה־יִסִּיף}$ , shows that ver. 4 is not now a characterizing of the tongue that continues the apostrophe to it, as Ewald supposes. Consequently ver. 4 gives the answer to ver. 3 with the twofold punishment which Jahve will cause the false tongue to feel. The question which the poet, sure of the answering of his cry for help, puts to the false tongue is designed to let the person addressed hear by a flight of sarcasm what he has to expect. The evil tongue is a sharp sword (lvii. 5), a pointed arrow (Jer. ix. 7 [8]), and it is like a fire kindled of hell (Jas. iii. 6). The punishment, too, corresponds to this its nature and conduct (lxiv. 4). The “mighty one” (LXX. *δυνατός*) is God Himself, as it is observed in *B. Erachin* 15b with a reference to Isa. xlii. 13: “There is none mighty but the Holy One, blessed is He.” He requites the evil tongue like with like. Arrows and coals (cxl. 11) appear also in other instances among His means of punishment. It, which shot piercing arrows, is pierced by the sharpened arrows of an irresistibly mighty One; it, which set its neighbour in a fever of anguish, must endure the lasting, sure, and torturingly consuming heat of broom-coals. The LXX. renders it in a general sense,  $\sigma\upsilon\nu\ \tau\omicron\iota\varsigma\ \acute{\alpha}\nu\theta\rho\alpha\chi\iota\ \tau\omicron\iota\varsigma\ \acute{\epsilon}\rho\eta\mu\iota\kappa\omicron\iota\varsigma$ ; Aquila, following Jewish tradition,  $\acute{\alpha}\rho\kappa\epsilon\upsilon\theta\iota\upsilon\alpha\iota\varsigma$ ; but  $\text{רְתֵם}$ , Arabic  $\text{رتم}$ , *ratem*, is the broom-shrub (*e.g.* uncommonly frequent in the *Belkâ*).

Vers. 5-7. Since arrows and broom-fire, with which the evil tongue is requited, even now proceed from the tongue

itself, the poet goes on with the deep heaving אִיָּהּ (only found here). נִוַּר with the accusative of that beside which one sojourns, as in v. 5, Isa. xxxiii. 14, Judg. v. 17. The Moschi (מִשְׁכֵּךְ, the name of which the LXX. takes as an appellative in the signification of long continuance; cf. the reverse instance in Isa. lxvi. 19 LXX.) dwelt between the Black and the Caspian Seas, and it is impossible to dwell among them and the inhabitants of Kedar (*vid.* lxxxiii. 7) at one and the same time. Accordingly both these names of peoples are to be understood emblematically, with Saadia, Calvin, Amyraldus, and others, of *homines similes ejusmodi barbaris et truculentis nationibus*.\* Meshech is reckoned to Magog in Ezek. xxxviii. 2, and the Kedarites are possessed by the lust of possession (Gen. xvi. 12) of the *bellum omnium contra omnes*. These rough and quarrelsome characters have surrounded the poet (and his fellow-countrymen, with whom he perhaps comprehends himself) too long already. רִבָּה abundantly (*vid.* lxv. 10), appears, more particularly in 2 Chron. xxx. 17 sq., as a later prose word. The לָהּ, which throws the action back upon the subject, gives a pleasant, lively colouring to the declaration, as in cxxii. 3, cxxiii. 4. He on his part is peace (cf. Mic. v. 4 [5], Ps. cix. 4, cx. 3), inasmuch as the love of peace, willingness to be at peace, and a desire for peace fill his soul; but if he only opens his mouth, they are for war, they are abroad intent on war, their mood and their behaviour become forthwith hostile. Ewald (§ 362, *b*) construes it (following Saadia): and I—although I speak peace; but if בִּי (like עַר, cxli. 10) might even have this position in the clause, yet וְבִי cannot. שְׁלוֹם is not on any account to be supplied in thought to אֶרְבֵּר, as Hitzig suggests (after cxxii. 8, xxviii. 3, xxxv. 20). With the shrill dissonance of שְׁלוֹם and מִלְחָמָה the Psalm closes; and the cry for help with which it opens hovers over it, earnestly desiring its removal.

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\* If the Psalm were a Maccabæan Psalm, one might think מִשְׁכֵּךְ, from מִשְׁכָּר, *σύρμα*, alluded to the Syrians or even to the Jewish apostates with reference to ΕΡΚΛΗ, *ἑρκουλαῖοι* *ἡτὰ ἀκροβυσσίου* (1 Cor. vii. 18).

## PSALM CXXI.

## THE CONSOLATION OF DIVINE PROTECTION.

- 1 I LIFT up mine eyes unto the mountains:  
Whence shall come *my help?*
- 2 *My help* cometh from Jahve,  
The Creator of heaven and earth.
- 3 He will not indeed suffer thy foot to totter,  
*Thy Keeper will not slumber.*
- 4 Behold *slumbereth not* and sleepeth not  
*The Keeper* of Israel.
- 5 *Jahve* is thy *Keeper*,  
*Jahve* is thy shade upon thy right hand:
- 6 By day the sun shall not smite thee,  
And the moon in the night.
- 7 *Jahve* shall *keep thee* from all evil,  
He shall *keep* thy soul.
- 8 *Jahve shall keep* thy going out and thy coming in  
From this time forth and for evermore.

This song of degrees is the only one that is inscribed שִׁיר לְמַעְלוֹת and not שִׁיר הַמַּעְלוֹת. The LXX., Targum, and Jerome render it as in the other instances; Aquila and Symmachus, on the contrary, ᾠδὴ (ᾠσμα) εἰς τὰς ἀναβάσεις, as the Midrash *Sifrî* also mystically interprets it: Song upon the steps, upon which God leads the righteous up into the other world. Those who explain הַמַּעְלוֹת of the homeward caravans or of the pilgrimages rightly regard this לְמַעְלוֹת, occurring only once, as favouring their explanation. But the *Lamed* is that of the rule or standard. The most prominent distinguishing mark of Ps. cxxi. is the step-like movement of the thoughts: it is formed לְמַעְלוֹת, after the manner of steps. The view that we have a pilgrim song before us is opposed by the beginning, which leads one to infer a firmly limited range of vision, and therefore a fixed place of abode and far removed from his native mountains. The tetrastichic arrangement of the Psalm is un mistakeable.

Vers. 1-4. Apollinaris renders as meaninglessly as possible: *ὄμματα δενδροκόμων ὀρέων ὑπερεξετάνουσα*—with a reproduction of the misapprehended *ἦρα* of the LXX. The expression in fact is  $\text{נִשְׁנָה}$ , and not  $\text{יְהִי־נִשְׁנָה}$ . And the mountains towards which the psalmist raises his eyes are not any mountains whatsoever. In Ezekiel the designation of his native land from the standpoint of the Mesopotamian plain is “the mountains of Israel.” His longing gaze is directed towards the district of these mountains, they are his *kibla*, *i.e.* the sight-point of his prayer, as of Daniel’s, ch. vi. 11 [10]. To render “from which my help cometh” (Luther) is inadmissible.  $\text{יְהִי־נִשְׁנָה}$  is an interrogative even in Josh. ii. 4, where the question is an indirect one. The poet looks up to the mountains, the mountains of his native land, the holy mountains (cxxxiii. 3, lxxxvii. 1, cxxv. 2), when he longingly asks: whence will my help come? and to this question his longing desire itself returns the answer, that his help comes from no other quarter than from Jahve, the Maker of heaven and earth, from Him who sits enthroned behind and upon these mountains, whose helpful power reaches to the remotest ends and corners of His creation, and with ( $\text{עֲשֵׂה}$ ) whom is help, *i.e.* both the willingness and the power to help, so that therefore help comes from nowhere but from ( $\text{יְהוָה}$ ) Him alone. In ver. 1*b* the poet has propounded a question, and in ver. 2 replies to this question himself. In ver. 3 and further the answering one goes on speaking to the questioner. The poet is himself become objective, and his Ego, calm in God, promises him comfort, by unfolding to him the joyful prospects contained in that hope in Jahve. The subjective  $\text{לֹא}$  expresses a negative in both cases with an emotional rejection of that which is absolutely impossible. The poet says to himself: He will, indeed, surely not abandon thy foot to the tottering ( $\text{עֲרֹכֵל}$ , as in lxvi. 9, cf. lv. 23), thy Keeper will surely not slumber; and then confirms the assertion that this shall not come to pass by heightening the expression in accordance with the step-like character of the Psalm: Behold the Keeper of Israel slumbereth not and sleepeth not, *i.e.* He does not fall into slumber from weariness, and His life is not an alternate waking and sleeping. The eyes of His providence are ever open over Israel.

Vers. 5-8. That which holds good of “the Keeper of

Israel" the poet applies believingly to himself, the individual among God's people, in ver. 5 after Gen. xxviii. 15. Jahve is his Keeper, He is his shade upon his right hand (יְהוָה יְמִינֵי as in Judg. xx. 16, 2 Sam. xx. 9, and frequently; the construct state instead of an apposition, cf. *e.g.* *جانب الغربي*, the side

of the western = the western side), which protecting him and keeping him fresh and cool, covers him from the sun's burning heat. *על*, as in cix. 6, cx. 5, with the idea of an overshadowing that screens and spreads itself out over anything (cf. Num. xiv. 9). To the figure of the shadow is appended the consolation in ver. 6. *יְהוָה* of the sun signifies to smite injuriously (Isa. xlix. 10), plants, so that they wither (cii. 5), and the head (Jonah iv. 8), so that symptoms of sun-stroke (2 Kings iv. 19, Judith viii. 2 sq.) appear. The transferring of the word to the moon is not zeugmatic. Even the moon's rays may become insupportable, may affect the eyes injuriously, and (more particularly in the equatorial regions) produce fatal inflammation of the brain.\* From the hurtful influences of nature that are round about him the promise extends in vers. 7, 8 in every direction. Jahve, says the poet to himself, will keep (guard) thee against all evil, of whatever kind it may be and whence-soever it may threaten; He will keep thy soul, and therefore thy life both inwardly and outwardly; He will keep (*יִשְׁמְרֵנִי*, cf. on the other hand *יִשְׁמְרֵנִי* in ix. 9) thy going out and coming in, *i.e.* all thy business and intercourse of life (Deut. xxviii. 6, and frequently); for, as Chrysostom observes, *ἐν τοῦτοις ὁ βίος ἅπας, ἐν εἰσόδου καὶ ἐξόδου*, therefore: everywhere and at all times; and that from this time forth even for ever. In connection with this the thought is natural, that the life of him who stands under the so universal and unbounded protection of eternal love can suffer no injury.

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\* Many expositors, nevertheless, understand the destructive influence of the moon meant here of the nightly cold, which is mentioned elsewhere in the same antithesis, Gen. xxxi. 40, Jer. xxxvi. 30. De Sacy observes also: *On dit quelquefois d'un grand froid, comme d'un grand chaud, qu'il est brûlant.* The Arabs also say of snow and of cold as of fire: *jahrik*, it burns.

## PSALM CXXII.

## A WELL-WISHING GLANCE BACK AT THE PILGRIMS' CITY.

- 1 I REJOICED in those who said to me :  
 "Let us go into the house of Jahve !"
- 2 Our feet stood still  
 Within thy gates, *O Jerusalem,*
- 3 *Jerusalem,* thou that art built up again  
 As a city which is compact in itself !
- 4 Whither *the tribes* went up,  
*The tribes* of Jāh—  
 A precept for Israel—  
 To give thanks unto the Name of Jahve.
- 5 For there were set *thrones* for judgment,  
*Thrones* for the house of David.
- 6 Wish ye Jerusalem *peace* :  
*May it be well* with those who love thee !
- 7 *Peace* be within thy walls,  
*Prosperity* within thy palaces !
- 8 For my brethren and my friends' sakes  
 Will I speak *peace* concerning thee.
- 9 For the sake of the house of Jahve, our God,  
 Will I seek thy good.

If by "the mountains" in cxxi. 1 the mountains of the Holy Land are to be understood, it is also clear for what reason the collector placed this Song of degrees, which begins with the expression of joy at the pilgrimage to the house of Jahve, and therefore to the holy mountain, immediately after the preceding song. By its peace-breathing (שלום) contents it also, however, touches closely upon Ps. cxx. The poet utters aloud his hearty benedictory salutation to the holy city in remembrance of the delightful time during which he sojourned there as a visitor at the feast, and enjoyed its inspiring aspect. If in respect of the לְיְהוָה the Psalm were to be regarded as an old Davidic Psalm, it would belong to the series of those Psalms of



the time of the persecution by Absalom, which cast a yearning look back towards home, the house of God (xxiii., xxvi., lv. 15, lxi., and more particularly lxiii.). But the לָרוּר is wanting in the LXX., *Codd. Alex.* and *Vat.*; and the *Cod. Sinait.*, which has  $\overline{\text{ΤΩ ΔΑΔ}}$ , puts this before Ps. cxxiv., εἰ μὴ ὅτι κύριος, κ.τ.λ., also, contrary to *Codd. Alex.* and *Vat.* Here it is occasioned by ver. 5, but without any critical discernment. The measures adopted by Jeroboam I. show, moreover, that the pilgrimages to the feasts were customary even in the time of David and Solomon. The images of calves in Dan and Bethel, and the changing of the Feast of Tabernacles to another month, were intended to strengthen the political rupture, by breaking up the religious unity of the people and weaning them from visiting Jerusalem. The poet of the Psalm before us, however, lived much later. He lived, as is to be inferred with Hupfeld from ver. 3, in the time of the post-exilic Jerusalem which rose again out of its ruins. Thither he had been at one of the great feasts, and here, still quite full of the inspiring memory, he looks back towards the holy city; for, in spite of Reuss, Hupfeld, and Hitzig, vers. 1 sq., so far as the style is concerned, are manifestly a retrospect.

Vers. 1-3. The preterite עָמְדָהּי may signify: I rejoice (1 Sam. ii. 1), just as much as: I rejoiced. Here in comparison with ver. 2a it is a retrospect; for הָיָה with the participle has for the most part a retrospective signification, Gen. xxxix. 22, Deut. ix. 22, 24, Judg. i. 7, Job i. 14. True, עָמְדוֹת הָיָה might also signify: they have been standing and still stand (as in x. 14, Isa. lix. 2, xxx. 20); but then why was it not more briefly expressed by עָמְדוּ (xxvi. 12)? The LXX. correctly renders: εὐφράνθην and ἑστῶτες ἦσαν. The poet, now again on the journey homewards, or having returned home, calls to mind the joy with which the cry for setting out, "Let us go up to the house of Jahve!" filled him. When he and the other visitors to the feast had reached the goal of their pilgrimage, their feet came to a stand-still, as if spell-bound by the overpowering, glorious sight.\* Reviving this memory, he

\* So also Veith in his, in many points, beautiful Lectures on twelve gradual Psalms (Vienna 1863), S. 72, "They arrested their steps, in order

exclaims: Jerusalem, O thou who art built up again—true, בָּנָה in itself only signifies “to build,” but here, where, if there is nothing to the contrary, a closed sense is to be assumed for the line of the verse, and in the midst of songs which reflect the joy and sorrow of the post-exilic restoration period, it obtains the same meaning as in cii. 17, cxlvii. 2, and frequently (Gesenius: *O Hierosolyma restituta*). The parallel member, ver. 3*b*, does not indeed require this sense, but is at least favourable to it. Luther’s earlier rendering, “as a city which is compacted together,” was happier than his later rendering, “a city where they shall come together,” which requires a *Niph.* or *Hithpa.* instead of the passive. בָּרַחֲבָה signifies, as in Ex. xxviii. 7, to be joined together, to be united into a whole; and יִתְקַבְּצוּ strengthens the idea of that which is harmoniously, perfectly, and snugly closed up (cf. cxxxiii. 1). The *Kaph* of בָּרַחֲבָה is the so-called *Kaph veritatis*: Jerusalem has risen again out of its ruined and razed condition, the breaches and gaps are done away with (Isa. lviii. 12), it stands there as a closely compacted city, in which house joins on to house. Thus has the poet seen it, and the recollection fills him with rapture.\*

Vers. 4, 5. The imposing character of the impression was still greatly enhanced by the consideration, that this is the city where at all times the twelve tribes of God’s nation (which were still distinguished as its elements even after the Exile, Rom. xi. 1, Luke ii. 36, Jas. i. 1) came together at the three great feasts. The use of the *שׁ* twice as equivalent to אִשֶׁר is (as in Canticles) appropriate to the ornamental, happy, miniature-like manner of these Songs of degrees. In שָׁשׂוּ the שׁ is, as in Eccles. i. 7, equivalent to שָׂמְחָה, which on the other hand in ver. 5 is no more than an emphatic שׁ (cf. lxxvi. 4, lxxviii. 7). עָלַי affirms a habit (cf. Job i. 4) of the past, which extends into the present. עֲדוּת לְיִשְׂרָאֵל is not an accusative of the definition or destination (Ew. § 300, *c*), but an apposition to the previous clause, as *e.g.* in Lev. xxiii. 14, 21, 31 (Hitzig), referring to the appointment in Ex. xxiii. 17, xxxiv. 23, Dent.

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to give time to the amazement with which the sight of the Temple, the citadel of the king, and the magnificent city filled them.”

\* In synagogue and church it is become customary to interpret ver. 3 of the parallelism of the heavenly and the earthly Jerusalem.

xvi. 16. The custom, which arose thus, is confirmed in ver. 5 from the fact, that Jerusalem, the city of the one national sanctuary, was at the same time the city of the Davidic kingship. The phrase **לְמִשְׁפָּט יָשֵׁב** is here transferred from the judicial persons (cf. xxix. 10 with ix. 5, Isa. xxviii. 6), who sit in judgment, to the seats (thrones) which are set down and stand there for judgment (cf. cxxv. 1, and *θρόνος ἔκειτο*, Apoc. iv. 2). The Targum is thinking of seats in the Temple, viz. the raised (in the second Temple resting upon pillars) seat of the king in the court of the Israelitish men near the **שַׁעַר הָעֵלְיוֹן**, but **לְמִשְׁפָּט** points to the palace, 1 Kings vii. 7. In the flourishing age of the Davidic kingship this was also the highest court of judgment of the land; the king was the chief judge (2 Sam. xv. 2, 1 Kings iii. 16), and the sons, brothers, or kinsmen of the king were his assessors and advisers. In the time of the poet it is different; but the attractiveness of Jerusalem, not only as the city of Jahve, but also as the city of David, remains the same for all times.

Vers. 6-9. When the poet thus calls up the picture of his country's "city of peace" before his mind, the picture of the glory which it still ever possesses, and of the greater glory which it had formerly, he spreads out his hands over it in the distance, blessing it in the kindling of his love, and calls upon all his fellow-countrymen round about and in all places: *apprecamini salutem Hierosolymis*. So Gesenius correctly (*Thesaurus*, p. 1347); for just as **לִי אֶשְׁאַל לְיִשְׁרָאֵל** signifies to inquire after any one's well-being, and to greet him with the question: **הֲשָׁלוֹם לְךָ** (Jer. xv. 5), so **אֶשְׁאַל לְיִשְׁרָאֵל** signifies to find out any one's prosperity by asking, to gladly know and gladly see that it is well with him, and therefore to be animated by the wish that he may prosper; Syriac, **שְׂאֵל שְׂלֵמָא** directly: to salute any one; for the interrogatory **הֲשָׁלוֹם לְךָ** and the well-wishing **אֶשְׁאַל לְיִשְׁרָאֵל**, *εἰρήνη σοί* (Luke x. 5, John xx. 19 sqq.), have both of them the same source and meaning. The reading **אֶשְׁאַל לְיִשְׁרָאֵל**, commended by Ewald, is a recollection of Job xii. 6 that is violently brought in here. The loving ones are comprehended with the beloved one, the children with the mother. **אֶשְׁאַל** forms an alliteration with **שָׁלוֹם**; the emphatic form **אֶשְׁאַלִּי** occurs even in other instances out of pause (*e.g.* lvii. 2). In ver. 7 the alliteration of **שָׁלוֹם** and **שָׁלוֹם** is again taken up, and both accord with the name

of Jerusalem. *Ad elegantiam facit*, as Venema observes, *perpetua vocum ad se invicem et omnium ad nomen Hierosolymæ alliteratio*. Both together mark the Song of degrees as such. Happiness, cries out the poet to the holy city from afar, be within thy bulwarks, prosperity within thy palaces, *i.e.* without and within. הַיִל, ramparts, circumvallation (from הוּל, to surround, Arabic حَوْل, round about, equally correct whether written הַיִל or הַל), and אֶרְמִינּוֹת as the parallel word, as in xlvi. 14. The twofold motive of such an earnest wish for peace is love for the brethren and love for the house of God. For the sake of the brethren is he cheerfully resolved to speak peace (τὰ πρὸς εἰρήνην αὐτῆς, Luke xix. 42) concerning (דִּבֶּר בְּ, as in lxxxvii. 3, Deut. vi. 7, LXX. *περὶ σοῦ*; cf. דִּבֶּר שְׁלוֹם with אֶל and לְ, to speak peace to, lxxxv. 9, Esth. x. 3) Jerusalem, for the sake of the house of Jahve will he strive after good (*i.e.* that which tends to her well-being) to her (like בָּקַשׁ טוֹבָה לְ in Neh. ii. 10, cf. דִּרְשׁ שְׁלוֹם, Deut. xxiii. 7 [6], Jer. xxix. 7). For although he is now again far from Jerusalem after the visit that is over, he still remains united in love to the holy city as being the goal of his longing, and to those who dwell there as being his brethren and friends. Jerusalem is and will remain the heart of all Israel as surely as Jahve, who has His house there, is the God of all Israel.

· PSALM CXXIII.

UPWARD GLANCE TO THE LORD IN TIMES OF CONTEMPT.

- 1 TO Thee do I lift up mine *eyes*,  
                                   Thou who art enthroned in the heavens!
- 2 Behold, *as the eyes* of servants  
                                   unto the hand of their master,  
*As the eyes* of a maid unto the hand  
                                   of her mistress:  
 So our *eyes* are unto Jahve our God,  
                                   until He *be gracious* unto us.
- 3 *Be gracious* unto us, Jahve, *be gracious* unto us,  
                                   for of *contempt* are we *full enough*.

4 *Full enough* is our soul  
 With the scorn of the haughty,  
 the *contempt* of despots.

This Psalm is joined to the preceding Psalm by the community of the divine name *Jahve our God*. Alsted (died 1638) gives it the brief, ingenious inscription *oculus sperans*. It is an upward glance of waiting faith to Jahve under tyrannical oppression. The fact that this Psalm appears in a rhyming form, "as scarcely any other piece in the Old Testament" (Reuss), comes only from those inflexional rhymes which creep in of themselves in the tephilla style.

Vers. 1, 2. The destinies of all men, and in particular of the church, are in the hand of the King who sits enthroned in the unapproachable glory of the heavens and rules over all things, and of the Judge who decides all things. Up to Him the poet raises his eyes, and to Him the church, together with which he may call Him "Jahve our God," just as the eyes of servants are directed towards the hand of their lord, the eyes of a maid towards the hand of her mistress; for this hand regulates the whole house, and they wait upon their winks and signs with most eager attention. Those of Israel are Jahve's servants, Israel the church is Jahve's maid. In His hand lies its future. At length He will take compassion on His own. Therefore its longing gaze goes forth towards Him, without being wearied, until He shall graciously turn its distress. With reference to the *i* of הַיְשָׁבִי, *vid.* on cxiii., cxiv. אֲדוֹנֵיהֶם is their common lord; for since in the antitype the sovereign Lord is meant, it will be conceived of as *plur. excellentiæ*, just as in general it occurs only rarely (Gen. xix. 2, 18, Jer. xxvii. 4) as an actual plural.

Vers. 3, 4. The second strophe takes up the "be gracious unto us" as it were in echo. It begins with a *Kyrie eleison*, which is confirmed in a *crescendo* manner after the form of steps. The church is already abundantly satiated with ignominy. רַב is an abstract "much," and רַבָּה (cf. lxxv. 10, cxx. 6) is concrete, "a great measure," like רַבָּה, lxxii. 3, something great (*vid.* Böttcher, *Lehrbuch*, § 624). The subjectivizing, intensive לָּהּ accords with cxx. 6—probably an indication of

one and the same author. בּוֹ is strengthened by לְעַג, like בּוֹ in Ezek. xxxvi. 4. The article of הִלְעַג is retrospectively demonstrative: full of such scorn of the haughty (Ew. § 290, d). הַבּוֹ is also retrospectively demonstrative; but since a repetition of the article for the fourth time would have been inelegant, the poet here says לְנֹאֲיוּנִים with the *Lamed*, which serves as a circumlocution of the genitive. The Masora reckons this word among the fifteen "words that are written as one and are to be read as two." The *Keri* runs viz. לְנֹאֲיוּנִי יוֹנִים, *superbis oppressorum* (יוֹנִים, *part. Kal*, like הַיּוֹנָה Zeph. iii. 1, and frequently). But apart from the consideration that instead of נֹאֲיוּנִי, from the unknown נֹאֲיוּ, it might more readily be pointed נֹאֲיוּ, from נֹאֲיוּ (a form of nouns indicating defects, contracted נֹאֲיוּ), this genitival construction appears to be far-fetched, and, inasmuch as it makes a distinction among the oppressors, inappropriate. The poet surely meant לְנֹאֲיוּנִים or לְנֹאֲיוּנֵי. This word נֹאֲיוּ (after the form רַעֲיוּן, אֶרְבִּיּוּן, עֶלְיוּן) is perhaps an intentional new formation of the poet. Saadia interprets it after the Talmudic לְגִיּוֹן, *legio*; but how could one expect to find such a Grecized Latin word (*λεγεών*) in the Psalter! Dunash ben-Labrat (about 960) regards נֹאֲיוּנִים as a compound word in the signification of הַנֹּאֲיוּנִים הַיּוֹנִים. In fact the poet may have chosen the otherwise unused adjectival form נֹאֲיוּנִים because it reminds one of יוֹנִים, although it is not a compound word like רַב־יוֹנִים. If the Psalm is a Maccabæan Psalm, it is natural to find in לְנֹאֲיוּנִים an allusion to the despotic domination of the יוֹנִים.

## PSALM CXXIV.

THE DELIVERER FROM DEATH IN WATERS AND IN A SNARE.

- 1 *HAD* not *Jahve* been for us,  
Let Israel say—
- 2 *Had* not *Jahve* been for us,  
When men rose up against us:
- 3 *Then* had they swallowed us up alive,  
When their anger was kindled against us—
- 4 *Then* had the *waters* overwhelmed us,  
The stream *had gone over our soul*—

- 5 *Then had gone over our soul*  
The proudly swelling *waters*.
- 6 Blessed be Jahve, who hath not abandoned us  
A prey to their teeth !
- 7 Our soul, like a bird hath it *escaped*  
Out of *the snare* of the fowlers :  
*The snare* was broken  
And we—we *escaped*.
- 8 Our help is in the Name of Jahve,  
The Creator of heaven and earth.

The statement "the stream had gone over our soul" of this fifth Song of degrees, coincides with the statement "our soul is full enough" of the fourth; the two Psalms also meet in the synonymous new formations מַצִּיּוֹנִים and מְרוֹנִים, which also look very much as though they were formed in allusion to cotemporary history. The מְרוֹנִים is wanting in the LXX., *Codd. Alex. and Vat.*, here as in Ps. cxxii., and with the exception of the Targum is wanting in general in the ancient versions, and therefore is not so much as established as a point of textual criticism. It is a Psalm in the manner of the Davidic Psalms, to which it is closely allied in the metaphors of the overwhelming waters, xviii. 5, 17 (cf. cxliv. 7), lxix. 2 sq., and of the little bird; cf. also on לִיְלִי xxvii. 13, on אֲרָם used of hostile men lvi. 12, on בָּלַע הַיָּם lv. 16, on בְּרוּךְ ה' xxviii. 6, xxxi. 22. This beautiful song makes its modern origin known by its Aramaizing character, and by the delight, after the manner of the later poetry, in all kinds of embellishments of language. The art of the form consists less in strophic symmetry than in this, that in order to take one step forward it always goes back half a step. Luther's imitation (1524), "Were God not with us at this time" (*Wäre Gott nicht mit uns diese Zeit*), bears the inscription "The true believers' safeguard."

Vers. 1-5. It is commonly rendered, "If it had not been Jahve who was for us." But, notwithstanding the subject that is placed first (cf. Gen. xxiii. 13), the *ש* belongs to the לִיְלִי;

since in the Aramaizing Hebrew (cf. on the other hand Gen. xxxi. 42) לֹאֲנִי שֵׁ (cf. לֹאֲ אֲנִי) signifies *nisi* (prop. *nisi quod*), as in the Aramaic (ܩܝ) ܩܝܢ (ܩܝܢܐ), *o si* (prop. *o si quod*). The ܩܝܢ, peculiar to this Psalm in the Old Testament, instead of ܩܝܢ follows the model of the dialectic ܩܝܢܐ, ܩܝܢܐ, ܩܝܢܐ.

In order to begin the apodosis of לֹאֲנִי (ܩܝܢܐ) emphatically the older language makes use of the confirmatory כִּי, Gen. xxxi. 42, xliii. 10; here we have ܩܝܢ (well rendered by the LXX. ἀρα), as in cxix. 92. The *Lamed* of ܩܝܢ is *raphe* in both instances, according to the rule discussed above, vol. ii. 145. When men (אֲנָשִׁים) rose up against Israel and their anger was kindled against them, they who were feeble in themselves over against the hostile world would have been swallowed up alive if they had not had Jahve for them, if they had not had Him on their side. This "swallowing up alive" is said elsewhere of Hades, which suddenly and forcibly snatches away its victims, lv. 16, Prov. i. 12; here, however, as ver. 6 shows, it is said of the enemies, who are represented as wild beasts. In ver. 4 the hostile power which rolls over them is likened to an overflowing stream, as in Isa. viii. 7 sq., the Assyrian. ܩܝܢܐ, a stream or river, is *Milel*; it is first of all accusative: towards the stream (Num. xxxiv. 5); then, however, it is also used as a nominative, like ܩܝܢܐ, ܩܝܢܐ, and the like (cf. common Greek ἡ σύχθα, ἡ νεότητα); so that ܩܝܢܐ is related to ܩܝܢ (ܩܝܢ) as ܩܝܢܐ, ܩܝܢܐ to ܩܝܢ and ܩܝܢ (Böttcher, § 615). These latest Psalms are fond of such embellishments by means of adorned forms and Aramaic or Aramaizing words. ܩܝܢܐ is a word which is indeed not unhebraic in its formation, but is more indigenous to Chaldee; it is the Targum word for ܩܝܢ in lxxxvi. 14, cxix. 51, 78 (also in liv. 5 for ܩܝܢ), although according to Levy the MSS. do not present ܩܝܢܐ but ܩܝܢܐ. In the passage before us the Targum renders: the king who is like the proud waters (ܩܝܢܐ ܩܝܢܐ) of the sea (Antiochus Epiphanes?—A scholium explains οἱ ὑπερήφανοι). With reference to ܩܝܢܐ before a plural subject, *vid.* Ges. § 147.

Vers. 6-8. After the fact of the divine succour has been expressed, in ver. 6 follows the thanksgiving for it, and in ver. 7 the joyful shout of the rescued one. In ver. 6 the enemies



are conceived of as beasts of prey on account of their blood-thirstiness, just as the worldly empires are in the Book of Daniel; in ver. 7 as “fowlers” on account of their cunning. According to the punctuation it is not to be rendered: Our soul is like a bird that is escaped, in which case it would have been accented נפשנו כצפור, but: our soul (subject with *Rebia magnum*) is as a bird (צפור as in Hos. xi. 11, Prov. xxiii. 32, Job xiv. 2, instead of the syntactically more usual בצפור) escaped out of the snare of him who lays snares (יקיש, elsewhere יקיש, יקיש, a fowler, xci. 3). וְנִשְׁפָּר (with *ā* beside *Rebia*) is *3d præt.*: the snare was burst, and we—we became free. In ver. 8 (cf. cxxi. 2, cxxxiv. 3) the universal, and here pertinent thought, viz. the help of Israel is in the name of Jahve, the Creator of the world, i.e. in Him who is manifest as such and is continually verifying Himself, forms the epiphonematic close. Whether the power of the world seeks to make the church of Jahve like to itself or to annihilate it, it is not a disavowal of its God, but a faithful confession, stedfast even to death, that leads to its deliverance.

## PSALM CXXV.

ISRAEL'S BULWARK AGAINST TEMPTATION TO APOSTASY.

- 1 THEY who trust in Jahve are as Mount Zion,  
Which doth not totter, it standeth fast *for ever*.
- 2 As for Jerusalem—mountains are *round about* her,  
And Jahve is *round about* His people  
From this time and *for evermore*.
- 3 For the sceptre of wickedness shall not rest  
Upon the lot of *the righteous*,  
Lest *the righteous* stretch out  
Their hands unto iniquity.
- 4 O show Thyself *good*, Jahve, unto the *good*  
And to those who are upright in their hearts.

5 But those who turn aside their crooked paths—

Jahve cause them to pass away with the workers of iniquity.  
Peace be upon Israel!

The favourite word *Israel* furnished the outward occasion for annexing this Psalm to the preceding. The situation is like that in Ps. cxxiii. and cxxiv. The people are under foreign dominion. In this lies the seductive inducement to apostasy. The pious and the apostate ones are already separated. Those who have remained faithful shall not, however, always remain enslaved. Round about Jerusalem are mountains, but more important still: Jahve, of rocks the firmest, Jahve encompasses His people.

That this Psalm is one of the latest, appears from the circumstantial expression "the upright in their hearts," instead of the old one, "the upright of heart," from *יְהוֹשֵׁעַ* instead of the former *יְהוֹשֵׁעַ*, and also from *לִמְעַן לֹא* (beside this passage occurring only in cxix. 11, 80, Ezek. xix. 9, xxvi. 20, Zech. xii. 7) instead of *לִמְעַן אֲשֶׁר לֹא* or *בְּיָן*.

Vers. 1, 2. The steadfastness which those who trust in Jahve prove in the midst of every kind of temptation and assault is likened to Mount Zion, because the God to whom they believingly cling is He who sits enthroned on Zion. The future *יֹשֵׁב* signifies: He sits and will sit, that is to say, He continues to sit, cf. ix. 8, cxxii. 5. Older expositors are of opinion that the heavenly Zion must be understood on account of the Chaldæan and the Roman catastrophes; but these, in fact, only came upon the buildings on the mountain, not upon the mountain itself, which in itself and according to its appointed destiny (*vid.* Mic. iii. 12, iv. 1) remained unshaken. In ver. 2 also it is none other than the earthly Jerusalem that is meant. The holy city has a natural circumvallation of mountains, and the holy nation that dwells and worships therein has a still infinitely higher defence in Jahve, who encompasses it round (*vid.* on xxxiv. 8), as perhaps a wall of fire (Zech. ii. 9 [5]), or an impassably broad and mighty river (Isa. xxxiii. 21); a statement which is also now confirmed, for, etc. Instead of inferring from the clause ver. 2 that which is

to be expected with לָךְ, the poet confirms it with כִּי by that which is surely to be expected.

Ver. 3. The pressure of the worldly power, which now lies heavily upon the holy land, will not last for ever; the duration of the calamity is exactly proportioned to the power of resistance of the righteous, whom God proves and purifies by calamity, but not without at the same time graciously preserving them. "The rod of wickedness" is the heathen sceptre, and "the righteous" are the Israelites who hold fast to the religion of their fathers. The holy land, whose sole entitled inheritors are these righteous, is called their "lot" (גֹּרֶל, κληρος = κληρονομία). נָחַת signifies to alight or settle down anywhere, and having alighted, to lean upon or rest (cf. Isa. xi. 2 with John i. 32, ἔμεινεν). The LXX. renders οὐκ ἀφήσει, i.e. יִנָּח לֹא (cf. on the other hand יִנָּח, He shall let down, cause to come down, in Isa. xxx. 32). Not for a continuance shall the sceptre of heathen tyranny rest upon the holy land, God will not suffer that: in order that the righteous may not at length, by virtue of the power which pressure and use exercises over men, also participate in the prevailing ungodly doings. שָׁלַח with *Beth*: to seize upon anything wrongfully, or even only (as in Job xxviii. 9) to lay one's hand upon anything (frequently with עַל). As here in the case of עֲלֵהָה, in lxxx. 3 too the form that is the same as the locative is combined with a preposition.

Vers. 4, 5. On the ground of the strong faith in vers. 1 sq. and of the confident hope in ver. 3, the petition now arises that Jahve would speedily bestow the earnestly desired blessing of freedom upon the faithful ones, and on the other hand remove the cowardly [lit. those afraid to confess God] and those who have fellowship with apostasy, together with the declared wicked ones, out of the way. For such is the meaning of vers. 4 sq. טוֹבִים (in Proverbs alternating with the "righteous," ch. ii. 20, the opposite being the "wicked," רָשָׁעִים, ch. xiv. 19) are here those who truly believe and rightly act in accordance with the good will of God,\* or, as the parallel

\* The Midrash here calls to mind a Talmudic riddle: There came a good one (Moses, Ex. ii. 2) and received a good thing (the Tōra, Prov. iv. 2) from the good One (God, Ps. cxlv. 9) for the good ones (Israel, Ps. cxxv. 4).

member of the verse explains (where לִישָׁרִים did not require the article on account of the addition), those who in the bottom of their heart are uprightly disposed, as God desires to have it. The poet supplicates good for them, viz. preservation against denying God and deliverance out of slavery; for those, on the contrary, who bend (הִטּוּ) their crooked paths, *i.e.* turn aside their paths in a crooked direction from the right way (הִטּוּ מִדֶּרֶךְ יְשָׁרִים, cf. Judg. v. 6, no less than in Amos ii. 7, Prov. xvii. 23, an accusative of the object, which is more natural than that it is the accusative of the direction, after Num. xxii. 23 *extrem.*, cf. Job xxiii. 11, Isa. xxx. 11)—for these he wishes that Jahve would clear them away (הִלֵּךְ like أَهْلَكَ, *perire facere = perdere*) together with the workers of evil, *i.e.* the open, manifest sinners, to whom these lukewarm and sly, false and equivocal ones are in no way inferior as a source of danger to the church. LXX. correctly: τοὺς δὲ ἐκκλίνοντας εἰς τὰς στραγγαλιὰς (Aquila διαπλοκάς, Symmachus σκολιότητας, Theodotion διεστραμμένα) ἀπάξει κύριος μετὰ, κ.τ.λ. Finally, the poet, stretching out his hand over Israel as if pronouncing the benediction of the priest, gathers up all his hopes, prayers, and wishes into the one prayer: "Peace be upon Israel." He means "the Israel of God," Gal. vi. 16. Upon this Israel he calls down peace from above. Peace is the end of tyranny, hostility, dismemberment, unrest, and terror; peace is freedom and harmony and unity and security and blessedness.

## PSALM CXXVI.

## THE HARVEST OF JOY AFTER THE SOWING OF TEARS.

- 1 WHEN Jahve brought back the returning ones of Ziou,  
We were as those who dream.
- 2 Then laughter filled our mouth,  
And our tongue a shout of joy.  
Then said they among the heathen :  
"Great things hath Jahve done for them"—
- 3 Great things hath Jahve done for us,  
We became glad.

- 4 Oh lead back, Jahve, our captive ones,  
As streams in the south country !
- 5 Those who sow with tears,  
Shall reap with a shout of joy.
- 6 He goeth to and fro amidst weeping,  
*Bearing* the scattering of the seed—  
He cometh along with a shout of joy,  
*Bearing* his sheaves.

It is with this Psalm, which the favourite word *Zion* connects with the preceding Psalm, exactly as with Ps. lxxxv., which also gives thanks for the restoration of the captive ones of Israel on the one hand, and on the other hand has to complain of the wrath that is still not entirely removed, and prays for a national restoration. There are expositors indeed who also transfer the grateful retrospect with which this Song of degrees (vers. 1-3), like that Korahitic Psalm (vers. 2-4), begins, into the future (among the translators Luther is at least more consistent than the earlier ones); but they do this for reasons which are refuted by Ps. lxxxv., and which are at once silenced when brought face to face with the requirements of the syntax.

Vers. 1-3. When passages like Isa. i. 9, Gen. xlvii. 25, or others where  $\text{וַיִּיָּחַד}$  is *perf. consec.*, are appealed to in order to prove that  $\text{וַיִּיָּחַד$  may signify *erimus quasi somniantes*, they are instances that are different in point of syntax. Any other rendering than that of the LXX. is here impossible, viz.: *Ἐν τῷ ἐπιστρέψαι κύριον τὴν αἰχμαλωσίαν Σιών ἐγενήθημεν ὡς παρακεκλημένοι* ( $\text{וַיִּיָּחַד}$ ?—Jerome correctly, *quasi somniantes*). It is, however, just as erroneous when Jerome goes on to render: *tunc implebitur risu os nostrum*; for it is true the future after  $\text{יִּשְׁ$  has a future signification in passages where the context relates to matters of future history, as in xcvi. 12, Zeph. iii. 9, but it always has the signification of the imperfect after the key-note of the historical past has once been struck, Ex. xv. 1, Josh. viii. 30, x. 12, 1 Kings xi. 7, xvi. 21, 2 Kings xv. 16, Job xxxviii. 21; it is therefore, *tunc implebatur*. It is the exiles at home again upon the soil of their fatherland who here cast back a glance into the happy time when their destiny

suddenly took another turn, by the God of Israel disposing the heart of the conqueror of Babylon to set them at liberty, and to send them to their native land in an honourable manner. *שׁוּבָה* is not equivalent to *שׁוּבָיִת*, nor is there any necessity to read it thus (Olshausen, Böttcher, and Hupfeld). *שׁוּבָה* (from *שׁוּב*, like *בִּיָּאָה*, *קִיָּמָה*) signifies the return, and then those returning; it is, certainly, an innovation of this very late poet. When Jahve brought home the homeward-bound ones of Zion—the poet means to say—we were as dreamers. Does he mean by this that the long seventy years' term of affliction lay behind us like a vanished dream (Joseph Kimchi), or that the redemption that broke upon us so suddenly seemed to us at first not to be a reality but a beautiful dream? The tenor of the language favours the latter: as those not really passing through such circumstances, but only dreaming. Then—the poet goes on to say—our mouth was filled with laughter (Job viii. 21) and our tongue with a shout of joy, inasmuch, namely, as the impression of the good fortune which contrasted so strongly with our trouble hitherto, compelled us to open our mouth wide in order that our joy might break forth in a full stream, and our jubilant mood impelled our tongue to utter shouts of joy, which knew no limit because of the inexhaustible matter of our rejoicing. And how awe-inspiring was Israel's position at that time among the peoples! and what astonishment the marvellous change of Israel's lot produced upon them! Even the heathen confessed that it was Jahve's work, and that He had done great things for them (Joel ii. 20 sq., 1 Sam. xii. 24)—the glorious predictions of Isaiah, as in ch. xlv. 14, lii. 10, and elsewhere, were being fulfilled. The church on its part seals that confession coming from the mouth of the heathen. This it is that made them so joyful, that God had acknowledged them by such a mighty deed.

Vers. 4-6. But still the work so mightily and graciously begun is not completed. Those who up to the present time have returned, out of whose heart this Psalm is, as it were, composed, are only like a small vanguard in relation to the whole nation. Instead of *שׁוּבָתֵנוּ* the *Keri* here reads *שׁוּבָתֵנוּ*, from *שׁוּבָיִת*, Num. xxi. 29, after the form *בְּבָיִת* in Gen. i. 4. As we read elsewhere that Jerusalem yearns after her children, and Jahve solemnly assures her, "thou shalt put them all on

as jewels and gird thyself like a bride" (Isa. xlix. 18), so here the poet proceeds from the idea that the holy land yearns after an abundant, reanimating influx of population, as the *Negeb* (*i.e.* the Judæan south country, Gen. xx. 1, and in general the south country lying towards the desert of Sinai) thirsts for the rain-water streams, which disappear in the summer season and regularly return in the winter season. Concerning נַעֲבֹת, "a water-holding channel," *vid.* on xviii. 16. If we translate *converte captivitatem nostram* (as Jerome does, following the LXX.), we shall not know what to do with the figure, whereas in connection with the rendering *reduc captivos nostros* it is just as beautifully adapted to the object as to the governing verb. If we have rightly referred *negeb* not to the land of the Exile but to the Land of Promise, whose appearance at this time is still so unlike the promise, we shall now also understand by those who sow in tears not the exiles, but those who have already returned home, who are again sowing the old soil of their native land, and that with tears, because the ground is so parched that there is little hope of the seed springing up. But this tearful sowing will be followed by a joyful harvest. One is reminded here of the drought and failure of the crops with which the new colony was visited in the time of Haggai, and of the coming blessing promised by the prophet with a view to the work of the building of the Temple being vigorously carried forward. Here, however, the tearful sowing is only an emblem of the new foundation-laying, which really took place not without many tears (Ezra iii. 12), amidst sorrowful and depressed circumstances; but in its general sense the language of the Psalm coincides with the language of the Preacher on the Mount, Matt. v. 4: Blessed are those who mourn, for they shall be comforted. The subject to ver. 6 is the husbandman, and without a figure, every member of the *ecclesia pressa*. The gerundial construction in ver. 6*a* (as in 2 Sam. iii. 16, Jer. l. 4, cf. the more Indo-Germanic style of expression in 2 Sam. xv. 30) depicts the continual passing along, here the going to and fro of the sorrowfully pensive man; and ver. 6*b* the undoubted coming and sure appearing of him who is highly blessed beyond expectation. The former bears כִּי־שָׂדֶה הַזֶּרַע, the seed-draught, *i.e.* the handful of seed taken from the rest for casting out (for כִּי־שָׂדֶה הַזֶּרַע in Amos ix. 13 signifies to cast forth

the seed along the furrows); the latter his sheaves, the produce (תְּבִיאָה), such as puts him to the blush, of his, as it appeared to him, forlorn sowing. As by the sowing we are to understand everything that each individual contributes towards the building up of the kingdom of God, so by the sheaves, the wholesome fruit which, by God bestowing His blessing upon it beyond our prayer and comprehension, springs up from it.

## PSALM CXXVII.

EVERYTHING DEPENDS UPON THE BLESSING OF GOD.\*

- 1 *If Jahve build not the house,*  
They labour *in vain* thereon who *build* it.  
*If Jahve watch not over the city,*  
*In vain* doth he keep awake who *watcheth over it.*
- 2 *In vain* is it that ye rise up early  
And only sit down late,  
Eating the bread of sorrowful labour  
Even so He giveth to His beloved in sleep.
- 3 Behold a heritage of Jahve are *sons*,  
A reward is the fruit of the womb.
- 4 As arrows in the hand of a mighty man,  
So are *sons* of the youth.
- 5 Blessed is the man  
Who hath his quiver full of them :  
They shall not be ashamed,  
When they speak with enemies in the gate.

The inscribed יְשֻׁלָּמָה is only added to this Song of degrees because there was found in ver. 2 not only an allusion to the name *Jedidiah*, which Solomon received from Nathan (2 Sam. xii. 25), but also to his being endowed with wisdom and riches in the dream at Gibeon (1 Kings iii. 5 sqq.). And to these is

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\* *An Gottes Segen ist alles gelegen.*



still to be added the Proverbs-like form of the Psalm; for, like the proverb-song, the extended form of the *Mashal*, it consists of a double string of proverbs, the expression of which reminds one in many ways of the Book of Proverbs (יְעֲבִים in ver. 2, toilsome efforts, as in Prov. v. 10; מְאֵהָרִי, as in Prov. xxiii. 30; בְּנֵי הַנְּעוּרִים in ver. 4, sons begotten in one's youth, as in Prov. v. 18 אִשָּׁת נְעוּרַיִם, a wife married in one's youth; בְּשֹׁעַר in ver. 5, as in Prov. xxii. 22, xxiv. 7), and which together are like the unfolding of the proverb, ch. x. 22: *The blessing of Jahve, it maketh rich, and labour addeth nothing beside it.* Even Theodoret observes, on the natural assumption that ver. 1 points to the building of the Temple, how much better the Psalm suits the time of Zerubbabel and Joshua, when the building of the Temple was imperilled by the hostile neighbouring peoples; and in connection with the relatively small number of those who had returned home out of the Exile, a numerous family, and more especially many sons, must have seemed to be a doubly and threefoldly precious blessing from God.

Vers. 1, 2. The poet proves that everything depends upon the blessing of God from examples taken from the God-ordained life of the family and of the state. The rearing of the house which affords us protection, and the stability of the city in which we securely and peaceably dwell, the acquisition of possessions that maintain and adorn life, the begetting and rearing of sons that may contribute substantial support to the father as he grows old—all these are things which depend upon the blessing of God without natural preliminary conditions being able to guarantee them, well-devised arrangements to ensure them, unwearied labours to obtain them by force, or impatient care and murmuring to get them by defiance. Many a man builds himself a house, but he is not able to carry out the building of it, or he dies before he is able to take possession of it, or the building fails through unforeseen misfortunes, or, if it succeeds, becomes a prey to violent destruction: if God Himself do not build it, they labour thereon (עִמַּלָּךְ, Jonah iv. 10, Ecces. ii. 21) in vain who build it. Many a city is well-ordered, and seems to be secured by wise precautions against every misfortune, against fire and sudden attack; but if God Himself do not guard it, it is in vain that

those to whom its protection is entrusted give themselves no sleep and perform (שָׁקַד, a word that has only come into frequent use since the literature of the Salomonic age) the duties of their office with the utmost devotion. The perfect in the apodosis affirms what has been done on the part of man to be ineffectual if the former is not done on God's part; cf. Num. xxxii. 23. Many rise up early in order to get to their work, and delay the sitting down as long as possible; *i.e.* not: the lying down (Hupfeld), for that is שָׁכַב, not יָשַׁב; but to take a seat in order to rest a little, and, as what follows shows, to eat (Hitzig). שָׁבַת and קָיָם stand opposed to one another: the latter cannot therefore mean to remain sitting at one's work, in favour of which Isa. v. 11 (where בָּבִקֵּר and בְּנִשְׁתֵּי form an antithesis) cannot be properly compared. 1 Sam. xx. 24 shows that prior to the incursion of the Grecian custom they did not take their meals lying or reclining (*ἀνα-* or *κατακείμενος*), but sitting. It is vain for you—the poet exclaims to them—it will not after all bring what you think to be able to acquire; in so doing you eat only the bread of sorrow, *i.e.* bread that is procured with toil and trouble (cf. Gen. iii. 17, בֶּעָצְבוֹן): כֵּן, in like manner, *i.e.* the same as you are able to procure only by toilsome and anxious efforts, God gives to His beloved (lx. 7, Deut. xxxiii. 12) שָׁנָא (= שָׁנָה), in sleep (an adverbial accusative like בָּקֵר, לַיְלָה, עָרַב), *i.e.* without restless self-activity, in a state of self-forgetful renunciation, and modest, calm surrender to Him: "God bestows His gifts during the night," says a German proverb, and a Greek proverb even says: *εὐδουτι κύριος αἰρεῖ*. Böttcher takes כֵּן in the sense of "so = without anything further;" and כֵּן certainly has this meaning sometimes (*vid.* introduction to Ps. cx.), but not in this passage, where, as referring back, it stands at the head of the clause, and where what this mimic כֵּן would import lies in the word שָׁנָא.

Vers. 3-5. With הִנֵּה it goes on to refer to a specially striking example in support of the maxim that everything depends upon God's blessing. פְּרֵי הַבָּטָן (Gen. xxx. 2, Deut. vii. 13) beside בָּנִים also admits of the including of daughters. It is with שָׂכָר (recalling Gen. xxx. 18) just as with נַחֲלֵת. Just as the latter in this passage denotes an inheritance not according to hereditary right, but in accordance with the free-will of the

giver, so the former denotes not a reward that is paid out as in duty bound, but a recompense that is bestowed according to one's free judgment, and in fact looked for in accordance with a promise given, but cannot by any means be demanded. Sons are a blessed gift from above. They are—especially when they are the offspring of a youthful marriage (*opp.* בְּרִיתֵינִים, Gen. xxxvii. 3, xliv. 20), and accordingly themselves strong and hearty (Gen. xlix. 3), and at the time that the father is growing old are in the bloom of their years—like arrows in the hand of a warrior. This is a comparison which the circumstances of his time made natural to the poet, in which the sword was carried side by side with the trowel, and the work of national restoration had to be defended step by step against open enemies, envious neighbours, and false brethren. It was not sufficient then to have arrows in the quiver; one was obliged to have them not merely at hand, but in the hand (בְּיָד), in order to be able to discharge them and defend one's self. What a treasure, in such a time when it was needful to be constantly ready for fighting, defensive or offensive, was that which youthful sons afforded to the elderly father and weaker members of the family! Happy is the man—the poet exclaims—who has his quiver, *i.e.* his house, full of such arrows, in order to be able to deal out to the enemies as many arrows as may be needed. The father and such a host of sons surrounding him (this is the complex notion of the subject) form a phalanx not to be broken through. If they have to speak with enemies in the gate—*i.e.* candidly to upbraid them with their wrong, or to ward off their unjust accusation—they shall not be ashamed, *i.e.* not be overawed, disheartened, or disarmed. Gesenius in his *Thesaurus*, as Ibn-Jachja has already done, takes יָדָר here in the signification “to destroy;” but in Gen. xxxiv. 13 this *Piel* signifies to deal behind one's back (deceitfully), and in 2 Chron. xxii. 10 to get rid of by assassination.

This shade of the notion, which proceeds from יָדָר, *pone esse* (*vid.* xviii. 48, xxviii. 2), does not suit the passage before us, and the expression לֹא יִבְשֵׁי is favourable to the idea of the gate as being the forum, which arises from taking יָדָר in its ordinary signification. Unjust judges, malicious accusers, and false witnesses retire shy and faint-hearted before a family so

capable of defending itself. We read the opposite of this in Job v. 4 of sons upon whom the curse of their fathers rests.

### PSALM CXXVIII.

#### THE FAMILY PROSPERITY OF THE GOD-FEARING MAN.

- 1 *HAPPY* is every one who feareth Jahve,  
Who walketh in His ways.
- 2 The labour of thy hands shalt thou surely eat,  
*Happy* art thou, and it is well with thee.
- 3 Thy wife, like a fruitful vine is she,  
In the inner part of thy house ;  
Thy children are like shoots of olive-trees  
Round about thy table.
- 4 Behold, surely thus is the man *blessed*  
Who feareth Jahve.
- 5 Jahve *bless* thee out of Zion,  
*And see thou* the prosperity of Jerusalem  
All the days of thy life,
- 6 *And see thou* thy children's children—  
Peace be upon Israel !

Just as Ps. cxxvii. is appended to Ps. cxxvi. because the fact that Israel was so surprised by the redemption out of exile that they thought they were dreaming, finds its interpretation in the universal truth that God bestows upon him whom He loves, in sleep, that which others are not able to acquire by toiling and moiling day and night: so Ps. cxxviii. follows Ps. cxxvii. for the same reason as Ps. ii. follows Ps. i. In both instances they are Psalms placed together, of which one begins with *ashrê* and one ends with *ashrê*. In other respects Ps. cxxviii. and cxxvii. supplement one another. They are related to one another much as the New Testament parables of the treasure in the field and the one pearl are related. That which makes man happy is represented in Ps. cxxvii. as a gift coming as a blessing, and in Ps. cxxviii. as a reward coming as a blessing, that which is briefly indicated in the word שָׁכַר in

cxxvii. 3 being here expanded and unfolded. There it appears as a gift of grace in contrast to the God-estranged self-activity of man, here as a fruit of the *ora et labora*. Ewald considers this and the preceding Psalm to be songs to be sung at table. But they are ill-suited for this purpose; for they contain personal mirrorings instead of petitions, and instead of benedictions of those who are about to partake of the food provided.

Vers. 1-3. The  $\text{וְ}$  in ver. 2 signifies neither "for" (Aquila, *κόπον τῶν ταρσῶν σου ὅτι φάγεσαι*), nor "when" (Symmachus, *κόπον χειρῶν σου ἐσθίων*); it is the directly affirmative  $\text{וְ}$ , which is sometimes thus placed after other words in a clause (cxviii. 10-12, Gen. xviii. 20, xli. 32). The proof in favour of this asseverating  $\text{וְ}$  is the very usual  $\text{וְ עַתָּה וְ}$  in the apodoses of hypothetical protases, or even  $\text{וְ יִצְחָק וְ}$  in Job xi. 15, or also only  $\text{וְ}$  in Isa. vii. 9, 1 Sam. xiv. 39: "surely then;" the transition from the confirmative to the affirmative signification is evident from ver. 4 of the Psalm before us. To support one's self by one's own labour is a duty which even a Paul did not wish to avoid (Acts xx. 34), and so it is a great good fortune ( $\text{וְ לֵב טוֹב}$  as in cxix. 71) to eat the produce of the labour of one's own hands (LXX. *τοὺς καρπούς τῶν πόνων*, or according to an original reading, *τοὺς πόνους τῶν καρπῶν*\*); for he who can make himself useful to others and still is also independent of them, he eats the bread of blessing which God gives, which is sweeter than the bread of charity which men give. In close connection with this is the prosperity of a house that is at peace and contented within itself, of an amiable and tranquil and hopeful (rich in hope) family life. "Thy wife ( $\text{וְ אִשְׁתְּךָ}$ , found only here, for  $\text{וְ אִשְׁתְּךָ}$ ) is as a fruit-producing vine."  $\text{פְּרִיָּהּ}$  for  $\text{פְּרָהּ}$ , from  $\text{פָּרָה} = \text{פָּרָי}$ , with the *Jod* of the root retained, like  $\text{בֹּכִיָּה}$ , Lam. i. 16. The figure of the vine is admirably suited to the wife, who is a shoot or sprig of the husband, and stands in need of the man's support as the vine needs a stick or the wall of a house (*pergula*).  $\text{בְּיַרְכֵּי בֵּיתִי}$  does not belong to the figure,

\* The fact that the *τῶν καρπῶν* of the LXX. here, as in Prov. xxxi. 20, is intended to refer to the hands is noted by Theodoret and also by Didymus (in Rosenmüller): *καρπούς φησι εὖν ὡς ἀπὸ μέρους τᾶς χειρᾶς* (i.e. *per synecdochen partis pro toto*), *ταυτέστι τῶν πρακτικῶν σου δυνάμεων φάγεσαι τούς πόνους*.

as Kimchi is of opinion, who thinks of a vine starting out of the room and climbing up in the open air outside. What is meant is the angle, corner, or nook (יִרְבֵּתִי, in relation to things and artificial, equivalent to the natural יִרְבֵּי), *i.e.* the background, the privacy of the house, where the housewife, who is not to be seen much out of doors, leads a quiet life, entirely devoted to the happiness of her husband and her family. The children springing from such a noble vine, planted around the family table, are like olive shoots or cuttings; cf. in Euripides, *Medea*, 1098: τέκνων ἐν οἴκοις γλυκερὸν βλάστημα, and *Herc. Fur.* 839: καλλίπαις στέφανος. Thus fresh as young layered small olive-trees and thus promising are they.

Vers. 4-6. Pointing back to this charming picture of family life, the poet goes on to say: behold, for thus = behold, thus is the man actually blessed who fears Jahve. בִּי confirms the reality of the matter of fact to which the הִנֵּה points. The promissory future in ver. 5a is followed by imperatives which call upon the God-fearing man at once to do that which, in accordance with the promises, stands before him as certain. מְצִיֵן as in cxxxiv. 3, xx. 3. בְּנִים לְבָנֶיךָ instead of בְּנֵי בָנֶיךָ gives a designed indefiniteness to the first member of the combination. Every blessing the individual enjoys comes from the God of salvation, who has taken up His abode in Zion, and is perfected in participation in the prosperity of the holy city and of the whole church, of which it is the centre. A New Testament song would here open up the prospect of the heavenly Jerusalem. But the character of limitation to this present world that is stamped upon the Old Testament does not admit of this. The promise refers only to a present participation in the well-being of Jerusalem (Zech. viii. 15) and to long life prolonged in one's children's children; and in this sense calls down intercessorily peace upon Israel in all its members, and in all places and all ages.

## PSALM CXXIX.

THE END OF THE OPPRESSORS OF ZION.

1 ENOUGH have they oppressed me from my youth up,  
Let Israel say—

- 2 *Enough have they oppressed me from my youth up,  
Nevertheless they have not prevailed against me.*
- 3 Upon my back the ploughers ploughed,  
They made long their furrow-strip.
- 4 Jahve is righteous :  
He hath cut asunder the cords of the wicked.
- 5 They must be ashamed and turn back,  
All who hate Zion.
- 6 They must become as grass of the house-tops,  
Which, ere it shooteth up, withereth—
- 7 Wherewith the reaper filleth not his hand,  
Nor he who bindeth sheaves his bosom,
- 8 Neither do they who pass by say :  
*The blessing of Jahve be upon you !  
“ We bless you in the name of Jahve ! ! ”*

Just as Ps. cxxiv. with the words “ *let Israel say* ” was followed by Ps. cxxv. with “ *peace be upon Israel,* ” so Ps. cxxviii. with “ *peace be upon Israel* ” is followed by Ps. cxxix. with “ *let Israel say.* ” This Ps. cxxix. has not only the call “ *let Israel say,* ” but also the situation of a deliverance that has been experienced (cf. ver. 4 with cxxiv. 6 sq.), from which point it looks gratefully back and confidently forward into the future, and an Aramaic tinge that is noticeable here and there by the side of all other classical character of form, in common with Ps. cxxiv.

Vers. 1, 2. Israel is gratefully to confess that, however much and sorely it was oppressed, it still has not succumbed. רָבַח, together with רָבַחָה, has occurred already in lxx. 10, lxii. 3, and it becomes usual in the post-exilic language, cxx. 6, cxxiii. 4, 2 Chron. xxx. 18 ; Syriac *rebath*. The expression “ from my youth ” glances back to the time of the Egyptian bondage ; for the time of the sojourn in Egypt was the time of Israel’s youth (Hos. ii. 17 [15], xi. 1, Jer. ii. 2, Ezek. xxiii. 3). The protasis ver. 1a is repeated in an interlinked, chain-like conjunction in order to complete the thought ; for ver. 2b is the turning-point, where בָּ, having reference to the whole negative

clause, signifies "also" in the sense of "nevertheless," ὅμως (synon. בְּכִלְיָאֵת), as in Ezek. xvi. 28, Eccles. vi. 7, cf. above, cxix. 24 : although they oppressed me much and sore, yet have they not overpowered me (the construction is like Num. xiii. 30, and frequently).

Vers. 3-5. Elsewhere it is said that the enemies have driven over Israel (lxvi. 12), or have gone over its back (Isa. li. 23) ; here the customary figurative language חָרַשׁ אֶת in Job iv. 8 (cf. Hos. x. 13) is extended to another figure of hostile dealing : without compassion and without consideration they ill-treated the stretched-forth back of the people who were held in subjection, as though it were arable land, and, without restraining their ferocity and setting a limit to their spoiling of the enslaved people and country, they drew their furrow-strip (מַעֲנֵתָם, according to the *Keri* מַעֲנֹתָם) long. But מַעֲנֵה does not signify (as Keil on 1 Sam. xiv. 14 is of opinion, although explaining the passage more correctly than Thenius) the furrow (= תְּלֵם, תְּרוּר), but, like عِنْدَة, a strip of arable land which the ploughman takes in hand at one time, at both ends of which consequently the ploughing team (צֶמֶד) always comes to a stand, turns round, and ploughs a new furrow ; from עָנָה, to bend, turn (*vid.* Wetzstein's Excursus II. at the end of this volume). It is therefore : they drew their furrow-turning long (dative of the object instead of the accusative with *Hiph.*, as *e.g.* in Isa. xxix. 2, cf. with *Piel* in xxxiv. 4, cxvi. 16, and *Kal* lxix. 6, after the Aramaic style, although it is not unhebraic). Righteous is Jahve—this is an universal truth, which has been verified in the present circumstances ;—He hath cut asunder the cords of the wicked (עֲבוֹת) as in ii. 3 ; here, however, it is suggested by the metaphor in ver. 3, cf. Job xxxix. 10 ; LXX. αὐχένας, *i.e.* עֲנוּק), with which they held Israel bound. From that which has just been experienced Israel derives the hope that *all* Zion's haters (a newly coined name for the enemies of the religion of Israel) will be obliged to retreat with shame and confusion.

Vers. 6-8. The poet illustrates the fate that overtakes them by means of a picture borrowed from Isaiah and worked up (ch. xxxvii. 27) : they become like "grass of the house-tops," etc. פֶּשֶׁ is a relative to יֵבֵשׁ (*quod exarescit*), and קִרְמַת



*priusquam*, is Hebraized after *מִן־קֶרְמֶת דִּנְהָ* in Dan. vi. 11, or *מִן־קֶרְמֶת דִּנְהָ* in Ezra v. 11. *הִלָּשׁ* elsewhere has the signification "to draw forth" of a sword, shoe, or arrow, which is followed by the LXX., Theodotion, and the Quinta: *πρὸ τοῦ ἐκσπασθῆναι*, before it is plucked. But side by side with the *ἐκσπασθῆναι* of the LXX. we also find the reading *ἐξανθῆσαι*; and in this sense Jerome renders (*statim ut*) *viruerit*, Symmachus *ἐκκαυλῆσαι* (to shoot into a stalk), Aquila *ἀνέθαιεν*, the Sexta *ἐκσπερεῶσαι* (to attain to full solidity). The Targum paraphrases *הִלָּשׁ* in both senses: to shoot up and to pluck off. The former signification, after which Venema interprets: *antequam se evaginet vel evaginetur, i.e. antequam e vaginulis suis se evolvat et succrescat*, is also advocated by Parchon, Kimchi, and Aben-Ezra. In the same sense von Ortenberg conjectures *הִלָּשׁ*. Since the grass of the house-tops or roofs, if one wishes to pull it up, can be pulled up just as well when it is withered as when it is green, and since it is the most natural thing to take *הַצִּיר* as the subject to *הִלָּשׁ*, we decide in favour of the intransitive signification, "to put itself forth, to develope, shoot forth into ear." The roof-grass withers before it has put forth ears or blossoms, just because it has no deep root, and therefore cannot stand against the heat of the sun.\* The poet pursues the figure of the grass of the house-tops still further. The encompassing lap or bosom (*κόλπος*) is called elsewhere *הִצִּיר* (Isa. xlix. 22, Neh. v. 13); here it is *הִצִּיר*, like the Arabic *hidn* (diminutive *hodein*), of the same root with *מִחַץ*, a creek, in cvii. 30. The enemies of Israel are as grass upon the house-tops, which is not garnered in; their life closes with sure destruction, the germ of which they (without any need for any rooting out) carry within themselves. The observation of Knapp, that any Western poet would have left off with ver. 6, is based upon the error that vers. 7, 8 are an idle embellishment. The greeting addressed to the reapers in ver. 8 is taken from life; it is not denied even to heathen reapers. Similarly Boaz (Ruth

\* So, too, Geiger in the *Deutsche Morgenländische Zeitschrift*, xiv. 278 f., according to whom *سلف* (شلف) occurs in Saadia and Abu-Said in the signification "to be in the first maturity, to blossom,"—a sense *הִלָּשׁ* may also have here; cf. the Talmudic *שֶׁלֹּפֵי* used of unripe dates that are still in blossom.

ii. 4) greets them with "Jahve be with you," and receives the counter-salutation, "Jahve bless thee." Here it is the passers-by who call out to those who are harvesting: *The blessing* (בְּרִצָּת) *of Jahve happen to you* (אֵלֶיְכֶם),\* as in the Aaronitish blessing), and (since "we bless you in the name of Jahve" would be a purposeless excess of politeness in the mouth of the same speakers) receive in their turn the counter-salutation: *We bless you in the name of Jahve*. As a contrast it follows that there is before the righteous a garnering in of that which they have sown amidst the exchange of joyful benedictory greetings.

## PSALM CXXX.

## DE PROFUNDIS.

- 1 OUT of the depths do I call unto Thee, Jahve.
- 2 Lord, O hearken to my voice,  
Let Thine ears be attentive  
To the voice of my supplication !
- 3 If Thou keepest iniquities, Jāh—  
Lord, who can stand ? !
- 4 Yet with Thee is the forgiveness,  
That Thou mayest be feared.
- 5 *I hope in Jahve, my soul hopeth,*  
*And upon His word do I wait.*
- 6 *My soul waiteth for the Lord,*  
*More than the night-watchers for the morning,*  
*The night-watchers for the morning.*
- 7 Wait, *Israel*, for Jahve,  
For with Jahve is the mercy,  
And abundantly is there with Him *redemption*.
- 8 And HE will *redeem Israel*  
From all its iniquities.

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\* Here and there עֲלֵיכֶם is found as an error of the copyist. The *Hebrew Psalter*, Basel 1547, 12mo, notes it as a various reading.

Luther, being once asked which were the best Psalms, replied, *Psalmi Paulini*; and when his companions at table pressed him to say which these were, he answered: Ps. xxxii., li., cxxx., and cxliii. In fact in Ps. cxxx. the condemnability of the natural man, the freeness of mercy, and the spiritual nature of redemption are expressed in a manner thoroughly Pauline. It is the sixth among the seven *Psalmi pœnitentiales* (vi., xxxii., xxxviii., li., cii., cxxx., cxliii.).

Even the chronicler had this Psalm before him in the present classification, which puts it near to Ps. cxxxii.; for the independent addition with which he enriches Solomon's prayer at the dedication of the Temple, 2 Chron. vi. 40-42, is compiled out of passages of Ps. cxxx. (ver. 2, cf. the divine response, 2 Chron. vii. 15) and Ps. cxxxii. (vers. 8, 16, 10).

The mutual relation of Ps. cxxx. to Ps. lxxxvi. has been already noticed there. The two Psalms are first attempts at adding a third, Adonajic style to the Jehovic and Elohimic Psalm-style. There *Adonaj* is repeated seven times, and three times in this Psalm. There are also other indications that the writer of Ps. cxxx. was acquainted with that Ps. lxxxvi. (compare ver. 2a, שְׁמַעָה בְּקוֹלִי, with lxxxvi. 6, וְהִקְשִׁיבָה בְּקוֹלִי; ver. 2b, לְקוֹל תְּהַנְנִי, with lxxxvi. 6, בְּקוֹל תְּהַנְנִינֹתַי; ver. 4, עֲמֹד הַפְּלִיטָה, with lxxxvi. 5, וְסִלָּה; ver. 8, עִם ה' הִתְקַדֵּר, with lxxxvi. 5, 15, רַב־הִתְקַדֵּר). The fact that קָשׁוּב (after the form שְׁבִיבִיל) occurs besides only in those dependent passages of the chronicler, and קָשָׁב only in Neh. i. 6, 11, as פְּלִיטָה besides only in Dan. ix. 9, Neh. ix. 17, brings our Psalm down into a later period of the language; and moreover Ps. lxxxvi. is not Davidic.

Vers. 1-4. The depths (מַעְמָקִים) are not the depths of the soul, but the deep outward and inward distress in which the poet is sunk as in deep waters (lxix. 3, 15). Out of these depths he cries to the God of salvation, and importunately prays Him who rules all things and can do all things to grant him a compliant hearing (שְׁמַעָה, Gen. xxi. 12, xxvii. 13, xxx. 6, and other passages). God hears indeed even in Himself, as being the omniscient One, the softest and most secret as well as the loudest utterance; but, as Hilary observes, *fides officium suum exsequitur, ut Dei auditionem roget, ut qui per naturam suam audit per orantis precem dignetur audire*. In this sense

the poet prays that His ears may be turned קָשְׁבוֹת (duller collateral form of קָשָׁה, to be in the condition of *arrectæ aures*), with strained attention, to his loud and urgent petition (xxviii. 2). His life hangs upon the thread of the divine compassion. If God preserves iniquities, who can stand before Him?! He preserves them (שָׁמַר) when He puts them down to one (xxxii. 2) and keeps them in remembrance (Gen. xxxvii. 11), or, as it is figuratively expressed in Job xiv. 17, sealed up as it were in custody in order to punish them when the measure is full. The inevitable consequence of this is the destruction of the sinner, for nothing can stand against the punitive justice of God (Nah. i. 6, Mal. iii. 2, Ezra ix. 15). If God should show Himself as Jāh,\* no creature would be able to stand before Him, who is *Adonaj*, and can therefore carry out His judicial will or purpose (Isa. li. 16). He does not, however, act thus. He does not proceed according to the legal stringency of re-compensative justice. This thought, which fills up the pause after the question, but is not directly expressed, is confirmed by the following יָ, which therefore, as in Job xxii. 2, xxxi. 18, xxxix. 14, Isa. xxviii. 28 (cf. Eccles. v. 6), introduces the opposite. With the Lord is the willingness to forgive (הִסְלִיחַ), in order that He may be feared; *i.e.* He forgives, as it is expressed elsewhere (*e.g.* lxxix. 9), for His Name's sake: He seeks therein the glorifying of His Name. He will, as the sole Author of our salvation, who, putting all vain-glorying to shame, causes mercy instead of justice to take its course with us (cf. li. 6), be revered; and gives the sinner occasion, ground, and material for reverential thanksgiving and praise by bestowing "forgiveness" upon him in the plenitude of absolutely free grace.

Vers. 5-8. Therefore the sinner need not, therefore too the poet will not, despair. He hopes in Jahve (*acc. obj.* as in xxv. 5, 21, xl. 2), his soul hopes; hoping in and waiting upon God is the mood of his inmost and of his whole being. He waits upon God's word, the word of His salvation (cxix. 81), which, if it penetrates into the soul and cleaves there, calms

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\* Eusebius on Ps. lxxviii. (lxxvii.) 5 observes that the Logos is called "Ια as μορφὴν δούλου λαβὼν καὶ τὰς ἀκτίνας τῆς ἑαυτοῦ θεότητος συστρίλαι καὶ ὡσπερ καταδύς ἐν τῷ σώματι. There is a similar passage in Vincentius Ciconia (1567), which we introduced into our larger Commentary on the Psalms (1859-60).

all unrest, and by the appropriated consolation of forgiveness transforms and enlightens for it everything in it and outside of it. His soul is *לְאֵרֶנִּי*, *i.e.* steadfastly and continually directed towards Him; as Chr. A. Crusius when on his death-bed, with hands and eyes uplifted to heaven, joyfully exclaimed: "My soul is full of the mercy of Jesus Christ. *My whole soul is towards God.*" The meaning of *לְאֵרֶנִּי* becomes at once clear in itself from cxliii. 6, and is defined moreover, without supplying *שִׁמְרָה* (Hitzig), according to the following *לְבַקֵּר*. Towards the Lord he is expectantly turned, like those who in the night-time wait for the morning. The repetition of the expression "those who watch for the morning" (cf. Isa. xxi. 11) gives the impression of protracted, painful waiting. The wrath, in the sphere of which the poet now finds himself, is a nightly darkness, out of which he wishes to be removed into the sunny realm of love (Mal. iii. 20 [iv. 2]); not he alone, however, but at the same time all Israel, whose need is the same, and for whom therefore believing waiting is likewise the way to salvation. With Jahve, and with Him exclusively, with Him, however, also in all its fulness, is *הַחֶסֶד* (contrary to lxii. 13, without any pausal change in accordance with the varying of the segolates), the mercy, which removes the guilt of sin and its consequences, and puts freedom, peace, and joy into the heart. And plenteous (*הַרְבִּי*, an adverbial *infin. absol.*, used here, as in Ezek. xxi. 20, as an adjective) is with Him redemption; *i.e.* He possesses in the richest measure the willingness, the power, and the wisdom, which are needed to procure redemption, which rises up as a wall of partition (Ex. viii. 19) between destruction and those imperilled. To Him, therefore, must the individual, if he will obtain mercy, to Him must His people, look up hopefully; and this hope directed to Him shall not be put to shame: He, in the fulness of the might of His free grace (Isa. xliii. 25), will redeem Israel from all its iniquities, by forgiving them and removing their unhappy inward and outward consequences. With this promise (cf. xxv. 22) the poet comforts himself. He means complete and final redemption, above all, in the genuinely New Testament manner, spiritual redemption.

## PSALM CXXXI.

## CHILD-LIKE RESIGNATION TO GOD.

- 1 JAHVE, my heart is not haughty, and mine eyes are not  
 Neither have I to do with great things [lofty,  
 And extraordinary which are beyond me.
- 2 Verily I have smoothed down and calmed my soul;  
*Like a child that is weaned beside its mother,*  
*Like the child that is weaned is my soul beside me.*
- 3 Wait, Israel, upon Jahve  
 From henceforth and for ever.

This little song is inscribed לְיְהוָה because it is like an echo of the answer (2 Sam. vi. 21 sq.) with which David repelled the mocking observation of Michal when he danced before the Ark in a linen ephod, and therefore not in kingly attire, but in the common raiment of the priests: *I esteem myself still less than I now show it, and I appear base in mine own eyes.* In general David is the model of the state of mind which the poet expresses here. He did not push himself forward, but suffered himself to be drawn forth out of seclusion. He did not take possession of the throne violently, but after Samuel has anointed him he willingly and patiently traverses the long, thorny, circuitous way of deep abasement, until he receives from God's hand that which God's promise had assured to him. The persecution by Saul lasted about ten years, and his kingship in Hebron, at first only incipient, seven years and a half. He left it entirely to God to remove Saul and Ishbosheth. He let Shimei curse. He left Jerusalem before Absalom. Submission to God's guidance, resignation to His dispensations, contentment with that which was allotted to him, are the distinguishing traits of his noble character, which the poet of this Psalm indirectly holds up to himself and to his cotemporaries as a mirror, viz. to the Israel of the period after the Exile, which, in connection with small beginnings under difficult circumstances, had been taught humbly contented and calm waiting.

With **לֹא־נָבְהָ לְבָבִי** the poet repudiates pride as being the state of his soul; with **לֹא־רָמַו עֵינַי** (*lo-ramū'* as in Prov. xxx. 13, and before *Ajin*, e.g., also in Gen. xxvi. 10, Isa. xi. 2, in accordance with which the erroneous placing of the accent in Baer's text is to be corrected), pride of countenance and bearing; and with **וְלֹא־הִלַּכְתִּי**, pride of endeavour and mode of action. Pride has its seat in the heart, in the eyes especially it finds its expression, and great things are its sphere in which it diligently exercises itself. The opposite of "great things" (Jer. xxiii. 3, xlv. 5) is not that which is little, mean, but that which is small; and the opposite of "things too wonderful for me" (Gen. xviii. 14) is not that which is trivial, but that which is attainable.

**אִם־לֹא** does not open a conditional protasis, for where is the indication of the apodosis to be found? Nor does it signify "but," a meaning it also has not in Gen. xxiv. 38, Ezek. iii. 6. In these passages too, as in the passage before us, it is asseverating, being derived from the usual formula of an oath: verily I have, etc. **שָׁוְהָ** signifies (Isa. xxviii. 25) to level the surface of a field by ploughing it up, and has an ethical sense here, like **יִשָּׁר** with its opposites **עָקַב** and **עָפַל**. The *Poel* **דִּוְמַם** is to be understood according to **דִּוְמִיָּה** in lxii. 2, and **דִּוְמַם** in Lam. iii. 26. He has levelled or made smooth his soul, so that humility is its entire and uniform state; he has calmed it so that it is silent and at rest, and lets God speak and work in it and for it: it is like an even surface, and like the calm surface of a lake. Ewald and Hupfeld's rendering: "as a weaned child on its mother, so my soul, being weaned, lies on me," is refuted by the consideration that it ought at least to be **בְּנִמּוּלָהּ**, but more correctly **בְּנִמּוּלָהּ**; but it is also besides opposed by the article which is swallowed up in **בְּנִמּוּלָהּ**, according to which it is to be rendered: like one weaned beside its mother (here **בְּנִמּוּלָהּ** on account of the determinative collateral definition), like the weaned one (here **בְּנִמּוּלָהּ** because without any collateral definition: cf., with Hitzig, Deut. xxxii. 2, and the like; moreover, also, because referring back to the first **נִמּוּלָהּ**, cf. Hab. iii. 8), is my soul beside me (Hitzig, Hengstenberg, and most expositors). As a weaned child—viz. not one that is only just begun to be weaned, but an actually weaned child (**נִמּוּלָהּ**, cognate **נִמַּר**, to bring to an end, more particularly to bring suckling to an end, to wean)—lies upon its mother without crying impatiently and

craving for its mother's breast, but contented with the fact that it has its mother—like such a weaned child is his soul upon him, *i.e.* in relation to his Ego (which is conceived of in עָפְרָא as having the soul upon itself, cf. xlii. 7, Jer. viii. 18; *Psychology*, S. 151 f., tr. p. 180): his soul, which is by nature restless and craving, is stilled; it does not long after earthly enjoyment and earthly good that God should give these to it, but it is satisfied in the fellowship of God, it finds full satisfaction in Him, it is satisfied (satiated) in Him.

By the closing strain, ver. 3, the individual language of the Psalm comes to have a reference to the congregation at large. Israel is to renounce all self-boasting and all self-activity, and to wait in lowliness and quietness upon its God from now and for evermore. For He resisteth the proud, but giveth grace unto the humble.

## PSALM CXXXII.

PRAYER FOR THE HOUSE OF GOD AND THE HOUSE  
OF DAVID.

- 1 REMEMBER, Jahve, to DAVID  
All the trouble endured by him,
- 2 Him who hath sworn unto Jahve,  
Hath vowed unto *the Mighty One of Jacob* :
- 3 "I will not enter into the tent of my house,  
I will not go up to the bed of my couch ;
- 4 I will not give sleep to mine eyes,  
Slumber to mine eyelids,
- 5 Until I find a place for Jahve,  
A dwelling-tent for *the Mighty One of Jacob*!"
- 6 Behold it was, we heard it, in Ephrâthah,  
We found it in the fields of Ja'ar.
- 7 So let us go into His dwelling-tent,  
Let us prostrate ourselves before His footstool.
- 8 Arise, Jahve, to Thy rest,  
Thou and the Ark of Thy majesty !



- 9 *Let Thy priests clothe themselves with righteousness,  
And Thy saints shout for joy.*
- 10 For the sake of DAVID Thy servant  
Turn not back the face of Thine anointed!
- 11 Jahve hath sworn to DAVID  
In truth that which He will not recall:  
"Of the fruit of thy body  
Do I appoint a possessor of thy throne.
- 12 If thy children keep My covenant  
And My testimony, which I teach them:  
Their children also shall for ever  
Sit upon thy throne."
- 13 For Jahve hath chosen Zion,  
*He hath desired it as an abode for Himself.*
- 14 "This is my rest for ever,  
Here will I dwell, *for I have desired it.*"
- 15 Her provision will I bless abundantly,  
Her poor will I satisfy with bread,
- 16 *And her priests will I clothe with salvation,  
And her saints shall shout aloud for joy.*
- 17 There will I make a horn to shoot forth for DAVID,  
I will prepare a lamp for mine anointed.
- 18 His enemies will I clothe with shame,  
And upon himself shall his crown blossom.

Ps. cxxxi. designedly precedes Ps. cxxxii. The former has grown out of the memory of an utterance of David when he brought home the Ark, and the latter begins with the remembrance of David's humbly zealous endeavour to obtain a settled and worthy abode for the God who sits enthroned above the Ark among His people. It is the only Psalm in which the sacred Ark is mentioned. The chronicler put vers. 8-10 into the mouth of Solomon at the dedication of the Temple (2 Chron. vi. 41 sq.). After a passage borrowed from Ps. cxxx. 2 which is attached by יהוה to Solomon's Temple-dedication prayer, he appends further borrowed passages out of Ps. cxxxii. with יהוה. The variations in these verses of the Psalms, which are annexed by him with a free hand and from memory (*Jahve Elohim* for

*Jahve*, לְנִדְחָךְ for לְמִנְחֻרְחָךְ, לְשׁוּעָה for צָדֵק, יִשְׁמְחוּ בְטוֹב for יִרְנְנוּ, just as much prove that he has altered the Psalm, and not reversely (as Hitzig persistently maintains), that the psalmist has borrowed from the Chronicles. It is even still distinctly to be seen how the memory of Isa. lv. 3 has influenced the close of ver. 42 in the chronicler, just as the memory of Isa. lv. 2 has perhaps also influenced the close of ver. 41.

The psalmist supplicates the divine favour for the anointed of Jahve for David's sake. In this connection this anointed one is neither the high priest, nor Israel, which is never so named (*vid.* Hab. iii. 13), nor David himself, who "in all the necessities of his race and people stands before God," as Hengstenberg asserts, in order to be able to assign this Song of degrees, as others, likewise to the post-exilic time of the new colony. Zerubbabel might more readily be understood (Baur), with whom, according to the closing prophecy of the Book of Haggai, a new period of the Davidic dominion is said to begin. But even Zerubbabel, the בְּתֹחַת יְהוּדָה, could not be called מְשִׁיחַ, for this he was not. The chronicler applies the Psalm in accordance with its contents. It is suited to the mouth of Solomon. The view that it was composed by Solomon himself when the Ark of the covenant was removed out of the tent-temple on Zion into the Temple-building (Amyraldus, De Wette, Tholuck, and others), is favoured by the relation of the circumstances, as they are narrated in 2 Chron. v. 5 sqq., to the desires of the Psalm, and a close kinship of the Psalm with Ps. lxxii. in breadth, repetitions of words, and a laboured forward movement which is here and there a somewhat uncertain advance. At all events it belongs to a time in which the Davidic throne was still standing and the sacred Ark was not as yet irrecoverably lost. That which, according to 2 Sam. ch. vi., vii., David did for the glory of Jahve, and on the other hand is promised to him by Jahve, is here made by a post-Davidic poet into the foundation of a hopeful intercessory prayer for the kingship and priesthood of Zion and the church presided over by both.

The Psalm consists of four ten-line strophes. Only in connection with the first could any objection be raised, and the strophe be looked upon as only consisting of nine lines. But the other strophes decide the question of its measure; and the

breaking up of the weighty ver. 1 into two lines follows the accentuation, which divides it into two parts and places  $\text{הא}$  by itself as being  $\text{הא}$  (according to *Accentssystem*, xviii. 2, with *Mugrash*). Each strophe is adorned once with the name of *David*; and moreover the step-like progress which comes back to what has been said, and takes up the thread and carries it forward, cannot fail to be recognised.

Vers. 1-5. One is said to remember anything to another when he requites him something that he has done for him, or when he does for him what he has promised him. It is the post-Davidic church which here reminds Jahve of the hereinafter mentioned promises (of the "mercies of David," 2 Chron. vi. 42, cf. Isa. lv. 3) with which He has responded to David's  $\text{עֲנִיתָ}$ . By this verbal substantive of the *Pual* is meant all the care and trouble which David had in order to procure a worthy abode for the sanctuary of Jahve.  $\text{בְּעִנְיָתִי}$  signifies to trouble or harass one's self about anything, *afflictari* (as frequently in the Book of Ecclesiastes); the *Pual* here denotes the self-imposed trouble, or even that imposed by outward circumstances, such as the tedious wars, of long, unsuccessful, and yet never relaxed endeavours (1 Kings v. 17 [3]). For he had vowed unto God that he would give himself absolutely no rest until he had obtained a fixed abode for Jahve. What he said to Nathan (2 Sam. vii. 2) is an indication of this vowed resolve, which was now in a time of triumphant peace, as it seemed, ready for being carried out, after the first step towards it had already been taken in the removal of the Ark of the covenant to Zion (2 Sam. ch. vi.); for 2 Sam. ch. vii. is appended to 2 Sam. ch. vi. out of its chronological order and only on account of the internal connection. After the bringing home of the Ark, which had been long yearned for (cf. ci. 2), and did not take place without difficulties and terrors, was accomplished, a series of years again passed over, during which David always carried about with him the thought of erecting God a Temple-building. And when he had received the tidings through Nathan that he should not build God a house, but that it should be done by his son and successor, he nevertheless did as much towards the carrying out of the desire of his heart as was possible in connection with this declaration of the will of Jahve. He conse-

crated the site of the future Temple, he procured the necessary means and materials for the building of it, he made all the necessary arrangements for the future Temple-service, he inspired the people for the gigantic work of building that was before them, and handed over to his son the model for it, as it is all related to us in detail by the chronicler. The divine name "the mighty One of Jacob" is taken from Gen. xlix. 24, as in Isa. i. 24, xlix. 26, lx. 16. The Philistines with their Dagon had been made to feel this mighty Rock of Jacob when they took the sacred Ark along with them (1 Sam. ch. v.). With אֱלֹהֵי דָוִד David solemnly declares what he is resolved not to do. The meaning of the hyperbolically expressed vow in the form of an oath is that for so long he will not rejoice at his own dwelling-house, nor give himself up to sleep that is free from anxiety; in fine, for so long he will not rest. The genitives after אֱלֹהֵי and עָרִשׁ are appositional genitives; Ps. xlv. delights in similar combinations of synonyms. יַיִרְעִי (Latin *strata mea*) is a poetical plural, as also is מִשְׁבְּנוֹת. With תַּנְדִּיבָה (which is always said of the eyelids, Gen. xxxi. 40, Prov. vi. 4, Eccles. viii. 16, not of the eyes) alternates שָׁנָה (according to another reading שְׁנָה) for שָׁנָה. The *ath* is the same as in נִחַלְתָּ in xvi. 6, cf. lx. 13, Ex. xv. 2, and frequently. This Aramaizing rejection of the syllable before the tone is, however, without example elsewhere. The LXX. adds to ver. 4, καὶ ἀνάπανσιν τοῖς κροτάφοις μου (וּבְמִנְתָּה לְרִקְוֹתַי), but this is a disagreeable overloading of the verse.

Vers. 6-10. In ver. 6 begins the language of the church, which in this Psalm reminds Jahve of His promises and comforts itself with them. Olshausen regards this ver. 6 as altogether inexplicable. The interpretation nevertheless has some safe starting-points. (1) Since the subject spoken of is the founding of a fixed sanctuary, and one worthy of Jahve, the suffix of שְׁמֵעֲנֵהָ (with *Chateph* as in Hos. viii. 2, Ew. § 60, a) and מְצִאֲנֵהָ refers to the Ark of the covenant, which is *fem.* also in other instances (1 Sam. iv. 17, 2 Chron. viii. 11). (2) The Ark of the covenant, fetched up out of Shiloh by the Israelites to the battle at Ebenezer, fell into the hands of the victors, and remained, having been again given up by them, for twenty years in Kirjath-Jearim (1 Sam. vii. 1 sq.), until David removed it out of this Judæan district to Zion (2 Sam. vi. 2-4; cf.

2 Chron. i. 4). What is then more natural than that שִׁירֵי־עֵר is a poetical appellation of Kirjath-Jearim (cf. "the field of Zoan" in lxxviii. 12)? Kirjath-Jearim has, as a general thing, very varying names. It is also called *Kirjath-ha-jearim* in Jer. xxvi. 20 (*Kirjath-arim* in Ezra ii. 25, cf. Josh. xviii. 28), *Kirjath-baal* in Josh. xv. 60, *Baalah* in Josh. xv. 9, 1 Chron. xiii. 6 (cf. *Har-ha-baalah*, Josh. xv. 11, with *Har-Jearim* in Josh. xv. 10), and, as it seems, even *Baalé Jehudah* in 2 Sam. vi. 2. Why should it not also have been called *Ja'ar* side by side with *Kirjath-Jearim*, and more especially if the mountainous district, to which the mention of a hill and mountain of *Jearim* points, was, as the name "city of the wood" implies, at the same time a wooded district? We therefore fall in with Kühnöl's (1799) rendering: we found it in the meadows of Jaar, and with his remark: "Jaar is a shortened name of the city of Kirjath-Jearim."

The question now further arises as to what *Ephrathah* is intended to mean. This is an ancient name of Bethlehem; but the Ark of the covenant never was in Bethlehem. Accordingly Hengstenberg interprets, "We knew of it in Bethlehem (where David had spent his youth) only by hearsay, no one had seen it; we found it in Kirjath-Jearim, yonder in the wooded environs of the city, where it was as it were buried in darkness and solitude." So even Anton Hulsius (1650): *Ipsæ David loquitur, qui dicit illam ipsam arcam, de qua quum adhuc Bethlehemi versaretur inaudivisset, postea a se (vel majoribus suis ipso adhuc minorenni) inventam fuisse in campis Jaar.* But (1) the supposition that David's words are continued here does not harmonize with the way in which they are introduced in ver. 2, according to which they cannot possibly extend beyond the vow that follows. (2) If the church is speaking, one does not see why Bethlehem is mentioned in particular as the place of the hearsay. (3) *We heard it in Ephrathah* cannot well mean anything else than, *per antiptosin* (as in Gen. i. 4, but without ׀?), we heard that it was in Ephrathah. But the Ark was before Kirjath-Jearim in Shiloh. The former lay in the tribe of Judah close to the western borders of Benjamin, the latter in the midst of the tribe of Ephraim. Now since אֶפְרַתִּי quite as often means an Ephraimite as it does a Bethlehemite, it may be asked whether *Ephrathah* is not intended of the

Ephraimitish territory (Kühnöl, Gesenius, Maurer, Tholuck, and others). The meaning would then be: we had heard that the sacred Ark was in Shiloh, but we found it not there, but in Kirjath-Jearim. And we can easily understand why the poet has mentioned the two places just in this way. *Ephrath*, according to its etymon, is fruitful fields, with which are contrasted the fields of the wood—the sacred Ark had fallen from its original, more worthy abode, as it were, into the wilderness. But is it probable, more especially in view of Mic. v. 1, that in a connection in which the memory of David is the ruling idea, *Ephrathah* signifies the land of Ephraim? No, *Ephrathah* is the name of the district in which Kirjath-Jearim lay. Caleb had, for instance, by Ephrath, his third wife, a son named Hûr (Chûr), 1 Chron. ii. 19. This Hûr, the first-born of Ephrathah, is the father of the population of Bethlehem (1 Chron. iv. 4), and Shobal, a son of this Hûr, is father of the population of Kirjath-Jearim (1 Chron. ii. 50). Kirjath-Jearim is therefore, so to speak, the daughter of Bethlehem. This was called Ephrathah in ancient times, and this name of Bethlehem became the name of its district (Mic. v. 1). Kirjath-Jearim belonged to *Caleb-Ephrathah* (1 Chron. ii. 24), as the northern part of this district seems to have been called in distinction from *Negeb-Caleb* (1 Sam. xxx. 14).

But מִשְׁכְּנֹתַי in ver. 7 is now neither a designation of the house of Abinadab in Kirjath-Jearim, for the expression would be too grand, and in relation to ver. 5 even confusing, nor a designation of the Salomonic Temple-building, for the expression standing thus by itself is not enough alone to designate it. What is meant will therefore be the tent-temple erected by David for the Ark when removed to Zion (2 Sam. vii. 2, יְרִיעָה). The church arouses itself to enter this, and to prostrate itself in adoration towards (*vid.* xcix. 5) the footstool of Jahve, *i.e.* the Ark; and to what purpose? The Ark of the covenant is now to have a place more worthy of it; the מִנְחָה, *i.e.* the מִנְחָה בַּיִת, 1 Chron. xxviii. 2, in which David's endeavours have through Solomon reached their goal, is erected: let Jahve and the Ark of His sovereign power, that may not be touched (see the examples of its inviolable character in 1 Sam. ch. v., vi., 2 Sam. vi. 6 sq.), now enter this fixed abode! Let His priests who are to serve Him there clothe themselves in "right-

eousness," *i.e.* in conduct that is according to His will and pleasure; let His saints, who shall there seek and find mercy, shout for joy! More especially, however, let Jahve for David's sake, His servant, to whose restless longing this place of rest owes its origin, not turn back the face of His anointed one, *i.e.* not reject his face which there turns towards Him in the attitude of prayer (cf. lxxxiv. 10). The chronicler has understood ver. 10 as an intercession on behalf of Solomon, and the situation into which we are introduced by vers. 6-8 seems to require this. It is, however, possible that a more recent poet here, in vers. 7, 8, reproduces words taken from the heart of the church in Solomon's time, and blends petitions of the church of the present with them. The subject all through is the church, which is ever identical although changing in the persons of its members. The Israel that brought the sacred Ark out of Kirjath-Jearim to Zion and accompanied it thence to the Temple-hill, and now worships in the sanctuary raised by David's zeal for the glory of Jahve, is one and the same. The prayer for the priests, for all the saints, and more especially for the reigning king, that then resounded at the dedication of the Temple, is continued so long as the history of Israel lasts, even in a time when Israel has no king, but has all the stronger longing for the fulfilment of the Messianic promise.

Vers. 11-13. The "for the sake of David" is here set forth in detail.  $\text{נֶאֱמַת}$  in ver. 11a is not the accusative of the object, but an adverbial accusative. The first member of the verse closes with  $\text{לְרֹר}$ , which has the distinctive *Pazer*, which is preceded by *Legarmeh* as a sub-distinctive; then follows at the head of the second member  $\text{נֶאֱמַת}$  with *Zinnor*, then  $\text{לֹא־יִשְׁבַּח מִמֶּנָּה}$  with *Olewejored* and its conjunctive *Galgal*, which regularly precedes after the sub-distinctive *Zinnor*. The suffix of  $\text{מִמֶּנָּה}$  refers to that which was affirmed by oath, as in Jer. iv. 28. Lineal descendants of David will Jahve place on the throne ( $\text{לְכִבֵּשׂ}$  like  $\text{לְרֹאשִׁי}$  in xxi. 4) to him, *i.e.* so that they shall follow him as possessors of the throne. David's children shall for ever (which has been finally fulfilled in Christ) sit  $\text{לְכִבֵּשׂ}$  to him (cf. ix. 5, Job xxxvi. 7). Thus has Jahve promised, and expects in return from the sons of David the observance of His Law. Instead of  $\text{וְיִעָרְתִּי}$  it is pointed  $\text{וְיִעָרְתִּי}$ . In Hahn's edition  $\text{וְיִעָרְתִּי}$  has *Mercha* in the *penult.* (cf. the retreat of the

tone in אָרְבֵי זָה (Dan. x. 17), and in Baer's edition the still better attested reading *Mahpach* instead of the counter-tone *Metheg*, and *Mercha* on the *ultima*. It is not plural with a singular suffix (cf. Deut. xxviii. 59, Ges. § 91, 3), but, as זָה = זָהָה indicates, the singular for עָרִיבִי, like הַתְּהַלֵּתִי for הַתְּהַלֵּנִתִּי in 2 Kings vi. 8; and signifies the revelation of God as an attestation of His will. אֶלְמָרָם has *Mercha mahpach.*, זָה *Rebia parvum*, and עָרִיבִי *Mercha*; and according to the interpunction it would have to be rendered: "and My self-attestation there" (*vid.* on ix. 16), but it is relative: My self-attestation (revelation), which I teach them. The divine words extend to the end of ver. 12. The hypotheses with אָם, as the fulfilment in history shows, were conditions of the continuity of the Davidic succession; not, however,—because human unfaithfulness does not annul the faithfulness of God,—of the endlessness of the Davidic throne. In ver. 13 the poet states the ground of such promissory mercy. It is based on the universal mercy of the election of Jerusalem. אָהָה has *He mappic.* like עָנִה in Deut. xxii. 29, or the stroke of *Raphe* (Ew. § 247, *d*), although the suffix is not absolutely necessary. In the following strophe the purport of the election of Jerusalem is also unfolded in Jahve's own words.

Vers. 14-18. Shiloh has been rejected (lxxviii. 60), for a time only was the sacred Ark in Bethel (Judg. xx. 27) and Mizpah (Judg. xxi. 5), only somewhat over twenty years was it sheltered by the house of Abinadab in Kirjath-Jearim (1 Sam. vii. 2), only three months by the house of Obed-Edom in Perez-Uzzah (2 Sam. vi. 11)—but Zion is Jahve's abiding dwelling-place, His own proper settlement, מְנוּחָה (as in Isa. xi. 10, lxvi. 1, and besides 1 Chron. xxviii. 2). In Zion, His chosen and beloved dwelling-place, Jahve blesses everything that belongs to her temporal need (וַיְרַחֵם לָהּ, *vid.* on xxviii. 5, note); so that her poor do not suffer want, for divine love loves the poor most especially. His second blessing refers to the priests, for by means of these He will keep up His intercourse with His people. He makes the priesthood of Zion a real institution of salvation: He clothes her priests with salvation, so that they do not merely bring it about instrumentally, but personally possess it, and their whole outward appearance is one which proclaims salvation. And to all her saints He



gives cause and matter for high and lasting joy, by making Himself known also to the church, in which He has taken up His abode, in deeds of mercy (loving-kindness or grace). There (צפ, cxxxiii. 3) in Zion is indeed the kingship of promise, which cannot fail of fulfilment. He will cause a horn to shoot forth, He will prepare a lamp, for the house of David, which David here represents as being its ancestor and the anointed one of God reigning at that time; and all who hostilely rise up against David in his seed, He will cover with shame as with a garment (Job viii. 22), and the crown consecrated by promise, which the seed of David wears, shall blossom like an unfading wreath. The horn is an emblem of defensive might and victorious dominion, and the lamp (נר, 2 Sam. xxi. 17, cf נר, 2 Chron. xxi. 7, LXX. *λύχνον*) an emblem of brilliant dignity and joyfulness. In view of Ezek. xxix. 21, of the predictions concerning the Branch (*zemach*) in Isa. iv. 2, Jer. xxiii. 5, xxxiii. 15, Zech. iii. 8, vi. 12 (cf. Heb. vii. 14), and of the fifteenth Beracha of the *Shemone-Esre* (the daily Jewish prayer consisting of eighteen benedictions): "make the branch (*zemach*) of David Thy servant to shoot forth speedily, and let his horn rise high by virtue of Thy salvation,"—it is hardly to be doubted that the poet attached a Messianic meaning to this promise. With reference to our Psalm, Zacharias, the father of John the Baptist, changes that supplicatory beracha of his nation (Luke i. 68–70) into a praiseful one, joyfully anticipating the fulfilment that is at hand in Jesus.

## PSALM CXXXIII.

### PRAISE OF BROTHERLY FELLOWSHIP.

- 1 BEHOLD how good it is, and how delightful,  
That brethren also dwell together!
- 2 Like the fine oil upon the head,  
*Flowing gently down upon the beard, the beard of Aaron,*  
*Which flows gently down upon the hem of his garments—*
- 3 Like the dew of Hermon, *which flows gently down upon the*  
mountains of Zion,  
For there hath Jahve commanded the blessing,  
Life, for evermore.

In this Psalm, says Hengstenberg, "David brings to the consciousness of the church the glory of the fellowship of the saints, that had so long been wanting, the restoration of which had begun with the setting up of the Ark in Zion." The Psalm, in fact, does not speak of the termination of the dispersion, but of the uniting of the people of all parts of the land for the purpose of divine worship in the one place of the sanctuary; and, as in the case of Ps. cxxii., its counterpart, occasions can be found in the history of David adapted to the לָרוּר of the inscription. But the language witnesses against David; for the construction of שׁ with the participle, as שִׁירָר, *qui descendit* (cf. cxxxv. 2, שֹׁעֲמָרִים, *qui stant*), is unknown in the usage of the language prior to the Exile. Moreover the inscription לָרוּר is wanting in the LXX. *Cod. Vat.* and the Targum; and the Psalm may only have been so inscribed because it entirely breathes David's spirit, and is as though it had sprung out of his love for Jonathan.

With הַנְּחִימָנוּ the assertion passes on from the community of nature and sentiment which the word "brethren" expresses to the outward active manifestation and realization that correspond to it: good and delightful (cxxxv. 3) it is when brethren united by blood and heart also (corresponding to this their brotherly nature) dwell together—a blessed joy which Israel has enjoyed during the three great Feasts, although only for a brief period (*vid.* Ps. cxxii.). Because the high priest, in whom the priestly mediatorial office culminates, is the chief personage in the celebration of the feast, the nature and value of that local reunion is first of all expressed by a metaphor taken from him. שֶׁמֶן הַזַּיִת is the oil for anointing described in Ex. xxx. 22–33, which consisted of a mixture of oil and aromatic spices strictly forbidden to be used in common life. The sons of Aaron were only sprinkled with this anointing oil; but Aaron was expressly anointed with it, inasmuch as Moses poured it upon his head; hence he is called *par excellence* "the anointed priest" (הַכֹּהֵן הַמְּשֻׁחַ), whilst the other priests are only "anointed" (מְשֻׁחִים, Num. iii. 3) in so far as their garments, like Aaron's, were also sprinkled with the oil (together with the blood of the ram of consecration), Lev. viii. 12, 30. In the time of the second Temple, to which the holy oil of

anointing was wanting, the installation into the office of high priest took place by his being invested in the pontifical robes. The poet, however, when he calls the high priest as such *Aaron*, has the high-priesthood in all the fulness of its divine consecration (Lev. xxi. 10) before his eyes. Two drops of the holy oil of anointing, says a Haggada, remained for ever hanging on the beard of Aaron like two pearls, as an emblem of atonement and of peace. In the act of the anointing itself the precious oil freely poured out ran gently down upon his beard, which in accordance with Lev. xxi. 5 was unshortened.

In that part of the Tōra which describes the robe of the high priest, *שׂוּלָיו* is its hems, *פִּי רֹאשׁוֹ*, or even absolutely *פִּי*, the opening for the head, or the collar, by means of which the sleeveless garment was put on, and *שֵׁפָה* the binding, the embroidery, the border of this collar (*vid.* Ex. xxviii. 32, xxxix. 23; cf. Job xxx. 18, *פִּי כְתָנִי*, the collar of my shirt). *פִּי* must apparently be understood according to these passages of the Tōra, as also the appellation *מִדָּוָה* (only here for *מִדָּוָה*), beginning with Lev. vi. 3, denotes the whole vestment of the high priest, yet without more exact distinction. But the Targum translates *פִּי* with *אֹרָא* (*ora = fimbria*)—a word which is related to *אֹרְאָה*, *agnus*, like *ᾠα* to *ὄϊς*. This *ᾠα* is used both of the upper and lower edge of a garment. Accordingly Apollinaris and the Latin versions understand the *ἐπὶ τὴν ᾠαν* of the LXX. of the hem (*in oram vestimenti*); Theodoret, on the other hand, understands it to mean the upper edging: *ᾠαν ἐκάλεσεν ὁ καλοῦμεν περιτραχήλιον, τοῦτο δὲ καὶ ὁ Ἀκύλας στόμα ἐνδυμάτων εἶρηκε*. So also De Sacy: *sur le bord de son vêtement, c'est-à-dire, sur le haut de ses habits pontificaux*. The decision of the question depends upon the aim of this and the following figure in ver. 3. If we compare the two figures, we find that the point of the comparison is the uniting power of brotherly feeling, as that which unites in heart and soul those who are most distant from one another locally, and also brings them together in outward circumstance. If this is the point of the comparison, then Aaron's beard and the hem of his garments stand just as diametrically opposed to one another as the dew of Hermon and the mountains of Zion. *פִּי* is not the collar above, which gives no advance, much less the antithesis of two extremes, but the hem at the bottom (cf. *פִּי*, Ex. xxvi.

4, of the edge of a curtain). It is also clear that שֵׁיֶרֶת cannot now refer to the beard of Aaron, either as flowing down over the upper border of his robe, or as flowing down upon its hem ; it must refer to the oil, for peaceable love that brings the most widely separated together is likened to the oil. This reference is also more appropriate to the style of the onward movement of the gradual Psalms, and is confirmed by ver. 3, where it refers to the dew, which takes the place of the oil in the other metaphor. When brethren united in harmonious love also meet together in one place, as is the case in Israel at the great Feasts, it is as when the holy, precious chrism, breathing forth the blended odour of many spices, upon the head of Aaron trickles down upon his beard, and from thence to the extreme end of his vestment. It becomes thoroughly perceptible, and also outwardly visible, that Israel, far and near, is pervaded by one spirit and bound together in unity of spirit.

This uniting spirit of brotherly love is now symbolized also by the dew of Hermon, which descends in drops upon the mountains of Zion. "What we read in the 133d Psalm of the dew of Hermon descending upon the mountains of Zion," says Van de Velde in his *Travels* (Bd. i. S. 97), "is now become quite clear to me. Here, as I sat at the foot of Hermon, I understood how the water-drops which rose from its forest-mantled heights, and out of the highest ravines, which are filled the whole year round with snow, after the sun's rays have attenuated them and moistened the atmosphere with them, descend at evening-time as a heavy dew upon the lower mountains which lie round about as its spurs. One ought to have seen Hermon with its white-golden crown glistening aloft in the blue sky, in order to be able rightly to understand the figure. Nowhere in the whole country is so heavy a dew perceptible as in the districts near to Hermon." To this dew the poet likens brotherly love. This is as the dew of Hermon : of such pristine freshness and thus refreshing, possessing such pristine power and thus quickening, thus born from above (cx. 3), and in fact like the dew of Hermon which comes down upon the mountains of Zion—a feature in the picture which is taken from the natural reality ; for an abundant dew, when warm days have preceded, might very well be diverted to Jerusalem by the operation of the cold current of air

sweeping down from the north over Hermon. We know, indeed, from our own experience how far off a cold air coming from the Alps is perceptible and produces its effects. The figure of the poet is therefore as true to nature as it is beautiful. When brethren bound together in love also meet together in one place, and in fact when brethren out of the north unite with brethren in the south in Jerusalem, the city which is the mother of all, at the great Feasts, it is as when the dew of Mount Hermon, which is covered with deep, almost eternal snow,\* descends upon the bare, unfruitful—and therefore longing for such quickening—mountains round about Zion. In Jerusalem must love and all that is good meet. For there (צֶמַח as in cxxxii. 17) hath Jahve commanded (צִוָּה) as in Lev. xxv. 21, cf. Ps. xlii. 9, lxviii. 29) the blessing, *i.e.* there allotted to the blessing its rendezvous and its place of issue. אֶת־הַבְּרָכָה is appositionally explained by הַיּוֹם: life is the substance and goal of the blessing, the possession of all possessions, the blessing of all blessings. The closing words עֲדֵה־עוֹלָם (cf. xxviii. 9) belong to צִוָּה: such is God's inviolable, ever-enduring order.

## PSALM CXXXIV.

NIGHT-WATCH GREETING AND COUNTER-GREETING.

### *The Call.*

- 1 BEHOLD, *bless ye Jahve*, all ye servants of Jahve,  
Who serve in the house of Jahve by night!
- 2 Lift up your hands to the sanctuary  
*And bless ye Jahve!*

\* A Hauranitish poem in Wetzstein's *Lieder-Sammlungen* begins: — — البارحة هبت علينا شرارة | من على الثلج  
“Yesterday there blew across to me a spark | from the lofty snow-mountain (the Hermon),” on which the commentator dictated to him the remark, that شرارة, the glowing spark, is either the snow-capped summit of the mountain glowing in the morning sun or a burning cold breath of air, for one says in everyday life الصَّحَّح يَحْرِقُ, the frost burns [*vid.* note to cxxi. 6].

*The Answer.*

3 *Jahve bless thee* out of Zion,  
The Creator of heaven and earth!

This Psalm consists of a greeting, vers. 1, 2, and the reply thereto. The greeting is addressed to those priests and Levites who have the night-watch in the Temple; and this antiphon is purposely placed at the end of the collection of Songs of degrees in order to take the place of a final beracha. In this sense Luther styles this Psalm *epiphonema superiorum*. It is also in other respects (*vid. Symbolæ*, p. 66) an appropriate finale.

Vers. 1, 2. The Psalm begins, like its predecessor, with הַיְיָ; there it directs attention to an attractive phenomenon, here to a duty which springs from the office. For that it is not the persons frequenting the Temple who are addressed is at once clear from the fact that the tarrying of these in the Temple through the night, when such a thing did actually occur (Luke ii. 37), was only an exception. And then, however, from the fact that עָמַד is the customary word for the service of the priests and Levites, Deut. x. 8, xviii. 7, 1 Chron. xxiii. 30, 2 Chron. xxix. 11 (cf. on Isa. lxi. 10, and Ps. cx. 4), which is also continued in the night, 1 Chron. ix. 33. Even the Targum refers ver. 1b to the Temple-watch. In the second Temple the matter was arranged thus. After midnight the chief over the gate-keepers took the keys of the inner Temple and went with some of the priests through the little wicket of the Fire Gate (שַׁעַר בֵּית הַמִּזְבֵּחַ). In the inner court this patrol divided into two companies, each with a burning torch; one company turned west, the other east, and so they compassed the court to see whether everything was in readiness for the service of the dawning day. At the bakers' chamber, in which the *Mincha* of the high priest was baked (לְשֹׁכֵת עֹשֵׂי הַבֵּיתִין), they met with the cry: All is well. In the meanwhile the rest of the priests also arose, bathed, and put on their garments. Then they went into the stone chamber (one half of which was the place of session of the Sanhedrim), where, under the superintendence of the chief over the drawing of the lots and

of a judge, around whom stood all the priests in their robes of office, the functions of the priests in the service of the coming day were assigned to them by lot (Luke i. 9). Accordingly Tholuck, with Köster, regards vers. 1 sq. and 3 as the antiphon of the Temple-watch going off duty and those coming on. It might also be the call and counter-call with which the watchmen greeted one another when they met. But according to the general keeping of the Psalm, vers. 1 sq. have rather to be regarded as a call to devotion and intercession, which the congregation addresses to the priests and Levites entrusted with the night-service in the Temple. It is an error to suppose that "in the nights" can be equivalent to "early and late." If the Psalter contains Morning Psalms (iii., lxiii.) and Evening Psalms (iv., cxli.), why should it then not contain a vigil Psalm? On this very ground Venema's idea too, that בְּלֵילוֹת is syncopated from בְּהַלְלוֹת, "with *Hallels*, i.e. praises," is useless. Nor is there any reason for drawing ἐν ταῖς νυκτί, as the LXX. does, to ver. 2,\* or, what would be more natural, to the בְּרַבִּי that opens the Psalm, since it is surely not strange that, so long as the sanctuary was standing, a portion of the servants of God who ministered in it had to remain up at night to guard it, and to see to it that nothing was wanting in the preparations for the early service. That this ministering watching should be combined with devotional praying is the purport of the admonition in ver. 2. Raising suppliant hands (יְרִיבֵם, negligently written for יְרִיבֵם) towards the Most Holy Place (τὰ ἁγία), they are to bless Jahve. קָרַשׁ (according to *B. Sota* 39a, the accusative of definition: in holiness, i.e. after washing of hands), in view of xxviii. 2, v. 8, cxxxviii. 2 (cf. רוֹם in Hab. iii. 10), has to be regarded as the accusative of the direction.

Ver. 3. Calling thus up to the Temple-hill, the church receives from above the benedictory counter-greeting: Jahve bless thee out of Zion (as in cxxviii. 5), the Creator of heaven and earth (as in cxv. 15, cxxi. 2, cxxiv. 8). From the time of Num. vi. 24 *jebaréchja* is the ground-form of the priestly benediction. It is addressed to the church as one person, and to each individual in this united, unit-like church.

\* The LXX. adjusts the shortening of ver. 1b arising from this, by reading העומדים בבית ה' בחצרות בית אלהינו after cxxxv. 2.

## PSALM CXXXV.

FOUR-VOICED HALLELUJAH TO THE GOD OF ISRAEL, THE  
GOD OF GODS.

## HALLELUJAH.

- 1 PRAISE ye the Name of Jahve,  
Praise ye, O ye servants of Jahve,
- 2 Who stand in the house of Jahve,  
In the courts of the house of our God!
- 3 Praise ye Jāh, for Jahve is good ;  
Harp unto His Name, for it is lovely ;
- 4 For Jacob hath Jāh chosen for Himself,  
Israel as His possession.
  
- 5 For I know that Jahve is great  
And our Lord above all gods.
- 6 All that Jahve willeth He carrieth out  
In heaven and upon earth,  
In the seas and in all the depths ;
- 7 Who bringeth the vapours up from the end of the earth,  
He maketh lightnings for the rain,  
Who bringeth forth wind out of His treasures.
  
- 8 Who smote the first-born of Egypt  
From man down to the cattle,
- 9 Sent signs and wonders  
Into the midst of thee, O Egypt,  
Against Pharaoh and all his servants !
  
- 10 Who smote great nations  
And slew mighty kings,
- 11 Sihon, king of the Amorites,  
And Og, king of Bashan,  
And all the kingdoms of Canaan ;
- 12 And gave over their land as a heritage,  
As a heritage to Israel His people.
  
- 13 Jahve, Thy Name endureth for ever,  
Thy memorial, Jahve, unto all generations.



- 14 For Jahve will render justice to His people,  
And repent Himself concerning His servants.
- 15 The idols of the heathen are silver and gold,  
The work of men's hands.
- 16 A mouth have they and cannot speak,  
Eyes have they and cannot see,
- 17 Ears have they and cannot hear,  
Nor is there any breath at all in their mouth.
- 18 Like unto them must they who made them become,  
Every one who trusted in them.
- 19 O house of Israel, bless ye Jahve!  
O house of Aaron, bless ye Jahve!
- 20 O house of Levi, bless ye Jahve!  
Ye who fear Jahve, bless Jahve!—
- 21 Blessed be Jahve out of Zion,  
Who dwelleth in Jerusalem,  
Hallelujah!

Ps. cxxxv. is here and there (*vid. Tôsefôth Pesachim 117a*) taken together with Ps. cxxxiv. as one Psalm. The combining of Ps. cxv. with cxiv. is a misapprehension caused by the inscriptionless character of Ps. cxv, whereas Ps. cxxxv. and cxxxiv. certainly stand in connection with one another. For the Hallelujah Ps. cxxxv. is, as the mutual relation between the beginning and close of Ps. cxxxiv. shows, a Psalm-song expanded out of this shorter hymn, that is in part drawn from Ps. cxv.

It is a Psalm in the mosaic style. Even the Latin poet Lucilius transfers the figure of mosaic-work to style, when he says: *quam lepide læxéis compostæ ut tesserculæ omnes . . .* In the case of Ps. cxxxv. it is not the first time that we have met with this kind of style. We have already had a glimpse of it in Ps. xcvi. and xcvi. These Psalms were composed more especially of deutero-Isaianic passages, whereas Ps. cxxxv. takes its *tesserulæ* out of the Law, Prophets, and Psalms.

Vers. 1-4. The beginning is taken from cxxxiv. 1; ver. 2b

recalls cxvi. 19 (cf. xcii. 14); and ver. 4 is an echo of Deut. vii. 6. The servants of Jahve to whom the summons is addressed, are not, as in cxxxiv. 1 sq., His official servants in particular, but according to ver. 2*b*, where the courts, in the plural, are allotted to them as their standing-place, and according to vers. 19, 20, those who fear Him as a body. The three-fold *Jahve* at the beginning is then repeated in *Jāh* (הַלְלִי־יְהוָה, cf. note \* to civ. 35), *Jahve*, and *Jāh*. The subject of בְּיָנְעִים is by no means Jahve (Hupfeld), whom they did not dare to call נְעִים in the Old Testament, but either the Name, according to liv. 8 (Luther, Hitzig), or, which is favoured by cxlvii. 1 (cf. Prov. xxii. 18), the praising of His Name (Apollinaris: ἐπειὶ τὸδε καλὸν ἀείδεν): His Name to praise is a delightful employ, which is incumbent on Israel as the people of His choice and of His possession.

Vers. 5-7. The praise itself now begins. בְּיָ in ver. 4*a* set forth the ground of the pleasant duty, and the כִּי that begins this strophe confirms that which warrants the summons out of the riches of the material existing for such a hymn of praise. Worthy is He to be praised, for Israel knows full well that He who hath chosen it is the God of gods. The beginning is taken from cxv. 3, and ver. 7 from Jer. x. 13 (li. 16). Heaven, earth, and water are the three kingdoms of created things, as in Ex. xx. 4. נִשְׂיֵא signifies that which is lifted up, ascended; here, as in Jeremiah, a cloud. The meaning of עָשָׂה לְמַטְרַי לְבָרָקִים is not: He makes lightnings into rain, *i.e.* resolves them as it were into rain, which is unnatural; but either according to Zech. x. 1: He produces lightnings in behalf of rain, in order that the rain may pour down in consequence of the thunder and lightning, or poetically: He makes lightnings for the rain, so that the rain is announced (Apollinaris) and accompanied by them. Instead of מוֹצֵא (cf. lxxviii. 16, cv. 43), which does not admit of the retreating of the tone, the expression is מוֹצֵא, the ground-form of the *part. Hiph.* for plurals like מְהַצֵּרִים, מְהַלְלִים, מְעוֹרְרִים, perhaps not without being influenced by the מוֹצֵא in Jeremiah, for it is not מוֹצֵא from מוֹצֵא that signifies "producing," but מוֹצֵא = מַפְיֵא. The metaphor of the treasures is like Job xxxviii. 22. What is intended is the fulness of divine power, in which lie the grounds of the origin and the impulses of all things in nature.

Vers. 8, 9. Worthy is He to be praised, for He is the Redeemer out of Egypt. בְּתוֹכְבִי as in cxvi. 19, cf. cv. 27.

Vers. 10-12. Worthy is He to be praised, for He is the Conqueror of the Land of Promise. In connection with ver. 10 one is reminded of Deut. iv. 38, vii. 1, ix. 1, xi. 23, Josh. xxiii. 9. גְּוֵוִים רַבִּים are here not many, but great peoples (cf. גְּוֵוִלִים in cxxxvi. 17), since the parallel word עֲצוּמִים is by no means intended of a powerful number, but of powerful might (cf. Isa. liii. 12). As to the rest also, the poet follows the Book of Deuteronomy: viz. מְמַלְכֹת as in Deut. iii. 21, and נָתַן נַחֲלָה as in Deut. iv. 38 and other passages. It is all Deuteronomic with the exception of the ו, and the ל in ver. 11 as the *nota accus.* (as in cxxxvi. 19 sq., cf. lxix. 6, cxvi. 16, cxxxix. 3); the construction of הָרִי is just as Aramaizing in Job v. 2, 2 Sam. iii. 30 (where vers. 30, 31, like vers. 36, 37, are a later explanatory addition). The הָרִי alternating with הַרְבֵּה is, next to the two kings, also referred to the kingdoms of Canaan, viz. their inhabitants. Og was also an Amoritish king, Deut. iii. 8.

Vers. 13, 14. This God who rules so praiseworthy in the universe and in the history of Israel is the same yesterday, and to-day, and for ever. Just as ver. 13 (cf. cii. 13) is taken from Ex. iii. 15, so ver. 14 is taken from Deut. xxxii. 36, cf. xc. 13, and *vid.* on Heb. x. 30, 31 (vol. ii. 191).

Vers. 15-18. For the good of His proved church He ever proves Himself to be the Living God, whereas idols and idol-worshippers are vain—throughout following cxv. 4-8, but with some abridgments. Here only the הָא used as a particle recalls what is said there of the organ of smell (הָא) of the idols that smells not, just as the רִיחַ which is here (as in Jer. x. 14) denied to the idols recalls the הָרִיחַ denied to them there. It is to be rendered: also there is not a being of breath, *i.e.* there is no breath at all, not a trace thereof, in their mouth. It is different in 1 Sam. xxi. 9, where אֵין אֵין (not אֵין) is meant to be equivalent to the Aramaic אֵין אֵית, *num (an) est*; אֵין is North-Palestinian, and equivalent to the interrogatory אֵם (after which the Targum renders אֵית אֵית).

Vers. 19-21. A call to the praise of Jahve, who is exalted above the gods of the nations, addressed to Israel as a whole, rounds off the Psalm by recurring to its beginning. The three-fold call in cxv. 9-11, cxviii. 2-4, is rendered fourfold here by

the introduction of the house of the Levites, and the wishing of a blessing in cxxxiv. 3 is turned into an ascription of praise. Zion, whence Jahve's self-attestation, so rich in power and loving-kindness, is spread abroad, is also to be the place whence His glorious attestation by the mouth of men is spread abroad. History has realized this.

## PSALM CXXXVI.

O GIVE THANKS UNTO THE LORD, FOR HE IS GOOD.

- 1 GIVE thanks unto Jahve, for He is good,  
For His goodness endureth for ever.
- 2 Give thanks unto the God of gods,  
For His goodness endureth for ever.
- 3 Give thanks unto the Lord of lords—  
For His goodness endureth for ever.
- 4 To Him who alone doeth great wonders,  
For His goodness endureth for ever.
- 5 To Him who by wisdom made the heavens,  
For His goodness endureth for ever.
- 6 To Him who stretched out the earth above the waters—  
For His goodness endureth for ever.
- 7 To Him who made great lights,  
For His goodness endureth for ever.
- 8 The sun for dominion by day,  
For His goodness endureth for ever.
- 9 The moon and stars for dominions by night—  
For His goodness endureth for ever.
- 10 To Him who smote the Egyptians in their first-born,  
For His goodness endureth for ever.
- 11 And brought forth Israel out of their midst,  
For His goodness endureth for ever.
- 12 With a strong hand and a stretched-out arm—  
For His goodness endureth for ever.
- 13 To Him who divided the Red Sea into parts,  
For His goodness endureth for ever.

- 14 And made Israel to pass through in the midst of it,  
For His goodness endureth for ever.
- 15 And overthrew Pharaoh and his host in the Red Sea—  
For His goodness endureth for ever.
- 16 To Him who led His people in the desert,  
For His goodness endureth for ever.
- 17 To Him who smote great kings,  
For His goodness endureth for ever.
- 18 And slew glorious kings—  
For His goodness endureth for ever.
- 19 Sihon, king of the Amorites,  
For His goodness endureth for ever.
- 20 And Og, king of Bashan,  
For His goodness endureth for ever.
- 21 And gave their land as a heritage,  
For His goodness endureth for ever.
- 22 As a heritage to Israel His servant—  
For His goodness endureth for ever.
- 23 Who in our low estate remembered us,  
For His goodness endureth for ever.
- 24 And redeemed us from our adversaries,  
For His goodness endureth for ever.
- 25 Giving bread to all flesh—  
For His goodness endureth for ever.
- 26 Give thanks unto the God of heaven,  
For His goodness endureth for ever.

The cry cxxxv. 3, *Praise ye Jāh, for good is Jahve*, is here followed by a *Hodu*, the last of the collection, with “for His goodness endureth for ever” repeated twenty-six times as a *versus intercalaris*. In the liturgical language this Psalm is called *par excellence* the great Hallel, for according to its broadest compass the great Hallel comprehends Ps. cxx. to cxxxvi.\*

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\* There are three opinions in the Talmud and Midrash concerning the compass of the “Great Hallel,” viz. (1) Ps. cxxxvi., (2) Ps. cxxxv. 4–cxxxvi., (3) Ps. cxx.–cxxxvi.

whilst the Hallel which is absolutely so called extends from Ps. cxiii. to cxviii. Down to ver. 18 the song and counter-song organize themselves into hexastichic groups or strophes, which, however, from ver. 19 (and therefore from the point where the dependence on Ps. cxxxv., already begun with ver. 17, becomes a borrowing, onwards) pass over into octastichs. In Heidenheim's Psalter the Psalm appears (after Norzi) in two columns (like Deut. ch. xxxii.), which it is true has neither tradition (*vid.* on Ps. xviii.) nor MSS. precedent in its favour, but really corresponds to its structure.

Vers. 1-9. Like the preceding Psalm, this Psalm allies itself to the Book of Deuteronomy. Vers. 2*a* and 3*a* (*God of gods and Lord of lords*) are taken from Deut. x. 17; ver. 12*a* (*with a strong hand and stretched-out arm*) from Deut. iv. 34, v. 15, and frequently (cf. Jer. xxxii. 21); ver. 16*a* like Deut. viii. 15 (cf. Jer. ii. 6). With reference to the Deuteronomic colouring of vers. 19-22, *vid.* on cxxxv. 10-12; also the expression "Israel His servant" recalls Deut. xxxii. 36 (cf. cxxxv. 14, xc. 13), and still more Isa. xl.-lxvi., where the comprehension of Israel under the unity of this notion has its own proper place. In other respects, too, the Psalm is an echo of earlier model passages. *Who alone doeth great wonders* sounds like lxxii. 18 (lxxxvi. 10); and the adjective "great" that is added to "wonders" shows that the poet found the formula already in existence. In connection with ver. 5*a* he has Prov. iii. 19 or Jer. x. 12 in his mind; תְּבוּנָה, like הַחֵמָה, is the demiurgic wisdom. Ver. 6*a* calls to mind Isa. xlii. 5, xliv. 24; the expression is "above the waters," as in xxiv. 2 "upon the seas," because the water is partly visible and partly invisible מִתַּחַת לְאֵרֶץ (Ex. xx. 4). The plural אוֹרִים, *lucēs*, instead of מְאֵרוֹת, *lumina* (cf. Ezek. xxxii. 8, מְאֵרֵי אוֹר), is without precedent. It is a controverted point whether אֹרֶת in Isa. xxvi. 19 signifies lights (cf. אֹרֶה, cxxxix. 12) or herbs (2 Kings iv. 39). The plural מְשֵׁלוֹת is also rare (occurring only besides in cxiv. 2): it here denotes the dominion of the moon on the one hand, and (going beyond Gen. i. 16) of the stars on the other. בְּיָלֵהּ, like בְּיוֹם, is the second member of the *stat. construct.*

Vers. 10-26. Up to this point it is God the absolute in general, the Creator of all things, to the celebration of whose

praise they are summoned; and from this point onwards the God of the history of salvation. In ver. 13a גִּזְרָה (instead of בְּקָעָה, lxxviii. 13, Ex. xiv. 21, Neh. ix. 11) of the dividing of the Red Sea is peculiar; גִּזְרִים (Gen. xv. 17, side by side with בְּתַרְרִים) are the pieces or parts of a thing that is cut up into pieces. גִּזְרָה is a favourite word taken from Ex. xiv. 27. With reference to the name of the Egyptian ruler *Pharaoh* (Herodotus also, ii. 111, calls the Pharaoh of the Exodus the son of Sesostri-Rameses Miumun, not *Μενόφθας*, as he is properly called, but absolutely *Φερώων*), *vid.* on lxxiii. 22. After the God to whom the praise is to be ascribed has been introduced with ה' by always fresh attributes, the ה' before the names of Sihon and of Og is perplexing. The words are taken over, as are the six lines of vers. 17a-22a in the main, from cxxxv. 10-12, with only a slight alteration in the expression. In ver. 23 the continued influence of the construction ה' הוֹרֵי is at an end. The connection by means of ו (cf. cxxxv. 8, 10) therefore has reference to the preceding "for His goodness endureth for ever." The language here has the stamp of the latest period. It is true וְכִי with *Lamed* of the object is used even in the earliest Hebrew, but וְכִי is only authenticated by Eccles. x. 6, and בְּרִיקָה, to break loose = to rescue (the customary Aramaic word for redemption), by Lam. v. 8, just as in the closing verse, which recurs to the beginning, "God of heaven" is a name for God belonging to the latest literature, Neh. i. 4, ii. 4. In ver. 23 the praise changes suddenly to that which has been experienced very recently. The attribute in ver. 25a (cf. cxlvii. 9, cxlv. 15) leads one to look back to a time in which famine befell them together with slavery.

## PSALM CXXXVII.

BY THE RIVERS OF BABYLON.

- 1 BY the rivers of Babylon, there we sat and wept,  
When we remembered Zion.
- 2 Upon the willows in the midst thereof  
We hung our citherns.

- 3 For there our oppressors asked of us  
The words of songs,  
And our tormentors joy :  
Sing us a song of Zion !
- 4 How are we to sing Jahve's songs  
Upon strange soil ? !
- 5 If I forget thee, O Jerusalem,  
Let my right hand become lame !
- 6 Let my tongue cleave to the roof of my mouth,  
If I do not remember thee,  
If I do not set Jerusalem  
Above all my joys !
- 7 Remember, Jahve, the children of Edom  
In the day of Jerusalem,  
Who said : Raze, raze it  
Even to the foundation !
- 8 O daughter of Babylon, thou wasted one, blessed is he who  
giveth thee thy reward,  
Which thou hast merited for us !
- 9 Blessed is he who taketh and dasheth thy little ones  
Against the rock !

The Hallelujah Ps. cxxxv. and the Hodu Ps. cxxxvi. are followed by a Psalm which glances back into the time of the Exile, when such cheerful songs as they once sang to the accompaniment of the music of the Levites at the worship of God on Mount Zion were obliged to be silent. It is anonymous. The inscription *Τῷ Δαυὶδ (διὰ) Ἱερεμίου* found in codices of the LXX., which is meant to say that it is a Davidic song coming from the heart of Jeremiah,\* is all the more erroneous as Jeremiah never was one of the Babylonian exiles.

The *ψ*, which is repeated three times in vers. 8 sq., corre-

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\* Reversely Ellies du Pin (in the preface of his *Bibliothèque des Auteurs Ecclésiastiques*) says : *Le Pseaume 136 porte le nom de David et de Jeremie, ce qu'il faut apparemment entendre ainsi : Pseaume de Jeremie fait à l'imitation de David.*



sponds to the time of the composition of the Psalm which is required by its contents. It is just the same with the paragogic *i* in the future in ver. 6. But in other respects the language is classic; and the rhythm, at the beginning softly elegiac, then more and more excited, and abounding in guttural and sibilant sounds, is so expressive that scarcely any Psalm is so easily impressed on the memory as this, which is so pictorial even in sound.

The metre resembles the elegiac as it appears in the so-called *cæsura* schema of the Lamentations and in the cadence of Isa. xvi. 9, 10, which is like the Sapphic strophe. Every second line corresponds to the pentameter of the elegiac metre.

Vers. 1-6. Beginning with perfects, the Psalm has the appearance of being a Psalm not belonging to the Exile, but written in memory of the Exile. The bank of a river, like the seashore, is a favourite place of sojourn of those whom deep grief drives forth from the bustle of men into solitude. The boundary line of the river gives to solitude a safe back; the monotonous splashing of the waves keeps up the dull, melancholy alternation of thoughts and feelings; and at the same time the sight of the cool, fresh water exercises a soothing influence upon the consuming fever within the heart. The rivers of Babylon are here those of the Babylonian empire: not merely the Euphrates with its canals, and the Tigris, but also the Chaboras (*Chebar*) and Eulæos (*Ulai*), on whose lonesome banks Ezekiel (ch. i. 3) and Daniel (ch. viii. 2) beheld divine visions. The נַחַשׁ is important: there, in a strange land, as captives under the dominion of the power of the world. And נַחַשׁ is purposely chosen instead of י: with the sitting down in the solitude of the river's banks weeping immediately came on; when the natural scenery around contrasted so strongly with that of their native land, the remembrance of Zion only forced itself upon them all the more powerfully, and the pain at the isolation from their home would have all the freer course where no hostilely observant eyes were present to suppress it. The willow (תְּלַחְתָּיִם) and viburnum, those trees which are associated with flowing water in hot low-lying districts, are indigenous in the richly watered lowlands of Babylonia. עֲרַב (עֲרַבָה), if one and the same with عرب, is not the willow, least of all the weeping-willow, which is

called *şafsâf mustahî* in Arabic, "the bending-down willow," but the viburnum with dentate leaves, described by Wetzstein on Isa. xlv. 4. The Talmud even distinguishes between *tsaph-tsapha* and 'araba, but without our being able to obtain any sure botanic picture from it. The עֲרָבָה, whose branches belong to the constituents of the *lulab* of the Feast of Tabernacles (Lev. xxiii. 40), is understood of the crack-willow [*Salix fragilis*], and even in the passage before us is surely not distinguished with such botanical precision but that the *gharab* and willow together with the weeping-willow (*Salix Babylonica*) might be comprehended under the word עֲרָבָה. On these trees of the country abounding in streams the exiles hung their citherns. The time to take delight in music was past, for *μουσικὰ ἐν πένθει ἄκαιρος διήγησις*, Sir. xxii. 6. Joyous songs, as the word שִׁיר designates them, were ill suited to their situation.

In order to understand the פִּי in ver. 3, vers. 3 and 4 must be taken together. They hung up their citherns; for though their lords called upon them to sing in order that they might divert themselves with their national songs, they did not feel themselves in the mind for singing songs as they once resounded at the divine services of their native land. The LXX., Targum, and Syriac take תּוֹלְלֵינִי as a synonym of שׁוֹבְיֵינִי, synonymous with שׁוֹלְלֵינִי, and so, in fact, that it signifies not, like שׁוֹלְלֵי, the spoiled and captive one, but the spoiler and he who takes others prisoners. But there is no Aramaic שָׁלַל = תָּלַל. It might more readily be referred back to a *Poel* תּוֹלַל (= הִתַּל), to disappoint, deride (Hitzig); but the usage of the language does not favour this, and a stronger meaning for the word would be welcome. Either תּוֹלַל = תְּהוֹלַל, like מְהוֹלַל, cii. 9, signifies the raving one, i.e. a bloodthirsty man or a tyrant, or from יָלַל, *ejulare*, one who causes the cry of woe or a tormentor,—a signification which commends itself in view of the words תּוֹשֵׁב and תְּלַמִּיד, which are likewise formed with the preformative ת. According to the sense the word ranks itself with an *Hiph.* הוֹלִיל, like הוֹעֵלָה, with הוֹעִיל and הוֹכִיחַ, in a mainly abstract signification (Dietrich, *Abhandlungen*, S. 160 f.). The יְבִירֵי שִׁיר is used as in xxxv. 20, lxxv. 4, cv. 27, cxlv. 5, viz. partitively, dividing up the genitival notion of the species: words of songs as being parts or fragments of the national treasury of song, similar to מְשִׁיר a little further on, on which Rosenmüller correctly says: *sacrum*

*aliquod carmen ex veteribus illis suis Sionicis.* With the expression "song of Zion" alternates in ver. 4 "song of Jahve," which, as in 2 Chron. xxix. 27, cf. 1 Chron. xxv. 7, denotes sacred or liturgical songs, that is to say, songs belonging to Psalm poesy (including the *Cantica*).

Before ver. 4 we have to imagine that they answered the request of the Babylonians at that time in the language that follows, or thought thus within themselves when they withdrew themselves from them. The meaning of the interrogatory exclamation is not that the singing of sacred songs in a foreign land (חוצה לארץ) is contrary to the law, for the Psalms continued to be sung even during the Exile, and were also enriched by new ones. But the *shir* had an end during the Exile, in so far as that it was obliged to retire from publicity into the quiet of the family worship and of the houses of prayer, in order that that which is holy might not be profaned; and since it was not, as at home, accompanied by the trumpets of the priests and the music of the Levites, it became more recitative than singing properly so called, and therefore could not afford any idea of the singing of their native land in connection with the worship of God on Zion. From the striking contrast between the present and the former times the people of the Exile had in fact to come to the knowledge of their sins, in order that they might get back by the way of penitence and earnest longing to that which they had lost. Penitence and home-sickness were at that time inseparable; for all those in whom the remembrance of Zion was lost gave themselves over to heathenism and were excluded from the redemption. The poet, translated into the situation of the exiles, and arming himself against the temptation to apostasy and the danger of denying God, therefore says: If I forget thee, O Jerusalem, הֲשִׁיבָה יְיָ. הֲשִׁיבָה has been taken as an address to Jahve: *obliviscaris dextera mea* (e.g. Wolfgang Dachstein in his song "An Wasserflüssen Babylon"), but it is far from natural that Jerusalem and Jahve should be addressed in one clause. Others take יְיָ as the subject and הֲשִׁיבָה transitively: *obliviscatur dextera mea, scil. artem psallendi* (Aben-Ezra, Kimchi, Pagninus, Grotius, Hengstenberg, and others); but this ellipsis is arbitrary, and the interpolation of מִנִּי after יְיָ (von Ortenberg, following Olshausen) produces an inelegant cadence. Others again assign a passive

sense to תשכח: *oblivioni detur* (LXX., Italic, Vulgate, and Luther), or a half-passive sense, *in oblivione sit* (Jerome); but the thought: let my right hand be forgotten, is awkward and tame. *Obliviscatur me* (Syriac, Saadia, and the Psalterium Romanum) comes nearer to the true meaning. תשכח is to be taken reflexively: *obliviscatur sui ipsius*, let it forget itself, or its service (Amyraldus, Schultens, Ewald, and Hitzig), which is equivalent to let it refuse or fail, become lame, become benumbed, much the same as we say of the arms or legs that they "go to sleep," and just as the Arabic نَسِيَ signifies both to forget and to become lame (cf. Gesenius, *Thesaurus*, p. 921b). La Harpe correctly renders: *O Jerusalem! si je t'oublie jamais, que ma main oublie aussi le mouvement!* Thus there is a correspondence between vers. 5 and 6: My tongue shall cleave to my palate if I do not remember thee, if I do not raise Jerusalem above the sum of my joy. אֲזַכֵּרְךָ has the affixed *Chirek*, with which these later Psalms are so fond of adorning themselves. רֵאשׁ is apparently used as in cxix. 160: *supra summam* (the totality) *lætitiæ meæ*, as Coccejus explains, *h.e. supra omnem lætitiâ meam*. But why not then more simply על כל, above the totality? רֵאשׁ here signifies not κεφάλαιον, but κεφαλή: if I do not place Jerusalem upon the summit of my joy, i.e. my highest joy; therefore, if I do not cause Jerusalem to be my very highest joy. His spiritual joy over the city of God is to soar above all earthly joys.

Vers. 7-9. The second part of the Psalm supplicates vengeance upon Edom and Babylon. We see from Obadiah's prophecy, which is taken up again by Jeremiah, how shamefully the Edomites, that brother-people related by descent to Israel and yet pre-eminently hostile to it, behaved in connection with the destruction of Jerusalem by the Chaldæans as their malignant, rapacious, and inhuman helpers. The repeated *imper. Piel* עָרַר, from עָרַר (not *imper. Kal* from עָרַר, which would be עָרַר), ought to have been accented on the *ult.*; it is, however, in both cases accented on the first syllable, the pausal עָרַר (cf. עָרַר in xxxvii. 20, and also עָרַר, Neh. viii. 11) giving rise to the same accentuation of the other (in order that two tone-syllables might not come together). The *Pasek* also stands between the two repeated words in order that they may be

duly separated, and secures, moreover, to the guttural initial of the second  $\Psi$  its distinct pronunciation (cf. Gen. xxvi. 28, Num. xxxv. 16). It is to be construed: lay bare, lay bare (as in Hab. iii. 13, cf.  $\text{גָּבַהַּ}$  in Mic. i. 6) in it (*Beth* of the place), or in respect of it (*Beth* of the object), even to the foundation, *i.e.* raze it even to the ground, leave not one stone upon another. From the false brethren the imprecation turns to Babylon, the city of the imperial power of the world. The daughter, *i.e.* the population, of Babylon is addressed as  $\text{הַשְׂדֵדוּרָה}$ . It certainly seems the most natural to take this epithet as a designation of its doings which cry for vengeance. But it cannot in any case be translated: thou plunderer (Syriac like the Targum: *bozuzto*; Symmachus  $\eta$  *ληστροίς*), for  $\Psi$  does not mean to rob and plunder, but to offer violence and to devastate. Therefore: thou devastator; but the word so pointed as we have it before us cannot have this signification: it ought to be  $\text{הַשְׂדֵדוּרָה}$ , like  $\text{בְּנִדְרָה}$  in Jer. iii. 7, 10, or  $\text{הַשְׂדֵדוּרָה}$  (with an unchangeable  $\bar{a}$ ), corresponding to the Syriac active intensive form *ālūso*, oppressor, *gōdūfo*, slanderer, and the Arabic likewise active intensive form  $\text{فَاعُول}$ , *e.g.* *fāshūs*, a boaster, and also as an adjective: *gōz fāshūs*, empty nuts, cf.  $\text{יָקִישׁ} = \text{יָקִישׁ}$ , a fowler, like *nātūr* ( $\text{נֹאטוּר}$ ), a field-watcher. The form as it stands is *partic. pass.*, and signifies *προνενομευμένη* (Aquila), *vastata* (Jerome). It is possible that this may be said in the sense of *vastanda*, although in this sense of a *part. fut. pass.* the participles of the *Niphal* (*e.g.* xxii. 32, cii. 19) and of the *Pual* (xviii. 4) are more commonly used. It cannot at any rate signify *vastata* in an historical sense, with reference to the destruction of Babylon by Darius Hystaspes (Hengstenberg); for ver. 7 only prays that the retribution may come: it cannot therefore as yet have been executed; but if  $\text{הַשְׂדֵדוּרָה}$  signified the already devastated one, it must (at least in the main) have been executed already. It might be more readily understood as a prophetic representation of the executed judgment of devastation; but this prophetic rendering coincides with the imprecative: the imagination of the Semite when he utters a curse sees the future as a realized fact. "Didst thou see the smitten one (*madrūb*)," *i.e.* he whom God must smite? Thus the Arab inquires for a person who is detested. "Pursue him who is

seized (*ilhak el-ma'chúdh*),” i.e. him whom God must allow thee to seize! They speak thus inasmuch as the imagination at once anticipates the seizure at the same time with the pursuit. Just as here both *madrúbb* and *ma'chúdh* are participles of *Kal*, so therefore *הַשְׂרִירָה* may also have the sense of *vastanda* (which must be laid waste!). That which is then further desired for Babylon is the requital of that which it has done to Israel, Isa. xlvii. 6. It is the same penal destiny, comprehending the children also, which is predicted against it in Isa. xiii. 16–18, as that which was to be executed by the Medes. The young children (with reference to *עֹלֵל*, *עֹלֵל*, *vid.* on viii. 3) are to be dashed to pieces in order that a new generation may not raise up again the world-wide dominion that has been overthrown, Isa. xiv. 21 sq. It is zeal for God that puts such harsh words into the mouth of the poet. “That which is Israel’s excellency and special good fortune the believing Israelite desires to have bestowed upon the whole world, but for this very reason he desires to see the hostility of the present world of nations against the church of God broken” (Hofmann). On the other hand, it cannot be denied that the “blessed” of this Psalm is not suited to the mouth of the New Testament church. In the Old Testament the church as yet had the form of a nation, and the longing for the revelation of divine righteousness clothed itself accordingly in a warlike garb.

## PSALM CXXXVIII.

## THE MEDIATOR AND PERFECTER.

- 1 I WILL give thanks unto Thee with my whole heart,  
Before the gods will I harp unto Thee.
- 2 I will worship towards Thy holy Temple,  
And give thanks unto Thy Name because of Thy mercy and  
Thy truth,  
That Thou hast magnified Thy promise above all Thy Name.
- 3 In the day that I called Thou didst answer me,  
Thou didst inspire me with courage—a lofty feeling per-  
vaded my soul.

- 4 All the kings of the earth shall give thanks unto Thee, Jahve,  
When they have heard the utterances of Thy mouth ·
- 5 And they shall sing of the ways of Jahve,  
That great is the glory of Jahve :
- 6 For exalted is Jahve and He seeth the lowly,  
And the proud He knoweth well afar off.
- 7 If I walk in the midst of trouble, Thou dost revive me,  
Over the wrath of mine enemies dost Thou stretch forth  
Thy hand,  
And Thy right hand saveth me.
- 8 Jahve will perfect for me ;  
Jahve, Thy mercy endureth for ever,  
The work of Thy hands—Thou wilt not forsake it.

There will come a time when the praise of Jahve, which according to cxxxvii. 3 was obliged to be dumb in the presence of the heathen, will, according to cxxxviii. 5, be sung by the kings of the heathen themselves. In the LXX. Ps. cxxxvii. side by side with τῶ Δαυὶδ also has the inscription 'Ιερεμίου, and Ps. cxxxviii. has 'Αγγαίου καὶ Ζαχαρίου. Perhaps these statements are meant to refer back the existing recension of the text of the respective Psalms to the prophets named (*vid.* Köhler, *Haggai*, S. 33). From the fact that these names of psalmists added by the LXX. do not come down beyond Malachi, it follows that the Psalm-collection in the mind of the LXX. was made not later than in the time of Nehemiah.

The speaker in Ps. cxxxviii., to follow the lofty expectation expressed in ver. 4, is himself a king, and according to the inscription, David. There is, however, nothing to favour his being the author; the Psalm is, in respect of the Davidic Psalms, composed as it were out of the soul of David—an echo of 2 Sam. ch. vii. (1 Chron. ch. xvii.). The superabundant promise which made the throne of David and of his seed an eternal throne is here gratefully glorified. The Psalm can at any rate be understood, if with Hengstenberg we suppose that it expresses the lofty self-consciousness to which David was raised after victorious battles, when he humbly ascribed the glory to God and resolved to build Him a Temple in place of the tent upon Zion.

Vers. 1, 2 The poet will give thanks to Him, whom he means without mentioning Him by name, for His mercy, *i.e.* His anticipating, condescending love, and for His truth, *i.e.* truthfulness and faithfulness, and more definitely for having magnified His promise (אִמְרָה) above all His Name, *i.e.* that He has given a promise which infinitely surpasses everything by which He has hitherto established a name and memorial for Himself (עַל-לִשְׁמֹךְ), with  $\bar{o}$  instead of  $\bar{o}$ , an anomaly that is noted by the Masora, *vid.* Baer's *Psalterium*, p. 133). If the promise by the mouth of Nathan (2 Sam. ch. vii.) is meant, then we may compare 2 Sam. vii. 21. אֱלֹהֵי אֱמֶת, אֱלֹהֵי אֱמֶת are repeated in that promise and its echo coming from the heart of David so frequently, that this אֱלֹהֵי אֱמֶת seems like a hint pointing to that history, which is one of the most important crises in the history of salvation. The expression נִגַּד אֱלֹהִים also becomes intelligible from this history. Ewald renders it: "in the presence of God!" which is surely meant to say: in the holy place (De Wette, Olshausen). But "before God will I sing praise to Thee (O God!)"—what a jumble! The LXX. renders ἐναντίον ἀγγέλων, which is in itself admissible and full of meaning,\* but without coherence in the context of the Psalm, and also is to be rejected because it is on the whole very questionable whether the Old Testament language uses אֱלֹהִים thus, without anything further to define it, in the sense of "angels." It might be more readily rendered "in the presence of the gods," viz. of the gods of the peoples (Hengstenberg, Hupfeld, and Hitzig); but in order to be understood of gods which are only seemingly such, it would require some addition. Whereas אֱלֹהִים can without any addition denote the magisterial possessors of the dignity that is the type of the divine, as follows from lxxxii. 1 (cf. xlv. 7) in spite of Knobel, Graf, and Hupfeld; and thus, too (cf. אֱלֹהֵי אֱמֶת in cxix. 46), we understand it here, with Rashi, Aben-Ezra, Kimchi, Flaminus, Bucer, Clericus, and others. What is meant are "the great who are in the earth," 2 Sam. vii. 9, with whom David, inasmuch as he became king from being a shepherd, is ranked, and

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\* Bellarmine: *Scio me psallentem tibi ab angelis, qui tibi assistunt, videri et attendi et ideo ita considerate me geram in psallendo, ut qui intelligam, in quo theatro consistam.*



above whom he has been lifted up by the promise of an eternal kingship. Before these earthly "gods" will David praise the God of the promise; they shall hear for their salutary confusion, for their willing rendering of homage, that God hath made him "the highest with respect to the kings of the earth" (lxxxix. 28).

Vers. 3-6. There are two things for which the poet gives thanks to God: He has answered him in the days of trouble connected with his persecution by Saul and in all distresses; and by raising him to the throne, and granting him victory upon victory, and promising him the everlasting possession of the throne, He has filled him with a proud courage, so that lofty feeling has taken up its abode in his soul, which was formerly fearful about help. Just as רהב signifies impetuosity, vehemence, and then also a monster, so הִרְהִיב signifies both to break in upon one violently and overpoweringly (Cant. vi. 5; cf. Syriac *arheb*, Arabic *arhaba*, to terrify), and to make any one courageous, bold, and confident of victory. עָוֹנִי forms a corollary to the verb that is marked by *Mugrash* or *Dechû*: so that in my soul there was עָוֹנִי, *i.e.* power, *viz.* a consciousness of power (cf. Judg. v. 21). The thanksgiving, which he, the king of the promise, offers to God on account of this, will be transmitted to all the kings of the earth when they shall hear (שָׁמְעוּ in the sense of a *fut. exactum*) the words of His mouth, *i.e.* the divine אִמְרָה, and they shall sing of (שִׁירִי with בְּ, like בְּ רִפְּרִי in lxxxvii. 3, בְּ שִׁירִי in cv. 2 and frequently, בְּ הַלֵּל in xliv. 9, בְּ הַזְבִּיר in xx. 8, and the like) the ways of the God of the history of salvation, they shall sing that great is the glory of Jahve. Ver. 6 tells us by what means He has so super-gloriously manifested Himself in His leadings of David. He has shown Himself to be the Exalted One who in His all-embracing rule does not leave the lowly (cf. David's confessions in cxxxi. 1, 2 Sam. vi. 22) unnoticed (cxiii. 6), but on the contrary makes him the especial object of His regard; and on the other hand even from afar (cf. cxxxix. 2) He sees through (יָרַע as in xciv. 11, Jer. xxix. 23) the lofty one who thinks himself unobserved and conducts himself as if he were answerable to no higher being (x. 4). In correct texts ונבה has *Mugrash*, and מִמְרָחָה *Mercha*. The form of the *fut. Kal* יִירַע is formed after the analogy of the *Hiphil* forms יִלְיִל in Isa. xvi. 7, and fre-

quently, and יִיטִיב in Job xxiv. 21; probably the word is intended to be all the more emphatic, inasmuch as the first radical, which disappears in יִרַע, is thus in a certain measure restored.\*

Vers. 7, 8. Out of these experiences—so important for all mankind—of David, who has been exalted by passing through humiliation, there arise for him confident hopes concerning the future. The beginning of this strophe calls xxiii. 4 to mind. Though his way may lead through the midst of heart-oppressing trouble, Jahve will loose these bands of death and quicken him afresh (הִיָּה as in xxx. 4, lxxi. 20, and frequently). Though his enemies may rage, Jahve will stretch forth His hand threateningly and tranquillizingly over their wrath, and His right hand will save him. יִמְיִנֶה is the subject according to cxxxix. 10 and other passages, and not (for why should it be supposed to be this?) *accus. instrumenti* (*vid.* lx. 7). In ver. 8 יִגְבֹּר is intended just as in lvii. 3: the work begun He will carry out, ἐπιτελεῖν (Phil. i. 6); and בְּעָרִי (according to its meaning, properly: covering me) is the same as עָלִי in that passage (*cf.* xiii. 6, cxlii. 8). The pledge of this completion is Jahve's everlasting mercy, which will not rest until the promise is become perfect truth and reality. Thus, therefore, He will not leave, forsake the works of His hands (*vid.* xc. 16 sq.), *i.e.*, as Hengstenberg correctly explains, everything that He has hitherto accomplished for David, from his deliverance out of the hands of Saul down to the bestowment of the promise—He will not let one of His works stand still, and least of all one that has been so gloriously begun. הִרְפָּה (whence הִתְרַפָּה) signifies to slacken, to leave slack, *i.e.* leave uncarried out, to leave to

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\* The Greek imperfects with the double (syllabic and temporal) augment, as ἄραρον, ἀνέωγον, are similar. Chajug' also regards the first *Jod* in these forms as the preformative and the second as the radical, whereas Abulwalid, *Gramm.* ch. xxvi. p. 170, explains the first as a prosthesis and the second as the preformative. According to the view of others, *e.g.* of Kimchi, יִרַע might be *fut. Hiph.* weakened from יִרְעַע (יִרְעִיעַ), which, apart from the unsuitable meaning, assumes a change of consonants that is all the more inadmissible as ירַע itself springs from ורַע. Nor is it to be supposed that יִרַע is modified from יִרַע (Luzzatto, § 197), because it is nowhere written יִרַע.

itself, as in Neh. vi. 3.  $\text{לֹא}$  expresses a negation with a measure of inward excitement.

## PSALM CXXXIX.

ADORATION OF THE OMNISCIENT AND OMNIPRESENT  
ONE.

- 1 JAHVE, Thou searchest and knowest me!
- 2 THOU knowest my sitting down and my rising up,  
Thou understandest my thought afar off.
- 3 My path and my lying down Thou searchest,  
And with all my ways art Thou familiar.
- 4 For there is not a word on my tongue—  
Lo, Thou, O Jahve, knowest it altogether.
- 5 Behind and before dost Thou surround me,  
And hast laid Thy hand upon me.
- 6 Incomprehensible to me is such knowledge,  
It is too high, I have not grown up to it.
- 7 Whither could I go from Thy Spirit,  
And whither could I flee from Thy presence?!
- 8 If I should ascend to heaven, there art THOU;  
And if I should make Hades my resting-place, here art  
Thou also.
- 9 If I should raise the wings of the morning,  
If I should settle down at the extremity of the sea—
- 10 There also Thy hand would guide me,  
And Thy right hand lay hold of me.
- 11 And if I should say: Let nothing but darkness enwrap me,  
And let the light round about me become night—
- 12 Even the darkness would not be too dark for Thee,  
And the night would be to Thee bright as the day;  
Darkness and light are alike to Thee.
- 13 For THOU hast brought forth my reins,  
Thou didst interweave me in my mother's womb.
- 14 I give Thee thanks that I am fearfully, wonderfully made;  
Wonderful are Thy works,  
And my soul knoweth it right well.

- 15 My bones were not hidden from Thee,  
I who was wrought in secret,  
Curiously wrought in the depths of the earth.
- 16 When an embryo Thine eyes saw me,  
And in Thy book were they all written:  
Days which were already sketched out,  
And for it one among them.
- 17 And how precions are Thy thoughts unto me, O God,  
How mighty is their sum!
- 18 If I would count them, they are more than the sand;  
I awake and I am still with Thee.
- 19 Oh that Thou wouldest slay the wicked, Eloah;  
And ye men of blood-guiltiness, depart from me!
- 20 They who mention Thee craftily,  
Speak out deceitfully—Thine adversaries.
- 21 Should I not hate those who hate Thee, Jahve,  
And be indignant at those who rise up against Thee?!
- 22 With the utmost hatred do I hate them,  
They are to me as mine own enemies.
- 23 Search me, O God, and know my heart,  
Prove me and know my thoughts,
- 24 And see whether there is in me any way of pain,  
And lead me in the everlasting way!

In this Aramaizing Psalm what the preceding Psalm says in ver. 6 comes to be carried into effect, viz.: *for Jahve is exalted and He seeth the lowly, and the proud He knoweth from afar.* This Psalm has manifold points of contact with its predecessor. From a theological point of view it is one of the most instructive of the Psalms, and both as regards its contents and poetic character in every way worthy of David. But it is only inscribed לָדָוִד because it is composed after the Davidic model, and is a counterpart to such Psalms as Ps. xix. and to other Davidic didactic Psalms. For the addition לַמְנַצֵּחַ neither proves its ancient Davidic origin, nor in a general way its origin in the period prior to the Exile, as Ps. lxxiv. for example shows, which was at any rate not composed prior to the time of the Chaldæan catastrophe.

The Psalm falls into three parts: vers. 1b-12, 13-18,

19-24; the strophic arrangement is not clear. The first part celebrates the Omniscient and Omnipresent One. The poet knows that he is surrounded on all sides by God's knowledge and His presence; His Spirit is everywhere and cannot be avoided; and His countenance is turned in every direction and inevitably, in wrath or in love. In the second part the poet continues this celebration with reference to the origin of man; and in the third part he turns in profound vexation of spirit towards the enemies of such a God, and supplicates for himself His proving and guidance. In vers. 1 and 4 God is called *Jahve*, in ver. 17 *El*, in ver. 19 *Eloah*, in ver. 21 again *Jahve*, and in ver. 23 again *El*. Strongly as this Psalm is marked by the depth and pristine freshness of its ideas and feeling, the form of its language is still such as is without precedent in the Davidic age. To all appearance it is the Aramæo-Hebrew idiom of the post-exilic period pressed into the service of poetry. The Psalm apparently belongs to those Psalms which, in connection with a thoroughly classical character of form, bear marks of the influence which the Aramaic language of the Babylonian kingdom exerted over the exiles. This influence affected the popular dialect in the first instance, but the written language also did not escape it, as the Books of Daniel and Ezra show; and even the poetry of the Psalms is not without traces of this retrograde movement of the language of Israel towards the language of the patriarchal ancestral house. In the *Cod. Alex. Zachariou* is added to the τῷ Δαυιδ ψαλμός, and by a second hand ἐν τῇ διασπορᾷ, which Origen also met with "in some copies."

Vers. 1-7. The Aramaic forms in this strophe are the ἀπαξ λεγομ. רַע (ground-form רַעַי) in vers. 2 and 17, endeavour, desire, thinking, like רַעִית and רַעִיוֹן in the post-exilic books, from רַעַה (רַעַא), *cupere, cogitare*; and the ἀπ. λεγ. רַבַע in ver. 3, equivalent to רַבַּן, a lying down, if רַבַּעִי be not rather an infinitive like בַּלַּעִי in Job vii. 19, since אַרְהִי is undoubtedly not inflected from אַרַח, but, as being infinitive, like עֲבַרִי in Deut. iv. 21, from אַרַח; and the verb אַרַח also, with the exception of this passage, only occurs in the speeches of Elihu (Job xxxiv. 8), which are almost more strongly Aramaizing than the Book of Job itself. Further, as an Aramaizing fea-

ture we have the objective relation marked by *Lamed* in the expression בְּנִתָּה לְרַעִי, Thou understandest my thinking, as in cxvi. 16, cxxix. 3, cxxxv. 11, cxxxvi. 19 sq. The monostichic opening is after the Davidic style, e.g. xxiii. 1b. Among the prophets, Isaiah in particular is fond of such thematic introductions as we have here in ver. 1b. On וַיִּתְרַע instead of וַיִּתְרַעֲנִי *vid.* on cvii. 20; the pronominal object stands once beside the first verb, or even beside the second (2 Kings ix. 25), instead of twice (Hitzig). The "me" is then expanded: sitting down, rising up, walking and lying, are the sum of human conditions or states. רַעִי is the totality or sum of the life of the spirit and soul of man, and רִבְרִבֵי the sum of human action. The divine knowledge, as וַיִּתְרַע says, is the result of the scrutiny of man. The poet, however, in vers. 2 and 3 uses the perfect throughout as a mood of that which is practically existing, because that scrutiny is a scrutiny that is never unexecuted, and the knowledge is consequently an ever-present knowledge. מְרַחוֹק is meant to say that He sees into not merely the thought that is fully fashioned and matured, but even that which is being evolved. וַיְרִיָּה from וַיְרִיָּה is combined by Luther (with Azulai and others) with וַיְרִי, a wreath (from וַיְרִי, *constringere, cingere*), inasmuch as he renders: whether I walk or lie down, Thou art round about me (*Ich gehe oder lüge, so bistu um mich*). וַיְרִי ought to have the same meaning here, if with Wetzstein one were to compare the Arabic, and more particularly Beduin, ذَرَى, *dherrâ*, to protect; the notion of affording protection does not accord with this train of thought, which has reference to God's omniscience: what ought therefore to be meant is a hedging round which secures its object to the knowledge, or even a protecting that places it in security against any exchanging, which will not suffer the object to escape it.\*

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\* This *Verb. tert.* و *et* ی is old, and the derivative *dherâ*, protection, is an elegant word; with reference to another derivative, *dherwe*, a wall of rock protecting one from the winds, *vid. Job*, ii. 23, note. The II. form (*Piel*) signifies to protect in the widest possible sense, e.g. (in *Neshwân*, ii. 343b), "ذَرَى الشَّاءِ, he protected the sheep (against being exchanged) by leaving a lock of wool upon their backs when they were shorn, by which they might be recognised among other sheep."

The Arabic ذرى, to know, which is far removed in sound, is by no means to be compared; it is related to دُرأ, to push, urge forward, and denotes knowledge that is gained by testing and experimenting. But we also have no need of that ذرى, to protect, since we can remain within the range of the guaranteed Hebrew usage, inasmuch as זרה, to winnow, *i.e.* to spread out that which has been threshed and expose it to the current of the wind, in Arabic likewise ذرى (whence מורה, *midhrá*, a winnowing-fork, like רחת, *racht*, a winnowing-shovel), gives an appropriate metaphor. Here it is equivalent to: to investigate and search out to the very bottom; LXX., Symmachus, and Theodotus, ἐξιχνύσας, after which the Italic renders *investigasti*, and Jerome *eventilasti*. והסבין with the accusative, as in Job xxii. 21 with עם: to enter into neighbourly, close, familiar relationship, or to stand in such relationship, with any one; cogn. שכנ, שכנ. God is acquainted with all our ways not only superficially, but closely and thoroughly, as that to which He is accustomed.

In ver. 4 this omniscience of God is illustratively corroborated with כי; ver. 4b has the value of a relative clause, which, however, takes the form of an independent clause. מלה (pronounced by Jerome in his letter to Sunnia and Fretela, § 82, *MALA*) is an Aramaic word that has been already incorporated in the poetry of the Davidico-Salomonian age. מלה signifies both all of it and every one. In ver. 5 Luther has been misled by the LXX. and Vulgate, which take צור in the signification *formare* (whence צורה, *forma*); it signifies, as the definition "behind and before" shows, to surround, encompass. God is acquainted with man, for He holds him surrounded on all sides, and man can do nothing, if God, whose confining hand he has lying upon him (Job ix. 23), does not allow him the requisite freedom of motion. Instead of רעתך (LXX. ἡ γυνώσις σου) the poet purposely says in ver. 6a merely רעה: a knowledge, so all-penetrating, all-comprehensive as God's knowledge. The *Keri* reads פליאה, but the *Chethib* פליאה is supported by the *Chethib* פליא in Judg. xiii. 18, the *Keri* of which there is not פליא, but פלי (the pausal form of an adjective פלי,

the feminine of which would be פְּלִיָּה). With קִפְּוִי the transcendence, with נִשְׁנָבָה the unattainableness, and with לֹא-אֵיכָל לֵב the incomprehensibility of the fact of the omniscience of God is expressed, and with this, to the mind of the poet, coincides God's omnipresence; for true, not merely phenomenal, knowledge is not possible without the immanence of the knowing one in the thing known. God, however, is omnipresent, sustaining the life of all things by His Spirit, and revealing Himself either in love or in wrath,—what the poet styles His countenance. To flee from this omnipresence (מִי, away from), as the sinner and he who is conscious of his guilt would gladly do, is impossible. Concerning the first אָנָּה, which is here accented on the *ultima*, *vid.* on cxvi. 4.

Vers. 8-12. The future form פִּעֲשֶׂה, customary in the Aramaic, may be derived just as well from פִּלַּק (פִּלְקִי), by means of the same mode of assimilation as in יִפֹּב = יִפְּבֹב, as from יִפֹּק (יִפְּקִי), which latter is certainly only insecurely established by Dan. vi. 24, לֹהֲנִסְקָהּ (cf. לֹהֲנִנְקָהּ, Ezra iv. 22; הִנְפִּיק, Dan. v. 2), since the *Num.*, as in לֹהֲנִעְקָהּ, Dan. iv. 3, can also be a compensation for the resolved doubling (*vid.* Bernstein in the *Lexicon Chrestom. Kirschianæ*, and Levy *s.v.* יִפֹּק). אָנָּה with the simple future is followed by cohortatives (*vid.* on lxxiii. 16) with the equivalent שִׁעֲשֶׂה among them: *et si stratum facerem (mih) infernum* (accusative of the object as in Isa. lviii. 5), etc. In other passages the wings of the sun (Mal. iii. 20 [iv. 2]) and of the wind (xviii. 11) are mentioned, here we have the wings of the morning's dawn. *Pennæ auroræ*, Eugubinus observes (1548), *est velocissimus auroræ per omnem mundum decursus*. It is therefore to be rendered: If I should lift wings (אֲשִׁיב כְּנָפַיִם) as in Ezek. x. 16, and frequently) such as the dawn of the morning has, *i.e.* could I fly with the swiftness with which the dawn of the morning spreads itself over the eastern sky, towards the extreme west and alight there. Heaven and Hades, as being that which is superterrestrial and subterrestrial, and the east and west are set over against one another. אֶת־הַיָּם הַרְחֵייתִי is the extreme end of the sea (of the Mediterranean with the "isles of the Gentiles"). In ver. 10 follows the apodosis: nowhere is the hand of God, which governs everything, to be escaped, for *dextera Dei ubique est*. וְאֵימֶר (not וְאֵמֶר, Ezek. xiii. 15), "therefore I spake," also has the value of a hypothetical protasis: *quodsi*



*dixerim*. חָשׂ and חָשַׁח belong together: *meræ tenebræ* (*vid.* xxxix. 6 sq.); but חָשַׁח is obscure. The signification secured to it of *conterere, contundere*, in Gen. iii. 15, Job ix. 17, which is followed by the LXX. (Vulgate) *καταπαρήσει*, is inappropriate to darkness. The signification *inhiare*, which may be deduced as possible from חָשַׁח, suits relatively better, yet not thoroughly well (why should it not have been חָשַׁח?). The signification *obvelare*, however, which one expects to find, and after which the Targum, Symmachus, Jerome, Saadia, and others render it, seems only to be guessed at from the connection, since חָשַׁח has not this signification in any other instance, and in favour of it we cannot appeal either to חָשַׁח—whence חָשַׁח, which belongs together with חָשַׁח, חָשַׁח, and חָשַׁח—or to חָשַׁח, the root of which is חָשַׁח (חָשַׁח), or to חָשַׁח, whence חָשַׁח, which does not signify to cover, veil, but according to *ضعف*, to fold, fold together, to double. We must therefore either assign to חָשַׁח the signification *operiat me* without being able to prove it, or we must put a verb of this signification in its place, viz. חָשַׁח (Ewald) or חָשַׁח (Böttcher), which latter is the more commendable here, where darkness (חָשַׁח, *synon.* חָשַׁח) is the subject: And if I should say, let nothing but darkness cover me, and as night (the predicate placed first, as in Amos iv. 13) let the light become about me, *i.e.* let the light become night that shall surround and cover me (חָשַׁח, poetic for חָשַׁח, like חָשַׁח in 2 Sam. ch. xxii.)—the darkness would spread abroad no obscurity (cv. 28) that should extend beyond (חָשַׁח) Thy piercing eye and remove me from Thee. In the word חָשַׁח, too, the *Hiphil* signification is not lost: the night would give out light from itself, as if it were the day; for the distinction of day and night has no conditioning influence upon God, who is above and superior to all created things (*der Uebercreatürliche*), who is light in Himself. The two חָשַׁח are correlative, as *e.g.* in 1 Kings xxii. 4. חָשַׁח (with a superfluous *Jod*) is an old word, but חָשַׁח (cf. Aramaic חָשַׁח) is a later one.

Vers. 13-18. The fact that man is manifest to God even to the very bottom of his nature, and in every place, is now confirmed from the origin of man. The development of the child in the womb was looked upon by the Israelitish Chokma as one of the greatest mysteries, Eccles. xi. 5; and here the poet

praises this coming into being as a marvellous work of the omniscient and omnipresent omnipotence of God. *נִקְנָה* here signifies *condere*; and *כִּבֵּד* not: to cover, protect, as in cxi. 8, Job. xl. 22, prop. to cover with network, to hedge in, but: to plait, interweave, viz. with bones, sinews, and veins, like *שִׁבְבָה* in Job x. 11. The reins are made specially prominent in order to mark them, the seat of the tenderest, most secret emotions, as the work of Him who trieth the heart and the reins. The *προσευχή* becomes in ver. 14 the *εὐχαριστία*: I give thanks unto Thee that I have wonderfully come into being under fearful circumstances, *i.e.* circumstances exciting a shudder, viz. of astonishment (*נִרְאָה* as in lxv. 6). *נִפְלְאָה* (= *נִפְלְאָה*) is the passive to *הִפְלִיא*, iv. 4, xvii. 7. Hitzig regards *נִפְלִיתָה* (Thou hast shown Thyself wonderful), after the LXX., Syriac, Vulgate, and Jerome, as the only correct reading; but the thought which is thereby gained comes indeed to be expressed in the following line, ver. 14*b*, which sinks down into tautology in connection with this reading. *עֲצָמַי* (collectively equivalent to *עֲצָמַיִם*, Eccles. xi. 5) is the bones, the skeleton, and, starting from that idea, more generally the state of being as a sum-total of elements of being. *וְאֶשְׂרָא*, without being necessarily a conjunction (Ew. § 333, a), attaches itself to the suffix of *עֲצָמַי*. *רִקְמָה*, “to be worked in different colours, or also embroidered,” of the system of veins ramifying the body, and of the variegated colouring of its individual members, more particularly of the inward parts; perhaps, however, more generally with a retrospective conception of the colours of the outline following the undeveloped beginning, and of the forming of the members and of the organism in general.\* The mother’s womb is here called not merely *כִּתְרָה* (cf. *Æschylus’ Eumenides*, 665: *ἐν σκοτόσισι νηδύος τετραμμένη*, and the designation of the place where the fœtus is formed as “a threefold darkness” in the Koran, *Sur.* xxxix. 8), the *ē* of which is retained here in pause (*vid.* Böttcher, *Lehrbuch*, § 298), but by a bolder appellation *תְּהִמֹת אֲרֶץ*, the lowest parts of the earth, *i.e.* the interior of the earth (*vid.* on lxiii. 10) as being the secret laboratory of the earthly origin, with the same retro-

\* In the Talmud the egg of a bird or of a reptile is called *מִרְקַמָּת*, when the outlines of the developed embryo are visible in it; and likewise the mole (*mola*), when traces of human organization can be discerned in it.

spective reference to the first formation of the human body out of the dust of the earth, as when Job says, ch. i. 21: "naked came I out of my mother's womb, and naked shall I return thither"—עָשָׂה, viz. εἰς τὴν γῆν τὴν μητέρα πάντων, Sir. xl. 1. The interior of Hades is also called לִישָׁן עֲצָב in Jonah ii. 3 [2], Sir. li. 5. According to the view of Scripture the mode of Adam's creation is repeated in the formation of every man, Job xxxiii. 6, cf. 4. The earth was the mother's womb of Adam, and the mother's womb out of which the child of Adam comes forth is the earth out of which it is taken.

(Ver. 16.) The embryo folded up in the shape of an egg is here called עֲבִי, from עָבַה, to roll or wrap together (cf. *glomus*, a ball), in the Talmud said of any kind of unshapen mass (LXX. ἀκατέργαστον, Symmachus ἀμόρφωτον) and raw material, e.g. of the wood or metal that is to be formed into a vessel (*Chullin* 25a, to which Saadia has already referred).\* As to the rest, compare similar retrospective glances into the embryonic state in Job x. 8-12, 2 Macc. vii. 22 sq. (*Psychology*, S. 209 ff., tr. pp. 247 sq.). On the words *in libro tuo* Bellarmine makes the following correct observation: *quia habes apud te exemplaria sive ideas omnium, quomodo pictor vel sculptor scit ex informi materia quid futurum sit, quia videt exemplar.* The signification of the future יִצְרֵי is regulated by יָצָא, and becomes, as relating to the synchronous past, *scribebantur.* The days יָצְרֵי, which were already formed, are the subject. It is usually rendered: "the days which had first to be formed." If יָצְרֵי could be equivalent to יִצְרֵי, it would be to be preferred; but this rejection of the *præform. fut.* is only allowed in the *fut. Piel* of the verbs *Pe Jod*, and that after a *Waw convertens*, e.g. וַיִּצְרֵשׁ = וַיִּצְרֵשׁ, Nah. i. 4 (cf. Caspari on Obad. ver. 11).† Accordingly, assuming the original character of the לֹא in a negative signification, it is to be rendered: The days which were (already) formed, and there was not one among them, i.e. when none among them had as yet become a reality. The suffix of עֲבִים

\* Epiphanius, *Hær.* xxx. § 31, says the Hebrew γολμη signifies the peeled grains of spelt or wheat before they are mixed up and backed, the still raw (only bruised) flour-grains—a signification that can now no longer be supported by examples.

† But outside the Old Testament it also occurs in the *Pual*, though as a wrong use of the word; vide my *Anekdotia* (1841), S. 372 f.

points to the succeeding ימים, to which יצרו is appended as an attributive clause; וְלֹא אֶחָד בָּהֶם is subordinated to this יצרו: *cum non* or *nondum* (Job xxii. 16) *unus inter eos = unus eorum* (Ex. xiv. 28) *esset*. But the expression (instead of וְעוֹד לֹא הָיָה or הָיָה טָרַם) remains doubtful, and it becomes a question whether the *Kerî* וְלוֹ (vid. on c. 3), which stands side by side with the *Chethîb* וְלֹא (which the LXX., Aquila, Symmachus, Theodotion, the Targum, Syriac, Jerome, and Saadia follow), is not to be preferred. This וְלוֹ, referred to גַּלְמֵי, gives the acceptable meaning: and for it (viz. its birth) one among them (these days), without our needing to make any change in the proposed exposition down to יצרו. We decide in favour of this, because this וְלוֹ אֶחָד בָּהֶם does not, as וְלֹא אֶחָד בָּהֶם, make one feel to miss any הָיָה, and because the וְלֵי which begins ver. 17 connects itself to it by way of continuation. The accentuation has failed to discern the reference of כֻּלָּם to the following ימים, inasmuch as it places *Olewejored* against יִתְחַבְּוּ. Hupfeld follows this accentuation, referring כֻּלָּם back to גַּלְמֵי as a coil of days of one's life; and Hitzig does the same, referring it to the embryos. But the precedence of the relative pronoun occurs in other instances also,\* and is devoid of all harshness, especially in connection with כֻּלָּם, which directly signifies altogether (*e.g.* Isa. xliii. 14). It is the confession of the omniscience that is united with the omnipotence of God, which the poet here gives utterance to with reference to himself, just as Jahve says with reference to Jeremiah, Jer. i. 5. Among the days which were preformed in the idea of God (*cf.* on יצרו, Isa. xxii. 11, xxxvii. 26) there was also one, says the poet, for the embryonic beginning of my life. The divine knowledge embraces the beginning, development, and completion of all things (*Psychology*, S. 37 ff., tr. pp. 46 sqq.). The knowledge of the thoughts of God which are written in the book of creation and revelation is the poet's cherished possession, and to ponder over them is his favourite pursuit: they are precious to him, יְקָרִי (after xxxvi. 8), not: difficult of comprehension (*schwerbegreiflich*, Maurer, Olshausen), after Dan. ii. 11, which

\* The Hebrew poet, says Gesenius (*Lehrgebäude*, S. 739 f.), sometimes uses the pronoun before the thing to which it referred has even been spoken of. This phenomenon belongs to the Hebrew style generally, *vid. m<sup>v</sup> Anekdotä* (1841), S. 382.

would surely have been expressed by עֲמִיקֵי (xcii. 6), more readily: very weighty (*schwergewichtig*, Hitzig), but better according to the prevailing Hebrew usage: highly valued (*schwergewerthet*), *cara*.\* “Their sums” are powerful, prodigious (xl. 6), and cannot be brought to a *summa summarum*. If he desires to count them (*fut. hypothet.* as in xci. 7, Job xx. 24), they prove themselves to be more than the sand with its grains, that is to say, innumerable. He falls asleep over the pondering upon them, wearied out; and when he wakes up, he is still with God, *i.e.* still ever absorbed in the contemplation of the Unsearchable One, which even the sleep of fatigue could not entirely interrupt. Ewald explains it somewhat differently: if I am lost in the stream of thoughts and images, and recover myself from this state of reverie, yet I am still ever with Thee, without coming to an end. But it could only perhaps be interpreted thus if it were הִתְעוֹרְרָתִי or הִעִירוֹתִי. Hofmann’s interpretation is altogether different: I will count them, the more numerous than the sand, when I awake and am continually with Thee, viz. in the other world, after the awaking from the sleep of death. This is at once impossible, because הַקִּיצִיתִי cannot here, according to its position, be a *perf. hypotheticum*. Also in connection with this interpretation עוֹר would be an inappropriate expression for “continually,” since the word only has the sense of the continual duration of an action or a state already existing; here of one that has not even been closed and broken off by sleep. He has not done; waking and dreaming and waking up, he is carried away by that endless, and yet also endlessly attractive, pursuit, the most fitting occupation of one who is awake, and the sweetest (cf. Jer. xxxi. 26) of one who is asleep and dreaming.

Vers. 19-21. And this God is by many not only not believed in and loved, but even hated and blasphemed! The poet now turns towards these enemies of God in profound vexation of spirit. The אִם, which is conditional in ver. 8, here is an optative *o si*, as in lxxxix. 9, xcvi. 7. The expression הִקְטַלְתָּ אֱלֹהִים reminds one of the Book of Job, for, with the exception of our Psalm, this is the only book that uses the verb הִקְטַל, which

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\* It should be noted that the radical idea of the verb, viz. being heavy (German *schwer*), is retained in all these renderings.—Tr.

is more Aramaic than Hebrew, and the divine name *Eloah* occurs more frequently in it than anywhere else. The transition from the optative to the imperative *סורי* is difficult; it would have been less so if the *Waw copul.* had been left out: cf. the easier expression in vi. 9, cxix. 115. But we may not on this account seek to read *יִסּוּרֵי*, as Olshausen does. Everything here is remarkable; the whole Psalm has a characteristic form in respect to the language. *מָנִי* is the ground-form of the overloaded *מִמְנִי*, and is also like the Book of Job, ch. xxi. 16, cf. *מָנְהוּ* ch. iv. 12, Ps. lxxviii. 24. The mode of writing *יִמְרוּךְ* (instead of which, however, the Babylonian texts had *יִאֲמַרְרוּךְ*) is the same as in 2 Sam. xix. 15, cf. in 2 Sam. xx. 9 the same melting away of the *Aleph* into the preceding vowel in connection with *אָהוּ*, in 2 Sam. xxii. 40 in connection with *אָזִיר*, and in Isa. xiii. 20 with *אָהֵל*. Construed with the accusative of the person, *אָמַר* here signifies to declare any one, *profiteri*, a meaning which, we confess, does not occur elsewhere. But *לְמִזְמָה* (cf. *לְמִרְמָה*, xxiv. 4; the Targum: who swear by Thy name for wantonness) and the parallel member of the verse, which as it runs is moulded after Ex. xx. 7, show that it has not to be read *יִמְרוּךְ* (Quinta: *παρεπίκρανάν σε*). The form *נְשׂוּא*, with *Aleph otians*, is also remarkable; it ought at least to have been written *נְשׂוּאֵי* (cf. *נְרַפּוּא*, Ezek. xlvi. 8) instead of the customary *נְשׂוּאֵי*; yet the same mode of writing is found in the *Niphal* in Jer. x. 5, *יִנְשׂוּא*, it assumes a ground-form *נְשׂוּה* (xxxii. 1) = *נְשׂוּא*, and is to be judged of according to *נְבּוּא* in Isa. xxviii. 12 [Ges. § 23, 3, rem. 3]. Also one feels the absence of the object to *נְשׂוּאֵי לְשׂוּא*. It is meant to be supplied according to the decalogue, Ex. xx. 7, which certainly makes the alteration *שְׂמַךְ* (Böttcher, Olsh.) or *יְכַרְךָ* (Hitzig on Isa. xxvi. 13), instead of *עָרִיךְ*, natural. But the text as we now have it is also intelligible: the object to *נְשׂוּא* is derived from *יִמְרוּךְ*, and the following *עָרִיךְ* is an explanation of the subject intended in *נְשׂוּא* that is introduced subsequently. Ps. lxxxix. 52 proves the possibility of this structure of a clause. It is correctly rendered by Aquila *ἀντιζηλοί σου*, and Symmachus *οἱ ἐναντίοι σου*. *עָרִי*, an enemy, prop. one who is zealous, a zealot (from *עָרַר*, or rather *עָרַר* = *غار med. Je, ζηλοῦν*, whence *עָרַר* = *غيرة* = *קְנִיָּאָה*), is a word that is guaranteed by 1 Sam. xxviii. 16, Dan. iv. 16, and as being an Ara-

maism is appropriate to this Psalm. The form תְּקוּמָם for מְתוּמָם has cast away the preformative *Mem* (cf. שְׁפָתַיִם and מִשְׁפָּתַיִם, מִקְרָה in Deut. xxiii. 11 for מִמְקָרָה); the suffix is to be understood according to xvii. 7. *Pasek* stands between יהוה and אֲשֶׁנָּה in order that the two words may not be read together (cf. Job xxvii. 13, and above x. 3). הַתְּקוּמָה as in the recent Ps. cxix. 158. The emphasis in ver. 22*b* lies on לִי; the poet regards the adversaries of God as enemies of his own. תְּקִלָּית takes the place of the adjective: *extremo (odio) odi eos*. Such is the relation of the poet to the enemies of God, but without indulging any self-glorying.

Vers. 23, 24. He sees in them the danger which threatens himself, and prays God not to give him over to the judgment of self-delusion, but to lay bare the true state of his soul. The fact "Thou hast searched me," which the beginning of the Psalm confesses, is here turned into a petitioning "search me." Instead of רְעִים in ver. 17, the poet here says שְׂרַעְפִּים, which signifies branches (Ezek. xxxi. 5) and branchings of the act of thinking (thoughts and cares, xciv. 19). The *Resh* is epenthetic, for the first form is שְׂרַעְפִּים, Job iv. 13, xx. 2. The poet thus sets the very ground and life of his heart, with all its outward manifestations, in the light of the divine omniscience. And in ver. 24 he prays that God would see whether any דֶּרֶךְ-עֶצֶב cleaves to him (דֶּ as in 1 Sam. xxv. 24), by which is not meant "a way of idols" (Rosenmüller, Gesenius, and Maurer), after Isa. xlvi. 5, since an inclination towards, or even apostasy to, heathenism cannot be an unknown sin; nor to a man like the writer of this Psalm is heathenism any power of temptation. דֶּרֶךְ בְּצַע (Grätz) might more readily be admissible, but דֶּרֶךְ עֶצֶב is a more comprehensive notion, and one more in accordance with this closing petition. The poet gives this name to the way that leads to the pain, torture, viz. of the inward and outward punishments of sin; and, on the other hand, the way along which he wishes to be guided he calls דֶּרֶךְ עוֹלָם, the way of endless continuance (LXX., Vulgate, Luther), not the way of the former times, after Jer. vi. 16 (Maurer, Olshausen), which thus by itself is ambiguous (as becomes evident from Job xxii. 15, Jer. xviii. 15), and also does not furnish any direct antithesis. The "everlasting way" is the way of God (xxvii. 11), the way of the righteous, which stands fast for ever and shall not "perish" (i. 6).

## PSALM CXL.

PRAYER FOR PROTECTION AGAINST WICKED, CRAFTY MEN.

- 2 DELIVER me, Jahve, from wicked men,  
From the violent man preserve me,
- 3 Who plot wickedness in the heart,  
Daily do they stir up wars.
- 4 They sharpen their tongue like a serpent,  
Adder's poison is under their lips. (*Sela.*)
- 5 Keep me, Jahve, from the hands of the wicked,  
From the violent man preserve me,  
Who purpose to thrust aside my footsteps
- 6 The proud hide snares for me and cords,  
They spread nets close by the path,  
They set traps for me. (*Sela.*)
- 7 I say to Jahve : My God art Thou,  
Oh give ear, Jahve, to the cry of my supplication.
- 8 Jahve the Lord is the stronghold of my salvation,  
Thou coverest my head in the day of equipment.
- 9 Grant not, Jahve, the desires of the wicked ;  
Let not his device prosper, that they may not be lifted up.  
(*Sela.*)
- 10 The head of those who compass me about—let the trouble  
of their lips cover them !
- 11 Let burning coals be cast down upon them, let them be  
cast into the fire,  
Into abysses out of which they may never rise up !
- 12 Let not the man of the tongue be established on the earth,  
The man of violence—let wickedness hunt him in violent  
haste !
- 13 I know that Jahve will carry through the cause of the  
afflicted,  
The right of the poor.
- 14 Yea, the righteous shall give thanks unto Thy Name,  
The upright shall dwell beside Thy countenance.



The close of the preceding Psalm is the key to David's position and mood in the presence of his enemies which find expression in this Psalm. He complains here of serpent-like, crafty, slanderous adversaries, who are preparing themselves for war against him, and with whom he will at length have to fight in open battle. The Psalm, in its form more bold than beautiful, justifies its לָדוֹר in so far as it is Davidic in thoughts and figures, and may be explained from the circumstances of the rebellion of Absalom, to which as an outbreak of Ephraim-ite jealousy the rebellion of Sheba ben Bichri the Benjamite attached itself. Ps. lviii. and lxiv. are very similar. The close of all three Psalms sounds much alike, they agree in the use of rare forms of expression, and their language becomes fearfully obscure in style and sound where they are directed against the enemies.

Vers. 2-4. The assimilation of the *Nun* of the verb נָצַר is given up, as in lxi. 8, lxxviii. 7, and frequently, in order to make the form more full-toned. The relative clause shows that אִישׁ הַמָּסִים (vid. vol. i. 277) is not intended to be understood exclusively of one person. בָּלֵב strengthens the notion of that which is deeply concealed and premeditated. It is doubtful whether יָגִיר signifies to form into troops or to stir up. But from the fact that גָּיַר in lvi. 7, lix. 4, Isa. liv. 15, signifies not *congregare* but *se congregare*, it is to be inferred that גָּיַר in the passage before us, like גָּיַר (or הִתְגָּיַר in Deut. ii. 9, 24), in Syriac and Targumic גָּיַר, signifies *concitare*, to excite (cf. שׂוּר together with שָׂרָה, Hos. xii. 4 sq.). In ver. 4 the Psalm coincides with lxiv. 4, lviii. 5. They sharpen their tongue, so that it inflicts a fatal sting like the tongue of a serpent, and under their lips, shooting out from thence, is the poison of the adder (cf. Cant. iv. 11). עֲבָשׁ is a ἀπαξ λεγομ. not from בָּשָׁב (*Jesurun*, p. 207), but from עָבַשׁ and عكش and عكس, root עכ (vid. Fleischer on Isa. lix. 5, עֲבָשׁ), both of which have the significations of bending, turning, and coiling after the manner of a serpent; the *Beth* is an organic addition modifying the meaning of the root.\*

\* According to the original Lexicons عكس signifies to bend one's self, to wriggle, to creep sideways like the roots of the vine, in the V. form to

Vers. 5, 6. The course of this second strophe is exactly parallel with the first. The perfects describe their conduct hitherto, as a comparison of ver. 3*b* with 3*a* shows. פָּעָמִים is poetically equivalent to רַגְלָיִם, and signifies both the foot that steps (lvii. 7, lviii. 11) and the step that is made by the foot (lxxxv. 14, cxix. 133), and here the two senses are undistinguishable. They are called נְאִים on account of the inordinate ambition that infatuates them. The metaphors taken from the life of the hunter (cxli. 9, cxlii. 4) are here brought together as it were into a body of synonyms. The meaning of לְיַד־מַעְגָּל becomes explicable from cxlii. 4; לְיַד, at hand, is equivalent to "immediately beside" (1 Chron. xviii. 17, Neh. xi. 24). Close by the path along which he has to pass, lie gins ready to spring together and ensnare him when he appears.

Vers. 7-9. Such is the conduct of his enemies; he, however, prays to his God and gets his weapons from beside Him. The day of equipment is the day of the crisis when the battle is fought in full array. The perfect פְּבוֹתָהּ states what will then take place on the part of God: He protects the head of His anointed against the deadly blow. Both ver. 8*a* and 8*b* point to the helmet as being מַעֲזוֹ רֹאשׁ, lx. 9; cf. the expression "the helmet of salvation" in Isa. lix. 17. Beside מְאַתִּי, from the ἄπ. λεγ. מְאַוּה, there is also the reading מְאַתִּי, which Abulwäld found in his Jerusalem codex (in Saragossa). The

move one's self like an adder (according to the *Kamûs*) and to walk like a drunken man (according to *Neshwân*); but عكش signifies to be inter-twined, knit or closely united together, said of hairs and of the branches of trees, in the V. form to fight hand to hand and to get in among the crowd. The root is apparently expanded into עֲכָשׁוּב by an added *Beth* which serves as a notional speciality, as in عرْقُوب the convex bend of the steep side of a rock, or in the case of the knee of the hind-legs of animals, and in خرنوب (in the dialect of the country along the coast of Palestine, where the tree is plentiful, in *Neshwân churnûb*), the horn-like curved pod of the carob-tree (*Ceratonia Siliqua*), syncopated خروب, *charrûb* (not *charûb*), from خرن, cogn. قرن a horn, cf. خرنابية the beak of a bird of prey, خرنوق the stork [*vid.* on civ. 17], خرنين the rhinoceros [*vid.* on xxix. 6], خرنيت the unicorn [*vid. ibid.*].—WETZSTEIN.

regular form would be מֵאֲוַי, and the doubly irregular *ma'awajjê* follows the example of מִחֲשָׁבֵי, מִחֲמָדֵי, and the like, in a manner that is without example elsewhere. מִזְמָו for מִזְמָתוֹ is also a hapaxlegomenon; according to Gesenius the principal form is זָמַם, but surely more correctly זָמַם (like קָרַב), which in Aramaic signifies a bridle, and here a plan, device. The *Hiph.* הִזְמִיָּק (root זָמַק, whence נִזְמַק, نَفَقَ) signifies *educere* in the sense of *reportare*, Prov. iii. 13, viii. 35, xii. 2, xviii. 22, and of *porrigere*, cxliv. 13, Isa. lviii. 10. A reaching forth of the plan is equivalent to the reaching forth of that which is projected. The choice of the words used in this Psalm coincides here, as already in מִעֲגָלָה, with Proverbs and Isaiah. The future יִרְמֹו expresses the consequence (cf. lxi. 8) against which the poet wishes to guard.

Vers. 10-12. The strophic symmetry is now at an end. The longer the poet lingers over the contemplation of the rebels the more lofty and dignified does his language become, the more particular the choice of the expressions, and the more difficult and unmanageable the construction. The *Hiph.* הִסִּב signifies, causatively, to cause to go round about (Ex. xiii. 18), and to raise round about (2 Chron. xiv. 6); here, after Josh. vi. 11, where with an accusative following it signifies to go round about: to make the circuit of anything, as enemies who surround a city on all sides and seek the most favourable point for assault; מִסִּבֵּי from the participle מִסִּב. Even when derived from the substantive מִסִּב (Hupfeld), "my surroundings" is equivalent to אֲיָבֵי סְבִיבוֹתַי in xxvii. 6. Hitzig, on the other hand, renders it: the head of my slanderers, from סִבַּב, to go round about, Arabic to tell tales of any one, defame; but the Arabic

سَبَّ, *fut. u.*, to abuse, the IV. form (*Hiphil*) of which moreover is not used either in the ancient or in the modern language, has nothing to do with the Hebrew סָבַב, but signifies originally to cut off round about, then to clip (injure) any one's honour and good name.\* The fact that the enemies who surround

\* The lexicographer *Neshwân* says, i. 279b: السَّبُّ الشَّتْمُ وقيل إن أصل السَّبِّ القَطْعُ ثم صار الشَّتْمُ "sebb is to abuse; still, the more original signification of cutting off is said to lie at the foundation of this

the psalmist on every side are just such calumniators, is intimated here in the word שְׂפָתָיו. He wishes that the trouble which the enemies' slanderous lips occasion him may fall back upon their own head. ראש is head in the first and literal sense according to vii. 17; and יְכַפִּימוּ (with the *Jod* of the ground-form כָּסַי, as in Deut. xxxii. 26, 1 Kings xx. 35; *Chetkib* יְכַפִּימוּ,\* after the attractional schema, 2 Sam. ii. 4, Isa. ii. 11, and frequently; cf. on the masculine form, Prov. v. 2, x. 21) refers back to ראש, which is meant of the heads of all persons individually. In ver. 11 יְמִיטוּ (with an indefinite subject of the higher punitive powers, Ges. § 137, note), in the signification to cause to descend, has a support in lv. 4, whereas the *Niph.* נָמוּט, fut. יִמֹט, which is preferred by the *Keri*, in the signification to be made to descend, is contrary to the usage of the language. The ἄπ. λεγ. מְהַמְרוֹת has been combined by Parchon and others with the Arabic همر, which, together with other significations (to strike, stamp, cast down, and the like), also has the signification to flow (whence e.g. in the Koran, *mā munhamir*, flowing water). "Fire" and "water" are emblems of perils that cannot be escaped, lxvi. 12, and the mention of fire is therefore appropriately succeeded by places of flowing water, pits of water. The signification "pits" is attested by the Targum, Symmachus, Jerome, and the quotation in Kimchi: "first of all they buried them in מְהַמְרוֹת; when the flesh was consumed they collected the bones and buried them in coffins." On בְּלִי־יָקוּמוּ cf. Isa. xxvi. 14. Like vers. 10, 11, ver. 12 is also not to be taken as a general maxim, but as expressing a wish in accordance with the excited tone of this strophe. אִישׁ לִשְׁוֹן is not a great talker, i.e. boaster, but an idle talker, i.e. slanderer (LXX. ἀνήρ γλωσσώδης, cf. Sir. viii. 4). According to the accents, רַע אִישׁ הָמָס רַע is the parallel; but what would be the object of this designation of violence as worse or more malignant? With Sommer, Olshausen, and others, we take רַע as the subject

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signification." That ليش تقطع فينا is synonymous with it, e.g. why dost thou cut into us? i.e. why dost thou insult our honour?—WETZSTEIN.

\* Which is favoured by Ex. xv. 5, *j'chasjûmû* with *mû* instead of *mô*, which is otherwise without example.

to יִצְוֶנֶנִי: let evil, *i.e.* the punishment which arises out of evil, hunt him; cf. Prov. xiii. 21, הַמַּצְאִים תְּרִדָּה רָעָה, and the opposite in xxiii. 6. It would have to be accented, according to this our construction of the words, רַע יִצְוֶנִי לְמִדְחָפָה. The ἀπ. λεγ. לְמִדְחָפָה we do not render, with Hengstenberg, Olshausen, and others: push upon push, with repeated pushes, which, to say nothing more, is not suited to the figure of hunting, but, since רָעָה always has the signification of precipitate hastening: by hastenings, that is to say, forced marches.

Vers. 13, 14. With ver. 13 the mood and language now again become cheerful, the rage has spent itself; therefore the style and tone are now changed, and the Psalm trips along merrily as it were to the close. With reference to ירעה for ירעתי (as in Job xlii. 2), *vid.* xvi. 2. That which David in ix. 5 confidently expects on his own behalf is here generalized into the certain prospect of the triumph of the good cause in the person of all its representatives at that time oppressed. אָף, like ירעתי, is an expression of certainty. After seeming abandonment God again makes Himself known to His own, and those whom they wanted to sweep away out of the land of the living have an ever sure dwelling-place with His joyful countenance (xvi. 11).

## PSALM CXLI.

EVENING PSALM IN THE TIMES OF ABSALOM.

- 1 JAHVE, I call upon Thee, Oh haste Thee unto me;  
Oh hearken to my voice, when I call upon Thee!
- 2 Let my prayer be accounted as incense before Thee,  
The lifting up of my hands as the evening meat-offering.
- 3 Oh set a watch, Jahve, upon my mouth,  
A protection upon the door of my lips.
- 4 Incline not my heart to an evil matter,  
To practise knavish things in iniquity  
With the lords who rule wickedly,  
And let me not taste their dainties.
- 5 Let a righteous man smite me lovingly and rebuke me,

- Such oil upon the head let not my head refuse,  
 For still do I meet their wickedness only with prayer.
- 6 Hurl'd down upon the sides of the rock are their judges,  
 And they hear my words as welcome.
- 7 As when one furroweth and breaketh up the earth,  
 Are our bones sowed at the gate of Hades.
- 8 For unto Thee, Jahve Lord! do mine eyes look,  
 In Thee do I hide, pour not my soul out!
- 9 Keep me from the hands of the snare of those who lay  
 snares for me,  
 And from the traps of those who rule wickedly.
- 10 Let the wicked fall into their own net,  
 Whilst *I* altogether escape.

The four Psalms, cxl., cxli., cxlii., and cxliii., are interwoven with one another in many ways (*Symbolæ*, pp. 67 sq.). The following passages are very similar, viz. cxl. 7, cxli. 1, cxlii. 2, and cxliii. 1. Just as the poet complains in cxlii. 4, "when my spirit veils itself within me," so too in cxliii. 4; as he prays in cxlii. 8, "Oh bring my soul out of prison," so in cxliii. 11, "bring my soul out of distress," where צרה takes the place of the metaphorical מטטר. Besides these, compare cxl. 5, 6 with cxli. 9; cxlii. 7 with cxliii. 9; cxl. 3 with cxli. 5, רעות; cxl. 14 with cxlii. 8; cxlii. 4 with cxliii. 8.

The right understanding of the Psalm depends upon the right understanding of the situation. Since it is inscribed לָרֹר, it is presumably a situation corresponding to the history of David, out of the midst of which the Psalm is composed, either by David himself or by some one else who desired to give expression in Davidic strains to David's mood when in this situation. For the gleanings of Davidic Psalms which we find in the last two Books of the Psalter is for the most part derived from historical works in which these Psalms, in some instances only free reproductions of the feelings of David with respect to old Davidic models, adorned the historic narrative. The Psalm before us adorned the history of the time of the persecution by Absalom. At that time David was driven out of Jerusalem, and consequently cut off from the sacrificial worship of God upon Zion; and our Psalm is an evening

hymn of one of those troublous days. The ancient church, even prior to the time of Gregory (*Constitutiones Apostolicæ*, ii. 59), had chosen it for its evening hymn, just as it had chosen Ps. lxiii. for its morning hymn. Just as Ps. lxiii. was called *ὁ ὀρθρινός* (*ibid.* viii. 37), so this Psalm, as being the Vesper Psalm, was called *ὁ ἐπιλύχνος* (*ibid.* viii. 35).

Vers. 1, 2. The very beginning of Ps. cxli. is more after the manner of David than really Davidic; for instead of *haste thee to me*, David always says, *haste thee for my help*, xxii. 20, xxxviii. 23, xl. 14. The הָלֵךְ that is added to בְּקִרְבִּי (as in iv. 2) is to be explained, as in lvii. 3: when I call to Thee, *i.e.* when I call Thee, who art now far from me, to me. The general cry for help is followed in ver. 2 by a petition for the answering of his prayer. Luther has given an excellent rendering: Let my prayer avail to Thee as an offering of incense; the lifting up of my hands, as an evening sacrifice (*Mein Gebet müsse für dir tügen wie ein Rauchopfer, Meine Hände aufheben, wie ein Abendopfer*). הִבִּיחַ is the *fut. Niph.* of בָּנָה, and signifies properly to be set up, and to be established, or reflexive: to place and arrange or prepare one's self, Amos iv. 12; then to continue, *e.g.* ci. 7; therefore, either let it place itself, let it appear, *sistat se*, or better: let it stand, continue, *i.e.* let my prayer find acceptance, recognition with Thee קִטְרֶת, and the lifting up of my hands מְנַחֵת-עַרְבֵי. Expositors say that this in both instances is the *comparatio decurtata*, as in xi. 1 and elsewhere: as an incense-offering, as an evening *mincha*. But the poet purposely omits the בְּ of the comparison. He wishes that God may be pleased to regard his prayer as sweet-smelling smoke or as incense, just as this was added to the *azcara* of the meal-offering, and gave it, in its ascending perfume, the direction upward to God,\* and that He may be pleased to regard the

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\* It is not the priestly קִטְרֶת תְּמִיד, *i.e.* the daily morning and evening incense-offering upon the golden altar of the holy place, Ex. xxx. 8, that is meant (since it is a non-priest who is speaking, according to Hitzig, of course John Hyrcanus), but rather, as also in Isa. i. 13, the incense of the *azcara* of the meal-offering which the priest burnt (הִקְטִיר) upon the altar; the incense (Isa. lxvi. 3) was entirely consumed, and not merely a handful taken from it.

lifting up of his hands (מִשְׁאֵת, the construct with the reduplication given up, from מִשְׁאֵת, or even, after the form מִתְּנֶה, from מִשְׁאֵת, here not *oblatio*, but according to the phrase נָשָׂא כַּפַּיִם [וַיִּרֶם], *elevatio*, Judg. xx. 38, 40, cf. Ps. xxviii. 2, and frequently) as an evening *mincha*, just as it was added to the evening *tamid* according to Ex. xxix. 38–42, and concluded the work of the service of the day.\*

Vers. 3, 4. The prayer now begins to be particularized, and that in the first instance as a petition for the grace of silence, calling to mind old Davidic passages like xxxix. 2, xxxiv. 14. The situation of David, the betrayed one, requires caution in speaking; and the consciousness of having sinned, not indeed against the rebels, but against God, who would not visit him thus without his deserving it, stood in the way of any outspoken self-vindication. In *pone custodiam ori meo* שְׁמֵרָה is ἀπ. λεγ., after the infinitive form דְּבַקָּה, עֲצֹמָה, עֲצֹמָה. In ver. 3b לֵל is ἀπ. λεγ. for דְּלָת; cf. “doors of the mouth” in Mic. vii. 5, and πύλαι στόματος in Euripides. נִצְרָה might be *imper. Kal*: keep I pray, with *Dag. dirimens* as in Prov. iv. 13. But נִצַּר לֵל is not in use; and also as the parallel word to שְׁמֵרָה, which likewise has the appearance of being imperative, נִצְרָה is explicable as regards its pointing by a comparison of יִקָּה in Gen. xlix. 10, דְּבַרָּה in Deut. xxxiii. 3, and קָרְבָּה in lxxiii. 28. The prayer for the grace of silence is followed in ver. 4 by a prayer for the breaking off of all fellowship with the existing rulers. By a flight of irony they are called אֲיִשִּׁים, lords, in the sense of בְּנֵי אֵישׁ, iv. 3 (cf. the Spanish *hidalgos* = *hijos d'algo*, sons of somebody). The evil thing (דְּבַר יָרָע, with *Pasek* between the two ר, as in Num. vii. 13, Deut. vii. 1 between the two ם, and in 1 Chron. xxii. 3 between the two ל), to which Jahve may be pleased never to incline his heart (חַט, *fut. apoc. Hiph.* as in xxvii. 9), is forthwith more particularly designated: *perpetrare faci-*

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\* The reason of it is this, that the evening *mincha* is oftener mentioned than the morning *mincha* (see, however, 2 Kings iii. 20). The whole burnt-offering of the morning and the meat-offering of the evening (2 Kings xvi. 15, 1 Kings xviii. 29, 36) are the beginning and close of the daily principal service; whence, according to the example of the *usus loquendi* in Dan. ix. 21, Ezra ix. 4 sq., later on *mincha* directly signifies the afternoon or evening.



*nora maligne cum dominis, etc.* עָלָלוּ of great achievements in the sense of infamous deeds, also occurs in xiv. 1, xcix. 8. Here, however, we have the *Hithpo.* הִתְעַלְלָה, which, with the accusative of the object עָלָלוּ, signifies: wilfully to make such actions the object of one's acting (cf. *تعَلَّلَ بالشئ*, to meddle with any matter, to amuse, entertain one's self with a thing). The expression is made to express disgust as strongly as possible; this poet is fond of glaring colouring in his language. In the dependent passage *neve eorum vescar cupediis*, לָחֵם is used poetically for אֲכָלוּ, and בְּ is the partitive *Beth*, as in Job xxi. 25. מִנְעֻמִּים is another hapaxlegomenon, but as being a designation of dainties (from נָעַם, to be mild, tender, pleasant), it may not have been an unusual word. It is a well-known thing that usurpers revel in the *cuisine* and cellars of those whom they have driven away.

Vers. 5-7. Thus far the Psalm is comparatively easy of exposition; but now it becomes difficult, yet not hopelessly so. David, thoroughly conscious of his sins against God and of his imperfection as a monarch, says, in opposition to the abuse which he is now suffering, that he would gladly accept any friendly reproof: "let a righteous man smite in kindness and reprove me—head-oil (*i.e.* oil upon the head, to which such reproof is likened) shall my head not refuse." So we render it, following the accents, and not as Hupfeld, Kurtz, and Hitzig do: "if a righteous man smites me, it is love; if he reproves me, an anointing of the head is it unto me;" in connection with which the designation of the subject with יָשָׁר would be twice wanting, which is more than is admissible. צַדִּיק stands here as an abstract substantive: the righteous man, whoever he may be, in antithesis, namely, to the rebels and to the people who have joined them. Amyraldus, Maurer, and Hengstenberg understand it of God; but it only occurs of God as an attribute, and never as a direct appellation. חֶסֶד, as in Jer. xxxi. 3, is equivalent to בְּחַסְדֶּךָ, *cum benignitate* = *benigne*. What is meant is, as in Job vi. 14, what Paul (Gal. vi. 1) styles *πνεῦμα πραύτητος*. And הִלֵּם, *tundere*, is used of the strokes of earnest but well-meant reproof, which is called "the blows of a friend" in Prov. xxvii. 6. Such reproof shall be to him as head-oil (xxiii. 5, cxxxiii. 2), which his head does

not despise. וְיִ, written defectively for וְיִי, like וְיִ in lv. 16, וְיִי, 1 Kings xxi. 29 and frequently; וְיִי (root וְיִ, וְיִ, with the nasal *n*, which also expresses the negation in the Indo-Germanic languages) here signifies to deny, as in xxxiii. 10 to bring to nought, to destroy. On the other hand, the LXX. renders *μη λυπανάτω τήν κεφαλήν μου*, which is also followed

by the Syriac and Jerome, perhaps after the Arabic نَوَى, to become or to be fat, which is, however, altogether foreign to the Aramaic, and is, moreover, only used of fatness of the body, and in fact of camels. The meaning of the figure is this: well-meant reproof shall be acceptable and spiritually useful to him. The confirmation וְיִי עוֹר וְיִ follows, which is enigmatical both in meaning and expression. This עוֹר is the cipher of a whole clause, and the following וְיִ is related to this עוֹר as the *Waw* that introduces the apodosis, not to וְיִ, as in 2 Chron. xxiv. 20, since no progression and connection is discernible if וְיִ is taken as a subordinating *quia*. We interpret thus: *for it is still so* (the matter still stands thus), *that my prayer is against their wickednesses; i.e.* that I use no weapon but that of prayer against these, therefore let me always be in that spiritual state of mind which is alive to well-meant reproof. Mendelssohn's rendering is similar: I still pray, whilst they practise infamy. On וְיִ עוֹר cf. Zech. viii. 20 עוֹר וְיִי (vid. Köhler), and Prov. xxiv. 27 וְיִי אֶחָר. He who has prayed God in ver. 3 to set a watch upon his mouth is dumb in the presence of those who now have dominion, and seeks to keep himself clear of their sinful doings, whereas he willingly allows himself to be chastened by the righteous; and the more silent he is towards the world (see Amos v. 13), the more constant is he in his intercourse with God. But there will come a time when those who now behave as lords shall fall a prey to the revenge of the people who have been misled by them; and on the other hand, the confession of the salvation, and of the order of the salvation, of God, that has hitherto been put to silence, will again be able to make itself freely heard, and find a ready hearing.

As ver. 6 says, the new rulers fall a prey to the indignation of the people and are thrown down the precipices, whilst the people, having again come to their right mind, obey the words

of David and find them pleasant and beneficial (*vid.* Prov. xv. 26, xvi. 24).  $\text{בְּצַדֵּי}$  is to be explained according to 2 Kings ix. 33. The casting of persons down from the rock was not an unusual mode of execution (2 Chron. xxv. 12).  $\text{עַל־צַדֵּי}$  are the sides (cxl. 6, Judg. xi. 26) of the rock, after which the expression *ἐχόμενα πέτρας* of the LXX., which has been misunderstood by Jerome, is intended to be understood;\* they are therefore the sides of the rock conceived of as it were as the hands of the body of rock, if we are not rather with Böttcher to compare the expressions  $\text{בְּצַדֵּי}$  and  $\text{עַל־צַדֵּי}$  construed with verbs of abandoning and casting down, Lam. i. 14, Job xvi. 11, and frequently. In ver. 7 there follows a further statement of the issue on the side of David and his followers: *instar findentis et secantis terram* ( $\text{עַבְדָּךְ}$  with *Beth*, elsewhere in the hostile signification of *irrumperere*) *dispersa sunt ossa nostra ad ostium* ( $\text{פִּי}$  as in Prov. viii. 3) *orci*; Symmachus: *ὡσπερ γεωργὸς ὅταν ῥήσῃ τὴν γῆν, οὕτως ἐσκορπίσθη τὰ ὀστά ἡμῶν εἰς στόμα ἄδου*; Quinta: *ὡς καλλιερῶν καὶ σκάπτων ἐν τῇ γῆ, κ.τ.λ.* Assuming the very extreme, it is a look of hope into the future: should his bones and the bones of his followers be even scattered about the mouth of Sheól (cf. the Syrian picture of Sheól: "the dust upon its threshold 'al-escúfteh," *Deutsche Morgenländ. Zeitschrift*, xx. 513), their soul below, their bones above—it would nevertheless be only as when one in ploughing cleaves the earth; *i.e.* they do not lie there in order that they may continue lying, but that they may rise up anew, as the seed that is sown sprouts up out of the upturned earth. LXX. *Codd. Vat. et Sinait.* τὰ ὀστά ἡμῶν, beside which, however, is found the reading *αὐτῶν* (*Cod. Alex.* by a second hand, and the Syriac, Arabic, and Æthiopic versions), as Böttcher also, *pro ineptissimo utcunque*, thinks  $\text{עַצְמוֹתַי}$  must be read, understanding this, according to 2 Chron. xxv. 12 *extrem.*, of the mangled bodies of those cast down from the rock. We here discern the hope of a resurrection, if not directly, at least (cf. Oehler in Herzog's *Real-Encyclopädic*, concluding volume, S. 422) as an emblem of victory in spite of having succumbed. That which authorizes this interpretation lies in the figure of

\* Beda Pieringer in his *Psalterium Romana Lyra Redditum* (Ratisbonæ 1859) interprets *κατεπίθησαν ἐχόμενα πέτρας οἱ κραταιοὶ αὐτῶν*, *absorpti*, *i.e.* *operti sunt loco ad petram pertinente signiferi turpis consilii eorum*.

the husbandman, and in the conditional clause (ver. 8), which leads to the true point of the comparison; for as a complaint concerning a defeat that had been suffered: "so are our bones scattered for the mouth of the grave (in order to be swallowed up by it)," ver. 7, would be alien and isolated with respect to what precedes and what follows.

Vers. 8-10. If ver. 7 is not merely an expression of the complaint, but at the same time of hope, we now have no need to give the פִּי the adversative sense of *imo*, but we may leave it its most natural confirmatory signification *namque*. From this point the Psalm gradually dies away in strains comparatively easy to be understood and in perfect keeping with the situation. In connection with ver. 8 one is reminded of xxv. 15, xxxi. 2; with vers. 9 sq., of vii. 16, lxix. 23, and other passages. In "pour not out (פָּעַר with sharpened vowel instead of פָּעַר, Ges. § 75, rem. 8) my soul," עָרָה, *Piel*, is equivalent to the *Hiph.* הָעָרָה in Isa. liii. 12. יָדַי פָּח are as it were the hands of the seizing and capturing snare; and יִקְשֵׁוּ לִי is virtually a genitive: *qui insidias tendunt mihi*, since one cannot say יִקְשֵׁוּ פָּח, *ponere laqueum*. מִבְּמִרְיִם, nets, in ver. 10 is another hapaxlegomenon; the *enallage numeri* is as in lxii. 5, Isa. ii. 8, v. 23,—the singular that slips in refers what is said of the many to each individual in particular. The plural מִקְשֹׁתַי for מִקְשֵׁי, xviii. 6, lxiv. 6, also occurs only here. יָחַד is to be explained as in iv. 9: it is intended to express the coincidence of the overthrow of the enemies and the going forth free of the persecuted one. With אָנֹכִי the poet gives prominence to his simultaneous, distinct destiny: *simul ego dum* (עַד as in Job viii. 21, cf. i. 18) *prætereo h. e. evado*. The inverted position of the פִּי in cxviii. 10-12 may be compared; with cxx. 7 and 2 Kings ii. 14, however (where instead of אֶת־הַיְהוָה it is with Thenius to be read אֶת־יְהוָה), the case is different.

## PSALM CXXII.

CRY SENT FORTH FROM THE PRISON TO THE  
BEST OF FRIENDS.

2 WITH my voice to Jahve do I cry,  
With my voice to Jahve do I make supplication,

- 3 I pour forth before Him my complaint,  
My trouble do I make known before Him.  
4 When my spirit veils itself within me,  
Thou indeed art acquainted with my way.

On the path along which I must go,  
they hide a trap for me.

- 5 Look to the right and see,  
no friend appeareth for me ;  
All refuge hath failed me,  
no one careth for my soul.  
6 I cry unto Thee, Jahve,  
I say : THOU art my refuge,  
My portion in the land of the living.

- 7 Oh hearken to my cry of woe,  
for I am very weak ;  
Deliver me from my persecutors,  
for they are too strong for me.

- 8 Oh lead my soul out of imprisonment,  
to praise Thy Name—  
In me shall the righteous glory :  
that Thou dealest bountifully with me.

This the last of the eight Davidic Psalms, which are derived by their inscriptions from the time of the persecution by Saul (*vid.* on Ps. xxxiv.), is inscribed : *A Meditation by David, when he was in the cave, a Prayer.* Of these eight Psalms, Ps. lii. and liv. also bear the name of *Maskîl* (*vid.* on Ps. xxxii.) ; and in this instance מַשְׁכִּיל (which occurs besides as an inscription only in xc. 1, cii. 1, Hab. iii. 1) is further added, which looks like an explanation of the word *maskîl* (not in use out of the range of Psalm-poetry). The article of בְּמַעְרָה, as in lvii. 1, points to the cave of Adullam (1 Sam. ch. xxii.) or the cave of Engedi (1 Sam. ch. xxiv.), which latter, starting from a narrow concealed entrance, forms such a labyrinthine maze of passages and vaults that the torches and lines of explorers have not to the present time been able to reach the extremities of it.

The Psalm does not contain any sure signs of a post-Davidic age ; still it appears throughout to be an imitation of

older models, and pre-eminently by means of vers. 2 sq. (cf. lxxvii. 2 sq.) and ver. 4 (cf. lxxvii. 4) it comes into a relation of dependence to Ps. lxxvii., which is also noticeable in Ps. cxliii. (cf. ver. 5 with lxxvii. 12 sq.). The referring back of the two Psalms to David comes under one and the same judgment.

Vers. 2-4a. The emphasis of the first two lines rests upon אֶל־ה'־לֹא־נִשְׁכַּח. Forsaken by all created beings, he confides in Jahve. He turns to Him in pathetic and importunate prayer (פָּשַׁע, the parallel word being נִתְחַנֵּן, as in xxx. 9), and that not merely inwardly (Ex. xiv. 15), but with his voice (*vid.* on iii. 5)—for audible prayer reacts soothingly, strengtheningly, and sanctifyingly upon the praying one—he pours out before Him his trouble which distracts his thoughts (תִּשְׁכַּח אֶשְׁכַּח as in cii. 1, cf. lxii. 9, lxiv. 2, 1 Sam. i. 16), he lays open before Him everything that burdens and distresses him. Not as though He did not also know it without all this; on the contrary, when his spirit (רוּחִי as in cxliii. 4, lxxvii. 4, cf. נִשְׁכַּח־יֹנָה Jonah ii. 8 [7], Ps. cvii. 5, לִבִּי lxii. 3) within him (לִפְנֵי, see xlii. 5) is enshrouded and languishes, just this is his consolation, that Jahve is intimately acquainted with his way together with the dangers that threaten him at every step, and therefore also understands how to estimate the title (right) and meaning of his complaints. The *Waw* of וְנִחַמְתִּי is the same as in 1 Kings viii. 36, cf. 35. Instead of saying: then I comfort myself with the fact that, etc., he at once declares the fact with which he comforts himself. Supposing this to be the case, there is no need for any alteration of the text in order to get over that which is apparently incongruous in the relation of ver. 4b to 4a.

Vers. 4b-6. The prayer of the poet now becomes deep-breathed and excited, inasmuch as he goes more minutely into the details of his straitened situation. Everywhere, whithersoever he has to go (cf. on cxliii. 8), the snares of craftily calculating foes threaten him. Even God's all-seeing eye will not discover any one who would right faithfully and carefully interest himself in him. הִבֵּיתִי, look! is a graphic hybrid form of הִבֵּיתִי and הִבֵּיתִי, the usual and the rare imperative form; cf. הִבֵּיתִי 1 Sam. xx. 40 (cf. Jer. xvii. 18), and the same modes of writing the *inf. absol.* in Judg. i. 28, Amos ix. 8, and the *fut. conv.* in Ezek. xl. 3. מִבִּיר is, as in Ruth ii. 19, cf. 10, one who looks

kindly upon any one, a considerate (cf. the phrase הַבִּיר פָּנִים) well-wisher and friend. Such an one, if he had one, would be עֹמֵד עַל-יְמִינוֹ or מְיֻמְּנוֹ (xvi. 8), for an open attack is directed to the arms-bearing right side (cix. 6), and there too the helper in battle (cx. 5) and the defender or advocate (cix. 31) takes his place in order to cover him who is imperilled (cxxi. 5). But then if God looks in that direction, He will find him, who is praying to Him, unprotected. Instead of יָמִין one would certainly have sooner expected אֲשֶׁר or כִּי as the form of introducing the condition in which he is found; but Hitzig's conjecture, הַבִּיר יָמִין, "looking for days and seeing," gives us in the place of this difficulty a confusing half-Aramaism in יָמִין = יוֹמִין in the sense of יָמִים in Dan. viii. 27, Neh. i. 4. Ewald's rendering is better: "though I look to the right hand and see (וְרָאֵה), yet no friend appears for me;" but this use of the *inf. absol.* with an adversative apodosis is without example. Thus therefore the pointing appears to have lighted upon the correct idea, inasmuch as it recognises here the current formula הַבִּיר וְרָאֵה, e.g. Job xxxv. 5, Lam. v. 1. The fact that David, although surrounded by a band of loyal subjects, confesses to having no true friend, is to be understood similarly to the language of Paul when he says in Phil. ii. 20: "I have no man like-minded." All human love, since sin has taken possession of humanity, is more or less selfish, and all fellowship of faith and of love imperfect; and there are circumstances in life in which these dark sides make themselves felt overpoweringly, so that a man seems to himself to be perfectly isolated and turns all the more urgently to God, who alone is able to supply the soul's want of some object to love, whose love is absolutely unselfish, and unchangeable, and unclouded, to whom the soul can confide without reserve whatever burdens it, and who not only honestly desires its good, but is able also to compass it in spite of every obstacle. Surrounded by bloodthirsty enemies, and misunderstood, or at least not thoroughly understood, by his friends, David feels himself broken off from all created beings. On this earth every kind of refuge is for him lost (the expression is like Job xi. 20). There is no one there who should ask after or care for his soul, and should right earnestly exert himself for its deliverance. Thus, then, despairing of all visible things, he cries to the Invisible One. He is his "refuge" (xci. 9) and his "portion" (xvi. 5,

lxiii. 26), *i.e.* the share in a possession that satisfies him. To be allowed to call Him his God—this it is which suffices him and outweighs everything. For Jahve is the Living One, and he who possesses Him as his own finds himself thereby “in the land of the living” (xxvii. 13, lii. 7). He cannot die, he cannot perish.

Vers. 7, 8. His request now ascends all the more confident of being answered, and becomes calm, being well-grounded in his feebleness and the superiority of his enemies, and aiming at the glorifying of the divine Name. In ver. 7  $\text{רְבִי}$  calls to mind xvii. 1; the first confirmation, lxxix. 8, and the second, xviii. 18. But this is the only passage in the whole Psalter where the poet designates the “distress” in which he finds himself as a prison ( $\text{מִסְגֵּר}$ ). Ver. 8b brings the whole congregation of the righteous in in the praising of the divine Name. The poet therefore does not after all find himself so absolutely alone, as it might seem according to ver. 5. He is far from regarding himself as the only righteous person. He is only a member of a community or church whose destiny is interwoven with his own, and which will glory in his deliverance as its own; for “if one member is honoured, all the members rejoice with it” (1 Cor. xii. 26). We understand the differently interpreted  $\text{יִבְהִי־י$  after this “rejoicing with” (*συγαλπει*). The LXX., Syriac, and Aquila render: the righteous wait for me; but to wait is  $\text{בָּתַר}$  and not  $\text{הִבְהִי־י}$ . The modern versions, on the other hand, almost universally, like Luther after Felix Pratensis, render: the righteous shall surround me (flock about me), in connection with which, as Hengstenberg observes,  $\text{בִּי}$  denotes the tender sympathy they feel with him: crowding closely upon me. But there is no instance of a verb of surrounding ( $\text{אָפַף}$ ,  $\text{סָבַב}$ ,  $\text{עָוֵר}$ ,  $\text{עָטַר}$ ,  $\text{הִקִּיף}$ ) taking  $\text{בִּי}$ ; the accusative stands with  $\text{הִבְהִי־י}$  in Hab. i. 4, and  $\text{בָּתַר}$  in xxii. 13, in the signification *cingere*. Symmachus (although erroneously rendering: τὸ ὄνομά σου στεφανώσονται δίκαιοι), Jerome (*in me coronabuntur justi*), Parchon, Aben-Ezra, Coccejus, and others, rightly take  $\text{יִבְהִי־י}$  as a denominative from  $\text{בָּתַר}$ , to put on a crown or to crown (cf. Prov. xiv. 18): on account of me the righteous shall adorn themselves as with crowns, *i.e.* shall triumph, that Thou dealest bountifully with me (an echo of xiii. 6). According to passages like lxiv. 11, xl. 17, one might have expected  $\text{בּו}$  instead of  $\text{בִּי}$ . But the close of Ps. xxii. (vers. 23



sqq.), cf. cxi. 12 sq., shows that **ו** is also admissible. The very fact that David contemplates his own destiny and the destiny of his foes in a not merely ideal but foreordainedly causal connection with the general end of the two powers that stand opposed to one another in the world, belongs to the characteristic impress of the Psalms of David that come from the time of Saul's persecution.

## PSALM CXLIII.

LONGING AFTER MERCY IN THE MIDST OF DARK  
IMPRISONMENT.

- 1 JAHVE, hear my prayer, oh give ear to my supplication ;  
In Thy faithfulness answer me, in Thy righteousness.
- 2 And enter not into judgment with Thy servant,  
For before Thee no man living is righteous.
- 3 For the enemy hath persecuted my soul,  
He hath crushed my life to the ground,  
He hath made me to lie down in terrible darkness, like  
those for ever dead.
- 4 And my spirit languisheth within me,  
In my inward part my heart is benumbed.
- 5 I remember the days of old,  
I meditate upon all Thy doing,  
I muse upon the work of Thy hands.
- 6 I stretch forth my hands unto Thee,  
My soul is as a thirsty land unto Thee ! (*Sela.*)
- 7 Answer me speedily, Jahve, my spirit yearneth :  
Hide not Thy face from me,  
I should become like those who go down to the pit.
- 8 Let me hear Thy loving-kindness with the dawn of the  
For I trust in Thee. [morning,  
Make known to me the way in which I am to go,  
For unto Thee do I lift up my soul.
- 9 Deliver me from mine enemies, Jahve !  
I have hidden myself with Thee.

- 10 Teach me to do Thy will,  
 For Thou art my God ;  
 Let Thy good Spirit lead me in an even land.
- 11 For Thy Name's sake, Jahve, quicken me again,  
 In Thy righteousness be pleased to bring my soul out of  
 trouble,
- 12 And in Thy loving-kindness cut off mine enemies,  
 And destroy all the oppressors of my soul,  
 For I am Thy servant.

In some codices of the LXX. this Psalm (as Euthymius also bears witness) has no inscription at all ; in others, however, it has the inscription : *Ψαλμὸς τῷ Δαυεὶδ ὅτε αὐτὸν ἐδίωκεν Ἀβεσσαλὼμ ὁ υἱὸς αὐτοῦ* (*Cod. Sinait. ὅτε αὐτὸν ὁ υἱὸς καταδίωκει*). Perhaps by the same poet as Ps. cxlii., with which it accords in vers. 4, 8, 11 (cf. cxlii. 4, 8), it is like this a modern offshoot of the Davidic Psalm-poetry, and is certainly composed as coming out of the situation of him who was persecuted by Absalom. The Psalms of this time of persecution are distinguished from those of the time of the persecution by Saul by the deep melancholy into which the mourning of the dethroned king was turned by blending with the penitential sorrowfulness of one conscious of his own guilt. On account of this fundamental feature the church has chosen Ps. cxliii. for the last of its seven *Psalmi pœnitentiales*. The *Sela* at the close of ver. 6 divides the Psalm into two halves.

Vers. 1-6. The poet pleads two motives for the answering of his prayer which are to be found in God Himself, viz. God's אֱמֻנָה, truthfulness, with which He verifies the truth of His promises, that is to say, His faithfulness to His promises ; and His צְדָקָה, righteousness, not in a recompensative legal sense, but in an evangelical sense, in accordance with His counsel, i.e. the strictness and earnestness with which He maintains the order of salvation established by His holy love, both against the ungratefully disobedient and against those who insolently despise Him. Having entered into this order of salvation, and within the sphere of it serving Jahve as his God and Lord, the poet is the servant of Jahve. And because the conduct of the God of salvation, ruled by this order of

salvation, or His "righteousness" according to its fundamental manifestation, consists in His justifying the sinful man who has no righteousness that he can show corresponding to the divine holiness, but penitently confesses this disorganized relationship, and, eager for salvation, longs for it to be set right again,—because of all this, the poet prays that He would not also enter into judgment (בּוֹא בְּמִשְׁפָּט as in Job ix. 32, xxii. 4, xiv. 3) with him, that He therefore would let mercy instead of justice have its course with him. For, apart from the fact that even the holiness of the good spirits does not coincide with God's absolute holiness, and that this defect must still be very far greater in the case of spirit-corporeal man, who has earthiness as the basis of his origin,—yea, according to li. 7, man is conceived in sin, so that he is sinful from the point at which he begins to live onward,—his life is indissolubly interwoven with sin, no living man possesses a righteousness that avails before God (Job iv. 17, ix. 2, xiv. 3 sq., xv. 14, and frequently).\*

With יְיָ (ver. 3) the poet introduces the ground of his petition for an answer, and more particularly for the forgiveness of his guilt. He is persecuted by deadly foes and is already nigh unto death, and that not without transgression of his own, so that consequently his deliverance depends upon the forgiveness of his sins, and will coincide with this. "The enemy persecuteth my soul" is a variation of language taken from vii. 6 (הָיָה for הָיִים, as in lxxviii. 50, and frequently in the Book of Job, more particularly in the speeches of Elihu). Ver. 3c also recalls vii. 6, but as to the words it sounds like Lam. iii. 6 (cf. lxxxviii. 7). מֵיְיָ עוֹלָם (LXX. *νεκρὸς αἰῶνος*) are either those for ever dead (the Syriac), after שָׁנַת עוֹלָם in Jer. li. 39, cf. בַּיַּת עוֹלָמוֹ in Eccles. xii. 5, or those dead time out of mind (Jerome), after עַם עוֹלָם in Ezek. xxvi. 20. The genitive construction admits both senses; the former, however, is rendered more natural by the consideration that הוֹשִׁיבֵנִי glances back to the beginning that seems to have no end: the poet seems to himself like one who is buried alive for ever. In consequence

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\* Gerson observes on this point (*vid.* Thomasius, *Dogmatik*, iv. 251): I desire the righteousness of pity, which Thou bestowest in the present life, not the judgment of that righteousness which Thou wilt put into operation in the future life—the righteousness which justifies the repentant one.

of this hostility which aims at his destruction, the poet feels his spirit within him, and consequently his inmost life, veil itself (the expression is the same as cxlii. 4, lxxvii. 4); and in his inward part his heart falls into a state of disturbance (שֵׁתוֹמִים, a *Hithpo.* peculiar to the later language), so that it almost ceases to beat. He calls to mind the former days, in which Jahve was manifestly with him; he reflects upon the great redemptive work of God, with all the deeds of might and mercy in which it has hitherto been unfolded; he meditates upon the doing (בְּמַעֲשָׂיו, Ben-Naphtali בְּמַעֲשֵׂהוּ) of His hands, *i.e.* the hitherto so wondrously moulded history of himself and of his people. They are echoes out of lxxvii. 4-7, 12 sq. The contrast which presents itself to the Psalmist in connection with this comparison of his present circumstances with the past opens his wounds still deeper, and makes his prayer for help all the more urgent. He stretches forth his hands to God that He may protect and assist him (*vid.* Hölemann, *Bibelstudien*, i. 150 f.). Like a parched land is his soul turned towards Him,—language in which we recognise a bending round of the primary passage lxiii. 2. Instead of אֵלֵּי it would be אֵלַי, if סָלָה (Targum לְעֵלְמִין) were not, as it always is, taken up and included in the sequence of the accents.

Vers. 7-12. In this second half the Psalm seems still more like a reproduction of the thoughts of earlier Psalms. The prayer, “answer me speedily, hide not Thy face from me,” sounds like lxix. 18, xxvii. 9, cf. cii. 3. The expression of languishing longing, בְּלִתֵּה רִחִי, is like lxxxiv. 3. And the apodosis, “else I should become like those who go down into the pit,” agrees word for word with xxviii. 1, cf. lxxxviii. 5. In connection with the words, “cause me to hear Thy loving-kindness in the early morning,” one is reminded of the similar prayer of Moses in xc. 14, and with the confirmatory “for in Thee do I trust” of xxv. 2, and frequently. With the prayer that the night of affliction may have an end with the next morning’s dawn, and that God’s helping loving-kindness may make itself felt by him, is joined the prayer that God would be pleased to grant him to know the way that he has to go in order to escape the destruction into which they are anxious to ensnare him. This last prayer has its type in Ex. xxxiii. 13, and in the Psalter in xxv. 4 (cf. cxlii. 4); and its confirmation:

for to Thee have I lifted up my soul, viz. in a craving after salvation and in the confidence of faith, has its type in xxv. 1, lxxxvi. 4. But the words אֲלֵיךְ בְּסִיחִי, which are added to the petition "deliver me from mine enemies" (lix. 2, xxxi. 16), are peculiar, and in their expression without example. The Syriac version leaves them untranslated. The LXX. renders: *ὄτι πρὸς σὲ κατέφυγον*, by which the defective mode of writing נִסְתִּי is indirectly attested, instead of which the translators read נִסְתִּי (cf. נִסַּע עַל in Isa. x. 3); for elsewhere not הִסְתִּי but נִסַּע is reproduced with *καταφυγεῖν*. The Targum renders it מִיִּמְרֵךְ לְפָרִיק מִיָּמִינִי, Thy Logos do I account as (my) Redeemer (*i.e.* regard it as such), as if the Hebrew words were to be rendered: upon Thee do I reckon or count, בְּסִיחִי = בְּסִיחִי, Ex. xii. 4. Luther closely follows the LXX.: "to Thee have I fled for refuge." Jerome, however, inasmuch as he renders: *ad te protectus sum*, has pointed בְּסִיחִי (בְּסִיחִי). Hitzig (on the passage before us and Prov. vii. 20) reads בְּסִיחִי from בָּקַע = בָּקַע, to look ("towards Thee do I look"). But the Hebrew contains no trace of that verb; the full moon is called כֶּסֶף (כֶּסֶף), not as being "a sight or vision, *species*," but from its covered orb (vol. ii. 394).

The בְּסִיחִי before us only admits of two interpretations: (1) *Ad (apud) te tavi* = to Thee have I secretly confided it (Rashi, Aben-Ezra, Kimchi, Coccejus, J. H. Michaelis, J. D. Michaelis, Rosenmüller, Gesenius, and De Wette). But such a *constructio prægna*ns, in connection with which בָּקַע would veer round from the signification to veil (cf. כֶּסֶף מִן, Gen. xviii. 17) into its opposite, and the clause have the meaning of בְּסִיחִי אֲלֵיךְ נִלְתִּי, Jer. xi. 20, xx. 12, is hardly conceivable. (2) *Ad (apud) te abscondidi*, scil. *me* (Saadia, Calvin, Maurer, Ewald, and Hengstenberg), in favour of which we decide; for it is evident from Gen. xxxviii. 14, Deut. xxii. 12, cf. Jonah iii. 6, that בָּקַע can express the act of covering as an act that is referred to the person himself who covers, and so can obtain a reflexive meaning. Therefore: towards Thee, with Thee have I made a hiding = hidden myself, which according to the sense is equivalent to הִסְתִּי (*vid.* vol. i. 99), as Hupfeld (with a few MSS.) wishes to read; but Abulwalid has already remarked that the same goal is reached with בְּסִיחִי. Jahve, with whom he hides himself, is alone able to make known to him

what is right and beneficial in the position in which he finds himself, in which he is exposed to temporal and spiritual dangers, and is able to teach him to carry out the recognised will of God ("the will of God, good and well-pleasing and perfect," Rom. xii. 2); and this it is for which he prays to Him in ver. 10 (רְצוֹנֶךָ; another reading, רְצוֹנֶךָ). For Jahve is indeed his God, who cannot leave him, who is assailed and tempted without and within, in error; may His good Spirit then (רוּחַ הַטּוֹבָה for הַטּוֹבָה, Neh. ix. 20\*) lead him in a level country, for, as it is said in Isaiah, ch. xxvi. 7, in looking up to Jahve, "the path which the righteous man takes is smoothness; Thou makest the course of the righteous smooth." The geographical term אֶרֶץ מִישׁוֹר, Deut. iv. 43, Jer. xlviii. 21, is here applied spiritually. Here, too, reminiscences of Psalms already read meet us everywhere: cf. on "to do Thy will," xl. 9; on "for Thou art my God," xl. 6, and frequently; on "Thy good Spirit," li. 14; on "a level country," and the whole petition, xxvii. 11 (where the expression is "a level path"), together with v. 9, xxv. 4 sq., xxxi. 4. And the Psalm also further unrolls itself in such now well-known thoughts of the Psalms: For Thy Name's sake, Jahve (xxv. 11), quicken me again (lxxi. 20, and frequently); by virtue of Thy righteousness be pleased to bring my soul out of distress (cxlii. 8, xxv. 17, and frequently); and by virtue of Thy loving-kindness cut off mine enemies (liv. 7). As in ver. 1 faithfulness and righteousness, here loving-kindness (mercy) and righteousness, are coupled together; and that so that mercy is not named beside רַחֲמֶיךָ, nor righteousness beside הַצִּדִּיקִים, but the reverse (*vid.* on ver. 1). It is impossible that God should suffer him who has hidden himself in Him to die and perish, and should suffer his enemies on the other hand to triumph. Therefore the poet confirms

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\* Properly, "Thy Spirit, a good one," so that טוֹבָה is an adjectival apposition; as we can also say רוּחַ הַטּוֹבָה, a spirit, the good one, although such irregularities may also be a negligent usage of the language, like the Arabic مسجد الجامع, the chief mosque, which many grammarians regard as a construct relationship, others as an ellipsis (inasmuch as they supply المكان between the words); the former is confirmed from the Hebrew, *vid.* Ewald, § 287, a.

the prayer for the cutting off (הַצְמִיתָ as in xciv. 23) of his enemies and the destruction (הָאֲבִיר, elsewhere אֲבִיר) of the oppressors of his soul (elsewhere צָרָרִי) with the words: *for I am Thy servant.*

## PSALM CXLIV.

TAKING COURAGE IN GOD BEFORE A DECISIVE COMBAT.

*The blessed condition of God's people.*

- 1 BLESSED be Jahve my Rock,  
Who traineth my hands for the fight,  
My fingers for the war—
- 2 My loving-kindness and my fortress,  
My high tower and my deliverer for me,  
My shield and He in whom I hide,  
Who subdueth my people under me !
- 3 Jahve, what is man that Thou takest knowledge of him,  
The child of mortal man that Thou heedest him !
- 4 As for man, he is like a breath,  
His days are as a shadow that vanisheth away.
- 5 Jahve, bow Thy heavens and come down,  
Touch the mountains that they smoke.
- 6 Cast forth lightnings to scatter them ;  
Send forth Thine arrows to destroy them.
- 7 Send Thy hands from above,  
Rescue me and deliver me out of great waters :  
Out of the hand of the sons of the strange land,
- 8 Whose mouth speaketh vanity,  
And whose right hand is a right hand of falsehood.
- 9 Elohim, a new song will I sing unto Thee,  
Upon a ten-stringed nabla will I play unto Thee,
- 10 Who giveth salvation unto kings,  
Who rescueth David His servant from the evil sword,
- 11 Rescue and deliver me out of the hand of the sons of the  
strange land,

Whose mouth speaketh vanity,  
Whose right hand is a right hand of falsehood.

- 12 *Because our sons are as high-reared plants in their youthful vigour,  
Our daughters as adorned corners after the mode of structure of a palace ;*
- 13 *Our garners full, affording every kind of store ;  
Our sheep bringing forth by thousands, multiplying by tens of thousands in our pastures ;*
- 14 *Our kine bearing without mishap and without loss,  
And no lamentation in our streets.*
- 15 *Blessed is the people that is in such a case,  
Blessed is the people whose God is Jahve !*

Praised be Jahve who teacheth me to fight and conquer (vers. 1, 2), me the feeble mortal, who am strong only in Him, vers. 3, 4. May Jahve then be pleased to grant a victory this time also over the boastful, lying enemies, vers. 5-8 ; so will I sing new songs of thanksgiving unto Him, the bestower of victory, vers. 9, 10. May He be pleased to deliver me out of the hand of the barbarians who envy us our prosperity, which is the result of our having Jahve as our God, vers. 11-15. A glance at this course of the thought commends the additional inscription of the LXX. (according to Origen only "in a few copies"), *πρὸς τὸν Γολιάδ*, and the Targumist's reference of the "evil sword" in ver. 10 to the sword of Goliath (after the example of the Midrash). Read 1 Sam. xvii. 47. The Psalm has grown out of this utterance of David. In one of the old histories, just as several of these lie at the foundation of our Books of Samuel as sources of information that are still recognisable, it was intended to express the feelings with which David entered upon the single-handed combat with Goliath and decided the victory of Israel over the Philistines. At that time he had already been anointed by Samuel, as both the narratives which have been worked up together in the First Book of Samuel assume : see 1 Sam. xvi. 13, x. 1. And this victory was for him a gigantic stride to the throne.

If *אֲנִי* in ver. 12*a* is taken as *eo quod*, so that envy is brought under consideration as a motive for the causeless (*אֲנִי*),



lyingly treacherous rising (יָמִין שָׁקֵר) of the neighbouring peoples, then the passage vers. 12–15 can at any rate be comprehended as a part of the form of the whole. But only thus, and not otherwise; for אִשֶׁר cannot be intended as a statement of the aim or purpose: in order that they may be . . . (Jerome, De Wette, Hengstenberg, and others), since nothing but illustrative substantival clauses follow; nor do these clauses admit of an optative sense: We, whose sons, may they be . . . (Maurer); and אִשֶׁר never has an assuring sense (Vaihinger). It is also evident that we cannot, with Saadia, go back to ver. 9 for the interpretation of the אִשֶׁר (ما اسبم على ما). But that junction by means of *eo quod* is hazardous, since envy or ill-will (קנאה) is not previously mentioned, and יָמִין שָׁקֵר expresses a fact, and not an action. If it is further considered that nothing is wanting in the way of finish to the Psalm if it closes with ver. 11, it becomes all the more doubtful whether vers. 12–15 belonged originally to the Psalm. And yet we cannot discover any Psalm in its immediate neighbourhood to which this piece might be attached. It might the most readily, as Hitzig correctly judges, be inserted between vers. 13 and 14 of Ps. cxlvii. But the rhythm and style differ from this Psalm, and we must therefore rest satisfied with the fact that a fragment of another Psalm is here added to Ps. cxliv., which of necessity may be accounted as an integral part of it; but in spite of the fact that the whole Psalm is built up on a gigantic scale, this was not its original corner-stone, just as one does not indeed look for anything further after the refrain, together with the mention of David in vers. 10 sq., cf. xviii. 51.

Vers. 1, 2. The whole of this first strophe is an imitation of David's great song of thanksgiving, Ps. xviii. Hence the calling of Jahve "my rock," xviii. 3, 47; hence the heaping up of other appellations in ver. 2a, in which xviii. 3 is echoed; but וַיִּמְפְּלֵטֵי לִי (with Lamed deprived of the *Dagesh*) follows the model of 2 Sam. xxii. 2. The naming of Jahve with הַסֵּדִי is a bold abbreviation of אֱלֹהֵי הַסֵּדִי in lix. 11, 18, as also in Jonah ii. 9 [8] the God whom the idolatrous ones forsake is called הַסֵּדִים. Instead of מְלַחֵמָה the Davidic Psalms also poetically say קָרַב, lv. 22, cf. lxxviii. 9. The expression "who traineth

my hands for the fight" we have already read in xviii. 35. The last words of the strophe, too, are after xviii. 48; but instead of וַיִּדְבֹר this poet says הִרְוֶה, from רָוָה = רָרָה (cf. Isa. xlv. 1; xli. 2), perhaps under the influence of וַיִּמְרֵד in 2 Sam. xxii. 48. In Ps. xviii. 48 we however read עָמִים, and the Masora has enumerated Ps. cxliv. 2, together with 2 Sam. xxii. 44, Lam. iii. 14, as the three passages in which it is written עָמִי, whilst one expects עָמִים (ג' וְסִבְרִין עָמִים), as the Targum, Syriac, and Jerome (yet not the LXX.) in fact render it. But neither from the language of the books nor from the popular dialect can it be reasonably expected that they would say עָמִי for עָמִים in such an ambiguous connection. Either, therefore, we have to read עָמִים,\* or we must fall in with the strong expression, and this is possible: there is, indeed, no necessity for the subduing to be intended of the use of despotic power, it can also be intended of God-given power, and of subjugating authority. David, the anointed one, but not having as yet ascended the throne, here gives expression to the hope that Jahve will grant him deeds of victory which will compel Israel to submit to him, whether willingly or reluctantly.

Vers. 3, 4. It is evident that ver. 3 is a variation of viii. 5 with the use of other verbs. יָרַע in the sense of loving intimacy; חָשַׁב, properly to count, compute, here *rationem habere*. Instead of בִּי followed by the future there are consecutive futures here, and בְּרִאשֹׁנִים is aramaizingly (בְּרִאשֹׁנִישׁ) metamorphosed into בְּרִאשֹׁנִישׁ. Ver. 4 is just such another imitation, like a miniature of xxxix. 6 sq., 11, cf. lxii. 10. The figure of the shadow is the same as in cii. 12, cf. cix. 23. The connection of the third stanza with the second is still more disrupt than that of the second with the first.

Vers. 5-8. The deeds of God which Ps. xviii. celebrates are here made an object of prayer. We see from xviii. 10 that וַתִּירָר, ver. 5a, has Jahve and not the heavens as its subject; and from xviii. 15 that the suffix *em* in ver. 6 is meant in both instances to be referred to the enemies. The enemies are called sons of a foreign country, *i.e.* barbarians, as in xviii. 45 sq. The fact that Jahve stretches forth His hand out of

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\* Rashi is acquainted with an otherwise unknown note of the Masora תַּחֲתֵי קָרִי; but this *Keri* is imaginary.

the heavens and rescues David out of great waters, is taken verbatim from xviii. 17; and the poet has added the interpretation to the figure here. On ver. 8a cf. xii. 3, xli. 7. The combination of words "right hand of falsehood" is the same as in cix. 2. But our poet, although so great an imitator, has, however, much also that is peculiar to himself. The verb בָּרַק, "to send forth lightning;" the verb פָּצַח in the Aramæo-Arabic signification "to tear out of, rescue," which in David always only signifies "to tear open, open wide" (one's mouth), xxii. 14, lxvi. 14; and the combination "the right hand of falsehood" (like "the tongue of falsehood" in cix. 2), *i.e.* the hand raised for a false oath, are only found here. The figure of Omnipotence, "He toucheth the mountains and they smoke," is, as in civ. 32, taken from the mountains that smoked at the giving of the Law, Ex. xix. 18, xx. 15. The mountains, as in lxviii. 17 (cf. lxxvi. 5), point to the worldly powers. God only needs to touch these as with the tip of His finger, and the inward fire, which will consume them, at once makes itself known by the smoke, which ascends from them. The prayer for victory is followed by a vow of thanksgiving for that which is to be bestowed.

Vers. 9-11. With the exception of Ps. cviii., which is composed of two Davidic Elohim-Psalms, the *Elohim* in ver. 9 of this strophe is the only one in the last two Books of the Psalter, and is therefore a feeble attempt also to reproduce the Davidic Elohimic style. The "new song" calls to mind xxxiii. 3, xl. 4; and נִבְלָ עֲשׂוֹר also recalls xxxiii. 2 (which see). The fact that David mentions himself by name in his own song comes about in imitation of xviii. 51. From the eminence of thanksgiving the song finally descends again to petition, vers. 7c, 8 being repeated as a refrain. The petition develops itself afresh out of the attributes of the Being invoked (ver. 10), and these are a pledge of its fulfilment. For how could the God to whom all victorious kings owe their victory (xxxiii. 16, cf. 2 Kings v. 1, 1 Sam. xvii. 47) possibly suffer His servant David to succumb to the sword of the enemy! חֶרֶב רָעָה is the sword that is engaged in the service of evil.

Vers. 12-15. With reference to the relation of this passage to the preceding, *vid.* the introduction. אֲשֶׁר (it is uncertain whether this is a word belonging originally to this piece or one

added by the person who appended it as a sort of clasp or rivet) signifies here *quoniam*, as in Judg. ix. 17, Jer. xvi. 13, and frequently. LXX. *ὡν οἱ υἱοὶ* (אֲשֶׁר בְּנֵיהֶם); so that the temporal prosperity of the enemies is pictured here, and in ver. 15 the spiritual possession of Israel is contrasted with it. The union becomes satisfactorily close in connection with this reading, but the reference of the description, so designedly set forth, to the enemies is improbable. In vers. 12-14 we hear a language that is altogether peculiar, without any assignable earlier model. Instead of נְטָעִים we read נְטָעִים elsewhere; "in their youth" belongs to "our sons." מְזוּיָנוּ, our garners or treasuries, from a singular מְזוּן or מְזוּ (apparently from a verb מְזָה, but contracted out of מְזוּה), is a hapaxlegomenon; the older language has the words מְזוּהָ, מְזוּרָה, אֲסָם instead of it. In like manner זָן, *genus* (*vid.* Ewald, *Lehrbuch*, S. 380), is a later word (found besides only in 2 Chron. xvi. 14, where זָנִים signifies *et varia quidem*, Syriac *z'nonoje*, or directly spices from *species*); the older language has מִין for this word. Instead of אֲלֵפִים, *kine*, which signifies "princes" in the older language, the older language says אֲלָפִים in viii. 8. The *plena scriptio* צְאוּנֵי, in which the *Waw* is even inaccurate, corresponds to the later period; and to this corresponds שׁ = אֲשֶׁר in ver. 15, cf. on the other hand xxxiii. 12. Also מְסַבְּלִים, *laden* = bearing, like the Latin *forda* from *ferre* (cf. מְעַבֵּר in Job xxi. 10), is not found elsewhere. צֶאֱן is (contrary to Gen. xxx. 39) treated as a feminine collective, and אֲלֵוִה (cf. שׁוֹר in Job xxi. 10) as a *nomen epicænum*. Contrary to the usage of the word, Maurer, Köster, Von Lengerke, and Fürst render it: our princes are set up (after Ezra vi. 3); also, after the mention of animals of the fold upon the meadows out-of-doors, one does not expect the mention of princes, but of horned cattle that are to be found in the stalls. זָיִת elsewhere signifies a corner, and here, according to the prevailing view, the corner-pillars; so that the elegant slender daughters are likened to tastefully sculptured Caryatides—not to sculptured projections (Luther). For (1) זָיִת does not signify a projection, but a corner, an angle, Arabic زَاوِيَة, *zāwīa* (in the terminology of the stone-mason the square-stone = אֲבָן פְּנֵה, in the terminology of the carpenter the square), from زَوَى, *abdere* (cf. *e.g.* the proverb: *fī 'l zawājá*

*chabôjâ*, in the corners are treasures). (2) The upstanding pillar is better adapted to the comparison than the overhanging projection. But that other prevailing interpretation is also doubtful. The architecture of Syria and Palestine—the ancient, so far as it can be known to us from its remains, and the new—exhibits nothing in connection with which one would be led to think of “corner-pillars.” Nor is there any trace of that signification to be found in the Semitic *זוית*. On the other hand, the corners of large rooms in the houses of persons of position are ornamented with carved work even in the present day, and since this ornamentation is variegated, it may be asked whether *מחטבות* does here signify “sculptured,” and not rather “striped in colours, variegated,” which we prefer, since *חטב* (cogn. *חצב*) signifies nothing more than to hew firewood;\* and on the other side, the signification of the Arabic *حطب*, to be striped, many-coloured (IV. to become green-striped, of the *coloquintida*), is also secured to the verb *חטב* side by side with that signification by Prov. vii. 16. It is therefore to be rendered: our daughters are as corners adorned in varied colours after the architecture of palaces.† The words *האילנות*,

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\* In every instance where *חטב* (cogn. *חצב*) occurs, frequently side by side with *שאב מים* (to draw water), it signifies to hew wood for kindling; wherefore in Arabic, in which the verb has been lost, *حطب* signifies firewood (in distinction from *خشب*, wood for building, timber), and not merely this, but fuel in the widest sense, e.g. in villages where wood is scarce, cow-dung (*vid. Job, i. 377, note*), and the hemp-stalk, or stalk of the maize, in the desert the *بعرقة*, i.e. camel-dung (which blazes up with a blue flame), and the perennial steppe-plant or its root. In relation to *حطب احطب* signifies lopped, pruned, robbed of its branches (of a tree), and *حرب حاطب* a pruning war, which devastates a country, just as the wood-gathering women of a settlement (styled *العاطبات* or *العواط*) with their small hatchet (*مِحطب*) lay a district covered with tall plants bare in a few days. In the villages of the *Merg'* the little girls who collect the dry cow-dung upon the pastures are called *بنات حاطبات*.—WETZSTEIN.

† Corners with variegated carved work are found even in the present

to bring forth by thousands, and מֵרֶבֶב (denominative from רֶבֶבָה), which surpasses it, multiplied by tens of thousands, are freely formed. Concerning הַיְצוֹחַ, meadows, *vid.* on Job xviii. 17. פָּרַץ, in a martial sense a defeat, *clades*, e.g. in Judg. xxi. 15, is here any violent misfortune whatever, as murrain, which causes a breach, and יוצאת any head of cattle which goes off by a single misfortune. The lamentation in the streets is intended as in Jer. xiv. 2. שִׁכְבָּה is also found in Cant. v. 9; nor does the poet, however, hesitate to blend this ש with the tetragrammaton into one word. The *Jod* is not dageshed (cf. cxxiii. 2), because it is to be read שְׁאֲרֵי מִיְהוָה = מִיְהוָה in Gen. xviii. 14. Luther takes ver. 15*a* and 15*b* as contrasts: Blessed is the people that is in such a case, But blessed is the people whose God is the Lord. There is, however, no antithesis intended, but only an exceeding of the first declaration by the second. For to be allowed to call the God from whom every blessing comes his God, is still infinitely more than the richest abundance of material blessing. The pinnacle of Israel's good fortune consists in being, by the election of grace, the people of the Lord (xxxii. 12).

day in Damascus in every reception-room (the so-called *تاجة*) of respectable houses [cf. Lane, *Manners and Customs of the Modern Egyptians*, Introduction]. An architectural ornament composed with much good taste and laborious art out of wood carvings, and glittering with gold and brilliant colours, covers the upper part of the corners, of which a *kā'a* may have as many as sixteen, since three wings frequently abut upon the *bēt el-bahāra*, i.e. the square with its marble basin. This decoration, which has a most pleasing effect to the eye, is a great advantage to saloons from two to three storeys high, and is evidently designed to get rid of the darker corners above on the ceiling, comes down from the ceiling in the corners of the room for the length of six to nine feet, gradually becoming narrower as it descends. It is the broadest above, so that it there also covers the ends of the horizontal corners formed by the walls and the ceiling. If this crowning of the corners, the technical designation of which, if I remember rightly, is *القرنية*, *kornā*, might be said to go back into Biblical antiquity, the Psalmist would have used it as a simile to mark the beauty, gorgeous dress, and rich adornment of women. Perhaps, too, because they are not only modest and chaste (cf. Arabic *mesturāt*, a veiled woman, in opposition to *memshushāt*, one shone on by the sun), but also, like the children of respectable families, hidden from the eyes of strangers; for the Arabic proverb quoted above says, "treasures are hidden in the corners," and the superscription of a letter addressed to a lady of position runs: "May it kiss the hand of the protected lady and of the hidden jewel."—WETZSTEIN,

## PSALM CXLV.

## HYMN IN PRAISE OF THE ALL-BOUNTIFUL KING.

- 1 **8** I will extol Thee, my God O King,  
And I will bless Thy Name for ever and ever.
- 2 **2** Every day will I bless Thee,  
And I will glorify Thy Name for ever and ever.
- 3 **3** Great is Jahve, and greatly worthy to be praised,  
And His greatness is unsearchable.
- 4 **7** One generation to another praiseth Thy works,  
And they declare Thy mighty deeds.
- 5 **7** On the glorious honour of Thy majesty  
And on Thy wondrous works will I meditate.
- 6 **1** And they shall speak forth thy mightily terrible deeds,  
And Thy mighty acts will I declare.
- 7 **1** The praise of Thy great goodness shall they abundantly  
utter,  
And sing aloud of Thy righteousness.
- 8 **7** Gracious and full of compassion is Jahve,  
Long-suffering and great in goodness.
- 9 **2** Good is Jahve unto all,  
And His tender mercies are over all His works.
- 10 **1** All Thy works praise Thee, Jahve,  
And Thy saints do bless Thee.
- 11 **2** They talk of the glory of Thy kingship,  
And confess Thy might—
- 12 **5** To make known to the sons of men His mighty acts,  
And the stately glory of His kingship.
- 13 **2** Thy kingship is a kingship for all ages,  
And Thy dominion endureth into all generations.
- 14 **2** Jahve upholdeth all those who fall,  
And raiseth up all those who are bowed down.
- 15 **2** The eyes of all wait upon Thee,  
And Thou givest them their food in due season ;
- 16 **2** Thou openest out Thine abundance,  
And satisfiest every living thing with delight.

- 17 ז Jahve is righteous in all His ways,  
And gracious in all His works.
- 18 ק Jahve is nigh unto all those who call upon Him,  
To all who call upon Him in truth ;
- 19 ר He fulfilleth the desire of those who fear Him,  
And He heareth their cry and delivereth them.
- 20 ש Jahve preserveth all those who love Him,  
And all the wicked doth He destroy.
- 21 ת Let my mouth then speak the praise of Jahve,  
And let all flesh bless His holy Name for ever and ever !

With Ps. cxliv. the collection draws doxologically towards its close. This Psalm, which begins in the form of the *beracha* (ברוך ה'), is followed by another in which *benedicam* (vers. 1, 2) and *benedicat* (ver. 21) is the favourite word. It is the only Psalm that bears the title תהלה, whose plural תהלים is become the collective name of the Psalms. In *B. Berachoth 4b* it is distinguished by the apophthegm: "Every one who repeats the תהלה ליה three times a day may be sure that he is a child of the world to come (בן העולם הבא)." And why? Not merely because this Psalm, as the Gemara says, אחיה באלה בית, *i.e.* follows the course of the alphabet (for Ps. cxix. is in fact also alphabetical, and that in an eightfold degree), and not merely because it celebrates God's care for all creatures (for this the Great Hallel also does, Ps. cxxxvi. 25), but because it unites both these prominent qualities in itself (משום דאית ביה תרתי). In fact, Ps. cxlv. 16 is a celebration of the goodness of God which embraces every living thing, with which only cxxxvi. 25, and not cxi. 5, can be compared. *Valde sententiosus hic Psalmus est*, says Bakius; and do we not find in this Psalm our favourite *Benedicite* and *Oculi omnium* which our children repeat before a meal? It is the ancient church's Psalm for the noon-day repast (*vid.* Armknecht, *Die heilige Psalmodie*, 1855, S. 54); ver. 15 was also used at the holy communion, hence Chrysostom says it contains τὰ ῥήματα ταῦτα, ἅπερ οἱ μεμνημένοι συνεχῶς υποψάλλουσι λέγοντες. Οἱ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσιν καὶ σὺ δίδως τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ.

Κατὰ στοιχείον, observes Theodoret, καὶ οὗτος ὁ ὕμνος σύγκειται. The Psalm is distichic, and every first line of the distich has the ordinal letter; but the distich *Nun* is wanting.



The Talmud (*loc. cit.*) is of opinion that it is because the fatal נפלה (Amos v. 2), which David, going on at once with סוֹמֵךְ ה' לְכַל־הַנְּפִלִים, skips over, begins with *Nun*. On the other hand, Ewald, Vaihinger, and Sommer, like Grotius, think that the *Nun*-strophe has been lost. The LXX. (but not Aquila, Symmachus, Theodotion, nor Jerome in his translation after the original text) gives such a strophe, perhaps out of a ms. (like the Dublin *Cod. Kennicot*, 142) in which it was supplied: Πιστὸς (נאמן as in cxi. 7) κύριος ἐν (πᾶσι) τοῖς λόγοις αὐτοῦ καὶ ὁσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ (according with ver. 17, with the change only of two words of this distich). Hitzig is of opinion that the original *Nun*-strophe has been welded into Ps. cxli.; but only his clairvoyant-like historical discernment is able to amalgamate ver. 6 of this Psalm with our Ps. cxlv. We are contented to see in the omission of the *Nun*-strophe an example of that freedom with which the Old Testament poets are wont to handle this kind of forms. Likewise there is no reason apparent for the fact that Jeremiah has chosen in ch. ii., iii., and iv. of the Lamentations to make the *Ajin*-strophe follow the *Pe*-strophe three times, whilst in ch. i. it precedes it.

Vers. 1-7. The strains with which this hymn opens are familiar Psalm-strains. We are reminded of xxx. 2, and the likewise alphabetical song of praise and thanksgiving xxxiv. 2. The *plena scriptio* יְהוָה אֱלֹהֵינוּ in cxliii. 10 is repeated here. God is called "the King" as in xx. 10, xcvi. 6. The language of address "my God the King," which sounds harsh in comparison with the otherwise usual "my King and my God" (v. 3, lxxxiv. 4), purposely calls God with unrelated generality, that is to say in the most absolute manner, the King. If the poet is himself a king, the occasion for this appellation of God is all the more natural and the signification all the more pertinent. But even in the mouth of any other person it is significant. Whosoever calls God by such a name acknowledges His royal prerogative, and at the same time does homage to Him and binds himself to allegiance; and it is just this confessional act of exalting Him who in Himself is the absolutely lofty One that is here called רֹיבֵם. But how can the poet express the purpose of praising God's Name *for ever*? Because the praise of God is a need of his inmost nature, he has a perfect right to forget his own

mortality when engaged upon this devotion to the ever-living King. Clinging adoringly to the Eternal One, he must seem to himself to be eternal; and if there is a practical proof for a life after death, it is just this ardent desire of the soul, wrought of God Himself, after the praise of the God of its life (lit. its origin) which affords it the highest, noblest delight. The idea of the silent Hades, which forces itself forward elsewhere, as in vi. 6, where the mind of the poet is beclouded by sin, is here entirely removed, inasmuch as here the mind of the poet is the undimmed mirror of the divine glory. Therefore ver. 2 also does not concede the possibility of any interruption of the praise: the poet will daily (lxviii. 20) bless God, be they days of prosperity or of sorrow, uninterruptedly in all eternity will he glorify His Name (יְהוָה לְלֵלָהּ as in lxix. 31). There is no worthier and more exhaustless object of praise (ver. 3): Jahve is great, and greatly to be praised (מְהִלָּל, taken from xlvi. 2, as in xcvi. 4, cf. xviii. 4), and of His "greatness" (cf. 1 Chron. xxix. 11, where this attribute precedes all others) there is no searching out, *i.e.* it is so abysmally deep that no searching can reach its bottom (as in Isa. xl. 28, Job xi. 7 sq.). It has, however, been revealed, and is being revealed continually, and is for this very reason thus celebrated in ver. 4: one generation propagates to the next the growing praise of the works that He has wrought out (עֲשֵׂה מַעֲשִׂים), and men are able to relate all manner of proofs of His victorious power which prevails over everything, and makes everything subject to itself (נִבְרָתָהּ as in xx. 7, and frequently). This historically manifest and traditional divine doxa and the facts (דְּבָרָי as in cv. 27) of the divine wonders the poet will devoutly consider. כְּבוֹד הַרְר stands in attributive relation to כְּבוֹד, as this on its part does to הוֹרֵד: Thy brilliantly glorious (kingly) majesty (cf. Jer. xxii. 18, Dan. xi. 21). The poet does not say גַּם אֲנִי, nor may we insert it, either here in ver. 5, or in ver. 6, where the same sequence of thoughts recurs, more briefly expressed. The emphasis lies on the objects. The mightiness (עֲוִוָה as in lxxviii. 4, and in Isa. xlii. 25, where it signifies violence) of His terrible acts shall pass from mouth to mouth (אָמַר with a substantival object as in xl. 11), and His mighty acts (גְּדֻלּוֹת, *magnalia*, as in 1 Chron. xvii. 19, 21)—according to the *Keri* (which is determined by the suffix of אֲמַסְפְּרִנָּה; cf., however, 2 Sam. xxii. 23, 2 Kings iii. 3, x. 26, and frequently): His great-

ness (נִדְבָרָה)—will he also on his part make the matter of his narrating. It is, however, not alone the awe-inspiring majesty of God which is revealed in history, but also the greatness (גִּבּוֹר) used as a substantive as in xxxi. 20, Isa. lxiii. 7, xxi. 7, whereas רַבִּים in xxxii. 10, lxxxix. 51 is an adjective placed before the noun after the manner of a numeral), *i.e.* the abundant measure, of His goodness and His righteousness, *i.e.* His acting in inviolable correspondence with His counsel and order of salvation. The memory of the transcendent goodness of God is the object of universal, overflowing acknowledgment, and the righteousness of God is the object of universal exultation (רִנָּה with the accusative as in li. 16, lix. 17). After the poet has sung the glorious self-attestation of God according to both its sides, the fiery and the light sides, he lingers by the light side, the front side of the Name of Jahve unfolded in Ex. xxxiv. 6.

Vers. 8-13. This memorable utterance of Jahve concerning Himself the writer of Ps. ciii., which is of kindred import, also interweaves into his celebration of the revelation of divine love in ver. 8. Instead of רַב־חַסֵּד the expression here, however, is וְגִדּוֹל חַסֵּד (*Kerî*, as in Nah. i. 3, cf. lxxxix. 29, with *Makkeph*-וְגִדּוֹל). The real will of God tends towards favour, which gladly giving stoops to give (חַנּוּן), and towards compassion, which interests itself on behalf of the sinner for his help and comfort (רַחוּם). Wrath is only the background of His nature, which He reluctantly and only after long waiting (אֶרְדֵּף אֲפַיִם) lets loose against those who spurn His great mercy. For His goodness embraces, as ver. 9 says, all; His tender mercies are over all His works, they hover over and encompass all His creatures. Therefore, too, all His works praise Him: they are all together loud-speaking witnesses of that sympathetic all-embracing love of His, which excludes no one who does not exclude himself; and His saints, who live in God's love, bless Him (יְבָרְכוּהוּ written as in 1 Kings xviii. 44): their mouth overflows with the declaration (אִמְרָה) of the glory of the kingdom of this loving God, and in speaking (דִּבְרָה) of the sovereign power with which He maintains and extends this kingdom. This confession they make their employ, in order that the knowledge of the mighty acts of God and the glorious majesty of His kingdom may at length become the general possession of mankind. When the poet in ver. 12 sets forth the purpose of the proclamation, he

drops the form of address. God's kingdom is a kingdom of all æons, and His dominion is manifested without exception and continually in all periods or generations (בְּכָל־דְּיוֹרָךְ as in xlv. 18, Esth. ix. 28, a pleonastic strengthening of the expression בְּיָרֵךְ, xc. 1). It is the eternal circumference of the history of time, but at the same time its eternal substance, which more and more unfolds and achieves itself in the succession of the periods that mark its course. For that all things in heaven and on earth shall be gathered up together (*ἀνακεφαλαιώσασθαι*, Eph. i. 10) in the all-embracing kingdom of God in His Christ, is the goal of all history, and therefore the substance of history which is working itself out. With ver. 13 (cf. Dan. iii. 33 [iv. 3], iv. 31 [34], according to Hitzig the primary passages) another paragraph is brought to a close.

Vers. 14-21. The poet now celebrates in detail the deeds of the gracious King. The words with לְ are pure datives, cf. the accusative expression in cxlvi. 8. He in person is the support which holds fast the falling ones (נֹשֵׁאֵם, here not the fallen ones, see xxviii. 1) in the midst of falling (Nicephorus: *τοὺς καταπεσεῖν μέλλοντας ἐδραιοῖ, ὥστε μὴ καταπεσεῖν*), and the stay by which those who are bowed together raise themselves. He is the Provider for all beings, the Father of the house, to whom in the great house of the world the eyes (עֵינַי with the second *é* toneless, Ew. § 100, *b*) of all beings, endowed with reason and irrational, are directed with calm confidence (Matt. vi. 26), and who gives them their food in its, *i.e.* in due season. The language of civ. 27 is very similar, and it proceeds here, too, as there in ver. 28 (cf. Sir. xl. 14). He opens His hand, which is ever full, much as a man who feeds the doves in his court does, and gives נֵצַח, pleasure, *i.e.* that which is good, which is the fulfilling of their desire, in sufficient fulness to all living things (and therefore those in need of support for the body and the life). Thus it is to be interpreted, according to Deut. xxxiii. 23 (after which here in the LXX. the reading varies between *εὐδοκίας* and *εὐλογίας*), cf. Acts xiv. 17, *ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν*. עֵינַי is construed with a dative and accusative of the object instead of with two accusatives of the object (Ges. § 139. 1, 2). The usage of the language is unacquainted with נֵצַח as an adverb in the sense of "willingly" (Hitzig), which would rather be

ברצונך. In all the ways that Jahve takes in His historical rule He is "righteous," *i.e.* He keeps strictly to the rule (norm) of His holy love; and in all His works which He accomplishes in the course of history He is merciful (חַסִּיד), *i.e.* He practises mercy (חַסֵּד, see xii. 2); for during the present time of mercy the primary essence of His active manifestation is free preventing mercy, condescending love. True, He remains at a distance from the hypocrites, just as their heart remains far from Him (Isa. xxix. 13); but as for the rest, with impartial equality He is nigh (קָרוֹב as in xxxiv. 19) to all who call upon Him בְּאַמְתָּה, in firmness, certainty, truth, *i.e.* so that the prayer comes from their heart and is holy fervour (cf. Isa. x. 20, xlvi. 1). What is meant is true and real prayer in opposition to the *νεκρὸν ἔργον*, as is also meant in the main in John iv. 23 sq. To such true praying ones Jahve is present, *viz.* in mercy (for in respect of His power He is everywhere); He makes the desire of those who fear Him a reality, their will being also His; and He grants them the salvation (*σωτηρία*) prayed for. Those who are called in ver. 19 those who fear Him, are called in ver. 20 those who love Him. Fear and love of God belong inseparably together; for fear without love is an unfree, servile disposition, and love without fear, bold-faced familiarity: the one dishonours the all-gracious One, and the other the all-exalted One. But all who love and fear Him He preserves, and on the other hand exterminates all wanton sinners. Having reached the *Tav*, the hymn of praise, which has traversed all the elements of the language, is at an end. The poet does not, however, close without saying that praising God shall be his everlasting employment (פָּי יְדָבָר with *Olewejored*, the *Mahpach* or rather *Jethib* sign of which above represents the *Makkeph*), and without wishing that all flesh, *i.e.* all men, who are *σὰρξ καὶ αἷμα*, בְּשָׂר וָדָם, may bless God's holy Name to all eternity. The realization of this wish is the final goal of history. It will then have reached ver. 43 of the great song in Deut. ch. xxxii.—Jahve one and His Name one (*Zech.* xiv. 9), Israel praising God *ὑπὲρ ἀληθείας*, and the Gentiles *ὑπὲρ ἐλέους* (Rom. xv. 8 sq.).

## PSALM CXLVI.

HALLELUJAH TO GOD THE ONE TRUE HELPER.

## HALLELUJAH.

- 1 PRAISE, O my soul, Jahve!
- 2 I will praise Jahve as long as I live,  
I will harp unto my God as long as I have any being.
- 3 Trust not in princes,  
In the son of man, who is not capable of help!
- 4 If his breath goeth forth, he returneth to his clod—  
In that day his devices perish.
  
- 5 Happy is he whose help is the God of Jacob,  
Whose confidence is in Jahve his God,
- 6 The Creator of heaven and earth,  
Of the sea and all that is therein—  
Who keepeth truth for ever,
- 7 Obtaining judgment for the oppressed,  
Giving bread to the hungry.
  
- Jahve looseth those who are bound,
- 8 Jahve maketh the blind to see,  
Jahve raiseth up those who are bowed down,  
Jahve loveth the righteous,
- 9 Jahve preserveth the strangers,  
He helpeth up the orphan and widow,  
And the way of the wicked He turneth down.
- 10 Jahve reigneth as King for ever,  
Thy God, O Zion, unto all generations—  
Hallelujah.

The Psalter now draws to a close with five Hallelujah Psalms. This first closing Hallelujah has many points of coincidence with the foregoing alphabetical hymn (compare אֱהַיְיָ֙לֵלָהּ in ver. 2 with cxlv. 2; שִׁבְרוּ in ver. 5 with cxlv. 15; “who giveth bread to the hungry” in ver. 7 with cxlv. 15 sq.; “who maketh the blind to see” in ver. 8 with cxlv. 14; “Jahve reigneth, etc.,” in ver. 10 with cxlv. 13)—the same

range of thought betrays one author. In the LXX. Ps. cxlvi.-cxlviii. (according to its enumeration four Psalms, viz. cxlv.-cxlviii., Ps. cxlvii. being split up into two) have the inscription Ἀλληλούια. Ἀγγαίου καὶ Ζαχαρίου, which is repeated four times. These Psalms appear to have formed a separate Hallel, which is referred back to these prophets, in the old liturgy of the second Temple. Later on they became, together with Ps. cxlix., cl., an integral part of the daily morning prayer, and in fact of the פסוקי דזמרה, i.e. of the mosaic-work of Psalms and other poetical pieces that was incorporated in the morning prayer, and are called even in *Shabbath* 118*b* *Hallel*,\* but expressly distinguished from the Hallel to be recited at the Passover and other feasts, which is called “the Egyptian Hallel.” In distinction from this, Krochmal calls these five Psalms the Greek Hallel. But there is nothing to oblige us to come down beyond the time of Ezra and Nehemiah. The agreement between 1 Macc. ii. 63 (ἔστρεψεν εἰς τὸν χοῦν αὐτοῦ, καὶ ὁ διαλογισμὸς αὐτοῦ ἀπόλετο) and ver. 4 of our Psalm, which Hitzig has turned to good account, does not decide anything concerning the age of the Psalm, but only shows that it was in existence at the time of the author of the First Book of Maccabees,—a point in favour of which we were not in need of any proof. But there was just as much ground for dissuading against putting confidence in princes in the time of the Persians as in that of the Grecian domination.

Vers. 1-4. Instead of “bless,” as in ciii. 1, civ. 1, the poet of this Psalm says “praise.” When he attunes his soul to the praise of God, he puts himself personally into this mood of mind, and therefore goes on to say “I will praise.” He will, however, not only praise God in the song which he is beginning, but בְּתִי (vid. on lxiii. 5), filling up his life with it, or בְּעוֹרִי (prop. “in my yet-being,” with the suffix of the noun, whereas עוֹרִי with the verbal suffix is “I still am”), so that his continued life is also a constant continued praising, viz. (and this is in the mind of the poet here, even at the commencement of the Psalm) of the God and King who, as being the Almighty, Eternal, and

\* Rashi, however, understands only Ps. cxlviii. and cl. by פסוקי דזמרה in that passage.

unchangeably Faithful One, is the true ground of confidence. The warning against putting trust in princes calls to mind cxviii. 8 sq. The clause: the son of man, who has no help that he could afford, is to be understood according to lx. 13. The following אֲדַמְתּוֹ shows that the poet by the expression בְּן־אָדָם combines the thoughts of Gen. ii. 7 and iii. 19. If his breath goes forth, he says, basing the untrustworthiness and feebleness of the son of Adam upon the inevitable final destiny of the son of Adam taken out of the ground, then he returns to his earth, *i.e.* the earth of his first beginning; cf. the more exact expression אֶל־עֵפָרָם, after which the *εἰς τὴν γῆν αὐτοῦ* of the LXX. is exchanged for *εἰς τὸν χοῦν αὐτοῦ* in 1 Macc. ii. 63. On the hypothetical relation of the first future clause to the second, cf. cxxxix. 8-10, 18; Ew. § 357, *b*. In that day, the inevitable day of death, the projects or plans of man are at once and for ever at an end. The אַפ. λεγ. עֲשֵׂתָנָה describes these with the collateral notion of subtleness and magnitude.

Vers. 5-7*a*. Man's help is of no avail; blessed is he (this is the last of the twenty-five אֲשֶׁר of the Psalter), on the contrary, who has the God of Jacob (שֵׁאל like שִׁיחָה in cxliv. 15) as Him in whom is his succour (בְּעֵזְרוֹ with *Beth essentia*, *vid.* on xxxv. 2),—he, whose confidence (שִׁבְרָא as in cxix. 116) rests on Jahve, whom he can by faith call his God. Men often are not able to give help although they might be willing to do so: He, however, is the Almighty, the Creator of the heavens, the earth, and the sea, and of all living things that fill these three (cf. Neh. ix. 6). Men easily change their mind and do not keep their word: He, however, is He who keepeth truth or faithfulness, inasmuch as He unchangeably adheres to the fulfilling of His promises. שִׁמְרָא is in form equivalent substantially to שִׁמְרָא הַסֵּד and שִׁמְרָא הַבְּרִית. And that which He is able to do as being the Almighty, and cannot as being the Truthful One leave undone, is also really His mode of active manifestation made evident in practical proofs: He obtains right for the oppressed, gives bread to the hungry, and consequently proves Himself to be the succour of those who suffer wrong without doing wrong, and as the provider for those who look for their daily bread from His gracious hand. With הַשִּׁמְרָא, the only determinate participle, the faithfulness of God

His promises is made especially prominent.



Vers. 7b-10. The five lines beginning with *Jahve* belong together. Each consists of three words, which in the main is also the favourite measure of the lines in the Book of Job. The expression is as brief as possible. יהִיִר is transferred from the yoke and chains to the person himself who is bound, and עֵינָיו is transferred from the eyes of the blind to the person himself. The five lines celebrate the God of the five-divided Tōra, which furnishes abundant examples for these celebrations, and is directed with most considerate tenderness towards the strangers, orphans, and widows in particular. The orphan and the widow, says the sixth line, doth He recover, strengthen (with reference to עֲרִיר see xx. 9, xxxi. 12). *Valde gratus mihi est hic Psalmus*, Bakius observes, *ob Trifolium illud Dei: Advenas, Pupillos, et Viduas, versu uno luculentissime depictum, id quod in toto Psalterio nullibi fit.* Whilst Jahve, however, makes the manifold sorrows of His saints to have a blessed issue, He bends (עֲוִת) the way of the wicked, so that it leads into error and ends in the abyss (i. 6). This judicial manifestation of Jahve has only one line devoted to it. For He rules in love and in wrath, but delights most of all to rule in love. Jahve is, however, the God of Zion. The eternal duration of His kingdom is also the guarantee for its future glorious completion, for the victory of love. Hallelujah!

## PSALM CXLVII.

HALLELUJAH TO THE SUSTAINER OF ALL THINGS, THE  
RESTORER OF JERUSALEM

- 1 HALLELUJAH,  
For it is good to celebrate our God in song,  
For it is lovely, comely is a hymn of praise.
- 2 The builder up of Jerusalem is Jahve,  
The outcasts of Israel He gathereth together;
- 3 He healeth the broken in heart,  
And bindeth up their wounds;
- 4 Telling the number of the stars,  
He calleth them all by names.
- 5 Great is our Lord and rich in strength,  
To His understanding there is no number.

- 6 Jahve helpeth up the afflicted,  
He casteth the wicked down to the ground.
- 7 Sing unto Jahve a thanksgiving song,  
Play unto our God upon the cithern !
- 8 Who covereth the heaven with clouds,  
Who prepareth rain for the earth,  
Who maketh the mountains shoot forth grass ;
- 9 Giving to the beast its food,  
To the young ravens which call.
- 10 Not in the strength of the horse doth He delight,  
Not in the legs of a man doth He take pleasure—
- 11 Jahve hath pleasure in those who fear Him,  
In those who hope in His mercy.
- 12 Celebrate, O Jerusalem, Jahve,  
Praise Thy God, O Zion !
- 13 For He hath made the bolts of thy gates fast,  
He hath blessed thy children in the midst of thee—
- 14 He it is who giveth thy border peace,  
He satisfieth thee with the fat of wheat ;
- 15 Who sendeth forth His commandment to the earth,  
His word runneth very swiftly ;
- 16 Who giveth snow like wool,  
He scattereth hoar-frost like ashes,
- 17 He casteth down His ice like morsels—  
Before His cold, who can stand ? !
- 18 He sendeth forth His word and causeth everything to melt,  
He causeth His wind to blow, forthwith the waters flow.
- 19 He made known His word unto Jacob,  
His statutes and His judgments unto Israel.
- 20 He hath not dealt so with any nation ;  
And as for His judgments—they do not know them,  
Hallelujah.

It is the tone of the restoration-period of Ezra and Nehemiah that meets us sounding forth out of this and the two following Psalms, even more distinctly and recognisably than out of the nearly related preceding Psalm (cf. ver. 6 with cxlvi. 9). In Ps. cxlvii. thanksgiving is rendered to God for

the restoration of Jerusalem, which is now once more a city with walls and gates; in Ps. cxlviii. for the restoration of the national independence; and in Ps. cxlix. for the restoration of the capacity of joyously and triumphantly defending themselves to the people so long rendered defenceless and so ignominiously enslaved.

In the seventh year of Artachshasta (Artaxerxes I. Longimanus) Ezra the priest entered Jerusalem, after a journey of five months, with about two thousand exiles, mostly out of the families of the Levites (458 B.C.). In the twentieth year of this same clement king, that is to say, thirteen years later (445 B.C.), came Nehemiah, his cup-bearer, in the capacity of a *Tirshâtha* (vid. *Isaiah*, vol. i. 2). Whilst Ezra did everything for introducing the Mosaic Law again into the mind and commonwealth of the nation, Nehemiah furthered the building of the city, and more particularly of the walls and gates. We hear from his own mouth, in ch. ii.–vii. of the Book that is extracted from his memoirs, how indefatigably and cautiously he laboured to accomplish this work. Ch. xii. 27–45 is closely connected with these notes of Nehemiah's own hand. After having been again in the meanwhile in Susa, and there neutralized the slanderous reports that had reached the court of Persia, he appointed, at his second stay in Jerusalem, a feast in dedication of the walls. The Levite musicians, who had settled down for the most part round about Jerusalem, were summoned to appear in Jerusalem. Then the priests and Levites were purified; and they purified the people, the gates, and the walls, the bones of the dead (as we must with Herzfeld picture this to ourselves) being taken out of all the tombs within the city and buried before the city; and then came that sprinkling, according to the Law, with the sacred lye of the red heifer, which is said (*Para* iii. 5) to have been introduced again by Ezra for the first time after the Exile. Next the princes of Judah, the priests, and Levite musicians were placed in the west of the city in two great choirs (חֲוֹלָה\*) and processions

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\* The word has been so understood by Menahem, Juda ben Koreish, and Abulwalid; whereas Herzfeld is thinking of becatombs for a thank-offering, which might have formed the beginning of both festive processions.

(תהלכת). The one festal choir, which was led by the one half of the princes, and among the priests of which Ezra went on in front, marched round the right half of the city, and the other round the left, whilst the people looked down from the walls and towers. The two processions met on the east side of the city and drew up in the Temple, where the festive sacrifices were offered amidst music and shouts of joy.

The supposition that Ps. cxlvii.-cl. were all sung at this dedication of the walls under Nehemiah (Hengstenberg) cannot be supported; but as regards Ps. cxlvii., the composition of which in the time of Nehemiah is acknowledged by the most diverse parties (Keil, Ewald, Dillmann, Zunz), the reference to the Feast of the Dedication of the walls is very probable. The Psalm falls into two parts, vers. 1-11, 12-20, which exhibit a progression both in respect of the building of the walls (vers. 2, 13), and in respect of the circumstances of the weather, from which the poet takes occasion to sing the praise of God (vers. 8 sq., 16-18). It is a double Psalm, the first part of which seems to have been composed, as Hitzig suggests, on the appearing of the November rain, and the second in the midst of the rainy part of the winter, when the mild spring breezes and a thaw were already in prospect.

Vers. 1-6. The Hallelujah, as in cxxxv. 3, is based upon the fact, that to sing of our God, or to celebrate our God in song (זמר with an accusative of the object, as in xxx. 13, and frequently), is a discharge of duty that reacts healthfully and beneficially upon ourselves: "comely is a hymn of praise" (taken from xxxiii. 1), both in respect of the worthiness of God to be praised, and of the gratitude that is due to Him. Instead of זמר or לזמר, xcii. 2, the expression is זמרה, a form of the *infin. Piel*, which at least can still be proved to be possible by לזרה in Lev. xxvi. 18. The two זר are co-ordinate, and זר-זר no more refers to God here than in cxxxv. 3, as Hitzig supposes when he alters ver. 1 so that it reads: "Praise ye Jah because He is good, play unto our God because He is lovely." Ps. xcii. 2 shows that זר-טוב can refer to God; but זר-זר said of God is contrary to the custom and spirit of the Old Testament, whereas טוב and זר-טוב are also in

cxxxiii. 1 neuter predicates of a subject that is set forth in the infinitive form. In ver. 2 the praise begins, and at the same time the confirmation of the delightful duty. Jahve is the builder up of Jerusalem, He brings together (בָּנֵה as in Ezekiel, the later word for בָּנֵה and קִבְּץ) the outcasts of Israel (as in Isa. xi. 12, lvi. 8); the building of Jerusalem is therefore intended of the rebuilding up, and to the dispersion of Israel corresponds the holy city laid in ruins. Jahve healeth the heart-broken, as He has shown in the case of the exiles, and bindeth up their pains (xvi. 4), *i.e.* smarting wounds; רָפָא, which is here followed by הַבֵּיט, also takes to itself a dative object in other instances, both in an active and (Isa. vi. 10) an impersonal application; but for שְׁבוּרֵי לֵב the older language says לֵב נִשְׁבְּרֵי לֵב, xxxiv. 19, Isa. lxi. 1. The connection of the thoughts, which the poet now brings to the stars, becomes clear from the primary passage, Isa. xl. 26, cf. 27. To be acquainted with human woe and to relieve it is an easy and small matter to Him who allots a number to the stars, that are to man innumerable (Gen. xv. 5), *i.e.* who has called them into being by His creative power in whatever number He has pleased, and yet a number known to Him (מִנְיָה, the *part. præs.*, which occurs frequently in descriptions of the Creator), and calls to them all names, *i.e.* names them all by names which are the expression of their true nature, which is well known to Him, the Creator. What Isaiah says (ch. xl. 26) with the words, "because of the greatness of might, and as being strong in power," and (ver. 28) "His understanding is unsearchable," is here asserted in ver. 5 (cf. cxlv. 3): great is our Lord, and capable of much (as in Job xxxvii. 23, שְׁנֵינָה כֹחַ), and to His understanding there is no number, *i.e.* in its depth and fulness it cannot be defined by any number. What a comfort for the church as it traverses its ways, that are often so labyrinthine and entangled! Its Lord is the Omniscient as well as the Almighty One. Its history, like the universe, is a work of God's infinitely profound and rich understanding. It is a mirror of gracious love and righteous anger. The patient sufferers (עֲנִיִּים) He strengthens (מְעוֹרֵר as in cxlvi. 9); malevolent sinners (רָשָׁעִים), on the other hand, He casts down to the earth (עָרִי-אָרָץ, cf. Isa. xxvi. 5), casting deep down to the ground those who exalt themselves to the skies.

Vers. 7-11. With ver. 7 the song takes a new flight.  $\text{לְעֹנֵה לְעֹנֵה}$  signifies to strike up or sing in honour of any one, Num. xxi. 27, Isa. xxvii. 2. The object of the action is conceived of in  $\text{בְּתוֹרֵהָ}$  as the medium of it (cf. *e.g.* Job xvi. 4). The participles in vers. 8 sq. are attributive clauses that are attached in a free manner to  $\text{לְאֵלֵינוּ}$ .  $\text{לְאֵלֵינוּ}$  signifies to prepare, procure, as *e.g.* in Job xxxviii. 41—a passage which the psalmist has had in his mind in connection with ver. 9.  $\text{מַצְמִיחַ}$ , as being the causative of a *verb. crescendi*, is construed with a double accusative: “making mountains (whither human agriculture does not reach) to bring forth grass;” and the advance to the thought that God gives to the cattle the bread that they need is occasioned by the “He causeth grass to grow for the cattle” of the model passage civ. 14, just as the only hinting  $\text{אֲשֶׁר יִקְרָאֵי}$ , which is said of the young of the raven (which are forsaken and cast off by their mothers very early), is explained from  $\text{יִלְדֵיוֹ אֶל־אֵל יִשְׁעוּ}$  in Job *loc. cit.* The verb  $\text{קָרָא}$ , *κράζειν* (cf. *κράζειν*), is still more expressive for the cry of the raven, *κόραξ*, Sanscrit *kārava*, than that  $\text{שָׁעַ$ ; *κοράττειν* and *κορακέυεσθαι* signify directly to implore incessantly, without taking any refusal. Towards Him, the gracious Sustainer of all beings, are the ravens croaking for their food pointed (cf. Luke xii. 24, “Consider the ravens”), just like the earth that thirsts for rain. He is the all-conditioning One. Man, who is able to know that which the irrational creature unconsciously acknowledges, is in the feeling of his dependence to trust in Him and not in himself. In all those things to which the God-estranged self-confidence of man so readily clings, God has no delight ( $\text{יְהִי־פֶשַׁע}$ , pausal form like  $\text{יְהִי־פֶשַׁע}$ ) and no pleasure, neither in the strength of the horse, whose rider imagines himself invincible, and, if he is obliged to flee, that he cannot be overtaken, nor in the legs of a man, upon which he imagines himself so firm that he cannot be thrown down, and which, when he is pursued, will presumptively carry him far enough away into safety.  $\text{שָׂקִי}$ , *ساق*, is the leg from the knee to the foot, from  $\text{سَاق}$ , root  $\text{سَق}$ , to drive, urge forward, more particularly to urge on to a gallop (like *crus*, according to Pott, from the root *car*, to go). What is meant here is, not that the strength of the horse and muscular power are of no avail when God wills to destroy a man (xxxiii. 16 sq., Amos ii. 14.

sq.), but only that God has no pleasure in the warrior's horse and in athletic strength. Those who fear Him, *i.e.* with a knowledge of the impotency of all power possessed by the creature in itself, and in humble trust feel themselves dependent upon His omnipotence—these are they in whom He takes pleasure (הִצִּיף with the accusative), those who, renouncing all carnal defiance and self-confident self-working, hope in His mercy.

Vers. 12-20. In the LXX. this strophe is a Psalm (*Lauda Jerusalem*) of itself. The call goes forth to the church again on the soil of the land of promise assembled round about Jerusalem. The holy city has again risen out of its ruins; it now once more has gates which can stand open in the broad daylight, and can be closed and bolted when the darkness comes on for the security of the municipality that is only just growing into power (Neh. vii. 1-4). The blessing of God again rests upon the children of the sacred metropolis. Its territory, which has experienced all the sufferings of war, and formerly resounded with the tumult of arms and cries of woe and destruction, God has now, from being an arena of conflict, made into peace (the accusative of the effect, and therefore different from Isa. lx. 17); and since the land can now again be cultivated in peace, the ancient promise (lxxxix. 17) is fulfilled, that God would feed His people, if they would only obey Him, with the fat of wheat. The God of Israel is the almighty Governor of nature. It is He who sends His fiat (וַיִּצְוֶה after the manner of the וַיִּצְוֶה of the history of creation, cf. xxxiii. 9) earthwards (וְצִוְיָהּ, the accusative of the direction). The word is His messenger (*vid.* on cvii. 20), עֲרִמְהֶרָה, *i.e.* it runs as swiftly as possible, *viz.* in order to execute the errand on which it is sent. He it is who sends down snow-flakes like flocks of wool, so that the fields are covered with snow as with a white-woollen warming covering.\* He scatters hoar-frost (קִפּוֹר from קָפַר, to cover over) about like ashes, so that trees, roofs, etc., are crusted over with the fine frozen dew or mist as though they were powdered with ashes that the wind had blown about. Another time He casts His

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\* Bochart in his *Hierozoicon* on this passage compares an observation of Eustathius on Dionysius Periegetes: τὴν χιόνα ἐριώδες ὕδωρ ἀστειῶς οἱ παλαῖοι ἐκάλουν.

ice \* (קָרָה from קָרָה; or according to another reading, קָרָהוּ from קָרָה) down like morsels, fragments, כְּפִתִּים, viz. as hail-stones, or as sleet. The question: before His cold—who can stand? is formed as in Nah. i. 6, cf. cxxx. 3. It further comes to pass that God sends forth His word and causes them (snow, hoarfrost, and ice) to melt away: He makes His thawing wind blow, waters flow; *i.e.* as soon as the one comes about, the other also takes place forthwith. This God now, who rules all things by His word and moulds all things according to His will, is the God of the revelation pertaining to the history of salvation, which is come to Israel, and as the bearer of which Israel takes the place of honour among the nations, Deut. iv. 7 sq., 32–34. Since the poet says מְבַיֵּד and not הַבַּיֵּד, he is thinking not only of the Tôra, but also of prophecy as the continuous self-attestation of God, the Lawgiver. The *Keri* קִבְּרֵי, occasioned by the plurals of the parallel member of the verse, gives an unlimited indistinct idea. We must keep to קִבְּרֵי, with the LXX., Aquila, Theodotion, the Quinta, Sexta, and Jerome. The word, which is the medium of God's cosmical rule, is gone forth as a word of salvation to Israel, and, unfolding itself in statutes and judgments, has raised Israel to a legal state founded upon a positive divine law or judgment such as no Gentile nation possesses. The Hallelujah does not exult over the fact that these other nations are not acquainted with any such positive divine law, but (cf. Deut. iv. 7 sq., Baruch iv. 4) over the fact that Israel is put into possession of such a law. It is frequently attested elsewhere that this possession of Israel is only meant to be a means of making salvation a common property of the world at large.

## PSALM CXLVIII.

HALLELUJAH OF ALL HEAVENLY AND EARTHLY BEINGS.

## HALLELUJAH.

1 PRAISE ye Jahve from the heavens,  
Praise ye Him in the heights.

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\* LXX. (Italic, Vulgate) κρύσταλλον, *i.e.* ice, from the root κρυ, to freeze, to congeal (Jerome *glaciem*). *Quid est crystallum?* asks Augustine, and replies: *Nix est glacie durata per multos annos ita ut a sole vel igne acile dissolvi non possit.*



- 2 Praise ye Him, all His angels,  
Praise ye Him, all His host.
- 3 Praise ye Him, sun and moon,  
Praise Him all ye stars of light.
- 4 Praise Him ye heavens of heavens,  
And ye waters that are above the heavens.
- 5 Let them praise the Name of Jahve,  
For HE commanded and they were created,
- 6 And He set them there for ever and ever ;  
He gave a law, and not one transgresseth it.
- 7 Praise ye Jahve from the earth,  
Sea-monsters and all deeps ;
- 8 Fire and hail, snow and vapour,  
Stormy wind fulfilling His word ;
- 9 Ye mountains and all hills,  
Fruit-trees and all cedars ;
- 10 Ye wild beasts and all cattle,  
Creeping things and winged birds ;
- 11 Kings of the earth and all tribes,  
Princes and all judges of the earth ;
- 12 Young men and also maidens,  
Old men together with youths—
- 13 Let them praise the Name of Jahve,  
For His Name is highly exalted, He alone,  
His glory is above earth and heaven.
- 14 And He hath raised a horn for His people,  
For a praise for all His saints,  
For the children of Israel, for the people near unto Him  
Hallelujah.

After the Psalmist in the foregoing Hallelujah has made the gracious self-attestation of Jahve in the case of the people of revelation, in connection with the general government of the almighty and all-benevolent One in the world, the theme of his praise, he calls upon all creatures in heaven and on earth, and more especially mankind of all peoples and classes and races and ages, to join in concert in praise of the Name of Jahve, and that on the ground of the might and honour which He has bestowed upon His people, *i.e.* has bestowed upon them once more now

when they are gathered together again out of exile and Jerusalem has risen again out of the ruins of its overthrow. The hymn of the three in the fiery furnace, which has been interpolated in ch. iii. of the Book of Daniel in the LXX., is for the most part an imitation of this Psalm. In the language of the liturgy this Psalm has the special name of *Laudes* among the twenty *Psalmi alleluaticci*, and all the three Psalms cxlviii.-cl. which close the Psalter are called *αἶνοι*, Syriac *shabclûh* (praise ye Him).

In this Psalm the loftiest consciousness of faith is united with the grandest contemplation of the world. The church appears here as the choir-leader of the universe. It knows that its experiences have a central and universal significance for the whole life of creation; that the loving-kindness which has fallen to its lot is worthy to excite joy among all beings in heaven and on earth. And it calls not only upon everything in heaven and on earth that stands in fellowship of thought, of word, and of freedom with it to praise God, but also the sun, moon, and stars, water, earth, fire, and air, mountains, trees, and beasts, yea even such natural phenomena as hail, snow, and mist. How is this to be explained? The easiest way of explaining is to say that it is a figure of speech (Hupfeld); but this explanation explains nothing. Does the invitation in the exuberance of feeling, without any clearness of conception, here overstep the boundary of that which is possible? Or does the poet, when he calls upon these lifeless and unconscious things to praise God, mean that we are to praise God on their behalf—*ἀφορᾶν εἰς ταῦτα*, as Theodoret says, *καὶ τοῦ Θεοῦ τὴν σοφίαν καταμανθάνειν καὶ διὰ πάντων αὐτῷ πλέκειν τὴν ὑμνωδίαν*? Or does the "praise ye" in its reference to these things of nature proceed on the assumption that they praise God when they redound to the praise of God, and find its justification in the fact that the human will enters into this matter of fact which relates to things, and is devoid of any will, and seizes it and drags it into the concert of angels and men? All these explanations are unsatisfactory. The call to praise proceeds rather from the wish that all creatures, by becoming after their own manner an echo and reflection of the divine glory, may participate in the joy at the glory which God has bestowed upon His people after their deep humiliation. This wish, however, after all rests upon the great truth,

that the way through suffering to glory which the church is traversing, has not only the glorifying of God in itself, but by means of this glorifying, the glorifying of God in all creatures and by all creatures, too, as its final aim, and that these, finally transformed (glorified) in the likeness of transformed (glorified) humanity, will become the bright mirror of the divine doxa and an embodied hymn of a thousand voices. The calls also in Isa. xlv. 23, xlix. 13, cf. lii. 9, and the descriptions in Isa. xxxv. 1 sq., xli. 19, lv. 12 sq., proceed from the view to which Paul gives clear expression from the stand-point of the New Testament in Rom. viii. 18 sqq.

Vers. 1-6. The call does not rise step by step from below upwards, but begins forthwith from above in the highest and outermost spheres of creation. The place whence, before all others, the praise is to resound is the heavens; it is to resound in the heights, viz. the heights of heaven (Job xvi. 19, xxv. 2, xxxi. 2). The מן might, it is true, also denote the birth or origin: ye of the heavens, *i.e.* ye celestial beings (cf. lxviii. 27), but the parallel בַּמְרוֹמִים renders the immediate construction with הַלְלוּ more natural. Vers. 2-4 tell who are to praise Jahve there: first of all, all His angels, the messengers of the Ruler of the world—all His host, *i.e.* angels and stars, for יְצָאֵי (Chethîb) or כְּרִי (Kerî as in ciii. 21) is the name of the heavenly host armed with light which God Tsebaoth commands (*vid.* on Gen. ii. 1),—a name including both stars (*e.g.* in Deut. iv. 19) and angels (*e.g.* in Josh. v. 14 sq., 1 Kings xxii. 19); angels and stars are also united in the Scriptures in other instances (*e.g.* Job xxxviii. 7). When the psalmist calls upon these beings of light to praise Jahve, he does not merely express his delight in that which they do under any circumstances (Hengstenberg), but comprehends the heavenly world with the earthly, the church above with the church here below (*vid.* on Ps. xxix., ciii.), and gives a special turn to the praise of the former, making it into an echo of the praise of the latter, and blending both harmoniously together. The heavens of heavens are, as in Deut. x. 14, 1 Kings viii. 27, Sir. xvi. 18, and frequently, those which lie beyond the heavens of the earth which were created on the fourth day, therefore they are the outermost and highest spheres. The waters which are above the heavens

are, according to Hupfeld, "a product of the fancy, like the upper heavens and the whole of the inhabitants of heaven." But if in general the other world is not a notion to which there is no corresponding entity, this notion may also have things for its substance which lie beyond our knowledge of nature. The Scriptures, from the first page to the last, acknowledge the existence of celestial waters, to which the rain-waters stand in the relation as it were of a finger-post pointing upwards (see Gen. i. 7). All these beings belonging to the superterrestrial world are to praise the Name of Jahve, for HE, the God of Israel, it is by whose fiat (צִוָּה, like אָמַר in xxxiii. 9\*) the heavens and all their host are created (xxxiii. 6). He has set them, which did not previously exist, up (הִעֲמִיר as *e.g.* in Neh. vi. 7, the causative to עָמַר in xxxiii. 9, cf. cxix. 91), and that for ever and ever (cxi. 8), *i.e.* in order for ever to maintain the position in the whole of creation which He has assigned to them. He hath given a law (חָק) by which its distinctive characteristic is stamped upon each of these heavenly beings, and a fixed bound is set to the nature and activity of each in its mutual relation to all, and not one transgresses (the individualizing singular) this law given to it. Thus וְלֹא יַעֲבֹר is to be understood, according to Job xiv. 5, cf. Jer. v. 22, Job xxxviii. 10, Ps. civ. 9. Hitzig makes the Creator Himself the subject; but then the poet would have at least been obliged to say חָק־נָתַן לָמוֹ, and moreover it may be clearly seen from Jer. xxxi. 36, xxxiii. 20, how the thought that God inviolably keeps the orders of nature in check is expressed θεοπροπῶς. Jer. v. 22, by way of example, shows that the law itself is not, with Ewald, Maurer, and others, following the LXX., Syriac, Italic, Jerome, and Kimchi, to be made the subject: a law hath He given, and it passes not away (an imperishable one). In combination with חָק, עָבַר always signifies "to pass over, transgress."

Vers. 7-14. The call to the praise of Jahve is now turned, in the second group of verses, to the earth and everything belonging to it in the widest extent. Here too כְּהַחֲרָץ, like מִן־הַשָּׁמַיִם, ver. 1, is intended of the place whence the praise is to resound, and not according to x. 18 of earthly beings. The call

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\* The interpolated parallel member, αὐτὸς εἶπε καὶ ἐγενήθησαν, here in the LXX. is taken over from that passage.

is addressed in the first instance to the sea-monsters or dragons (lxxiv. 13), *i.e.*, as Pindar (*Nem.* iii. 23 sq.) expresses it, *θηρας ἐν πελάγει ὑπερόχους*, and to the surging mass of waters (תְּהוֹמוֹת) above and within the earth. Then to four phenomena of nature, coming down from heaven and ascending heavenwards, which are so arranged in ver. 8a, after the model of the chiasmus (crosswise position), that fire and smoke (קִיטוֹר), more especially of the mountains (Ex. xix. 18), hail and snow stand in reciprocal relation; and to the storm-wind (רֵיחַ סַעֲרָה), an appositional construction, as in cvii. 25), which, beside a seeming freeness and untractableness, performs God's word. What is said of this last applies also to the fire, etc.; all these phenomena of nature are messengers and servants of God, civ. 4, cf. ciii. 20. When the poet wishes that they all may join in concert with the rest of the creatures to the praise of God, he excepts the fact that they frequently become destructive powers executing judicial punishment, and only has before his mind their (more especially to the inhabitant of Palestine, to whom the opportunity of seeing hail, snow, and ice was more rare than with us, imposing) grandeur and their relatedness to the whole of creation, which is destined to glorify God and to be itself glorified. He next passes over to the mountains towering towards the skies and to all the heights of earth; to the fruit-trees, and to the cedars, the kings among the trees of the forest; to the wild beasts, which are called הַחַיָּה because they represent the most active and powerful life in the animal world, and to all quadrupeds, which, more particularly the four-footed domestic animals, are called בְּהֵמָה; to the creeping things (שֹׁרֵץ) which cleave to the ground as they move along; and to the birds, which are named with the descriptive epithet winged (צִפּוֹר קָנָף as in Deut. iv. 17, cf. Gen. vii. 14, Ezek. xxxix. 17, instead of עוֹף קָנָף, Gen. i. 21). And just as the call in Ps. ciii. finds its centre of gravity, so to speak, at last in the soul of man, so here it is addressed finally to humanity, and that, because mankind lives in nations and is comprehended under the law of a state commonwealth, in the first instance to its heads: the kings of the earth, *i.e.* those who rule over the earth by countries, to the princes and all who have the administration of justice and are possessed of supreme power on the earth, then to men of both sexes and of every age.

All the beings mentioned from ver. 1 onwards are to praise the Name of Jahve ; for His Name, He (the God of this Name) alone (Isa. ii. 11, Ps. lxxii. 18) is גִּשְׁבֹּג, so high that no name reaches up to Him, not even from afar ; His glory (His glorious self-attestation) extends over earth and heaven (*vid.* viii. 2). וְ, without our being able and obliged to decide which, introduces the matter and the ground of the praise ; and the fact that the desire of the poet comprehends in יְהִלְלוּ all the beings mentioned is seen from his saying “earth and heaven,” as he glances back from the nearer things mentioned to those mentioned farther off (cf. Gen. ii. 4). In ver. 14 the statement of the object and of the ground of the praise is continued. The motive from which the call to all creatures to Hallelujah proceeds, viz. the new mercy which God has shown towards His people, is also the final ground of the Hallelujah which is to sound forth ; for the church of God on earth is the central-point of the universe, the aim of the history of the world, and the glorifying of this church is the turning-point for the transformation of the world. It is not to be rendered : He hath exalted the horn of His people, any more than in cxxxii. 17 : I will make the horn of David to shoot forth. The horn in both instances is one such as the person named does not already possess, but which is given him (different from lxxxix. 18, 25, xcii. 11, and frequently). The Israel of the Exile had lost its horn, *i.e.* its comeliness and its defensive and offensive power. God has now given it a horn again, and that a high one, *i.e.* has helped Israel to attain again an independence among the nations that commands respect. In Ps. cxxxii., where the horn is an object of the promise, we might directly understand by it the Branch (*Zemach*). Here, where the poet speaks out of his own present age, this is at least not the meaning which he associates with the words. What now follows is an apposition to יָרָם קֶרֶן לְעַמּוֹ : He has raised up a horn for His people —praise (we say : to the praise of ; cf. the New Testament *εἰς ἑπαινον*) to all His saints, the children of Israel, the people who stand near Him. Others, as Hengstenberg, take תְּהִלָּה as a second object, but we cannot say הַיְרִים תְּהִלָּה. Israel is called עַם קְרִבּוֹ, the people of His near = of His nearness or vicinity (Köster), as Jerusalem is called in Eccles. viii. 10 מְקוֹם קְרוֹיֵשׁ

instead of מְקוֹם קָרִישׁ (Ew. § 287, a, b). It might also be said, according to Lev. x. 3, עַם קָרִיבֵי, the nation of those who are near to Him (as the Targum renders it). In both instances עַם is the governing noun, as, too, surely נֶבֶר עֲמִיתִי, Zech. xiii. 7, which need not signify, by going back to the abstract primary signification of עֲמִית, a man of my near fellowship, but can also signify a man of my neighbour, *i.e.* my nearest man, according to Ew. *loc. cit.* (cf. above on cxliii. 10, lxxviii. 49). As a rule, the principal form of עַם is pointed עָם; and it is all the more unnecessary, with Olshausen and Hupfeld, to take the construction as adjectival for עַם קָרוֹב לִי. It might, with Hitzig after Aben-Ezra, be more readily regarded as appositional (to a people, His near, *i.e.* standing near to Him). We have here an example of the genitival subordination, which is very extensive in Hebrew, instead of an appositional co-ordination: *populo propinqui sui*, in connection with which *propinqui* may be referred back to *propinquum* = *propinquitas*, but also to *propinquus* (literally: a people of the kind of one that is near to Him). Thus is Israel styled in Deut. iv. 7. In the consciousness of the dignity which lies in this name, the nation of the God of the history of salvation comes forward in this Psalm as the leader (*choragus*) of all creatures, and strikes up a Hallelujah that is to be followed by heaven and earth.

## PSALM CXLIX.

HALLELUJAH TO THE GOD OF VICTORY OF HIS  
PEOPLE.

### HALLELUJAH.

- 1 SING unto Jahve a new song,  
His praise in the congregation of the saints.
- 2 Let Israel rejoice in its Maker,  
Let the children of Zion be joyful in their King
- 3 Let them praise His Name with dance,  
With timbrel and cithern let them play unto Him
- 4 For Jahve taketh pleasure in His people,  
He adorneth the humble with salvation.

- 5 Let the saints exult in glory,  
Let them shout aloud upon their beds.
- 6 Hymns of God fill their throats,  
And a two-edged sword is in their hand,  
7 To execute vengeance among the nations,  
Punishments among the peoples ;  
8 To bind their kings with chains  
And their nobles with iron fetters,  
9 To execute upon them the written judgment---  
It is glory for all His saints,  
Hallelujah.

This Psalm is also explained, as we have already seen on Ps. cxlvii., from the time of the restoration under Ezra and Nehemiah. The new song to which it summons has the supreme power which Israel has attained over the world of nations for its substance. As in cxlviii. 14 the fact that Jahve has raised up a horn for His people is called *תְּהַלֶּה לְכַל־הַסִּדְרִי*, so here in cxlix. 9 the fact that Israel takes vengeance upon the nations and their rulers is called *הִרְרָה לְכַל־הַסִּדְרִי*. The writer of the two Psalms is one and the same. The fathers are of opinion that it is the wars and victories of the Maccabees that are here prophetically spoken of. But the Psalm is sufficiently explicable from the newly strengthened national self-consciousness of the period after Cyrus. The stand-point is somewhere about the stand-point of the Book of Esther. The New Testament spiritual church cannot pray as the Old Testament national church here prays. Under the illusion that it might be used as a prayer without any spiritual transmutation, Ps. cxlix. has become the watchword of the most horrible errors. It was by means of this Psalm that Caspar Scloppius in his *Classicum Belli Sacri*, which, as Bakius says, is written not with ink, but with blood, inflamed the Roman Catholic princes to the Thirty Years' religious War. And in the Protestant Church Thomas Münzer stirred up the War of the Peasants by means of this Psalm. We see that the Christian cannot make such a Psalm directly his own without disavowing the apostolic warning, "the weapons of our warfare are not carnal" (2 Cor. x. 4). The praying Christian must therefore trans-



pose the letter of this Psalm into the spirit of the New Covenant; the Christian expositor, however, has to ascertain the literal meaning of this portion of the Scriptures of the Old Testament in its relation to cotemporary history.

Vers. 1-5. A period, in which the church is renewing its youth and drawing nearer to the form it is finally to assume, also of inward necessity puts forth new songs. Such a new era has now dawned for the church of the saints, the Israel that has remained faithful to its God and the faith of its fathers. The Creator of Israel (עֲשֵׂי, plural, with the plural suffix, like עֲשֵׂ in Job xxxv. 10, עֲשֵׂי in Isa. liv. 5, cf. עֲשֵׂ in Job xl. 19; according to Hupfeld and Hitzig, cf. Ew. § 256, b, Ges. § 93, 9, singular; but *aj*, *ajich*, *aw*, are always really plural suffixes) has shown that He is also Israel's Preserver and the King of Zion, that He cannot leave the children of Zion for any length of time under foreign dominion, and has heard the sighing of the exiles (Isa. lxiii. 19, xxvi. 13). Therefore the church newly appropriated by its God and King is to celebrate Him, whose Name shines forth anew out of its history, with festive dance, timbrel, and cithern. For (as the occasion, hitherto only hinted at, is now expressly stated) Jahve takes a pleasure in His people; His wrath in comparison with His mercy is only like a swiftly passing moment (Isa. liv. 7 sq.). The futures that follow state that which is going on at the present time. עֲנִיִּים is, as frequently, a designation of the *ecclesia pressa*, which has hitherto, amidst patient endurance of suffering, waited for God's own act of redemption. He now adorns them with יִשְׁעָה, help against and victory over the hostile world; now the saints, hitherto enslaved and contemned, exult בְּכְבוֹד, in honour, or on account of the honour which vindicates them before the world and is anew bestowed upon them (ךְ of the reason, or, which is more probable in connection with the boldness of the expression, of the state and mood\*); they shout for joy upon their beds, upon which they have hitherto poured forth their complaints over the present (cf. Hos. vii. 14), and ardently longed for a better future (Isa

\* Such, too (with pomp, not "with an army"), is the meaning of μετὰ δόξης in 1 Macc. x. 60, xiv. 4, 5, *vid.* Grimm *in loc.*

xxvi. 8); for the bed is the place of soliloquy (iv. 5), and the tears shed there (vi. 7) are turned into shouts of joy in the case of Israel.

Vers. 6-9. The glance is here directed to the future. The people of the present have again, in their God, attained to a lofty self-consciousness, the consciousness of their destiny, viz. to subjugate the whole world of nations to the God of Israel. In the presence of the re-exaltation which they have experienced their throat is full of words and songs exalting Jahve (רוֹמְמוֹת, plural of רוֹמָם, or, according to another reading, רוֹמָם, lvi. 17), and as servants of this God, the rightful Lord of all the heathen (lxxxii. 8), they hold in their hand a many-mouthed, *i.e.* many-edged sword (*vid. supra*, p. 28), in order to take the field on behalf of the true religion, as the Maccabees actually did, not long after: *ταῖς μὲν χερσὶν ἀγωνιζόμενοι, ταῖς δὲ καρδίαις πρὸς τὸν Θεὸν εὐχόμενοι* (2 Macc. xv. 27). The meaning of ver. 9a becomes a different one, according as we take this line as co-ordinate or subordinate to what goes before. Subordinated, it would imply the execution of a penal jurisdiction over those whom they carried away, and כְּתִיב would refer to prescriptive facts such as are recorded in Num. xxxi. 8, 1 Sam. xv. 32 sq. (Hitzig). But it would become the religious lyric poet least of all to entertain such an unconditional prospect of the execution of the conquered worldly rulers. There is just as little ground for thinking of the judgment of extermination pronounced upon the nations of Canaan, which was pronounced upon them for an especial reason. If ver. 9a is taken as co-ordinate, the "written judgment" (*Recht*) consists in the complete carrying out of the subjugation; and this is commended by the perfectly valid parallel, Isa. xlv. 14. The poet, however, in connection with the expression "written," has neither this nor that passage of Scripture in his mind, but the testimony of the Law and of prophecy in general, that all kingdoms shall become God's and His Christ's. Subjugation (and certainly not without bloodshed) is the scriptural מִשְׁפָּט for the execution of which Jahve makes use of His own nation. Because the God who thus vindicates Himself is Israel's God, this subjugation of the world is הֲרָרָה, splendour and glory, to all who are in love devoted to Him. The glorifying of Jahve is also the glorifying of Israel.

## PSALM CL.

## THE FINAL HALLELUJAH.

- 1 HALLELUJAH,  
 PRAISE YE GOD IN HIS SANCTUARY,  
 PRAISE HIM IN HIS STRONG FIRMAMENT!
- 2 PRAISE HIM IN HIS MIGHTY ACTS,  
 PRAISE HIM ACCORDING TO THE ABUNDANCE OF HIS  
 GREATNESS!
- 3 PRAISE HIM WITH THE SOUND OF HORNS,  
 PRAISE HIM WITH HARP AND CITHERN!
- 4 PRAISE HIM WITH TIMBREL AND DANCE,  
 PRAISE HIM WITH STRINGS AND SHALM!
- 5 PRAISE HIM WITH CLEAR CYMBALS,  
 PRAISE HIM WITH CLASHING CYMBALS!
- 6 LET EVERYTHING THAT HATH BREATH PRAISE JAH,  
 HALLELUJAH.

The call to praise Jahve "with dance and with timbrel" in cxlix. 3 is put forth here anew in ver. 4, but with the introduction of all the instruments; and is addressed not merely to Israel, but to every individual soul.

Vers. 1-5. The Synagogue reckons up thirteen divine attributes according to Ex. xxxiv. 6 sq. (שֵׁלֶשׁ עָשָׂרָה מִדּוֹת), to which, according to an observation of Kimchi, correspond the thirteen הַלְלָהּ of this Psalm. It is, however, more probable that in the mind of the poet the tenfold הַלְלָהּ encompassed by Hallelujahs is significative; for ten is the number of rounding off, completeness, exclusiveness, and of the extreme of exhaustibleness. The local definitions in ver. 1 are related attributively to God, and designate that which is heavenly, belonging to the other world, as an object of praise. קָדֹשׁ (the possible local meaning of which is proved by the קָדֹשׁ and קְדוֹשִׁים of the Tabernacle and of the Temple) is in this passage the heavenly הַיְכָל; and רָקִיעַ עֲזוּ is the firmament spread out by God's omnipotence and testifying of God's omnipotence (lxviii. 35), not

according to its front side, which is turned towards the earth, but according to the reverse or inner side, which is turned towards the celestial world, and which marks it off from the earthly world. The third and fourth *hālalu* give as the object of the praise that which is at the same time the ground of the praise: the tokens of His  $\text{גְּבוּרָה}$ , *i.e.* of His all-subduing strength, and the plenitude of His greatness ( $\text{גְּדֻלָּה} = \text{גְּדֻלָּה}$ ), *i.e.* His absolute, infinite greatness. The fifth and sixth *hālalu* bring into the concert in praise of God the ram's horn,  $\text{שׁוֹפָר}$ , the name of which came to be improperly used as the name also of the metallic  $\text{הַצִּצְרָה}$  (*vid.* on lxxxii. 4), and the two kinds of stringed instruments (*vid.* xxxiii. 2), viz. the nabla (*i.e.* the harp and lyre) and the kinnor (the cithern), the *ψαλτήριον* and the *κιθάρα* (*κινύρα*). The seventh *hālalu* invites to the festive dance, of which the chief instrumental accompaniment is the  $\text{תָּה}$  (Arabic *duff*, Spanish *adufe*, derived from the Moorish) or tambourine. The eighth *hālalu* brings on the stringed instruments in their widest compass,  $\text{מִנִּים}$  (*cf.* xlv. 9) from  $\text{מִן}$ , Syriac *menîn*, and the shepherd's pipe,  $\text{נֶבֶל}$  (with the *Gimel raphé* =  $\text{עֵינֵב}$ ); and the ninth and tenth, the two kinds of castanets ( $\text{צִלְצִלִּים}$ , construct form of  $\text{צִלְצִלִּים}$ , singular  $\text{צִלְצִל}$ ), viz. the smaller clear-sounding, and the larger deeper-toned, more noisy kinds (*cf.* *κύμβαλον ἀλαλάζον*, 1 Cor. xiii. 1), as  $\text{צִלְצִלֵי שִׁמְע}$  (pausal form of  $\text{שִׁמְע} = \text{שִׁמְע}$ , like  $\text{סִתָּר}$  in Deut. xxvii. 15, and frequently, from  $\text{סִתָּר} = \text{סִתָּר}$ ) and  $\text{צִלְצִלֵי תְרוּעָה}$  are, with Schultens, Pfeifer, Burk, Köster, and others, to be distinguished.

Ver. 6. The call to praise has thus far been addressed to persons not mentioned by name, but, as the names of instruments thus heaped up show, to Israel especially. It is now generalized to "the totality of breath," *i.e.* all the beings who are endowed by God with the breath of life ( $\text{נְשִׁמַת חַיִּים}$ ), *i.e.* to all mankind.

With this full-toned Finale the Psalter closes. Having risen as it were by five steps, in this closing Psalm it hovers over the blissful summit of the end, where, as Gregory of Nyssa says, all creatures, after the disunion and disorder caused by sin have been removed, are harmoniously united for one choral dance (*εἰς μίαν χοροστασίαν*), and the chorus of mankind concerting with the angel chorus are become one cymbal of divine praise, and the final song of victory shall salute God, the

triumphant Conqueror (τῷ τροπαιούχῳ), with shouts of joy. There is now no need for any special closing *beracha*. This whole closing Psalm is such. Nor is there any need even of an *Amen* (cvi. 48, cf. 1 Chron. xvi. 36). The *Hallelujah* includes it within itself and exceeds it.

## EXCURSUS BY J. G. WETZSTEIN.



### I.—CONCERNING דָּרוֹר, THE NAME OF A BIRD.

On Ps. lxxxiv. 4 (p. 4).

SAADIA GAON explains דָּרוֹר by the Arabic دَوْرِيَّة, a word the correctness of which has been doubted. It is, however, perfectly correct; for in Syria and Palestine the common sparrow is called دَوْرِي, *dūrī*, whence the *nomen unitatis* دَوْرِيَّة. The word is to be traced back to دَوْر, the plural of دَار, the “farm-yard one,” and signifies properly “that which is found or dwells in the farm-yards;” thus the *Kamûs* (s.v. دَار) cites the phrase مَا بَهْ دَوْرِي (used of a desolated locality), “there is no being that dwells in farm-yards therein,” where we should say: “no living soul.” In this phrase it is exchanged at pleasure for the synonyms دِيَّار, دِيَّارِي, and دِيَّوْر, which are likewise denominatives of دَار.

The word *dūrī* is a thoroughly characteristic appellation for the sparrow, which inhabits the villages in immense flocks, where the standing corn and the corn lying on the threshing-floors in the open fields feed it for one half of the year, whilst it finds its food during the other half in the courts of the houses. It builds its nest in the walls by digging out the mortar between the air-dried bricks. These holes are stopped up once a year, because they injure the walls; and the birds that are then taken out always furnish an abundant repast, the only one of the kind, moreover, in the year, for no one takes the trouble to make a sport of shooting sparrows.

It is another question, whether the *derôr*, also, really corresponds to the *dūrī*? This would be impossible if the

*sippôr*, which is connected with *derôr* in Ps. lxxxiv. 4 and Prov. xxvi. 2, as is supposed, signifies the sparrow. Saadia is consequently obliged to interpret צפור differently. But is צפור then the sparrow? Is it possible for a word which the Bible uses to designate almost all kinds of birds to be the name of a particular species? Its comparison with the Arabic عصفور, from which it certainly differs only dialectically, does not support that supposition; for this word is a collective name for the whole bulk of the small chirping and singing birds, side by side with which the separate species must also have its special name. The fact that in Syria one rarely sees and hears anything of any other 'osfûr than the sparrow, arises from the fact that the sparrow has multiplied so excessively there, whilst the land, that has been deprived of its woods and is overrun with birds of prey, is very poor in singing birds of all kinds. But if the *sippôr* corresponds to the 'osfûr in this sense, then the *derôr* might well be the *dûrî*. The *swallow*, which one usually thinks of, has its own name; and the *wood-pigeon*, which others suppose to be the *derôr*, does not suit Prov. xxvi. 2.

The etymology of the word *derôr* is obscure. If it signifies the sparrow, it will be a so-called primitive; at least it is then more natural to regard the Syro-Arabic *dûrî* as a *derôr* that has been corrupted by a later supposition of a more transparent etymology, than to regard *derôr* as a defectively written and hence erroneously pointed פעליל form (perhaps like פרוּר) from the root דרר.

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## II.—CONCERNING THE SIGNIFICATION OF THE WORD מַעֲנָה IN ITS APPLICATION TO AGRICULTURE.

On Ps. cxxix. 3 (p. 299), cf. on Ps. lxxv. 11 (vol. ii. p. 230).

THE word מַעֲנָה, Arabic مَعْنَاةٌ, signifies a strip of arable land which the ploughman takes in hand at one time, at both ends of which consequently the ploughing-team always comes to a stand, turns round, and begins a new furrow. The length of the *ma'nâh* is of course the same as the length of the furrows. Since the ordinary ox of Palestine is smaller and weaker than

ours, and easily becomes tired under the yoke, which presses heavily on the nape of its neck and confines its neck, they are obliged to give it time to recover its strength by frequent resting. This always takes place at the termination of a furrow, when the peasant raises the unwieldy plough out of the earth, and turns it over, when he is obliged to clear off the moist earth with the *jábút* (יַאֲבֹוּת, a small iron shovel at the lower end of the oxen-stick or goad) and to hammer the loosened wedges and rings tight again, during which time the team is able to recover itself by resting. Hence, too, they do not make the furrows a great length. If the field is under two hundred feet long, it forms only one *ma'náh*; but when in level districts the long parcels of ground (*sihám* from the singular שִׁיחָם) of the separate peasant farmers of a village frequently extend to the distance of a mile and a half, the ploughman is compelled to divide his parcel of ground into several מְעָאֵי (מְעָאֵי), each of which is ploughed by itself. The furrows, that is to say, cannot be made breadthwise, because the small plots are mostly far too narrow, and because the fields of his neighbours on either side that might be already tilled would be injured by it; for the boundaries of the fields (*hudúd* from the singular חֹד) are not formed, as with us, by rows, *i.e.* by broad strips of green sward, but only by isolated heaps of stones, of which two larger ones lie between every two fields, and are called *amámá* (from the singular אִמָּא, “mother ridge, *i.e.* main ridge”), and a number of smaller ones called *ka'ákír* (from the singular קַעֲקִיר). Moreover cross-ploughing would be rendered difficult by these boundary stones, and the plough would often be seriously injured. In my collection of Hauranitish peasants' proverbs and maxims the following is to be found: “One ox is as much use to thee as two, and the shortness of the *ma'náh* as much as its length” (يَعْنِيكَ عَنْ ثَوْرَيْنِ ثَوْرٍ وَيَعْنِيكَ عَنْ طَوْلِ الْمَعَانِي) (قصرها), on which I have recorded the following original interpretation: If it does not make any difference to the produce of the field whether the *ma'náh* be greater or less, but in connection with the former the ploughing oxen are exhausted even after half a day's work, whereas in connection with the latter they remain fit for work the whole day, it is more profitable to the peasant to make his *ma'náh* as short as practicable.



The word *מענה* only occurs besides in 1 Sam. xiv. 14, where it is said that Jonathan with his armour-bearer, in connection with an attack upon one of the posts of the enemy, slew twenty men, and that within the short space of about half a *מענה*, *i.e.* not during a long pursuit and by degrees, but in a brief hot battle on an arena of about a hundred paces. In the passage in the Psalm the back is conceived of as a field which is divided into several long *מענות*. To our taste the plural is certainly disturbing; the comparison of the back to one long-extended *מענה*, which may indeed have a hundred furrows, is simpler, and the impression produced by it more forcible; hence the *Ker* supposes the singular *מעֵנִית*, which must be regarded as an Aramaizing collateral form of the singular *מענה*, for the difference in forms like *مصفاة*, *مصفاية*, *مصفوية*, *مصفوية*, and *مصفیت* in connection with *Lamed He* stems is for the most part only idiomatic.

According to its derivation, *מענה* (with local *Mem*) is perhaps the portion of a field taken in hand by the ploughman, from *עָנָה*, to work; or with reference to the two ends, within the limit of which the ploughing is done, the furrow-turning, *στροφή*, from *עָנָה*, to turn; or a tract or space of a certain length, from *עָנָה*, to strive after, to seek to attain, whence the well-known Arabic word *مَعْنَى* (masculine of *مَعْنَى*), that which is striven after, the desired object, then specially that which is aimed at by the language, the drift (the meaning and sense).

The Arabic *معناة*, together with the greater part of the agrarian terminology, is not found in the original lexicons, because it was not regarded as purely Arabic, but as belonging to the Nabatæan and Syrian dialects. The terms must therefore still be collected among the peasants. I found a good many in the *Merg'*-country, where I had my country estate; but the most interesting were in the *Hawân*, where, too, *معناة* still belongs to the living language.

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**Delitzsch on the Proverbs of Solomon.**

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BIBLICAL COMMENTARY

ON THE

PROVERBS OF SOLOMON

BY  
*Julius*  
FRANZ DELITZSCH, D.D.,  
PROFESSOR OF THEOLOGY.

TRANSLATED FROM THE GERMAN BY

M. G. EASTON, D.D.

VOL. I

EDINBURGH:  
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1884.



10-19-37  
2 vol.

11-1-37 J.A.

## TRANSLATOR'S PREFACE.

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HE volume which is here presented to English readers is the first of three which will contain the Solomonian writings. They form the last section of the "Keil and Delitzsch" series of Commentaries on the Books of the Old Testament Scriptures. The remaining volume on the Proverbs, as well as that on Ecclesiastes and the Canticles, which has also been prepared by Delitzsch, and is now in course of publication in Germany, will be issued with as little delay as possible.

In this translation I have endeavoured accurately to reproduce the original, so as to bring the student as much as possible into direct contact with the learned commentator himself. Any explanatory notes or words I have thought it right to add are enclosed in square brackets [ ], so as to be easily distinguishable. The Arabic and Syriac words occurring in the original have been, with very few exceptions, printed in English characters. In their vocalization I have followed the system of Forbes in his *Arabic Grammar*, so that the student will be readily able to restore the original. When nothing depends on the inflection of these words, the consonants only are printed.

It might appear superfluous in me to speak in commendation of the great work which is now drawing to a close; but a translator, since he has necessarily been in close fellowship with the author, may be expected to be in a position to offer an opinion on the character of the work on which he has been engaged; and I am sure that all my *collaborateurs* will concur with me in speaking of the volumes which form this commentary as monuments of deep

and careful research into the meaning of the sacred Scriptures. Whether or not we can in all cases accept the conclusions reached by the respected authors, no one can fail to see how elaborate and minute the investigation has been. These volumes are the ripest fruits of life-long study of the Old Testament. Their authors are exegetes who have won for themselves an honoured place in the foremost rank for their profound acquaintance with the Hebrew and its cognate languages. With a scholarship of rare compass and accuracy, they combine a reverent sympathy with the sacred Scriptures, and a believing appreciation of its saving truths.

The satisfaction I have had in the study of this work, and in spending so many of my leisure hours in rendering it into English, is greatly heightened by the reflection, that I have been enabled in this way to contribute to the number of exegetical works within reach of the English student. The exegetical study of God's word, which appears to be increasingly drawing the attention of theologians, and which has been so greatly stimulated by the Translations issued by the publishers of this work, cannot fail to have the most beneficial results. The minister of the gospel will find such study his best and truest preparation for his weighty duties as an expounder of Scripture, if prosecuted in the spirit of a devout recognition of the truth, that "*bene orasse est bene studuisse.*" Thus is he led step by step into a thorough and full understanding of the words and varying forms of expression used by those "holy men of old, who spake as they were moved by the Holy Ghost."

DARVEL, *October 1874.*



## AUTHOR'S PREFACE.

---



THE preparation of this Commentary on the *Mishle*, which was begun in 1869 (not without previous preparation), and twice interrupted by providential events, extended into the winter of 1872. There is now wanting to the completion of the Commentary on the Old Testament, undertaken by Dr. Keil and myself, only the Commentary on the Canticles and Ecclesiastes, which will form the concluding volume.

In the preparation of this Commentary on the Proverbs, I am indebted in varied ways to my friends Fleischer and Wetzstein. In the year 1836, Fleischer entered on his duties as Professor at Leipzig by delivering a course of lectures on the Book of the Proverbs of Solomon. I was one of his hearers, and am now so fortunate as to be able from his own ms. (begun 13th May, completed 9th September 1836) to introduce this beloved teacher into the number of interpreters of the Book of Proverbs. The assistance contributed by Wetzstein begins at chapter xxx., and consists in remarks on Mühlau's work on the Proverbs of Agur and Lemuel (1869), which my Dorpat friend placed at my disposal.

The exegetical apparatus has in the course of this work extended far beyond the list given at pp. 50, 51. I obtained the Commentary of the Caraites Ahron b. Joseph (1294), which was printed at Koslow (Eupatoria) in 1835, and had lent to me from the library of Dr. Hermann Lotze the Commentary by the Roman poet Immanuel [born at Rome about 1265], who was intimately associated with Dante, printed at Naples in 1487, and equal in value to a ms. Among the interpreters comprehended in the *Biblia Rabbinica*, I made use also of the Commentary of the Spanish

Menachem b. Salomo Meïri (1447), which first appeared in the Amsterdam *Bibelwerk*, and came under my notice in a more handy edition (Fürth, 1844) from the library of my dear friend and companion in study, Baer. To him I owe, among many other things, the comparison of several MSS., particularly of one brought from Arabia by Jacob Sappir, which has come into his possession.

In making use of the *Græcus Venetus*, I was not confined to Villoison's edition (1784). The only existing MS. (found in Venice) of this translation one of my young friends, von Gebhardt, has compared with the greatest care with Villoison's printed edition, in which he has found many false readings and many omissions. We have to expect from him a critical, complete edition of this singular translation, which, both as regards the knowledge its author displays of the Hebrew language and his skill in the Greek language, remains as yet an unsolved mystery.

The Index<sup>1</sup> (to the words etymologically explained in this Commentary) has been prepared by Dr. Hermann Strack, who, by his recently-published *Prolegomena ad Vetus Testamentum Hebraicum*, has shown himself to be a Hebraist of rare attainments.

Bacon, in his work *De Augmentis Scientiarum* (viii. 2), rightly speaks<sup>2</sup> of Solomon's proverbs as an unparalleled collection. May it be granted me, by the help of God, to promote in some degree the understanding of this incomparable Book, as to its history, its language, and its practical lessons!

LEIPZIG, 30th October 1872.

<sup>1</sup> Will be given with vol. ii.

<sup>2</sup> [In hoc genere autem nihil invenitur, quod ullo modo comparandum sit cum aphorismis illis, quos edidit rex Salomon; de quo testatur Scriptura *cor illi fuisse instar arenæ maris*: sicut enim arenæ maris universas orbis oras circumdant, ita et sapientia ejus omnia humana, non minus quam divina, complexa est. In aphorismis vero illis, præter alia majis theologica, reperies liquido haud pauca præcepta et monita civilia præstantissima, ex profundis quidem sapientiæ penetralibus scaturientia, atque in amplissimum varietatis campum excurrentia.]

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# THE BOOK OF PROVERBS.

## INTRODUCTION.



THE Book of Proverbs bears the external title **סֵפֶר מִשְׁלֵי**, which it derives from the words with which it commences. It is one of the three books which are distinguished from the other twenty-one by a peculiar system of accentuation, the best exposition of which that has yet been given is that by S. Baer,<sup>1</sup> as set forth in my larger *Psalmencommentar*.<sup>2</sup> The memorial word for these three books, viz. Job, Mishle (Proverbs), and Tehillim (Psalms), is **אִתָּה**, formed from the first letter of the first word of each book, or, following the Talmudic and Masoretic arrangement of the books, **תָּאָה**.

Having in view the superscription **מִשְׁלֵי שְׁלֹמֹה**, with which the book commences, the ancients regarded it as wholly the composition of Solomon. The circumstance that it contains only 800 verses, while according to 1 Kings v. 12 (iv. 32) Solomon spake 3000 proverbs, R. Samuel bar-Nachmani explains by remarking that each separate verse may be divided into two or three allegories or apothegms (*e.g.* xxv. 12), not to mention other more arbitrary modes of reconciling the discrepancy.<sup>3</sup> The opinion also of R. Jonathan, that Solomon first composed the Canticles, then the Proverbs, and last of all Ecclesiastes, inasmuch as the first corresponds<sup>4</sup> with the spring-time of youth, the second with the wis-

<sup>1</sup> Cf. *Outlines of Hebrew Accentuation, Prose and Poetical*, by Rev. A. B. Davidson, D.D., Professor of Hebrew, Free Church College, Edinburgh, 1861, based on Baer's *Torath Emeth*, Rödelheim 1872.

<sup>2</sup> Vol. ii., ed. of 1860, pp. 477-511.

<sup>3</sup> *Pesikta*, ed. Buber (1868), 94b, 35a. Instead of 800, the Masora reckons 915 verses in the Book of Proverbs.

<sup>4</sup> *Schir-ha-Schirim Rabba*, c. i. f. 4a.

dom of manhood, and the third with the disappointment of old age, is founded on the supposition of the unity of the book and of its Solomonic authorship.

At the present day also there are some, such as Stier, who regard the Book of Proverbs from first to last as the work of Solomon, just as Klauss (1832) and Randegger (1841) have ventured to affirm that all the Psalms without exception were composed by David. But since historical criticism has been applied to Biblical subjects, that blind submission to mistaken tradition appears as scarcely worthy of being mentioned. The Book of Proverbs presents itself as composed of various parts, different from each other in character and in the period to which they belong. Under the hands of the critical analysis it resolves itself into a mixed market of the most manifold intellectual productions of proverbial poetry, belonging to at least three different epochs.

1. *The external plan of the Book of Proverbs, and its own testimony as to its origin.*—The internal superscription of the book, which recommends it, after the manner of later Oriental books, on account of its importance and the general utility of its contents, extends from ver. 1 to ver. 6. Among the moderns this has been acknowledged by Löwenstein and Maurer; for ver. 7, which Ewald, Bertheau, and Keil have added to it, forms a new commencement to the beginning of the book itself. The book is described as “The Proverbs of Solomon,” and then there is annexed the statement of its object. That object, as summarily set forth in ver. 2, is practical, and that in a twofold way: partly moral, and partly intellectual. The former is described in vers. 3–5. It presents moral edification, moral sentiments for acceptance, not merely to help the unwise to attain to wisdom, but also to assist the wise. The latter object is set forth in ver. 6. It seeks by its contents to strengthen and discipline the mind to the understanding of thoughtful discourses generally. In other words, it seeks to gain the moral ends which proverbial poetry aims at, and at the same time to make familiar with it, so that the reader, in these proverbs of Solomon, or by means of them as of a key, learns to understand such like apothegms in general. Thus interpreted, the title of the book does not say that the book contains proverbs of other wise men besides those of Solomon; if it did so, it would contradict itself. It is possible that the book contains proverbs

other than those of Solomon, possible that the author of the title of the book added such to it himself, but the title presents to view only the Proverbs of Solomon. If i. 7 begins the book, then after reading the title we cannot think otherwise than that here begin the Solomonic proverbs. If we read farther, the contents and the form of the discourses which follow do not contradict this opinion; for both are worthy of Solomon. So much the more astonished are we, therefore, when at x. 1 we meet with a new superscription, מִשְׁלֵי שְׁלֹמֹה, from which point on to xxii. 16 there is a long succession of proverbs of quite a different tone and form—short maxims, Mashals proper—while in the preceding section of the book we find fewer proverbs than monitory discourses. What now must be our opinion when we look back from this second superscription to the part i. 7–ix., which immediately follows the title of the book? Are i. 7–ix., in the sense of the book, not the “Proverbs of Solomon”? From the title of the book, which declares them to be so, we must judge that they are. Or are they “Proverbs of Solomon”? In this case the new superscription (x. 1), “The Proverbs of Solomon,” appears altogether incomprehensible. And yet only one of these two things is possible: on the one side, therefore, there must be a false appearance of contradiction, which on a closer investigation disappears. But on which side is it? If it is supposed that the tenor of the title, i. 1–6, does not accord with that of the section x. 1–xxii. 6, but that it accords well with that of i. 7–ix. (with the breadth of expression in i. 7–ix., it has also several favourite words not elsewhere occurring in the Book of Proverbs; among these, עֲרֻמָּה, subtilty, and מִזְפָּה, discretion, i. 4), then Ewald’s view is probable, that i.–ix. is an original whole written at once, and that the author had no other intention than to give it as an introduction to the larger Solomonic Book of Proverbs beginning at x. 1. But it is also possible that the author of the title has adopted the style of the section i. 7–ix. Bertheau, who has propounded this view, and at the same time has rejected, in opposition to Ewald, the idea of the unity of the section, adopts this conclusion, that in i. 8–ix. there lies before us a collection of the admonitions of different authors of proverbial poetry, partly original introductions to larger collections of proverbs, which the author of the title gathers together in order that he may give a comprehensive introduction to the larger collection contained in x. 1–xxii. 16. But such an origin of the section as Bertheau thus imagines

is by no means natural; it is more probable that the author, whose object is, according to the title of the book, to give the proverbs of Solomon, introduces these by a long introduction of his own, than that, instead of beginning with Solomon's proverbs, he first presents long extracts of a different kind from collections of proverbs. If the author, as Bertheau thinks, expresses indeed, in the words of the title, the intention of presenting, along with the "Proverbs of Solomon," also the "words of the wise," then he could not have set about his work more incorrectly and self-contradictorily than if he had begun the whole, which bears the superscription "Proverbs of Solomon" (which must be regarded as presenting the proverbs of Solomon as a key to the words of the wise generally), with the "words of the wise." But besides the opinion of Ewald, which in itself, apart from internal grounds, is more natural and probable than that of Bertheau, there is yet the possibility of another. Keil, following H. A. Hahn, is of opinion, that in the sense of the author of the title, the section i.-ix. is Solomonic as well as x.-xxii., but that he has repeated the superscription "Proverbs of Solomon" before the latter section, because from that point onward proverbs follow which bear in a special measure the characters of the *Mashal* (Hävernick's *Einkl.* iii. 428). The same phenomenon appears in the book of Isaiah, where, after the general title, there follows an introductory address, and then in ii. 1 the general title is repeated in a shorter form. That this analogy, however, is here inapplicable, the further discussion of the subject will show.

The introductory section i. 7-ix., and the larger section x.-xxii. 16, which contains uniform brief Solomonic apothegms, are followed by a third section, xxii. 17-xxiv. 22. Hitzig, indeed, reckons x.-xxiv. 22 as the second section, but with xxii. 17 there commences an altogether different style, and a much freer manner in the form of the proverb; and the introduction to this new collection of proverbs, which reminds us of the general title, places it beyond a doubt that the collector does not at all intend to set forth these proverbs as Solomonic. It may indeed be possible that, as Keil (iii. 410) maintains, the collector, inasmuch as he begins with the words, "Incline thine ear and hear words of the wise," names his own proverbs generally as "words of the wise," especially since he adds, "and apply thine heart to my knowledge;" but this supposition is contradicted by the superscription of a fourth section, xxiv. 23 ff., which follows. This short section, an appendix to the



third, bears the superscription, "These things also are לְהַכְמִים." If Keil thinks here also to set aside the idea that the following proverbs, in the sense of this superscription, have as their authors "the wise," he does unnecessary violence to himself. The ל is here that of authorship; and if the following proverbs are composed by the חֲכָמִים, "the wise," then they are not the production of the one חָכֵם, "wise man," Solomon, but they are "the words of the wise" in contradistinction to "the Proverbs of Solomon."

The Proverbs of Solomon begin again at xxv. 1; and this second large section (corresponding to the first, x. 1-xxii. 16) extends to xxix. This fifth portion of the book has a superscription, which, like that of the preceding appendix, commences thus: "Also (אֲשֶׁר) these are proverbs of Solomon which the men of Hezekiah king of Judah collected." The meaning of the word הֶעֱתִיקוּ is not doubtful. It signifies, like the Arameo-Arabic נסב, to remove from their place, and denotes that the men of Hezekiah removed from the place where they found them the following proverbs, and placed them together in a separate collection. The words have thus been understood by the Greek translator. From the supplementary words *αἱ ἀδιάκριτοι* (such as exclude all *διάκρισις*) it is seen that the translator had a feeling of the important literary historical significance of that superscription, which reminds us of the labours of the poetical grammarians appointed by Pisistratus to edit older works, such as those of Hesiod. The Jewish interpreters, simply following the Talmud, suppose that the "also" (אֲשֶׁר) belongs to the whole superscription, inclusive of the relative sentence, and that it thus bears witness to the editing of the foregoing proverbs also by Hezekiah and his companions;<sup>1</sup> which is altogether improbable, for then, if such were the meaning of the words, "which the men of Hezekiah," etc., they ought to have stood after i. 1. The superscription xxv. 1 thus much rather distinguishes the following collection from that going before, as having been made under Hezekiah. As two appendices followed the "Proverbs of Solomon," x. 1-xxii. 16, so also two appendices the Hezekiah-gleanings of Solomonic proverbs. The former two appendices, however, originate in general from the "wise," the latter more definitely name the authors: the first, xxx., is by "Agur the son of Jakeh;" the second, xxxi.

<sup>1</sup> *Vid. B. Bathra*, 15a. From the fact that Isaiah outlived Hezekiah it is there concluded that the Hezekiah-collegium also continued after Hezekiah's death. Cf. Fürst on the *Canon of the O. T.* 1868, p. 78 f.

1-9, by a "King Lemuel." In so far the superscriptions are clear. The names of the authors, elsewhere unknown, point to a foreign country; and to this corresponds the peculiar complexion of these two series of proverbs. As a third appendix to the Hezekiah collection, xxxi. 10 ff. follows, a complete alphabetical proverbial poem which describes the praiseworthy qualities of a virtuous woman.

We are thus led to the conclusion that the Book of Proverbs divides itself into the following parts:—(1) The title of the book, i. 1-6, by which the question is raised, how far the book extends to which it originally belongs; (2) the hortatory discourses, i. 7-ix., in which it is a question whether the Solomonic proverbs must be regarded as beginning with these, or whether they are only the introduction thereto, composed by a different author, perhaps the author of the title of the book; (3) the first great collection of Solomonic proverbs, x.-xxii. 16; (4) the first appendix to this first collection, "The words of the wise," xxii. 17-xxiv. 22; (5) the second appendix, supplement of the words of some wise men, xxiv. 23 ff.; (6) the second great collection of Solomonic proverbs, which the "men of Hezekiah" collected, xxv.-xxix.; (7) the first appendix to this second collection, the words of Agur the son of Jakeh, xxx.; (8) the second appendix, the words of King Lemuel, xxxi. 1-9; (9) third appendix, the acrostic ode, xxxi. 10 ff. These nine parts are comprehended under three groups: the introductory hortatory discourses with the general title at their head, and the two great collections of Solomonic proverbs with their two appendices. In prosecuting our further investigations, we shall consider the several parts of the book first from the point of view of the manifold forms of their proverbs, then of their style, and thirdly of their type of doctrine. From each of these three subjects of investigation we may expect elucidations regarding the origin of these proverbs and of their collections.

2. *The several parts of the Book of Proverbs with respect to the manifold forms of the proverbs.*—If the Book of Proverbs were a collection of popular sayings, we should find in it a multitude of proverbs of one line each, as *e.g.*, "Wickedness proceedeth from the wicked" (1 Sam. xxiv. 13); but we seek for such in vain. At the first glance, xxiv. 23*b* appears to be a proverb of one line; but the line "To have respect of persons in judgment is not good," is only the introductory line of a proverb which consists of several

lines, ver. 24 f. Ewald is right in regarding as inadmissible a comparison of the collections of Arabic proverbs by Abu-Obeida, Meidani, and others, who gathered together and expounded the current popular proverbs, with the Book of Proverbs. Ali's Hundred Proverbs are, however, more worthy of being compared with it. Like these, Solomon's proverbs are, as a whole, the production of his own spirit, and only mediately of the popular spirit. To make the largeness of the number of these proverbs a matter of doubt were inconsiderate. Eichhorn maintained that even a god-like genius scarcely attains to so great a number of pointed proverbs and ingenious thoughts. But if we distribute Solomon's proverbs over his forty years' reign, then we have scarcely twenty for each year; and one must agree with the conclusion, that the composition of so many proverbs even of the highest ingenuity is no impossible problem for a "godlike genius." When, accordingly, it is related that Solomon wrote 3000 proverbs, Ewald, in his *History of Israel*, does not find the number too great, and Bertheau does not regard it as impossible that the collection of the "Proverbs of Solomon" has the one man Solomon as their author. The number of the proverbs thus cannot determine us to regard them as having for the most part originated among the people, and the form in which they appear leads to an opposite conclusion. It is, indeed, probable that popular proverbs are partly wrought into these proverbs,<sup>1</sup> and many of their forms of expression are moulded after the popular proverbs; but as they thus lie before us, they are, as a whole, the production of the technical *Mashal* poetry.

The simplest form is, according to the fundamental peculiarity of the Hebrew verse, the *distich*. The relation of the two lines to each other is very manifold. The second line may repeat the thought of the first, only in a somewhat altered form, in order to express this thought as clearly and exhaustively as possible. We call such proverbs *synonymous distichs*; as *e.g.* xi. 25 :

A soul of blessing is made fat,  
And he that watereth others is himself watered.

Or the second line contains the other side of the contrast to the statement of the first; the truth spoken in the first is explained in the second by means of the presentation of its contrary. We call such proverbs *antithetic distichs*; as *e.g.* x. 1 :

<sup>1</sup> Isaac Euchel († 1804), in his *Commentary on the Proverbs*, regards xiv. 4a and xvii. 19b as such popular proverbs.

A wise son maketh his father glad,  
And a foolish son is his mother's grief.

Similar forms, x. 16, xii. 5. Elsewhere, as xviii. 14, xx. 24, the antithesis clothes itself in the form of a question. Sometimes it is two different truths that are expressed in the two lines; and the authorization of their union lies only in a certain relationship, and the ground of this union in the circumstance that two lines are the minimum of the technical proverb—*synthetic* distichs; e.g. x. 18:

A cloak of hatred are lying lips,  
And he that spreadeth slander is a fool.

Not at all infrequently one line does not suffice to bring out the thought intended, the begun expression of which is only completed in the second. These we call *integral* (*eingedankige*) distichs; as e.g. xi. 31 (cf. 1 Pet. iv. 18):

The righteous shall be recompensed on the earth—  
How much more the ungodly and the sinner!

To these distichs also belong all those in which the thought stated in the first receives in the second, by a sentence presenting a reason, or proof, or purpose, or consequence, a definition completing or perfecting it; e.g. xiii. 14, xvi. 10, xix. 20, xxii. 28.<sup>1</sup> But there is also a fifth form, which corresponds most to the original character of the *Mashal*: the proverb explaining its ethical object by a resemblance from the region of the natural and every-day life, the *παραβολή* proper. The form of this *parabolic* proverb is very manifold, according as the poet himself expressly compares the two subjects, or only places them near each other in order that the hearer or reader may complete the comparison. The proverb is

<sup>1</sup> Such integral distichs are also xv. 3, xvi. 7, 10, xvii. 13, 15, xviii. 9, 13, xix. 26, 27, xx. 7, 8, 10, 11, 20, 21, xxi. 4, 13, 16, 21, 23, 24, 30, xxii. 4, 11, xxiv. 8, 26, xxvi. 16, xxvii. 14, xxviii. 8, 9, 17, 24, xxix. 1, 5, 12, 14. In xiv. 27, xv. 24, xvii. 23, xix. 27, the second line consists of one sentence with  $\text{ו}$  and the infn.; in xvi. 12, 26, xxi. 25, xxii. 9, xxvii. 1, xxix. 19, of one sentence with  $\text{כִּי}$ ; with  $\text{כִּי}$ , xviii. 2, xxiii. 17. The two lines, as xi. 31, xv. 11, xvii. 7, xix. 7ab, 10, xx. 27, form a conclusion *a minori ad majus*, or the reverse. The former or the latter clauses stand in grammatical relation in xxiii. 1, 2, 15 f., xxvii. 22, xxix. 21 (cf. xxii. 29, xxiv. 10, xxvi. 12, xxix. 20, with hypoth. perf., and xxvi. 26 with hypoth. fut.); in the logical relation of reason and consequence, xvii. 14, xx. 2, 4; in comparative relation, xii. 9, etc. These examples show that the two lines, not merely in the more recent, but also in the old Solomonic *Mashal*, do not always consist of two parallel members.

least poetic when the likeness between the two subjects is expressed by a verb; as xxvii. 15 (to which, however, ver. 16 belongs):

A continual dropping in a rainy day  
And a contentious woman are alike.

The usual form of expression, neither unpoetic nor properly poetic, is the introduction of the comparison by *ʔ* [as], and of the similitude in the second clause by *ʔ* [so]; as x. 26:

As vinegar to the teeth, and as smoke to the eyes,  
So is the sluggard to them who give him a commission.

This complete verbal statement of the relation of likeness may also be abbreviated by the omission of the *ʔ*; as xxv. 13, xxvi. 11:

As a dog returning to his vomit—  
A fool returning to his folly.

We call the parabolic proverbs of these three forms *comparisons*. The last, the abbreviated form of the comparative proverb, forms the transition to another kind of parabolic proverb, which we will call, in contradistinction to the comparative, the *emblematic*, in which the contrast and its emblem are loosely placed together without any nearer expression of the similitude; as *e.g.* xxvi. 20, xxvii. 17, 18, 20. This takes place either by means of the copulative *Vav*, *ʔ*, as xxv. 25—

Cold water to a thirsty soul,  
And good news from a far country.<sup>1</sup>

Or without the *Vav*; in which case the second line is as the sub-  
scription under the figure or double figure painted in the first; *e.g.*  
xxv. 11 f., xi. 22:

A gold ring in a swine's snout—  
A fair woman and without understanding.

These ground-forms of two lines can, however, expand into forms of several lines. Since the distich is the peculiar and most appropriate form of the technical proverb, so, when two lines are not sufficient for expressing the thought intended, the multiplication to

<sup>1</sup> This so-called *Vav adæquationis*, which appears here for the first time in the Proverbs as the connection between the figure and the thing itself without a verbal predicate (cf., on the other hand, Job v. 7, xii. 11, xiv. 11 f.), is, like the *Vav*, *ʔ*, of comparison, only a species of that *Vav* of association which is called in Arab. *Waw alajam'a*, or *Waw alam'ayat*, or *Waw al'asatsahab* (vid. at Isa. xlii. 5); and since usage attributes to it the verbal power of *secum habere*, it is construed with the accus. Vid. examples in Freytag's *Arabum Proverbia*, among the recent proverbs beginning with the letter *ك* (k).

four, six, or eight lines is most natural. In the *tetrastich* the relation of the last two to the first two is as manifold as is the relation of the second line to the first in the distich. There is, however, no suitable example of four-lined stanzas in antithetic relation. But we meet with *synonymous* tetrastichs, e.g. xxiii. 15 f., xxiv. 3 f., 28 f.; *synthetic*, xxx. 5 f.; *integral*, xxx. 17 f., especially of the form in which the last two lines constitute a proof passage beginning with 'פ, xxii. 22 f., or 'פ, xxii. 24 f., or without exponents, xxii. 26 f.; *comparative* without expressing the comparison, xxv. 16 f. (cf., on the other hand, xxvi. 18 f., where the number of lines is questionable), and also the *emblematical*, xxv. 4 f.:

Take away the dross from the silver,  
And there shall come forth a vessel for the goldsmith;  
Take away the wicked from before the king,  
And his throne shall be established in righteousness.

Proportionally the most frequently occurring are tetrastichs, the second half of which forms a proof clause commencing with 'פ or 'פ. Among the less frequent are the *six-lined*, presenting (xxiii. 1-3, xxiv. 11 f.) one and the same thought in manifold aspects, with proofs interspersed. Among all the rest which are found in the collection, xxiii. 12-14, 19-21, 26-28, xxx. 15 f., xxx. 29-31, the first two lines form a prologue introductory to the substance of the proverb; as e.g. xxiii. 12-14:

O let instruction enter into thine heart,  
And apply thine ears to the words of knowledge.  
Withhold not correction from the child;  
For if thou beatest him with the rod—he dies not.  
Thou shalt beat him with the rod,  
And deliver his soul from hell.

Similarly formed, yet more expanded, is the *eight-lined* stanza, xxiii. 22-28:

Hearken unto thy father that begat thee,  
And despise not thy mother when she is old.  
Buy the truth and sell it not:  
Wisdom, and virtue, and understanding.  
The father of a righteous man greatly rejoices,  
And he that begetteth a wise child hath joy of him.  
Thy father and thy mother shall be glad,  
And she that bare thee shall rejoice.

The Mashal proverb here inclines to the Mashal ode; for this octastich may be regarded as a short Mashal song,—like the alpha-

betical Mashal psalm xxxvii., which consists of almost pure tetra-  
stichs.

We have now seen how the distich form multiplies itself into forms consisting of four, six, and eight lines; but it also unfolds itself, as if in one-sided multiplication, into forms of three, five, and seven lines. *Tristichs* arise when the thought of the first line is repeated (xxvii. 22) in the second according to the synonymous scheme, or when the thought of the second line is expressed by contrast in the third (xxii. 29, xxviii. 10) according to the antithetic scheme, or when to the thought expressed in one or two lines (xxv. 8, xxvii. 10) there is added its proof. The parabolic scheme is here represented when the object described is unfolded in two lines, as in the comparison xxv. 13, or when its nature is portrayed by two figures in two lines, as in the emblematic proverb xxv. 20 :

To take off clothing in cold weather,  
Vinegar upon nitre,  
And he that singeth songs to a heavy heart.

In the few instances of *pentastichs* which are found, the last three lines usually unfold the reason of the thought of the first two: xxiii. 4 f., xxv. 6 f., xxx. 32 f.; to this xxiv. 13 forms an exception, where the ♀ before the last three lines introduces the expansion of the figure in the first two. As an instance we quote xxv. 6 f. :

Seek not to display thyself in the presence of the king,  
And stand not in the place of the great.  
For better that it be said unto thee, "Come up hither,"  
Than that they humble thee in the presence of the prince,  
While thine eyes have raised themselves.

Of *heptastichs* I know of only one example in the collection, viz. xxiii. 6-8 :

Eat not the bread of the jealous,  
And lust not after his dainties ;  
For he is like one who calculates with himself :—  
"Eat and drink," saith he to thee,  
And his heart is not with thee.  
Thy morsel which thou hast eaten must thou vomit up,  
And thou hast wasted thy pleasant words.

From this heptastich, which one will scarcely take for a brief Mashal ode according to the compound strophe-scheme, we see that the proverb of two lines can expand itself to the dimensions

of seven and eight lines. Beyond these limits the whole proverb ceases to be משל in the proper sense; and after the manner of Ps. xxv., xxxiv., and especially xxxvii., it becomes a Mashal ode. Of this class of Mashal odes are, besides the prologue, xxii. 17-21, that of the drunkard, xxiii. 29-35; that of the slothful man, xxiv. 30-34; the exhortation to industry, xxvii. 23-27; the prayer for a moderate portion between poverty and riches, xxx. 7-9; the mirror for princes, xxxi. 2-9; and the praise of the excellent wife, xxxi. 10 ff. It is singular that this ode furnishes the only example of the alphabetical acrostic in the whole collection. Even a single trace of original alphabetical sequence afterwards broken up cannot be found. There cannot also be discovered, in the Mashal songs referred to, anything like a completed strophe-scheme; even in xxxi. 10 ff. the distichs are broken by tristichs intermingled with them.

In the whole of the first part, i. 7-ix., the prevailing form is that of the extended flow of the Mashal song; but one in vain seeks for strophes. There is not here so firm a grouping of the lines; on the supposition of its belonging to the Solomonian era, this is indeed to be expected. The rhetorical form here outweighs the purely poetical. This first part of the Proverbs consists of the following fifteen Mashal strains: (1) i. 7-19, (2) 20 ff., (3) ii., (4) iii. 1-18, (5) 19-26, (6) 27 ff., (7) iv. 1-v. 6, (8) 7 ff., (9) vi. 1-5, (10) 6-11, (11) 12-19, (12) 20 ff., (13) vii., (14) viii., (15) ix. In iii. and ix. there are found a few Mashal odes of two lines and of four lines which may be regarded as independent Mashals, and may adapt themselves to the schemes employed; other brief complete parts are only waves in the flow of the larger discourses, or are altogether formless, or more than octastichs. The octastich vi. 16-19 makes the proportionally greatest impression of an independent inwoven Mashal. It is the only proverb in which symbolical numbers are used which occurs in the collection from i. to xxix.:

There are six things which Jahve hateth,  
 And seven are an abhorrence to His soul:  
 Haughty eyes, a lying tongue,  
 And hands that shed innocent blood;  
 An heart that deviseth the thoughts of evil,  
 Feet that hastily run to wickedness,  
 One that uttereth lies as a false witness,  
 And he who soweth strife between brethren.

Such *numerical* proverbs to which the name משל has been given



by later Jewish writers (see my *Gesch. der jüd. Poesie*, pp. 199, 202) are found in xxx. With the exception of xxx. 7-9, 24-28 (cf. Sir. xxv. 1, 2), the numerical proverb has this peculiarity, found also in most of the numerical proverbs of Sirach (Sir. xxiii. 16, xxv. 7, xxvi. 5, 28), that the number named in the first parallel line is in the second (cf. Job v. 9) increased by one. On the other hand, the form of the *Priamel*<sup>1</sup> is used neither in the Book of Proverbs nor in that of Sirach. Proverbs such as xx. 10 ("Diverse weights, diverse measures—an abomination to Jahve are they both") and xx. 12 ("The hearing ear, the seeing eye—Jahve hath created them both"), to be distinguished from xvii. 3, xxvii. 21, and the like, where the necessary unity, and from xxvii. 3, where the necessary resemblance, of the predicate is wanting, are only a weak approach to the *Priamel*,—a stronger, xxv. 3, where the three subjects form the preamble ("The heaven for height, and the earth for depth, and the heart of kings—are unsearchable"). Perhaps xxx. 11-14 is a greater mutilated *Priamel*. Here four subjects form the preamble, but there is wanting the conclusion containing the common predicate. This, we believe, exhausts the forms of the *Mashal* in the collection. It now only remains to make mention of the *Mashal chain*, i.e. the ranging together in a series of proverbs of a similar character, such as the chain of proverbs regarding the fool, xxvi. 1-12, the sluggard, xxvi. 13-16, the tale-bearer, xxvi. 20-22, the malicious, xxvi. 23-28—but this form belongs more to the technics of the *Mashal collection* than to that of the *Mashal poetry*.

We now turn to the separate parts of the book, to examine more closely the forms of their proverbs, and gather materials for a critical judgment regarding the origin of the proverbs which they contain. Not to anticipate, we take up in order the separate parts of the arrangement of the collection. Since, then, it cannot be denied that in the introductory pædagogic part, i. 7-ix., notwithstanding its rich and deep contents, there is exceedingly little of the technical form of the *Mashal*, as well as generally of technical form at all. This part, as already shown, consists not of proper *Mashals*, but of fifteen *Mashal odes*, or rather, perhaps, *Mashal discourses*, didactic poems of the *Mashal* kind. In the flow of these discourses separate *Mashals* intermingle, which may either be regarded as independent, or, as

<sup>1</sup> [From *præambulum*, designating a peculiar kind of epigram found in the German poetry of the fifteenth and sixteenth centuries.]

i. 32, iv. 18 f., can easily be so understood. In the Mashal chains of chap. iv. and ix. we meet with proverbs that are synonymous (ix. 7, 10), antithetic (iii. 35, ix. 8), integral, or of one thought (iii. 29, 30), and synthetic (i. 7, iii. 5, 7), of two lines and of four lines variously disposed (iii. 9 f., 11 f., 31 f., 33 f.); but the parabolic scheme is not at all met with, separate proverbs such as iii. 27 f. are altogether without form, and keeping out of view the octastich numerical proverb, vi. 16-19, the thoughts which form the unity of separate groups are so widely expanded that the measure of the Mashal proper is far exceeded. The character of this whole part is not concentrating, but unfolding. Even the intermingling proverbs of two lines possess the same character. They are for the most part more like dissolved drops than gold coins with sharp outline and firm impress; as *e.g.* ix. 7 :

He that correcteth the mocker getteth to himself shame ;  
And he that rebuketh the sinner his dishonour.

The few that consist of four lines are closer, more compact, more finished, because they allow greater space for the expression; *e.g.* iii. 9 f. :

Honour Jahve with thy wealth,  
And with the first-fruits of all thine income :  
And thy barns shall be filled with plenty,  
And thy vats shall overflow with must.

But beyond the four lines the author knows no limits of artistic harmony; the discourse flows on till it has wholly or provisionally exhausted the subject; it pauses not till it reaches the end of its course, and then, taking breath, it starts anew. We cannot, moreover, deny that there is beauty in this new springing forth of the stream of the discourse with its fresh transparent waves; but it is a peculiar beauty of the rhetorically decomposed, dissolved Mashal, going forth, as it were, from its confinement, and breathing its fragrance far and wide.

The fifteen discourses, in which the Teacher appears twelve times and Wisdom three times, are neither of a symmetrically chiselled form nor of internally fashioned coherence, but yet are a garland of songs having internal unity, with a well-arranged manifoldness of contents. It is true that Bertheau recognises here neither unity of the contents nor unity of the formal character; but there is no Old Testament portion of like extent, and at the same time of more systematic internal unity, and which bears throughout a like formal

impress, than this. Bertheau thinks that he has discovered in certain passages a greater art in the form; and certainly there are several sections which consist of just ten verses. But this is a mere accident; for the first Mashal ode consists of groups of 1, 2, and 10 verses, the second of 8 and 6 verses, the third of 10 and 12, the fourth of 10 and 8, the fifth of 2 and 6, etc.—each group forming a complete sense. The 10 verses are met with six times, and if iv. 1–9 from the Peshito, and iv. 20–27 from the LXX., are included, eight times, without our regarding these decades as strophes, and without our being able to draw any conclusion regarding a particular author of these decade portions. In i. 20–33, Bertheau finds indeed, along with the regular structure of verses, an exact artistic formation of strophes (3 times 4 verses with an echo of 2). But he counts instead of the stichs the Masoretic verses, and these are not the true formal parts of the strophe.

We now come to the second part of the collection, whose superscription מְשָׁלֵי שְׁלֵמָה can in no respect be strange to us, since the collection of proverbs here commencing, compared with i. 7–ix., may with special right bear the name *Mishle*. The 375 proverbs which are classed together in this part, x.–xxii. 16, without any comprehensive plan, but only according to their more or fewer conspicuous common characteristics (Bertheau, p. xii), consist all and every one of distichs; for each Masoretic verse falls naturally into two stichs, and nowhere (not even xix. 19) does such a distich proverb stand in necessary connection with one that precedes or that follows; each is in itself a small perfected and finished whole. The tristich xix. 7 is only an apparent exception. In reality it is a distich with the disfigured remains of a distich that has been lost. The LXX. has here two distichs which are wanting in our text. The second is that which is found in our text, but only in a mutilated form:

ὁ πολλὰ κακοποιῶν τελευσιουργεῖ κακίαν,

[He that does much harm perfects mischief,]

ὃς δὲ ἐρροίξει λόγους οὐ σωθήσεται.

[And he that uses provoking words shall not escape.]

Perhaps the false rendering of

מרע רבים ישלם-רע  
מרדף אמרים לא ימלט:

The friend of every one is rewarded with evil,  
He who pursues after rumours does not escape.

But not only are all these proverbs distichs, they have also, not indeed without exception, but in by far the greatest number, a common character in that they are *antithetic*. Distichs of predominating antithetic character stand here together. Along with these all other schemes are, it is true, represented: the synonymous, xi. 7, 25, 30, xii. 14, 28, xiv. 19, etc.; the integral, or of one thought, xiv. 7, xv. 3, etc., particularly in proverbs with the comparative מְּ, xii. 9, xv. 16, 17, xvi. 8, 19, xvii. 10, xxi. 19, xxii. 1, and with the ascending מְּ מְּ [much more], xi. 31, xv. 11, xvii. 7, xix. 7, 10, xxi. 27; the synthetic, x. 18, xi. 29, xiv. 17, xix. 13; the parabolic, the most feebly represented, for the only specimens of it are x. 26, xi. 22; besides which I know not what other Bertheau could quote. We shall further see that in another portion of the book the parabolic proverbs are just as closely placed together as are the antithetic. Here almost universally the two members of the proverbs stand together in technical parallelism as thesis and antithesis; also in the synonymous proverbs the two members are the parallel rays of one thought; in the synthetic two monostichs occur in loose external connection to suffice for the parallelism as a fundamental law of the technical proverb. But also in these proverbs in which a proper parallelism is not found, both members being needed to form a complete sentence, verse and members are so built up, according to Bertheau's self-confirmatory opinion, that in regard to extent and the number of words they are like verses with parallel members.

To this long course of distichs which profess to be the *Mishle* of Solomon, there follows a course, xxii. 17–xxiv. 22, of "words of the wise," prefaced by the introduction xxii. 17–21, which undeniably is of the same nature as the greater introduction, i. 7–ix., and of which we are reminded by the form of address preserved throughout in these "words of the wise." These "words of the wise" comprehend all the forms of the Mashal, from those of two lines in xxii. 28, xxiii. 9, xxiv. 7, 8, 9, 10, to the Mashal song xxiii. 29–35. Between these limits are the tetrastichs, which are the most popular form, xxii. 22 f., 24 f., 26 f., xxiii. 10 f., 15 f., 17 f., xxiv. 1 f., 3 f., 5 f., 15 f., 17 f., 19 f., 21 f.,—pentastichs, xxiii. 4 f., xxiv. 13 f., and hexastichs, xxiii. 1–3, 12–14, 19–21, 26–28, xxiv. 11 f.;—of tristichs, heptastichs, and octastichs are at least found one specimen of each, xxii. 29, xxiii. 6–8, xxiii. 22–25. Bertheau maintains that there is a difference between the structure of these

proverbs and that of the preceding, for he counts the number of the words which constitute a verse in the case of the latter and of the former; but such a proceeding is unwarrantable, for the remarkably long Masoretic verse xxiv. 12 contains eighteen words; and the poet is not to be made accountable for such an arrangement, for in his mind xxiv. 11 f. forms a hexastich, and indeed a very elegant one. Not the *words* of the Masoretic verse, but the *stichs* are to be counted. Reckoning according to the *stichs*, I can discover no difference between these proverbs and the preceding. In the preceding ones also the number of the words in the stichs extends from two to five, the number two being here, however, proportionally more frequently found (*e.g.* xxiv. 4*b*, xxiv. 8*a*, 10*b*); a circumstance which has its reason in this, that the symmetry of the members is often very much disturbed, there being frequently no trace whatever of parallelism. To the first appendix to the "Proverbs of Solomon" there follows a second, xxiv. 23 ff., with the superscription, "These things also to the wise," which contains a hexastich, xxiv. 23*b*-25, a distich, ver. 26, a tristich, ver. 27, a tetrastich, ver. 28 f., and a Mashal ode, ver. 30 ff., on the sluggard—the last in the form of an experience of the poet like Ps. xxxvii. 35 f. The moral which he has drawn from this recorded observation is expressed in two verses such as we have already found at vi. 10 f. These two appendices are, as is evident from their commencement as well as from their conclusion, in closest relation to the introduction, i. 7-ix.

There now follows in xxv.-xxix. the second great collection of "Proverbs of Solomon," "copied out," as the superscription mentions, by the direction of King Hezekiah. It falls, apparently, into two parts; for as xxiv. 30 ff., a Mashal hymn, stands at the end of the two appendices, so the Mashal hymn xxvii. 23 ff. must be regarded as forming the division between the two halves of this collection. It is very sharply distinguished from the collection beginning with chap. x. The extent of the stichs and the greater or less observance of the parallelism furnish no distinguishing mark, but there are others worthy of notice. In the first collection the proverbs are exclusively in the form of distichs; here we have also some tristichs, xxv. 8, 13, 20, xxvii. 10, 22, xxviii. 10, tetrastichs, xxv. 4 f., 9 f., 21 f., xxvi. 18 f., 24 f., xxvii. 15 f., and pentastichs, xxv. 6 f., besides the Mashal hymn already referred to. The kind of arrangement is not essentially different from that in

the first collection; it is equally devoid of plan, yet there are here some chains or strings of related proverbs, xxvi. 1-12, 13-16, 20-22. A second essential distinction between the two collections is this, that while in the first the *antithetic* proverb forms the prevailing element, here it is the *parabolic*, and especially the *emblematic*; in xxv.-xxvii. are sentences almost wholly of this character. We say *almost*, for to place together proverbs of this kind exclusively is not the plan of the collector. There are also proverbs of the other schemes, fewer synonymous, etc., than antithetic, and the collection begins in very varied quodlibet: xxv. 2, an antithetic proverb; xxv. 3, a priamel with three subjects; xxv. 4 f., an emblematic tetrastich; xxv. 6 f., a pentastich; xxv. 8, a tristich; xxv. 9 f., a tetrastich, with the negative  $\text{p}$ ; xxv. 11, an emblematic distich ("Golden apples in silver caskets—a word spoken in a fitting way"). The antithetic proverbs are found especially in xxviii. and xxix.: the first and the last proverb of the whole collection, xxv. 2, xxix. 27, are antithetic; but between these two the comparative and the figurative proverbs are so prevalent, that this collection appears like a variegated picture-book with explanatory notes written underneath. In extent it is much smaller than the foregoing. I reckon 126 proverbs in 137 Masoretic verses.

The second collection of Solomon's proverbs has also several appendices, the first of which, xxx., according to the inscription, is by an otherwise unknown author, Agur the son of Jakeh. The first poem of this appendix presents in a thoughtful way the unsearchableness of God. This is followed by certain peculiar pieces, such as a tetrastich regarding the purity of God's word, xxx. 5 f.; a prayer for a moderate position between riches and poverty, vers. 7-9; a distich against slander, ver. 10; a priamel without the conclusion, vers. 11-14; the insatiable four (a *Midda*), ver. 15 f.; a tetrastich regarding the disobedient son, ver. 17; the incomprehensible four, vers. 18-20; the intolerable four, vers. 21-23; the diminutive but prudent four, vers. 24-28; the excellent four, vers. 29-31; a pentastich recommending prudent silence, ver. 32 f. Two other supplements form the conclusion of the whole book: the counsel of Lemuel's mother to her royal son, xxxi. 2-9, and the praise of the virtuous woman in the form of an alphabetical acrostic, xxxi. 10 ff.

After we have acquainted ourselves with the manifold forms of the technical proverbs and their distribution in the several parts of the collection, the question arises, What conclusions regarding the

origin of these several parts may be drawn from these forms found in them? We connect with this the conception of Ewald, who sees represented in the several parts of the collection the chief points of the history of proverbial poetry. The "Proverbs of Solomon," x. 1-xxii. 16, appear to him to be the oldest collection, which represents the simplest and the most ancient kind of proverbial poetry. Their distinguishing characteristics are the symmetrical two-membered verse, complete in itself, containing in itself a fully intelligible meaning, and the quick contrast of thesis and antithesis. The oldest form of the technical proverb, according to Ewald, is, according to our terminology, the antithetic distich, such as predominates in x. 1-xxii. 16. Along with these antithetic distichs we find here also others of a different kind. Ewald so considers the contrast of the two members to be the original fundamental law of the technical proverb, that to him these other kinds of distichs represent the diminution of the inner force of the two-membered verse, the already begun decay of the art in its oldest limits and laws, and the transition to a new method. In the "Proverbs of Solomon," xxv.-xxix., of the later collection, that rigorous formation of the verse appears already in full relaxation and dissolution: the contrast of the sense of the members appears here only exceptionally; the art turns from the crowded fulness and strength of the representation more to the adorning of the thought by means of strong and striking figures and forms of expression, to elegant painting of certain moral conditions and forms of life; and the more the technical proverb is deprived of the breath of a vigorous poetic spirit, so much the nearer does it approach to the vulgar proverb; the full and complete symmetry of the two members disappears, less by the abridgment of one of them, than by the too great extension and amplification of the two-membered proverb into longer admonitions to a moral life, and descriptions relating thereto. So the proverbial poetry passes essentially into a different form and manner. "While it loses in regard to internal vigorous brevity and strength, it seeks to gain again by means of connected instructive exposition, by copious description and detailed representation; breaking up its boldly delineated, strong, and yet simply beautiful form, it rises to oratorical display, to attractive eloquence, in which, indeed, though the properly poetical and the artistic gradually disappears, yet the warmth and easy comprehension are increased." In chap. i.-ix., the introduction of the older collection,

and xxii. 17-xxiv., of the first half of the supplement to the older collection (xxv.-xxix. is the second half), supplied by a later writer, the great change is completed, the growth of which the later collection of the "Proverbs of Solomon," particularly in xxv.-xxix., reveals. The symmetry of the two members of the verse is here completely destroyed; the separate proverb appears almost only as an exception; the proverbial poetry has passed into admonition and discourse, and has become in many respects lighter, and more flexible, and flowing, and comprehensible. "It is true that on the side of this later form of proverbial poetry there is not mere loss. While it always loses the excellent pointed brevity, the inner fulness and strength of the old proverbs, it gains in warmth, impressiveness, intelligibility; the wisdom which at first strives only to make its existence and its contents in endless manifoldness known, reaches this point at last, that having become clear and certain, it now also turns itself earnestly and urgently to men." In the later additions, chap. xxx. xxxi., appended altogether externally, the proverbial poetry has already disappeared, and given place to elegant descriptions of separate moral truths. While the creative passes into the background, the whole aim is now toward surprising expansion and new artistic representation.

This view of the progressive development of the course of proverbial poetry is one of the chief grounds for the determination of Ewald's judgment regarding the parts that are Solomonic and those that are not Solomonic in the collection. In x. 1-xxii. 16 he does not regard the whole as Solomon's, as immediately and in their present form composed by Solomon; but the breath of the Solomonic spirit enlivens and pervades all that has been added by other and later poets. But most of the proverbs of the later collection (xxv.-xxix.) are not much older than the time of Hezekiah; yet there are in it some that are Solomonic, and of the period next to Solomon. The collection stretches backward with its arms, in part indeed, as the superscription, the "Proverbs of Solomon," shows, to the time of Solomon. On the other hand, in the introduction, i.-ix., and in the first half of the appendix (xxii. 17-xxiv.), there is not found a single proverb of the time of Solomon; both portions belong to two poets of the seventh century B.C., a new era, in which the didactic poets added to the older Solomonic collection longer pieces of their own composition. The four small pieces, xxx. 1-14, 15-33, xxxi. 1-9, 10 ff., are of a still later date;



they cannot belong to an earlier period than the end of the seventh or the beginning of the sixth century B.C.

We recognise the penetration, the sensibility, the depth of thought indicated by this opinion of Ewald's regarding the origin of the book; yet for the most part it is not supported by satisfactory proof. If we grant that he has on the whole rightly construed the history of proverbial poetry, nevertheless the conclusion that proverbs which bear in themselves the marks of the oldest proverbial poetry belong to the Solomonic era, and that the others belong to a period more nearly or more remotely subsequent to it, is very fallacious. In this case much that is found in Sirach's Book of Proverbs must be Solomonic; and the *משלי אסף* of Isaac Satanow,<sup>1</sup> the contemporary of Moses Mendelssohn, as well as many other proverbs in the collection *מלין דרבנן*, and in the poetical works of other Jewish poets belonging to the middle ages or to later times, might be dated back perhaps a thousand years. Along with the general course of development the individuality of the poet is also to be taken into account; an ancient poet can, along with the formally completed, produce the imperfect, which appears to belong to a period of art that has degenerated, and a modern poet can emulate antiquity with the greatest accuracy. But Ewald's construction of the progress of the development of proverbial poetry is also in part arbitrary. That the two-membered verse is the oldest form of the technical proverb we shall not dispute, but that it is the two-membered antithetic verse is a supposition that cannot be proved; and that Solomon wrote only antithetic distichs is an absurd assertion, to which Keil justly replies, that the adhering to only one form and structure is a sign of poverty, of mental narrowness and one-sidedness. There are also other kinds of parallelism, which are not less beautiful and vigorous than the antithetic, and also other forms of proverbs besides the distich in which the thought, which can in no way be restrained within two lines, must necessarily divide itself into the branches of a greater number of lines. Thus I must agree with Keil in the opinion, that Ewald's assertion that in the Hezekiah-collection the strong form of the technical proverb is in full dissolution, contains an exaggeration. If the

<sup>1</sup> [Isaac Ha-Levi was born at Satanow (whence his name), in Russian Poland, 1732, died at Berlin 1802. Besides other works, he was the author of several collections of gnomes and apothegms in imitation of the Proverbs. *Vid. Delitzsch Zur Gesch. der Jüd. Poesie*, p. 115.]

first collection, x. 1-xxii. 16, contains only two (x. 26, xi. 22) figurative proverbs, while it would be altogether foolish to deny that these two, because they were figurative proverbs, were Solomonic, or to affirm that he was the author of only these two, so it is self-evident that the Hezekiah-collection, which is principally a collection of figurative proverbs, must contain many proverbs in which a different kind of parallelism prevails, which has the appearance of a looser connection. Is it not probable that Solomon, who had an open penetrating eye for the greatest and the smallest objects of nature, composed many such proverbs? And is *e.g.* the proverb xxvi. 23,

Dross of silver spread over a potsherd—  
Burning lips and a wicked heart,

less beautiful, and vigorous, and worthy of Solomon than any anti-thetic distich? If Ewald imagines that the 3000 proverbs which Solomon wrote were all constructed according to this one model, we are much rather convinced that Solomon's proverbial poetry, which found the distich and the tetrastich as forms of proverbs already in use, would not only unfold within the limits of the distich the most varied manifoldness of thought and form, but would also within the limits of the *Mashal* generally, run through the whole scale from the distich up to octastichs and more extensive forms. But while we cannot accept Ewald's criteria which he applies to the two collections, x. 1-xxii. 16 and xxv.-xxix., yet his delineation of the form and kind of proverbial poetry occurring in i.-ix., xxii. 17 ff., is excellent, as is also his conclusion, that these portions belong to a new and more recent period of proverbial poetry. Since in xxii. 17-21 manifestly a new course of "Words of the Wise" by a poet later than Solomon is introduced, it is possible, yea, not improbable, that he, or, as Ewald thinks, another somewhat older poet, introduces in i. 7-ix. the "Proverbs of Solomon" following, from x. 1 onward.

But if Solomon composed not only distichs, but also tristichs, etc., it is strange that in the first collection, x.-xxii. 16, there are exclusively distichs; and if he constructed not only contrasted proverbs, but equally figurative proverbs, it is as strange that in the first collection the figurative proverbs are almost entirely wanting, while in the second collection, xxv.-xxix., on the contrary, they prevail. This remarkable phenomenon may be partly explained if we could suppose that not merely the second collection,

but both of them, were arranged by the "men of Hezekiah," and that the whole collection of the Solomonic proverbs was divided by them into two collections according to their form. But leaving out of view other objections, one would in that case have expected in the first collection the proportionally great number of the antithetic distichs which stand in the second. If we regard both collections as originally one whole, then there can be no rational ground for its being divided in this particular way either by the original collector or by a later enlarger of the collection. We have therefore to regard the two portions as the work of two different authors. The second is by the "men of Hezekiah;" the first cannot be by Solomon himself, since the number of proverbs composed, and probably also written out by Solomon, amounted to 3000; besides, if Solomon was the author of the collection, there would be visible on it the stamp of his wisdom in its plan and order: it is thus the work of another author, who is certainly different from the author of the introductory Mashal poems, i. 7-ix. For if the author of the title of the book were not at the same time the author of the introduction, he must have taken it from some other place; thus it is inconceivable how he could give the title "Proverbs of Solomon," etc., i. 1-6, to poems which were not composed by Solomon. If i. 7-ix. is not by Solomon, then these Mashal poems are explicable only as the work of the author of the title of the book, and as an introduction to the "Proverbs of Solomon," beginning x. 1. It must be one and the same author who edited the "Proverbs of Solomon" x. 1-xxii. 16, prefixed i. 7-ix. as an introduction to them, and appended to them the "Words of the Wise," xxii. 17-xxiv. 22; the second collector then appended to this book a supplement of the "Words of the Wise," xxiv. 23 ff., and then the Hezekiah-collection of Solomonic proverbs, xxv.-xxix.; perhaps also, in order that the book might be brought to a close in the same form in which it was commenced, he added<sup>1</sup> the non-Solomonic proverbial poem xxx. f. We do not, however, maintain that the book has this origin, but only this, that on the supposition of the non-Solomonic origin of i. 7-ix. it cannot well have any other origin. But the question arises again, and more emphatically, How was it possible that the first collector left as gleanings to

<sup>1</sup> Zöckler takes xxiv. 23 ff. as a second appendix to the first principal collection. This is justifiable, but the second superscription rather suggests two collectors.

the second so great a number of distichs, almost all parabolical, and besides, all more than two-lined proverbs of Solomon? One can scarcely find the reason of this singular phenomenon in anything else than in the judgment of the author of the first collection as the determining motive of his selection. For when we think also on the sources and origin of the two collections, the second always presupposes the first, and that which is singular in the author's thus restricting himself can only have its ground in the freedom which he allowed to his subjectivity.

Before we more closely examine the style and the teaching of the book, and the conclusions thence arising, another phenomenon claims our attention, which perhaps throws light on the way in which the several collections originated; but, at all events, it may not now any longer remain out of view, when we are in the act of forming a judgment on this point.

3. *The repetitions in the Book of Proverbs.*—We find not only in the different parts of the collection, but also within the limits of one and the same part, proverbs which wholly or in part are repeated in the same or in similar words. Before we can come to a judgment, we must take cognizance as closely as possible of this fact. We begin with "The Proverbs of Solomon," x.-xxii. 16; for this collection is in relation to xxv.-xxix. certainly the earlier, and it is especially with respect to the Solomonic proverbs that this fact demands an explanation. In this earlier collection we find, (1) whole proverbs repeated in exactly the same words: xiv. 12 = xvi. 25;—(2) proverbs slightly changed in their form of expression: x. 1 = xv. 20, xiv. 20 = xix. 4, xvi. 2 = xxi. 2, xix. 5 = xix. 9, xx. 10 = xx. 23, xxi. 9 = xxi. 19;—(3) proverbs almost identical in form, but somewhat different in sense: x. 2 = xi. 4, xiii. 14 = xiv. 27;—(4) proverbs the first lines of which are the same: x. 15 = xviii. 11;—(5) proverbs with their second lines the same: x. 6 = x. 11, x. 8 = x. 10, xv. 33 = xviii. 12;—(6) proverbs with one line almost the same: xi. 13 = xx. 19, xi. 21 = xvi. 5, xii. 14 = xiii. 2, xiv. 31 = xvii. 5, xvi. 18 = xviii. 12, xix. 12 = xx. 2; comp. also xvi. 28 with xvii. 9, xix. 25 with xxi. 11. In comparing these proverbs, one will perceive that for the most part the external or internal resemblance of the surrounding has prompted the collector to place the one proverb in this place and the other in that place (not always indeed; for what reason *e.g.* could determine

the position of xvi. 25 and xix. 5, 9, I cannot say); then that the proverb standing earlier is generally, to all appearance, also the earlier formed, for the second of the pair is mostly a synonymous distich, which generally further extends antithetically one line of the first: cf. xviii. 11 with x. 15, xx. 10, 23 with xi. 1, xx. 19 with xi. 13, xvi. 5 with xi. 21, xx. 2 with xix. 12, also xvii. 5 with xiv. 31, where from an antithetic proverb a synthetic one is formed; but here also there are exceptions, as xiii. 2 compared with xii. 14, and xv. 33 with xviii. 12, where the same line is in the first case connected with a synonymous, and in the second with an antithetic proverb; but here also the contrast is so loose, that the earlier-occurring proverb has the appearance of priority.

We now direct our attention to the second collection, xxv.-xxix. When we compare the proverbs found here with one another, we see among them a disproportionately smaller number of repetitions than in the other collection; only a single entire proverb is repeated in almost similar terms, but in an altered sense, xxix. 20 = xxvi. 12; but proverbs such as xxviii. 12, 28, xxix. 2, notwithstanding the partial resemblance, are equally original. On the other hand, in this second collection we find numerous repetitions of proverbs and portions of proverbs from the first:—(1) Whole proverbs perfectly identical (leaving out of view insignificant variations): xxv. 24 = xxi. 9, xxvi. 22 = xviii. 8, xxvii. 12 = xxii. 3, xxvii. 13 = xx. 16;—(2) proverbs identical in meaning, with somewhat changed expression: xxvi. 13 = xxii. 13, xxvi. 15 = xix. 24, xxviii. 6 = xix. 1, xxviii. 19 = xii. 11, xxix. 13 = xxii. 2;—(3) proverbs with one line the same and one line different: xxvii. 21 = xvii. 3, xxix. 22 = xv. 18; cf. also xxvii. 15 with xix. 13. When we compare these proverbs with one another, we are uncertain as to many of them which has the priority, as *e.g.* xxvii. 21 = xvii. 3, xxix. 22 = xv. 18; but in the case of others there is no doubt that the Hezekiah-collection contains the original form of the proverb which is found in the other collection, as xxvi. 13, xxviii. 6, 19, xxix. 13, xxvii. 15, in relation to their parallels. In the other portions of this book also we find such repetitions as are met with in these two collections of Solomonic proverbs. In i. 7-ix. we have ii. 16, a little changed, repeated in vii. 5, and iii. 15 in viii. 11; ix. 10a = i. 7a is a case not worthy of being mentioned, and it were inappropriate here to refer to ix. 4, 16. In the first appendix of "the Words of the Wise," xxii. 17-xxiv. 22, single lines often repeat themselves in another con-

nection; cf. xxiii. 3 and 6, xxiii. 10 and xxii. 28, xxiii. 17 f. and xxiv. 13 f., xxii. 23 and xxiii. 11, xxiii. 17 and xxiv. 1. That in such cases the one proverb is often the pattern of the other, is placed beyond a doubt by the relation of xxiv. 19 to Ps. xxxvii. 1; cf. also xxiv. 20 with Ps. xxxvii. 38. If here there are proverbs like those of Solomon in their expression, the presumption is that the priority belongs to the latter, as xxiii. 27 cf. xxii. 14, xxiv. 5 f. cf. xi. 14, xxiv. 19 f. cf. xiii. 9, in which latter case the justice of the presumption is palpable. Within the second appendix of "the Words of the Wise," xxiv. 23 ff., no repetitions are to be expected on account of its shortness; yet is xxiv. 23 repeated from the Solomonic Mashal xxviii. 21, and as xxiv. 33 f. are literally the same as vi. 10 f., the priority is presumably on the side of the author of i. 7-ix., at least of the Mashal in the form in which he communicates it. The supplements xxx. and xxxi. afford nothing that is worth mention as bearing on our present inquiry,<sup>1</sup> and we may therefore now turn to the question, What insight into the origin of these proverbs and their collection do the observations made afford?

From the numerous repetitions of proverbs and portions of proverbs of the first collection of the "Proverbs of Solomon" in the Hezekiah-collection, as well as from another reason stated at the end of the foregoing section of our inquiry, we conclude that the two collections were by different authors; in other words, that they had not both "the men of Hezekiah" for their authors. It is true that the repetitions in themselves do not prove anything against the oneness of their authorship; for there are within the several collections, and even within i.-ix. (cf. vi. 20 with i. 8, viii.

<sup>1</sup> Quite the same phenomenon, Fleischer remarks, presents itself in the different collections of proverbs ascribed to the Caliph Ali, where frequently one and the same thought in one collection is repeated in manifold forms in a second, here in a shorter, there in a longer form. As a general principle this is to be borne in mind, that the East transmits unchanged, with scrupulous exactness, only religious writings regarded as holy and divine, and therefore these Proverbs have been transmitted unchanged only since they became a distinct part of the canon; before that time it happened to them, as to all in the East that is exposed to the arbitrariness of the changing spirit and the intercourse of life, that one and the same original text has been modified by one speaker and writer after another. Thus of the famous poetical works of the East, such e.g. as Firdusi's *Schah-Nameh* [*Book of the Kings*] and Sadi's *Garden of Roses*, not one MS. copy agrees with another.

10 f. with iii. 14 f.), repetitions, notwithstanding the oneness of their authorship. But if two collections of proverbs are in so many various ways different in their character, as x. 1-xxii. 16 and xxv.-xxix., then the previous probability rises almost to a certainty by such repetitions. From the form, for the most part anomalous, in which the Hezekiah-collection presents the proverbs and portions of proverbs which are found also in the first collection, and from their being otherwise independent, we further conclude that "the men of Hezekiah" did not borrow from the first collection, but formed it from other sources. But since one does not understand why "the men of Hezekiah" should have omitted so great a number of genuine Solomonic proverbs which remain, after deducting the proportionally few that have been repeated (for this omission is not to be explained by saying that they selected those that were appropriate and wholesome for their time), we are further justified in the conclusion that the other collection was known to them as one current in their time. Their object was, indeed, not to supplement this older collection; they rather regarded their undertaking as a similar people's book, which they wished to place side by side with that collection without making it superfluous. The difference of the selection in the two collections has its whole directing occasion in the difference of the intention. The first collection begins (x. 1) with the proverb—

A wise son maketh glad his father,  
And a foolish son is the grief of his mother;

the second (xxv. 2) with the proverb—

It is the glory of God to conceal a thing,  
And the glory of kings to search out a matter.

The one collection is a book for youth, to whom it is dedicated in the extended introduction, i. 7-ix.; the second is a people's book suited to the time of Hezekiah ("Solomon's Wisdom in Hezekiah's days," as Stier has named it), and therefore it takes its start not, like the first, from the duties of the child, but from those of the king. If in the two collections everything does not stand in conscious relation to these different objects, yet the collectors at least have, from the commencement to the close (cf. xxii. 15 with xxix. 26), these objects before their eyes.

As to the *time* at which the first collection was made, the above considerations also afford us some materials for forming a judgment. Several pairs of proverbs which it contains present to us

essentially the same sayings in older and more recent forms. Keil regards the proverbs also that appear less original as old-Solomonic, and remarks that one and the same poet does not always give expression to the same thoughts with the same pregnant brevity and excellence, and affirms that changes and reproductions of separate proverbs may proceed even from Solomon himself. This is possible; but if we consider that even Davidic psalms have been imitated, and that in the "Words of the Wise" Solomonic proverbs are imitated,—moreover, that proverbs especially are subject to changes, and invite to imitation and transformation,—we shall find it to be improbable. Rather we would suppose, that between the publication of the 3000 proverbs of Solomon and the preparation of the collection x.—xxii. 16 a considerable time elapsed, during which the old-Solomonic *Mashal* had in the mouths of the people and of poets acquired a multitude of accretions, and that the collector had without hesitation gathered together such indirect Solomonic proverbs with those that were directly Solomonic. But did not then the 3000 Solomonic proverbs afford to him scope enough? We must answer this question in the negative; for if that vast number of Solomonic proverbs was equal in moral-religious worth to those that have been preserved to us, then neither the many repetitions within the first collection nor the proportional poverty of the second can be explained. The "men of Hezekiah" made their collection of Solomonic proverbs nearly 300 years after Solomon's time; but there is no reason to suppose that the old book of the Proverbs of Solomon had disappeared at that time. Much rather we may with probability conclude, from the subjects to which several proverbs of these collections extend (husbandry, war, court life, etc.), and from Solomon's love for the manifold forms of natural and of social life, that his 3000 proverbs would not have afforded much greater treasures than these before us. But if the first collection was made at a time in which the old-Solomonic proverbs had been already considerably multiplied by new combinations, accretions, and imitations, then probably a more suitable time for their origination could not be than that of Jehoshaphat, which was more related to the time of Solomon than to that of David. The personality of Jehoshaphat, inclined toward the promotion of the public worship of God, the edification of the people, the administration of justice; the dominion of the house of David recognised and venerated far and wide among neighbouring



peoples ; the tendencies of that time towards intercourse with distant regions ; the deep peace which followed the subjugation of the confederated nations,—all these are features which stamped the time of Jehoshaphat as a copy of that of Solomon. Hence we are to expect in it the fostering care of the *Chokma*. If the author of the introduction and editor of the older book of Proverbs lived after Solomon and before Hezekiah, then the circumstances of the case most suitably determine his time as at the beginning of the reign of Jehoshaphat, some seventy years after Solomon's death. If in i.-ix. it is frequently said that wisdom was seen openly in the streets and ways, this agrees with 2 Chron. xvii. 7-9, where it is said that princes, priests, and Levites, sent out by Jehoshaphat (compare the Carolingian *missi*), went forth into the towns of Judah with the book of the law in their hands as teachers of the people, and with 2 Chron. xix. 4, where it is stated that Jehoshaphat himself "went out through the people from Beer-sheba to Mount Ephraim, and brought them back unto the Lord God of their fathers." We have an evidence of the fondness for allegorical forms of address at that time in 2 Kings xiv. 8-11 (2 Chron. xxv. 17-21), which is so far favourable to the idea that the allegorizing author of i.-ix. belonged to that epoch of history.

This also agrees with the time of Jehoshaphat, that in the first collection the kingdom appears in its bright side, adorned with righteousness (xiv. 35, xvi. 10, 12, 13, xx. 8), wisdom (xx. 26), grace and truth (xx. 28), love to the good (xxii. 11), divine guidance (xxi. 1), and in the height of power (xvi. 14, 15, xix. 12) ; while in the second collection, which immediately begins with a series of the king's sayings, the kingdom is seen almost only (with exception of xxix. 14) on its dark side, and is represented under the destructive dominion of tyranny (xxviii. 15, 16, xxix. 2), of oppressive taxation (xxix. 4), of the Camarilla (xxv. 5, xxix. 12), and of multiplied authorities (xxviii. 2). Elster is right when he remarks, that in x.-xxii. 16 the kingdom in its actual state corresponds to its ideal, and the warning against the abuse of royal power lies remote. If these proverbs more distinguishably than those in xxv.-xxix. bear the physiognomy of the time of David and Solomon, so, on the other hand, the time of Jehoshaphat, the son and successor of Asa, is favourable to their collection ; while in the time of Hezekiah, the son and successor of Ahaz, and father and predecessor of Manasseh, in which, through the sin of Ahaz, negotiations with the world-

kingdom began, that cloudy aspect of the kingdom which is borne by the second supplement, xxiv. 23-25, was brought near.

Thus between Solomon and Hezekiah, and probably under Jehoshaphat, the older Book of Proverbs contained in i.-xxiv. 22 first appeared. The "Proverbs of Solomon," x. 1-xxii. 16, which formed the principal part, the very kernel of it, were enclosed on the one side, at their commencement, by the lengthened introduction i. 7-ix., in which the collector announces himself as a highly gifted teacher and as the instrument of the Spirit of revelation, and on the other side are shut in at their close by "the Words of the Wise," xxii. 17-xxiv. 34. The author, indeed, does not announce i. 6 such a supplement of "the Words of the Wise;" but after these words in the title of the book, he leads us to expect it. The introduction to the supplement xxii. 17-21 sounds like an echo of the larger introduction, and corresponds to the smaller compass of the supplement. The work bears on the whole the stamp of a unity; for even in the last proverb with which it closes (xxiv. 21 f., "My son, fear thou Jahve and the king," etc.), there still sounds the same key-note which the author had struck at the commencement. A later collector, belonging to the time subsequent to Hezekiah, enlarged the work by the addition of the Hezekiah-portion, and by a short supplement of "the Words of the Wise," which he introduces, according to the law of analogy, after xxii. 17-xxiv. 22. The harmony of the superscriptions xxiv. 23, xxv. 1, favours at least the supposition that these supplements are the work of one hand. The circumstance that "the Words of the Wise," xxii. 17-xxiv. 22, in two of their maxims refer to the older collection of Solomonic proverbs, but, on the contrary, that "the Words of the Wise," xxiv. 23 ff., refer in xxiv. 23 to the Hezekiah-collection, and in xxiv. 33 f. to the introduction i. 7-ix., strengthens the supposition that with xxiv. 23 a second half of the book, added by another hand, begins. There is no reason for not attributing the appendix xxx.-xxxi. to this second collector; perhaps he seeks, as already remarked above, to render by means of it the conclusion of the extended Book of Proverbs uniform with that of the older book. Like the older collection of "Proverbs of Solomon," so also now the Hezekiah-collection has "Proverbs of the Wise" on the right and on the left, and the king of proverbial poetry stands in the midst of a worthy retinue. The second collector distinguishes himself from the first by this, that he never

professes himself to be a proverbial poet. It is possible that the proverbial poem of the "virtuous woman," xxxi. 10 ff., may be his work, but there is nothing to substantiate this opinion.

After this digression, into which we have been led by the repetitions found in the book, we now return, conformably to our plan, to examine it from the point of view of the forms of its language and of its doctrinal contents, and to inquire whether the results hitherto attained are confirmed, and perhaps more fully determined, by this further investigation.

4. *The Book of the Proverbs on the side of its manifoldness of style and form of instruction.*—We commence our inquiry with the relation in which x.—xxii. 16 and xxv.—xxix. stand to each other with reference to their forms of language. If the primary stock of both of these sections belongs indeed to the old time of Solomon, then they must bear essentially the same verbal stamp upon them. Here we of course keep out of view the proverbs that are wholly or partially identical. If the expression חַרְרֵי־בֶטֶן (the chambers of the body) is in the first collection a favourite figure (xviii. 8, xx. 27, 30), coined perhaps by Solomon himself, the fact that this figure is also found in xxvi. 22 is not to be taken into account, since in xxvi. 22 the proverb xviii. 8 is repeated. Now it cannot at all be denied, that in the first collection certain expressions are met with which one might expect to meet again in the Hezekiah-collection, and which, notwithstanding, are not to be found in it. Ewald gives a list of such expressions, in order to show that the old-Solomonic dialect occurs, with few exceptions, only in the first collection. But his catalogue, when closely inspected, is unsatisfactory. That many of these expressions occur also in the introduction i. 1–ix. proves, it is true, nothing against him. But מְרִפָּא (health), xii. 18, xiii. 17, xiv. 30, xv. 4, xvi. 24, occurs also in xxix. 1; רָדַף (he pursueth), xi. 19, xii. 11, xv. 9, xix. 7, also in xxviii. 19; נִרְקָן (a tattler), xvi. 28, xviii. 8, also in xxvi. 20, 22; לֹא יִנְקָה (not go unpunished), xi. 21, xvi. 5, xvii. 5, also in xxviii. 20. These expressions thus supply an argument for, not against, the linguistic oneness of the two collections. The list of expressions common to the two collections might be considerably increased, e.g.: נִפְרָע (are unruly), xxix. 18, *Kal* xiii. 18, xv. 32; אָץ (he that hastens), xix. 2, xxi. 5, xxviii. 20, xxix. 19; מְדֻנִּים (of contentions), xxi. 9 (xxv. 24), xxi. 19, xxiii. 29, xxvi. 21, xxvii.

25. If it may be regarded as a striking fact that the figures of speech **מְקוֹר חַיִּים** (a fountain of life), x. 11, xiii. 14, xiv. 27, xvi. 22, and **עֵץ חַיִּים** (a tree of life), xi. 30, xiii. 12, xv. 4, as also the expressions **מַחְתָּה** (destruction), x. 14, 15, xiii. 3, xiv. 28, xviii. 7, x. 29, xxi. 15, **יִפֶּה** (he uttereth), xii. 17, xiv. 5, 25, xix. 5, 9; **סָלַף** (perverteth), xiii. 6, xix. 3, xxi. 12, xxii. 12, and **סָלַף** (perverseness), xi. 3, xv. 4, are only to be found in the first collection, and not in that by the "man of Hezekiah," it is not a decisive evidence against the oneness of the origin of the proverbs in both collections. The fact also, properly brought forward by Ewald, that proverbs which begin with **שֵׁן** (there is),—*e.g.* xi. 24, "There is that scattereth, and yet increaseth still,"—are exclusively found in the first collection, need not perplex us; it is one peculiar kind of proverbs which the author of this collection has by preference gathered together, as he has also omitted all parabolic proverbs except these two, x. 26, xi. 22. If proverbs beginning with **שֵׁן** are found only in the first, so on the other hand the parabolic *Vav* and the proverbial perfect, reporting as it were an experience (cf. in the second collection, besides xxvi. 13, xxvii. 12, xxix. 13, also xxviii. 1, xxix. 9), for which Döderlein<sup>1</sup> has invented the expression *aoristus gnomicus*,<sup>2</sup> are common to both sentences. Another remark of Ewald's (*Jahrb.* xi. 28), that extended proverbs with **שֵׁן** are exclusively found in the Hezekiah-collection (xxix. 9, 3, xxv. 18, 28), is not fully established; in xvi. 27–29 three proverbs with **שֵׁן** are found together, and in xx. 6 as well as in xxix. 9 **שֵׁן** occurs twice in one proverb. Rather it strikes us that the article, not merely the punctatorially syncopated, but that expressed by **ה**, occurs only twice in the first collection, in xx. 1, xxi. 31; oftener in the second, xxvi. 14, 18, xxvii. 19, 20, 22. Since, however, the first does not wholly omit the article, this also cannot determine us to reject the linguistic unity of the second collection with the first, at least according to their primary stock.

But also what of the linguistic unity of i. 1–ix. with both of these, maintained by Keil? It is true, and merits all consideration, that a unity of language and of conception between i. 1–ix. and x.–xxii. 16 which far exceeds the degree of unity between x.–xxii. 16 and xxv.–xxix. may be proved. The introduction is bound with the

<sup>1</sup> *Reden u. Aufsätze*, ii. 316.

<sup>2</sup> A similar thing is found among German proverbs, *e.g.*: *Wer nicht mitsass, auch nicht mitass* (Whoso sat not, ate not).

first collection in the closest manner by the same use of such expressions as אָגַד (gathereth), vi. 8, x. 5; אִישׁוֹן (the middle, *i.e.* of the night, deep darkness), vii. 9, xx. 20; אַחֲרֵיית (the end), v. 4, xxiii. 18, xxiv. 14; אַכְזָרִי (fierce), v. 9, xvii. 11; תְּבִינָה (understanding), i. 2, xvi. 16; תְּבִינָה (understanding), ii. 6, iii. 19, xxi. 30; זָרָה (an adulteress), v. 3, xxii. 14, xxiii. 33; חָסֵר לֵב (lacking understanding), vi. 32, vii. 7, xii. 11; יוֹסֵף לָמַד (will increase learning), i. 5, ix. 9, xvi. 21, 23; יָפִיחַ (uttereth), vi. 19, xiv. 5, xix. 5, 9; נִלְוָה (perverted), iii. 32, xiv. 2; מְרִיבִים (contention), vi. 14, 19, x. 12; מְרַפֵּא (health), iv. 22, xii. 18, xiii. 17, xvi. 24 (deliverance, xxix. 1); נִסְחָה (are plucked up), ii. 22, xv. 25; הֵעִז (strengthened, *i.e.* the face), vii. 13, xxi. 29; עֵץ חַיִּים (tree of life), iii. 18, xi. 30, xiii. 12, xv. 4; עָרַב (becometh surety) and חָקַע (strieketh hands) occurring together, vi. 1, xvii. 18, xxii. 26; פְּתוּיִים and פְּתוּיָאִים (simplicity, folly), i. 22, 32, viii. 5, ix. 6, xxiii. 3; קָרַץ (to wink with the eyes), vi. 13, x. 10; קָרָה (a city), viii. 3, ix. 3, 14, xi. 11; רֵאשִׁית (the beginning), i. 7, xvii. 14; שְׂכַל טוֹב (good understanding), iii. 4, xiii. 15; יִשְׁבְּנוּ אֶרֶץ (shall dwell in the land), ii. 21, x. 30; שְׁלַח מִדָּוָן (sendeth forth strife), vi. 14, xvi. 28; תְּהַפְכוֹת (evil words), ii. 12, vi. 14, x. 31, xvi. 28; תּוֹרָה (instruction), i. 8, iii. 1, iv. 2, vii. 2, xiii. 14; תְּנַחֲמָה (counsel), iii. 21, viii. 14, xviii. 1; תְּחַבְּלוֹת (prudent measures), i. 5, xx. 18, xxiv. 6;—and these are not the only points of contact between the two portions which an attentive reader will meet with. This relation of i. 1–ix. 18 to x.–xxii. 16 is a strong proof of the internal unity of that portion, which Bertheau has called in question. But are we therefore to conclude, with Keil, that the introduction is not less of the old time of Solomon than x.–xxii. 16? Such a conclusion lies near, but we do not yet reach it. For with these points of contact there are not a few expressions exclusively peculiar to the introduction;—the expressions מְנַחֵם sing. (counsel), i. 4, iii. 21; עֲרֻמָּה (prudence), i. 4, viii. 5, 12; מְלִצְיָה (an enigma, obscure maxim), i. 6; מַעַל (a path of life), ii. 9, iv. 11, 26; מַעְנֵלָה, ii. 15, 18, v. 6, 21; אִישׁוֹן (the apple of the eye), vii. 2, 9; פְּרִירֹת (the throat), i. 9, iii. 3, 22; the verbs אָתַה (cometh), i. 27, פָּלַם (make level or plain), iv. 26, v. 6, 21, and שָׁטָה (deviate), iv. 15, vii. 25. Peculiar to this section is the heaping together of synonyms in close connection, as “congregation” and “assembly,” v. 14, “lovely hind” and “pleasant roe,” v. 19; cf. v. 11, vi. 7, vii. 9, viii. 13, 31. This usage is,

however, only a feature in the characteristic style of this section altogether different from that of x. 1-xxii. 16, as well as from that of xxv.-xxix., of its disjointed diffuse form, delighting in repetitions, abounding in synonymous parallelism, even to a repetition of the same words (cf. *e.g.* vi. 2), which, since the linguistic and the poetic forms are here inseparable, we have already spoken of in the second part of our introductory dissertation. This fundamental diversity in the whole condition of the section, notwithstanding those numerous points of resemblance, demands for i. 1-ix. an altogether different author from Solomon, and one who is more recent. If we hold by this view, then these points of resemblance between the sections find the most satisfactory explanation. The gifted author of the introduction (i. 1-ix.) has formed his style, without being an altogether slavish imitator, on the Solomonic proverbs. And why, then, are his parallels confined almost exclusively to the section x. 1-xxii. 16, and do not extend to xxv.-xxix.? Because he edited the former and not the latter, and took pleasure particularly in the proverbs which he placed together, x. 1-xxii. 16. Not only are expressions of this section, formed by himself, echoed in his poetry, but the latter are for the most part formed out of germs supplied by the former. One may regard xix. 27, cf. xxvii. 11, as the germ of the admonitory addresses to the son, and xiv. 1 as the occasion of the allegory of the wise and the foolish woman, ix. Generally, the poetry of this writer has its hidden roots in the older writings. Who does not hear, to mention only one thing, in i. 7-ix. an echo of the old שמע (hear), Deut. vi. 4-9, cf. xi. 18-21? The whole poetry of this writer savours of the Book of Deuteronomy. The admonitory addresses i. 7-ix. are to the Book of Proverbs what Deuteronomy is to the Pentateuch. As Deuteronomy seeks to bring home and seal upon the heart of the people the תורה of the Mosaic law, so do they the תורה of the Solomonic proverbs.

We now further inquire whether, in the style of the two supplements, xxii. 17-xxiv. 22 and xxiv. 23 ff., it is proved that the former concludes the Book of Proverbs edited by the author of the general introduction, and that the latter was added by a different author at the same time with the Hezekiah-collection. Bertheau places both supplements together, and attributes the introduction to them, xxii. 17-21, to the author of the general introduction, i. 7-ix. From the fact that in ver. 19 of this lesser introduction ("I have taught

thee, אַתָּה־אֲנִי, even thee") the pronoun is as emphatically repeated as in xxiii. 15 (לְבִי גַם־אֲנִי), cf. xxiii. 14, 19), and that נְעִים (sweet), xxii. 18, also occurs in the following proverbs, xxiii. 8, xxiv. 4, I see no ground for denying it to the author of the larger general introduction, since, according to Bertheau's own just observation, the linguistic form of the whole collection of proverbs has an influence on the introduction of the collector; with more justice from עֲלֵי־יָשִׁים, xxii. 20 [only in *Keri*], as the title of honour given to the collection of proverbs, compared with נְיָרִים, viii. 6, may we argue for the identity of the authorship of both introductions. As little can the contemporaneousness of the two supplements be shown from the use of the pronoun, xxiv. 32, the שֵׁית לֵב (*animum advertere*, xxiv. 32), and יִנְעַם (shall be delight) xxiv. 25, for these verbal points of contact, if they proved anything, would prove too much: not only the contemporaneousness of the two supplements, but also the identity of their authorship; but in this case one does not see what the superscription גַּם־אֵלֶּה לְחַכְמִים (these also of the wise men), separating them, means. Moreover, xxiv. 33 f. are from vi. 10 f., and nearer than the comparison of the first supplement lies the comparison of ינעם with ii. 10, ix. 17, אָדָם חָסֵר לֵב (a man lacking understanding) with xvii. 18, יִעֲמֹדוּ with xxii. 14,—points of contact which, if an explanatory reason is needed, may be accounted for from the circumstance that to the author or authors of the proverbs xxiv. 23 ff. the Book of Proverbs i. 1—xxiv. 22 may have been perfectly familiar. From imitation also the points of contact of xxii. 17—xxiv. 22 may easily be explained; for not merely the lesser introduction, the proverbs themselves also in part strikingly agree with the prevailing language of i. 1—ix.: cf. אֲשֶׁר בְּיַרְדֵּךְ (go straight forward in the way), xxiii. 19, with iv. 14; חֵכְמוֹת (wisdom), xxiv. 7, with i. 20, ix. 1; and several others. But if, according to i. 7, we conceive of the older Book of Proverbs as accompanied with, rather than as without הַבְּרִי חֲכָמִים (words of wise men), then from the similarity of the two superscriptions xxiv. 23, xxv. 1, it is probable that the more recent half of the canonical book begins with xxiv. 23, and we cannot therefore determine to regard xxiv. 23 ff. also as a component part of the older Book of Proverbs; particularly since xxiv. 23b is like xxviii. 21a, and the author of the introduction can scarcely have twice taken into his book the two verses xxiv. 33 f., which moreover seem to stand in their original connection at vi. 10f.

The supplements to the Hezekiah-collection, xxx. f., are of so peculiar a form, that it will occur to no one (leaving out of view such expressions as רָעַת קְדוּשִׁים, knowledge of the Holy, xxx. 3, cf. ix. 10) to ascribe them to one of the authors of the preceding proverbs. We content ourselves here with a reference to Mühlau's work, *De Proverbiorum quæ dicuntur Aguri et Lemuelis origine atque indole*, 1869, where the Aramaic-Arabic colouring of this in all probability foreign section is closely investigated.

Having thus abundantly proved that the two groups of proverbs bearing the inscription מִשְׁלֵי שְׁכֵמָה are, as to their primary stock, truly old-Solomonic, though not without an admixture of imitations; that, on the contrary, the introduction, i. 7-ix., as well as the רִבְרֵי חֲכָמִים, xxii. 17-xxiv. and xxx. f., are not at all old-Solomonic, but belong to the editor of the older Book of Proverbs, which reaches down to xxiv. 22, so that thus the present book of the poetry of Solomon contains united with it the poems of the older editor, and besides of other poets, partly unknown Israelites, and partly two foreigners particularly named, Agur and Lemuel; we now turn our attention to the DOCTRINAL CONTENTS of the work, and ask whether a manifoldness in the type of instruction is noticeable in it, and whether there is perceptible in this manifoldness a progressive development. It may be possible that the Proverbs of Solomon, the Words of the Wise, and the Proverbial poetry of the editor, as they represent three eras, so also represent three different stages in the development of proverbial poetry. However, the Words of the Wise xxii. 17-xxiv. are so internally related to the Proverbs of Solomon, that even the sharpest eye will discover in them not more than the evening twilight of the vanishing Solomonic Mashal. There thus remain on the one side only the Proverbs of Solomon with their echo in the Words of the Wise, on the other the Proverbial Poems of the editor; and these present themselves as monuments of two sharply defined epochs in the progressive development of the Mashal.

The common fundamental character of the book in all its parts is rightly defined when we call it a Book of Wisdom. Indeed, with the Church Fathers not only the Book of Sirach and the Solomonic Apocrypha, but also this Book of Proverbs bears this title, which seems also to have been in use among the Jews, since Melito of Sardes adds to the title "Proverbs of Solomon," ἡ καὶ Σοφία; since, moreover, Eusebius (*H. E.* iv. 22) affirms, that not only Hege-



sippus and Irenæus, but the whole of the ancients, called the Proverbs of Solomon *Πανάρετος Σοφία*.<sup>1</sup> It is also worthy of observation that it is called by Dionysius of Alexandria *ἡ σοφὴ βιβλος*, and by Gregory of Nazianzum *ἡ παιδαγωγικὴ σοφία*. These names not only express praise of the book, but they also denote at the same time the circle of human intellectual activity from which it emanated. As the books of prophecy are a product of the *נְבוּיָה*, so the Book of the Proverbs is a product of the *חֵכְמָה*, *σοφία*, the human effort to apprehend the objective *σοφία*, and thus of *φιλοσοφία*, or the *studium sapientiæ*. It has emanated from the love of wisdom, to incite to the love of wisdom, and to put into the possession of that which is the object of love—for this end it was written. We need not hesitate, in view of Col. ii. 8, to call the Book of Proverbs a “philosophical” treatise, since the origin of the name *φιλοσοφία* is altogether noble: it expresses the relativity of human knowledge as over against the absoluteness of the divine knowledge, and the possibility of an endlessly progressive advancement of the human toward the divine. The characteristic ideas of a dialectic development of thought and of the formation of a scientific system did not primarily appertain to it—the occasion for this was not present to the Israelitish people: it required fructification through the Japhetic spirit to produce philosophers such as Philo, Maimonides, and Spinoza. But philosophy is everywhere present when the natural, moral, positive, is made the object of a meditation which seeks to apprehend its last ground, its legitimate coherence, its true essence and aim. In this view C. B. Michaelis, in his *Adnotationes uberiores in Hagiographa*, passes from the exposition of the Psalms to that of the Proverbs with the words, “From David’s closet, consecrated to prayer, we now pass into Solomon’s school of wisdom, to admire the greatest of philosophers in the son of the greatest of theologians.”<sup>2</sup>

<sup>1</sup> This name [meaning “wisdom, including all virtue”], there are many things to show, was common in Palestine. The Jerusalem Talmud, in a passage quoted by Krochmal, *Kerem Chemed*, v. 79, divides the canon into *תורה*, *נבואה*, *חכמה*, and *ספרי חכמה*. Rashi, in *Baba bathra*, 14b, calls Mishle (Proverbs) and Koheleth (Ecclesiastes) *ספרי חכמה*. The Book of Koheleth is called (*b. Megilla*, 7a), according to its contents, *חכמתו של שלמה*. The Song bears in the Syriac version (the Peshito) the inscription *chekmetho dechekmotho*.

<sup>2</sup> “In hoc genere,” says Lord Bacon, *De Augmentis Scientiarum*, viii. 2, “nihil invenitur, quod ullo modo comparandum sit cum aphorismis illis, quos edidit rex Salomon, de quo testatur Scriptura, cor illi fuisse instar arenæ maris.

When we give the name *φιλοσοφία* to the tendency of mind to which the Book of Proverbs belongs, we do not merely use a current scientific word, but there is an actual internal relation of the Book of Proverbs to that which is the essence of philosophy, which Scripture recognises (Acts xvii. 27, cf. Rom. i. 19 f.) as existing within the domain of heathendom, and which stamps it as a natural product of the human spirit, which never can be wanting where a human being or a people rises to higher self-consciousness, and begins to reflect on the immediate self-consciousness and its operations in their changing relation to the phenomena of the external world. The mysteries of the world without him and of the world within him give man no rest, he must seek to solve them; and whenever he does that, he philosophizes, *i.e.* he strives after a knowledge of the nature of things, and of the laws which govern them in the world of phenomena and of events; on which account also Josephus, referring to Solomon's knowledge of nature, says (*Ant.* viii. 2. 5), *οὐδεμίαν τούτων φύσιν ἠγγόησεν οὐδὲ παρήλθεν ἀνεξέταστον ἀλλ' ἐν πάσαις ἐφιλοσόφησεν.* Cf. Irenæus, *Cont. Her.* iv. 27. 1: *eam quæ est in conditione (κτίσει) sapientiam Dei exponebat physiologicè.*

The historical books show us how much the age of Solomon favoured philosophical inquiries by its prosperity and peace, its active and manifold commercial intercourse with foreign nations, its circle of vision extending to Tarshish and Ophir, and also how Solomon himself attained to an unequalled elevation in the extent of his human and secular knowledge. We also read of some of the wise men in 1 Kings v. 11, cf. Ps. lxxxviii. lxxxix., who adorned the court of the wisest of kings; and the *משל*, which became, through his influence, a special branch of Jewish literature, is the peculiar poetic form of the *חכמה*. Therefore in the Book of Proverbs we find the name *דברי חכמים* (words of the wise) used for *משלים* (proverbs); and by a careful consideration of all the proverbs in which mention is made of the *חכמים*, one will convince

Sicut enim arenæ maris universas orbis oras circumdant, ita et sapientia ejus omnia humana non minus quam divina complexa est. In aphorismis vero illis præter alia magis theologica reperies liquido haud pauca præcepta et monita civilia præstantissima, ex profundis quidem sapientiæ penetralibus scaturientia atque in amplissimum varietatis campum excurrentia." Accordingly, in the same work Bacon calls the Proverbs of Solomon "insignes parabolas s. aphorismos de divina atque morali philosophia."

himself that this name has not merely a common ethical sense, but begins to be the name of those who made wisdom, *i.e.* the knowledge of things in the depths of their essence, their special lifework, and who connected themselves together in oneness of sentiment and fellowship into a particular circle within the community. To this conclusion we are conducted by such proverbs as xiii. 20—

He that walketh with wise men becomes wise,  
And whoever has intercourse with fools is destroyed ;

xv. 12—

The scorner loveth not that one reprove him :  
To wise men he goeth not ;—

and by the contrast, which prevails in the Book of Proverbs, between  $\text{לֹצֵן}$  (mockers) and  $\text{חָכָם}$  (wise), in which we see that, at the same time with the striving after wisdom, scepticism also, which we call free thought, obtained a great ascendancy in Israel. Mockery of religion, rejection of God in principle and practice, a casting away of all fear of Jahve, and in general of all *δαιμονία*, were in Israel phenomena which had already marked the times of David. One may see from the Psalms that the community of the Davidic era is to be by no means regarded as furnishing a pattern of religious life : that there were in it  $\text{גוֹיִם}$  (Gentile nations) which were in no way externally inferior to them, and that it did not want for rejecters of God. But it is natural to expect that in the Solomonic era, which was more than any other exposed to the dangers of sensuality and worldliness, and of religious indifference and free-thinking latitudinarianism, the number of the  $\text{לֹצֵן}$  increased, and that scepticism and mockery became more intensified. The Solomonic era appears to have first coined the name of  $\text{לֹצֵן}$  for those men who despised that which was holy, and in doing so laid claim to wisdom (xiv. 6), who caused contention and bitterness when they spake, and carefully avoided the society of the  $\text{חַכְמִים}$ , because they thought themselves above their admonitions (xv. 12). For in the psalms of the Davidic time the word  $\text{בָּבֵל}$  is commonly used for them (it occurs in the Proverbs only in xvii. 21, with the general meaning of low fellow, Germ. *Bube*), and the name  $\text{לֹצֵן}$  is never met with except once, in Ps. i. 1, which belongs to the post-Davidic era. One of the Solomonic proverbs (xxi. 24) furnishes a definite idea of this newly formed word :

An inflated arrogant man they call a scorner ( $\text{לֹצֵן}$ ),  
One who acts in the superfluity of haughtiness.

By the self-sufficiency of his ungodly thoughts and actions he is distinguished from the פְּתִי (simple), who is only misled, and may therefore be reclaimed, xix. 25, xxi. 11; by his non-recognition of the Holy in opposition to a better knowledge and better means and opportunities, he is distinguished from the כְּסִיל (foolish, stupid), xvii. 16, the אָוִיל (foolish, wicked), i. 7, vii. 22, and the הַסֵּר לֵב (the void of understanding), vi. 32, who despise truth and instruction from want of understanding, narrowness, and forgetfulness of God, but not from perverse principle. This name specially coined, the definition of it given (cf. also the similarly defining proverb xxiv. 8), and in general the rich and fine technical proverbs in relation to the manifold kinds of wisdom (בְּיָנָה, xvi. 16; בּוֹסֵר, i. 8; תְּבִינָה, xxi. 30; מְבִינָה, v. 2; תַּחְבֻּלֹת, i. 5, xii. 5; the תְּוֹשִׁיָה first coined by the Chokma, etc.), of instruction in wisdom (לְקַח, i. 5; תּוֹרָה, iv. 2, vi. 23; רָעָה, to tend a flock, to instruct, x. 21; חָנֵף, xxii. 6; הוֹכֵחַ, xv. 12; לְקַח נַפְשׁוֹת, to win souls, vi. 25, xi. 30), of the wise men themselves (הַכֵּם, xii. 15; נְבוֹן, x. 13; מוֹכִיחַ, a reprove, preacher of repentance, xxv. 12, etc.), and of the different classes of men (among whom also אָחָרִי, one who steps backwards [retrograder], xxviii. 23)—all this shows that חֵכְמָה was at that time not merely the designation of an ethical quality, but also the designation of a science rooted in the fear of God to which many noble men in Israel then addicted themselves. Jeremiah places (xviii. 18) the חֵכְם along with the כֹּהֵן (priest) and נְבִיא (prophet); and if Ezek. (vii. 26) uses זָקֵן (old man) instead of חֵכְם, yet by reference to Job xii. 12 this may be understood. In his "Dissertation on the popular and intellectual freedom of Israel from the time of the great prophets to the first destruction of Jerusalem" (*Jahrbücher*, i. 96 f.), Ewald says, "One can scarcely sufficiently conceive how high the attainment was which was reached in the pursuit after wisdom (philosophy) in the first centuries after David, and one too much overlooks the mighty influence it exerted on the entire development of the national life of Israel. The more closely those centuries are inquired into, the more are we astonished at the vast power which wisdom so early exerted on all sides as the common object of pursuit of many men among the people. It first openly manifested itself in special circles of the people, while in the age after Solomon, which was peculiarly favourable to it, eagerly inquisitive scholars gathered around individual masters, until ever increasing schools were formed. But its influence gradually pene-

trated all the other pursuits of the people, and operated on the most diverse departments of authorship." We are in entire sympathy with this historical view first advanced by Ewald, although we must frequently oppose the carrying of it out in details. The literature and the national history of Israel are certainly not understood if one does not take into consideration, along with the נְבִיאָה (prophecy), the influential development of the חֻמְרָה as a special aim and subject of intellectual activity in Israel.

And how was this *Chokma* conditioned—to what was it directed? To denote its condition and aim in one word, it was universalistic, or humanistic. Emanating from the fear or the religion of Jahve (הַדְרָה, the way of the Lord, x. 29), but seeking to comprehend the spirit in the letter, the essence in the forms of the national life, its effort was directed towards the general truth affecting mankind as such. While prophecy, which is recognised by the *Chokma* as a spiritual power indispensable to a healthful development of a people (בְּאֵין חוּזֵן יִפְרַע עִם, xxix. 18), is of service to the historical process into which divine truth enters to work out its results in Israel, and from thence outward among mankind, the *Chokma* seeks to look into the very essence of this truth through the robe of its historical and national manifestation, and then to comprehend those general ideas in which could already be discovered the fitness of the religion of Jahve for becoming the world-religion. From this aim towards the ideal in the historical, towards the everlasting same amid changes, the human (I intentionally use this word) in the Israelitish, the universal religion in the Jahve-religion (Jahvetum), and the universal morality in the Law, all the peculiarities of the Book of Proverbs are explained, as well as of the long, broad stream of the literature of the *Chokma*, beginning with Solomon, which, when the Palestinian Judaism assumed the rugged, exclusive, proud national character of Pharisaism, developed itself in Alexandrinism. Bertheau is amazed that in the Proverbs there are no warnings given against the worship of idols, which from the time of the kings gained more and more prevalence among the Israelitish people. "How is it to be explained," he asks (*Spr.* p. xlii.), "if the proverbs, in part at least, originated during the centuries of conflict between idolatry and the religion of Jahve, and if they were collected at a time in which this conflict reached its climax and stirred all ranks of the people—this conflict against the immorality of the Phœnician-Babylonian religion of nature, which must often have

led into the same region of the moral contemplation of the world over which this book moves?!" The explanation lies in this, that the *Chokma* took its stand-point in a height and depth in which it had the mingling waves of international life and culture under it and above it, without being internally moved thereby. It naturally did not approve of heathenism, it rather looked upon the fear of Jahve as the beginning of wisdom, and the seeking after Jahve as implying the possession of all knowledge (xxviii. 5, cf. 1 John ii. 20); but it passed over the struggle of prophecy against heathendom, it confined itself to its own function, viz. to raise the treasures of general religious-moral truth in the Jahve-religion, and to use them for the ennobling of the Israelites as men. In vain do we look for the name חֵכֶמָה in the Proverbs, even the name חָכְמָה has a much more flexible idea attached to it than that of the law written at Sinai (cf. xxviii. 4, xxix. 18 with xxviii. 7, xiii. 14, and similar passages); prayer and good works are placed above sacrifice, xv. 8, xxi. 3, 27, —practical obedience to the teaching of wisdom above all, xxviii. 9. The Proverbs refer with special interest to Gen. i. and ii., the beginnings of the world and of the human race before nations took their origin. On this primitive record in the book of Genesis, to speak only of the עֵץ חַיָּים, the figure of the tree of life (perhaps also of the fountain of life), found nowhere else in the Old Testament, leans; on it leans also the contrast, deeply pervading the Proverbs, between life (immortality, xii. 28) and death, or between that which is above and that which is beneath (xv. 24); on it also many other expressions, such, *e.g.*, as what is said in xx. 27 of the "spirit of man." This also, as Stier (*Der Weise ein König*, 1849, p. 240) has observed, accounts for the fact that רוּחַ אָדָם occurs by far most frequently in the Book of Job and in the Solomonic writings. All these phenomena are explained from the general human universal aim of the *Chokma*.

When James (iii. 17) says that the "wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," his words most excellently designate the nature and the contents of the discourse of wisdom in the Solomonic proverbs, and one is almost inclined to think that the apostolic brother of the Lord, when he delineates wisdom, has before his eyes the Book of the Proverbs, which raises to purity by the most impressive admonitions. Next to its admonitions to purity are those especially to

peacefulness, to gentle resignation (xiv. 30), quietness of mind (xiv. 33) and humility (xi. 2, xv. 33, xvi. 5, 18), to mercy (even toward beasts, xii. 10), to firmness and sincerity of conviction, to the furtherance of one's neighbour by means of wise discourse and kind help. What is done in the Book of Deuteronomy with reference to the law is continued here. As in Deuteronomy, so here, love is at the bottom of its admonitions, the love of God to men, and the love of men to one another in their diverse relations (xii. 2, xv. 9); the conception of  $\text{רַחֲמִים}$  gives way to that of charity, of almsgiving ( $\text{δικαιοσύνη} = \text{ἐλεημοσύνη}$ ). Forgiving, suffering love (x. 12), love which does good even to enemies (xxv. 21 f.), rejoices not over the misfortune that befalls an enemy (xxiv. 17 f.), retaliates not (xxiv. 28 f.), but commits all to God (xx. 22),—love in its manifold forms, as that of husband and wife, of children, of friends,—is here recommended with New Testament distinctness and with deepest feeling. Living in the fear of God (xxviii. 14), the Omniscient (xv. 3, 11, xvi. 2, xxi. 2, xxiv. 11 f.), to whom as the final Cause all is referred (xx. 12, 24, xiv. 31, xxii. 2), and whose universal plan all must subserve (xvi. 4, xix. 21, xxi. 30), and on the other side active pure love to man—these are the hinges on which all the teachings of wisdom in the Proverbs turn. Frederick Schlegel, in the fourteenth of his *Lectures on the History of Literature*, distinguishes, not without deep truth, between the historico-prophetic books of the Old Testament, or books of the history of redemption, and the Book of Job, the Psalms, and the Solomonic writings, as books of aspiration, corresponding to the triple chord of faith, hope, charity as the three stages of the inner spiritual life. The Book of Job is designed to support faith amid trials; the Psalms breathe forth and exhibit hope amid the conflicts of earth's longings; the Solomonic writings reveal to us the mystery of the divine love, and the Proverbs that wisdom which grows out of and is itself eternal love. When Schlegel in the same lecture says that the books of the Old Covenant, for the most part, stand under the signature of the lion as the element of the power of will and spirited conflict glowing in divine fire, but that in the inmost hidden kernel and heart of the sacred book the Christian figure of the lamb rises up out of the veil of this lion strength, this may specially be said of the Book of Proverbs, for here that same heavenly wisdom preaches, which, when manifested in person, spake in the Sermon on the Mount, New Testament love in the midst of the Old Testament.

It is said that in the times before Christ there was a tendency to apocryphize not only the Song of Solomon and Ecclesiastes, but also the Book of Proverbs, and that for the first time the men of the Great Synagogue established their canonicity on the ground of their spiritual import; they became perplexed about the Proverbs, according to *b. Sabbath*, 30*b*, on account of such self-contradictory proverbs as xxvi. 4, 5, and according to *Aboth de-Rabbi Nathan*, c. 1, on account of such secular portions as that of the wanton woman, vii. But there is no need to allegorize this woman, and that self-contradiction is easily explained. The theopneustic character of the book and its claim to canonicity show themselves from its integral relation to the Old Testament preparation for redemption; but keeping out of view the book as a whole, it is self-evident that the conception of a practical proverb such as xiv. 4 and of a prophecy such as Isa. vii. 14 are very different phenomena of the spiritual life, and that in general the operation of the Divine Spirit in a proverb is different from that in a prophecy.

We have hitherto noted the character of the instruction set forth in the Proverbs according to the marks common to them in all their parts, but in such a way that we have taken our proofs only from the "Proverbs of Solomon" and the "Words of the Wise," with the exclusion of the introductory proverbial poems of the older editor. If we compare the two together, it cannot be denied that in the type of the instruction contained in the latter, the *Chokma*, of which the book is an emanation and which it has as its aim (לְרַעַת חֵכְמָה, i. 2), stands before us in proportionally much more distinctly defined comprehension and form; we have the same relation before us whose adumbration is the relation of the instruction of wisdom in the Avesta and in the later Minochired (*Spiegel, Parsi-Grammatik*, p. 182 ff.). The *Chokma* appears also in the "Proverbs of Solomon" as a being existing in and for itself, which is opposed to ambiguous subjective thought (xxviii. 26); but here there is attributed to it an objectivity even to an apparent personality: it goes forth preaching, and places before all men life and death for an eternally decisive choice, it distributes the spirit to those who do not resist (i. 23), it receives and answers prayer (i. 28). The speculation regarding the *Chokma* is here with reference to Job xxviii. (cf. Prov. ii. 4, iii. 14 f., viii. 11, 19), and particularly to xxviii. 27, where a demiurgic function is assigned to wisdom, carried back to its source in eternity: it is the



medium by which the world was created, iii. 19; it was before the creation of the world with God as from everlasting, His son of royal dignity, viii. 22-26; it was with Him in His work of creation, viii. 27-30; after the creation it remained as His delight, rejoicing always before Him, and particularly on the earth among the sons of men, viii. 30 f. Staudenmaier (*Lehre von der Idee*, p. 37) is certainly not on the wrong course, when under this rejoicing of wisdom before God he understands the development of the ideas or life-thoughts intimately bound up in it—the world-idea. This development is the delight of God, because it represents to the divine contemplation the contents of wisdom, or of the world-idea founded in the divine understanding, in all its activities and inner harmonies; it is a calm delight, because the divine idea unites with the fresh and ever young impulse of life, the purity, goodness, innocence, and holiness of life, because its spirit is light, clear, simple, childlike, in itself peaceful, harmonious, and happy; and this delight is experienced especially on the earth among the sons of men, among whom wisdom has its delight; for, as the divine idea, it is in all in so far as it is the inmost life-thought, the soul of each being, but it is on the earth of men in whom it comes to its self-conception, and self-conscious comes forth into the light of the clear day. Staudenmaier has done the great service of having worthily estimated the rich and deep fulness of this biblical theologumenon of wisdom, and of having pointed out in it the foundation-stone of a sacred metaphysics and a means of protection against pantheism in all its forms. We see that in the time of the editor of the older Book of Proverbs the wisdom of the schools in its devotion to the chosen object of its pursuit, the divine wisdom living and moving in all nature, and forming the background of all things, rises to a height of speculation on which it has planted a banner showing the right way to latest times. Ewald rightly points to the statements in the introduction to the Proverbs regarding wisdom as a distinct mark of the once great power of wisdom in Israel; for they show us how this power learned to apprehend itself in its own purest height, after it had become as perfect, and at the same time also as self-conscious, as it could at all become in ancient Israel.

Many other appearances also mark the advanced type of instruction contained in the introduction. Hitzig's view (*Sprüche*, p. xvii. f.), that i. 6-ix. 18 are the part of the whole collection

which was earliest written, confutes itself on all sides; on the contrary, the views of Bleek in his *Introduction to the Old Testament*, thrown out in a sketchy manner and as if by a diviner, surprisingly agree with our own results, which have been laboriously reached and are here amply established. The advanced type of instruction in the introduction, i.—ix., appears among other things in this, that we there find the allegory, which up to this place occurs in Old Testament literature only in scattered little pictures built up into independent poetic forms, particularly in ix., where without any contradiction אִשָּׁת פְּסִילִית [a simple woman, v. 13] is an allegorical person. The technical language of the *Chokma* has extended itself on many sides and been refined (we mention these synonyms: הַחֵכְמָה, הָעֵצָה, בֵּינָה, עֲרֻמָּה, מְזֻמָּה, מִיֶּסֶד, תְּרוּמָה); and the seven pillars in the house of wisdom, even though it be inadmissible to think of them as the seven liberal arts, yet point to a division into seven parts of which the poet was conscious to himself. The common address, בְּנִי [my son], which is not the address of the father to the son, but of the teacher to the scholar, countenances the supposition that there were at that time בְּנֵי חֲכָמִים, *i.e.* scholars of the wise men, just as there were “sons of the prophets” (בְּנֵי נְבִיאִים), and probably also schools of wisdom. “And when it is described how wisdom spake aloud to the people in all the streets of Jerusalem, in the high places of the city and in every favourable place, does not one feel that such sublime descriptions could not be possible unless at that time wisdom were regarded by the people as one of the first powers, and the wise men truly displayed a great public activity?” We must answer this question of Ewald’s in the affirmative.

Bruch, in his *Weisheitslehre der Hebraer*, 1851, was the first to call special attention to the *Chokma* or humanism as a peculiar intellectual tendency in Israel; but he is mistaken in placing it in an indifferent and even hostile relation to the national law and the national cultus, which he compares to the relation of Christian philosophy to orthodox theology. Oehler, in his *Grundzüge der alttestamentl. Weisheit*, which treats more especially of the doctrinal teachings of the Book of Job, judges more correctly; cf. also his comprehensive article, *Pädagogik des A. T.* in Schmid’s *Pädagogischer Encyclopädie*, pp. 653–695 (partic. 677–683).

##### 5. *The Alexandrian Translation of the Book of Proverbs.*—Of

highest interest for the history of the Book of Proverbs is the relation of the LXX. to the Hebrew text. One half of the proverbs of Agur (xxx. of the Hebrew text) are placed in it after xxiv. 22, and the other half after xxiv. 34; and the proverbs of King Lemuel (xxxi. 1-9 of the Hebrew text) are placed after the proverbs of Agur, while the acrostic proverbial poem of the virtuous woman is in its place at the end of the book. That transposition reminds us of the transpositions in Jeremiah, and rests in the one place as well as in the other on a misunderstanding of the true contents. The translator has set aside the new superscription, x. 1, as unsuitable, and has not marked the new beginning, xxii. 17; he has expunged the new superscription, xxiv. 23, and has done the same to the superscription, "The words of Agur" (xxx. 1), in two awkward explanations (*λόγον φυλασσόμενος* and *τοὺς ἐμοὺς λόγους φοβήθητι*), and the superscription, "The words of Lemuel" (xxxi. 1), in one similar (*οἱ ἐμοὶ λόγοι εἴρηνται ὑπὸ Θεοῦ*), so that the proverbs of Agur and of Lemuel are without hesitation joined with those of Solomon, whereby it yet remains a mystery why the proverbs beginning with "The words of Agur" have been divided into two parts. Hitzig explains it from a confounding of the columns in which, two being on each page, the Hebrew ms. which lay before the translator was written, and in which the proverbs of Agur and of Lemuel (names which tradition understood symbolically of Solomon) were already ranked in order before ch. xxv. But besides these, there are also many other singular things connected with this Greek translation interesting in themselves and of great critical worth. That it omits i. 16 may arise from this, that this verse was not found in the original ms., and was introduced from Isa. lix. 7; but there are wanting also proverbs such as xxi. 5, for which no reason can be assigned. But the additions are disproportionately more numerous. Frequently we find a line added to the distich, such as in i. 18, or an entire distich added, as iii. 15; or of two lines of the Hebrew verse, each is formed into a separate distich, as i. 7, xi. 16; or we meet with longer interpolations, extending far beyond this measure, as that added to iv. 27. Many of these proverbs are easily re-translated into the Hebrew, as that added to iv. 27, consisting of four lines:

כי דרבי מימינים ידע יהוה  
ענקשים דרבי משמאילים

הוא יפלם מענלוהוֹיך  
: אדרוהוֹיך בשלום יצליח :

But many of them also sound as if they had been originally Greek; *e.g.* the lines appended to ix. 10, xiii. 15; the distich, vi. 11; the imperfect tristich, xxii. 14; and the formless trian, xxv. 10. The value of these enlargements is very diverse; not a few of these proverbs are truly thoughtful, such as the addition to xii. 13—

He who is of mild countenance findeth mercy;

He who is litigious crushes souls—

and singularly bold in imagery, as the addition to ix. 12—

He who supports himself by lies hunts after (רעה) the wind,

He catches at fluttering birds;

For he forsakes the ways of his own vineyard,

And wanders away from the paths of his own field,

And roams through arid steppes and a thirsty land,

And gathers with his hand withered heath.

The Hebrew text lying before the Alexandrian translators had certainly not all these additions, yet in many passages, such as xi. 16, it is indeed a question whether it is not to be improved from the LXX.; and in other passages, where, if one reads the Greek, the Hebrew words naturally take their place, whether these are not at least old Hebrew marginal notes and interpolations which the translation preserves. But this version itself has had its gradual historical development. The text, the *κοινή* (*communis*), proceeds from the Hexaplar text edited by Origen, which received from him many and diverse revisions; and in the times before Christ, perhaps (as Hitz. supposes), down to the second century after Christ, the translation itself, not being regarded as complete, was in the progress of growth, for not unfrequently two different translations of one and the same proverb stand together, as xiv. 22, xxix. 25 (where also the Peshito follows the LXX. after which it translates), or also interpenetrate one another, as xxii. 8, 9. These doubled translations are of historical importance both in relation to the text and to the interpretation of it. Along with the Books of Samuel and Jeremiah, there is no book in regard to which the LXX. can be of higher significance than the Book of Proverbs; we shall seek in the course of our exposition duly to estimate the text<sup>1</sup> as adopted by Bertheau (1847) and Hitzig (1858) in their

<sup>1</sup> Cf. also J. Gottlob Jäger's *Observationes in Proverbiorum Salomonis Versionem Alexandrinam*, 1788; de Lagarde's *Anmerkungen zur griech. Uebersetzung*

commentaries, and by Ewald in his *Jahrb.* xi. (1861) and his commentary (2d ed. 1867). The historical importance of the Egyptian text-recension is heightened by this circumstance, that the old Syrian translator of the Solomonic writings had before him not only the original text, but also the LXX.; for the current opinion, that the Peshito, as distinguished from the Syro-Hexaplar version, sprang solely from the original text with the assistance of the Targum, is more and more shown to be erroneous. In the Book of Proverbs the relation of the Peshito and Targum is even the reverse; the Targum of the Proverbs, making use of the Peshito, restores the Masoretic text,—the points of contact with the LXX. showing themselves here and there, are brought about<sup>1</sup> by the Peshito. But that Jerome, in his translation of the Vulgate according to the *Hebræa veritas*, sometimes follows the LXX. in opposition to the original text, is to be explained with Hitzig from the fact that he based his work on an existing Latin translation made from the LXX. Hence it comes that the two distichs added in the LXX. to iv. 27 remain in his work, and that instead of the one distich, xv. 6, we have two:—*In abundanti* (after the phrase בָּרַבִּי instead of בְּיָתִי of the Masoretic text) *justitia virtus maxima est, cogitationes autem impiorum eradicabuntur. Domus* (בֵּיתִי) *justi plurima fortitudo, et in fructibus impij conturbatio*; for Jerome has adopted the two translations of the LXX., correcting the second according to the original text.<sup>2</sup>

*der Proverbien*, 1863; M. Heidenheim's *Zur Textkritik der Proverbien*, in his *Quarterly Journal for German and English Theological Criticism and Investigation*, No. VIII. (1865), and IX., XI. (1866). The text of the LXX. (cf. Angelo Mai's *Classici Auctores*, t. ix.) used by Procopius in his '*Ἑρμηνεία εἰς τὰς παροιμίας*' is peculiar, and here and there comes near to the Hebrew original. The *scholion* of Evagrius in the *Σχόλια εἰς τὰς παροιμίας* of Origen, edited by Tischendorf in his *Notitia*, 1860, from a MS. of Patmos, shows how soon even the Hexaplar text became ambiguous.

<sup>1</sup> Cf. Dathe, *De ratione consensu Versionis Syriacæ et Chaldaicæ Proverbiorum Salomonis* (1764), edited by Rosenmüller in his *Opuscula*. Maybaum, in the *Treatise on the Language of the Targum to the Proverbs and its relation to the Syriac*, in Merx's *Archiv*, ii. 66-93, labours in vain to give the priority to that of the Targum: the Targum is written from the Peshito, and here and there approaches the Hebrew text; the language is, with few differences, the Syriac of the original.

<sup>2</sup> The Ethiopic translation, also, is in particular points, as well as on the whole, dependent on the LXX., for it divides the Book of Proverbs into proverbs (*παροιμίας*), i. -xxiv., and instructions (*παιδείαι*) of Solomon, xxv.-xxxi. *Vid.* Dillmann in Ewald's *Jahrb.* v. 147, 150.

The fragments of the translations of Aquila, Symmachus, Theodotion, etc., contained in Greek and Syrian sources, have been recently collected, more perfectly than could have been done by Montfaucon, by Fried. Field, in his work *Origenis Hexaplorum quæ supersunt*, etc. (Oxonii, 1867, 4). Of special interest is the more recent translation of the original text, existing only in a MS. laid up in the Library of St. Mark [at Venice], executed in bold language, rich in rare and newly invented words, by an unknown author, and belonging to an age which has not yet been determined (*Græcus Venetus*): cf. d'Ansse de Villoison's *nova versio Græca Proverborum, Ecclesiastis, Cantici Canticorum*, etc., *Argentorati*, 1784; and also the *Animadversiones* thereto of Jo. Ge. Dahler, 1786.

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The literature of the interpretation of the Book of Proverbs is found in Keil's *Einleitung in das A. T.* (1859), p. 346 f. [*Manual of Historico-Critical Introduction to the Old Testament*, translated by Professor Douglas, D.D., Free Church College, Glasgow. Edinburgh: T. & T. Clark. Vol. i. p. 468 f.]. The most important of the older linguistic works on this book is the commentary of Albert Schultens (*Lugduni Batavorum*, 1748, 4), whose service to the cause of Semitic philology and O. T. exegesis Mühlau has brought to remembrance in the Lutheran *Zeitschrift*, 1870, 1; Vogel's abstract (*Halæ*, 1769), prefaced by Semler, does not altogether compensate for the original work. From the school of Schultens, and also from that of Schröder, originate the *Anmerkungen* by Alb. Jac. Arnoldi, maternal grandson of Schultens, a Latin edition of which was published (*Lugduni Bat.* 1783) by Henr. Alb. Schultens, the grandson of Schultens by his son. Among the commentaries of English interpreters, that in Latin by Thomas Cartwright (*Amstelredami*, 1663, 4), along with the *Exposition of the Book of Proverbs* by Charles Bridges (4th ed., London, 1859), hold an honourable place. The *Critical Remarks on the Books of Job, Proverbs*, etc., by D. Durell (Oxford, 1772, 4), also merit attention. Of more recent commentaries, since Keil gave his list of the literature of the subject, have been published those of Elster (1858) and of Zöckler (1867), forming a part of the theologico-homiletical *Bibelwerk* edited by J. P. Lange. Chaps. xxv.–xxix. Rud. Stier has specially interpreted in two works entitled *Der*

*Weise ein König* ["The Wise Man a King"], and *Salomonis Weisheit in Hiskiastagen* ["Solomon's Wisdom in the Days of Hezekiah"], 1849; and chapters xxx. xxxi. in a work entitled *Die Politik der Weisheit* ["The Politics of Wisdom"], 1850. Part III. (1865) of the new exegetico-critical *Aehrenlese* ["Gleanings"] of Fried. Böttcher, edited by Mühlau, furnishes 39 pages of remarks on the Proverbs. Leop. Dukes, author of the Rabbinical *Blumenlese* ["Anthology"], 1844, and the *Schrift zur rabbinischen Spruchkunde*, 1851, has published (1841) a commentary to the Proverbs in Cahen's French *Bibelwerk*. There also is furnished a list of Jewish interpreters down to the appearance of L. H. Loewenstein's Commentary (1838), which contains valuable contributions to the critical confirmation of the Masoretic text, in which Heidenheim's MS. remains, and also the Codex of 1294 mentioned in my preface to Baer's edition of the Psalter, and in the *Specimen Lectionum* of Baer's edition of Genesis, are made use of. Among Malbim's best works are, after his Commentary on Isaiah, that on the Mishle (Warsaw, 1867). [*Vide* Preface.]

# I.

## THE OLDER BOOK OF PROVERBS.

### I.-XXIV.

#### SUPERSCRPTION AND MOTTO, I. 1-7.



THE external title, *i.e.* the Synagogue name, of the whole collection of Proverbs is מְשָׁלִי (Mishle), the word with which it commences. Origen (Euseb. *H. E.* vi. 25) uses the name *Μισλώθ*, *i.e.* מִשְׁלוֹת, which occurs in the Talmud and Midrash as the designation of the book, from its contents. In a similar way, the names given to the Psalter, תְּהִלִּים and תְּהִלּוֹת, are interchanged.

This external title is followed by one which the Book of Proverbs, viewed as to its gradual formation, and first the older portion, gives to itself. It reaches from i. 1 to ver. 6, and names not only the contents and the author of the book, but also commends it in regard to the service which it is capable of rendering. It contains "Proverbs of Solomon, the son of David, king of Israel." The books of the נְבוּאָה and חִכְמָה, including the Canticles, thus give their own titles; among the historical books, that of the memoirs of Nehemiah is the only one that does so. מְשָׁלִי has the accent *Declî*, to separate<sup>1</sup> it from the following complex genitive which it governs, and מֶלֶךְ יִשְׂרָאֵל is made the second hemistich, because it belongs to שְׁלֵמָה, not to דָּוִד.<sup>2</sup> As to the fundamental idea of the word מְשָׁלִי, we refer to the derivation given in the *Gesch. der jud. Poesie*, p. 196, from מְשָׁל, Aram. מְתָל, root תל, Sanskr. *tul* (whence *tulâ*, balance, similarity), Lat. *tollere*; the comparison of the Arab. *mathal* leads to the same

<sup>1</sup> Norzi has erroneously accented מְשָׁלִי with the accent *Munach*. The מ is besides the Masoretic *majusculum*, like the ב, ש, and א at the commencement of the Law, the Canticles, and Chronicles.

<sup>2</sup> If it had belonged to דָּוִד, then the sentence would have been accented thus: מְשָׁלִי שְׁלֵמָה בְּדָוִד מֶלֶךְ יִשְׂרָאֵל.



conclusion. “מִשָּׁל signifies, not, as Schultens and others after him affirm, *effigies ad similitudinem alius rei expressa*, from מִשָּׁל in the primary signification *premere, premente manu tractare*; for the corresponding Arab. verb *mathal* does not at all bear that meaning, but signifies to stand, to present oneself, hence to be like, properly to put oneself forth as something, to represent it; and in the Hebr. also to rule, properly with עָל to stand on or over something, with אָ to hold it erect, like Arab. *kam* with *b*, *rem administravit* [*vid. Jesaia*, p. 691]. Thus *e.g.*, Gen. xxiv. 2, it is said of Eliezer: הַמִּשָּׁל בְּכָל-אֲשֶׁר-לִי, who ruled over all that he (Abraham) had (Luther: was a prince over all his goods). Thus מִשָּׁל, figurative discourse which represents that which is real, similitude; hence then parable or shorter apothegm, proverb, in so far as they express primarily something special, but which as a general symbol is then applied to everything else of a like kind, and in so far stands figuratively. An example is found in 1 Sam. x. 11 f. It is incorrect to conclude from this meaning of the word that such memorial sayings or proverbs usually contained comparisons, or were clothed in figurative language; for that is the case in by far the fewest number of instances: the oldest have by far the simplest and most special interpretations” (Fleischer). Hence *Mashal*, according to its fundamental idea, is that which stands with something = makes something stand forth = representing. This something that represents may be a thing or a person; as *e.g.* one may say Job is a *Mashal*, *i.e.* a representant, similitude, type of Israel (*vide* the work entitled עַן הַחַיִּים, by Ahron b. Elia, c. 90, p. 143); and, like Arab. *mathal* (more commonly *mithl* = מִשָּׁל, cf. מִשָּׁל, Job xli. 25), is used quite as generally as is its etymological cogn. *instar* (*instare*). But in Hebr. *Mashal* always denotes representing discourse with the additional marks of the figurative and concise, *e.g.* the section which presents (Hab. ii. 6) him to whom it refers as a warning example, but particularly, as there defined, the gnome, the apothegm or maxim, in so far as this represents general truths in sharply outlined little pictures.

Ver. 2. Now follows the statement of the object which these proverbs subserve; and first, in general,

To become acquainted with wisdom and instruction,  
To understand intelligent discourses.

They seek on the one side to initiate the reader in wisdom and instruction, and on the other to guide him to the understanding

of intelligent discourses, for they themselves contain such discourses in which there is a deep penetrating judgment, and they sharpen the understanding of him who engages his attention with them.<sup>1</sup> As Schultens has already rightly determined the fundamental meaning of יָדַע, frequently compared with the Sanskr. *vid*, to know (whence by gunating,<sup>2</sup> *vēda*, knowledge), after the Arab. *wad'a*, as *deponere*, *penes se condere*, so he also rightly explains חִכְמָה by *soliditas*; it means properly (from חָכַם, Arab. *hakm*, R. *hk*, *vide* under Ps. x. 8, to be firm, closed) compactness, and then, like *πικνότης*, ability, worldly wisdom, prudence, and in the higher general sense, the knowledge of things in the essence of their being and in the reality of their existence. Along with wisdom stands the moral בְּיָסוּר, properly discipline, *i.e.* moral instruction, and in conformity with this, self-government, self-guidance, from יָסַר = יָסַר, cogn. אָסַר, properly *adstrictio* or *constrictio*; for the ׀ of the noun signifies both *id quod* or *aliquid quod* (δ,τι) and *quod* in the conjunctive sense (δτι), and thus forms both a concrete (like מוֹסֵר = בְּאֵסַר, fetter, chain) and an abstract idea. The first general object of the Proverbs is יָדַעַת, the reception into oneself of wisdom and moral edification by means of education and training; the second is to comprehend utterances of intelligence, *i.e.* such as proceed from intelligence and give expression to it (cf. אָמַרְי אֶמֶת, xxii. 21). בָּרַז, *Kal*, to be distinguished (whence בָּרַז, between, *constr.* of בָּרַז, space between, interval), signifies in *Hiph.* to distinguish, to understand; בִּינָה is, according to the sense, the *n. actionis* of this *Hiph.*, and signifies the understanding as the capability effective in the possession of the right criteria of distinguishing between the true and the false, the good and the bad (1 Kings iii. 9), the wholesome and the pernicious.

Vers. 3-5. In the following, 2*a* is expanded in vers. 3-5, then 2*b* in ver. 6. First the immediate object:

- 3 To attain intelligent instruction,  
Righteousness, and justice, and integrity;
- 4 To impart to the inexperienced prudence,  
To the young man knowledge and discretion
- 5 Let the wise man hear and gain learning,  
And the man of understanding take to himself rules of conduct.

<sup>1</sup> יָדַעַת is rightly pointed by Löwenstein with *Dechi* after Cod. 1294; *vide* the rule by which the verse is divided, *Torath Emeth*, p. 51, § 12.

<sup>2</sup> [Guna = a rule in Sanskrit grammar regulating the modification of vowels.]

With *רָצַח*, denoting the reception into oneself, acquiring, is interchanged (cf. ii. 1) *קָחַת*, its synonym, used of intellectual reception and appropriation, which, contemplated from the point of view of the relation between the teacher and the learner, is the correlative of *תָּת*, *παραδιδόναι*, *tradere* (ix. 9). But *מוֹסַר הַשֵּׁבֶל* is that which proceeds from *chokma* and *musar* when they are blended together: discipline of wisdom, discipline training to wisdom; i.e. such morality and good conduct as rest not on external inheritance, training, imitation, and custom, but is bound up with the intelligent knowledge of the Why and the Wherefore. *הַשֵּׁבֶל*, as xxi. 16, is *inf. absol.* used substantively (cf. *הִשְׁקַט*, keeping quiet, Isa. xxxii. 17) of *שֵׁבֶל* (whence *שֵׁבֶל*, *intellectus*), to entwine, involve; for the thinking through a subject is represented as an interweaving, complicating, configuring of the thoughts (the syllogism is in like manner represented as *אֲשֵׁבֶל*, Aram. *סִנּוּל*, a bunch of grapes), (with which also *כֹּבֵל*, a fool, and *הִסְבִּיל*, to act foolishly, are connected, from the confusion of the thoughts, the entangling of the conceptions; cf. Arab. *'akl*, to understand, and *מְעַבֵּל*). The series of synonyms (cf. xxiii. 23) following in 3*b*, which are not well fitted to be the immediate object to *לְקַחַת*, present themselves as the unfolding of the contents of the *מוֹסַר הַשֵּׁבֶל*, as meaning that namely which is dutiful and right and honest. With the frequently occurring two conceptions *צְדָקָה וּמִשְׁפָּט* (ii. 9), (or with the order reversed as in Ps. cxix. 121) is interchanged *צְדָקָה וּמִשְׁפָּט* (or with the order also reversed, xxi. 3). The remark of Heidenheim, that in *צְדָקָה* the conception of the *justum*, and in *צְדָקָה* that of the *aequum* prevails, is suggested by the circumstance that not *צְדָקָה* but *צְדָקָה* signifies *δικαιοσύνη* (cf. x. 2) in the sense of liberality, and then of almsgiving (*ἐλεημοσύνη*); but *צְדָקָה* also frequently signifies a way of thought and action which is regulated not by the letter of the law and by *talio*, but by love (cf. Isa. xli. 2, xlii. 6). *Tsedek* and *ts'dakah* have almost the relation to one another of integrity and justice which practically brings the former into exercise. *מִשְׁפָּט* (from *שָׁפַט*, to make straight, to adjust, cf. *שָׁבַט*, Arab. *sabita*, to be smooth) is the right and the righteousness in which it realizes itself, here subjectively considered, the right mind.<sup>1</sup> *מִישְׁרִים* (defect. for *מישרים*, from *יָשַׁר*, to be straight, even) is plur. *tantum*; for its sing. *מִישָׁר*.

<sup>1</sup> According to Malbim, *מִשְׁפָּט* is the fixed objective right, *צְדָקָה* the righteousness which does not at once decide according to the letter of the law, but always according to the matter and the person.

(after the form מִיִּטְבֵּב the form מִיִּשׁוֹר (in the same ethical sense, e.g. Mal. ii. 6) is used: it means thus a way of thought and of conduct that is straight, i.e. according to what is right, true, i.e. without concealment, honest, i.e. true to duty and faithful to one's word.

Ver. 4. This verse presents another aspect of the object to be served by this book: it seeks to impart prudence to the simple. The form פְּתָאִים<sup>1</sup> (in which, as in גִּיִּים, the ם plur. remains unwritten) is, in this mongrel form in which it is written (cf. vii. 7, viii. 5, ix. 6, xiv. 18, xxvii. 12), made up of פְּתִיִּים (i. 22, 32, once written *plene*, פְּתִיִּים, xxii. 3) and פְּתָאִים (vii. 7). These two forms with ם and the transition of ם into ם are interchanged in the plur. of such nouns as פְּתִי, segolate form, "from פְּתָה (cogn. פְּתָה), to be open, properly the open-hearted, i.e. one whose heart stands open to every influence from another, the harmless, good-natured,—a *vox media* among the Hebrews commonly (though not always, cf. e.g. Ps. cxvi. 6) in *malam partem*: the foolish, silly, one who allows himself to be easily persuaded or led astray, like similar words in other languages—Lat. *simplex*, Gr. εὐήθης, Fr. *naïf*; Arab. *fatyn*, always, however, in a good sense: a high and noble-minded man, not made as yet mistrustful and depressed by sad experiences, therefore *juvenis ingenuus, vir animi generosi*" (Fl.). The פְּתָאִים, not of firm and constant mind, have need of עֲרָמָה; therefore the saying xiv. 15, cf. viii. 5, xix. 25. The noun עֲרָמָה (a fem. segolate form like חֲכָמָה) means here *calliditas* in a good sense, while the corresponding Arab. 'aram (to be distinguished from the verb 'aram, עָרַם, to peel, to make bare, *nudare*) is used only in a bad sense, of malevolent, deceptive conduct. In the parallel member the word יָעַר is used, generally (collectively) understood, of the immaturity which must first obtain intellectual and moral clearness and firmness; such an one is in need of *peritia et sollertia*, as Fleischer well renders it; for יָעַר is experimental knowledge, and מְצִיָּה (from צָמַץ, according to its primary signification, to press together, *comprimere*; then, referred to mental concentration: to think) signifies in the sing., *sensu bono*, the capability of comprehending the right purposes, of seizing the right measures, of projecting the right plans.

Ver. 5. In this verse the infinitives of the object pass into inde-

<sup>1</sup> Like עֲפָאִים, Ps. civ. 12, וְכִנְבָּאִים, 1 Chron. xii. 8, cf. *Michlol*, 196a. In vers. 22, 32, the mute ם is wanting.

pendent sentences for the sake of variety. That  $\text{שָׁמַע}$  cannot mean *audiet*, but *audiat*, is shown by ix. 9; but  $\text{שָׁמַע}$  is jussive (with the tone thrown back before  $\text{לֵאמֹר}$ ; cf. x. 9, and xvi. 21, 23 where the tone is not thrown back, as also 2 Sam. xxiv. 3) with

the consecutive *Vav* (י) (= Arab.  $\text{ف}$ , *f*): let him hear, thus will

he . . . or, in order that he. Whoever is wise is invited to hear these proverbs in order to add learning (*doctrinam*) to that which he already possesses, according to the principle derived from experience, ix. 9, Matt. xiii. 12. The segolate  $\text{לָקַח}$ , which in *pausa* retains its  $\text{־}$  (as also  $\text{לָשַׁע}$ ,  $\text{לָצַח}$ ,  $\text{לָמַד}$ ,  $\text{לָדַק}$ ,  $\text{לָרַם}$ , and others), means reception, and concretely what one takes into himself with his ear and mind; therefore learning ( $\text{διδασχῆ}$  with the object of the  $\text{ἀποδοσχῆ}$ ), as Deut. xxxii. 2 (parallel  $\text{אָמַרָה}$ , as iv. 2  $\text{תּוֹרָה}$ ), and then learning that has passed into the possession of the receiver, knowledge, science (Isa. xxix. 24, parall.  $\text{בִּינָה}$ ). Schultens compares the Arab. *lakah*, used of the fructification of the female palm by the flower-dust of the male. The part.  $\text{נָבֵן}$  (the *fin.* of which is found only once, Isa. x. 13) is the passive or the reflexive of the *Hiph.*  $\text{נָבַן}$ , to explain, to make to understand: one who is caused to understand or who lets himself be informed, and thus an intelligent person—that is one who may gain  $\text{תְּהִבְלוֹתָ$  by means of these proverbs. This word, found only in the plur. (probably connected with  $\text{תְּבַל}$ , shipmaster, properly one who has to do with the  $\text{תְּבָלִים}$ , ship's ropes, particularly handles the sails, LXX.  $\text{κυβέρνησις}$ ), signifies guidance, management, skill to direct anything (Job xxxii. 7, of God's skill which directs the clouds), and in the plur. conception, the taking measures, designs, in a good sense, or also (as in xii. 5) in a bad sense; here it means guiding thoughts, regulating principles, judicious rules and maxims, as xi. 14, prudent rules of government, xx. 18, xxiv. 6 of stratagems. Fl. compares the Arab. *tedbîr* (guidance, from  $\text{דָּבַר}$ , to lead cattle), with its plur. *tedâbîr*, and the Syr. *dubôro*, direction, management, etc.

Ver. 6. The mediate object of these proverbs, as stated in ver. 2*b*, is now expanded, for again it is introduced in the infinitive construction:—The reader shall learn in these proverbs, or by means of them as of a key, to understand such like apothegms generally (as xxii. 17 ff.):

To understand proverb and symbol,  
The words of wise men and their enigmas.

In the *Gesch. der jüd. Poesie*, p. 200 f., the derivation of the noun מְלִיצָה is traced from לָץ, primarily to shine, Sanskr. *las*, frequently with the meanings *ludere* and *lucere*; but the Arab. brings near another primary meaning. “מְלִיצָה, from Arab. root *las*, *flexit, torsit*, thus properly *oratio detorta, obliqua, non aperta*; hence לָץ, mocker, properly *qui verbis obliquis utitur*: as *Hiph.* הִלִּץ, to scoff, but also *verba detorta retorquere, i.e. to interpret, to explain*” (Fl.). Of the root ideas found in הִירָה, to be sharp, pointed (חָר, perhaps related to the Sanskr. *katu*, sharp of taste, but not to *acutus*), and to be twisted (cf. אָחַד, אָנַר, אָנַר, אָנַר, harmonizing with the at present mysterious *catena*), the preference is given to the latter already, Ps. lxxviii. 2. “The Arab. *hād*, to revolve, to turn (whence *hid*, bend, turn aside!), thence הִירָה, *στροφή*, cunning, intrigue, as also enigma, dark saying, *perplexè dictum*” (Fl.) The comparison made by Schultens with the Arab. *hidt* as the name of the knot on the horn of the wild-goat shows the sensible fundamental conception. In post-biblical literature חִירָה is the enigma proper, and מְלִיצָה poetry (with הִלִּצָה of poetical prose). The *Græc. Venet.* translates it *ῥητοπέλας*.

Ver. 7. The title of the book is followed by its motto, symbol, device:

The fear of Jahve is the beginning of knowledge;  
Wisdom and discipline is despised by fools.

The first hemistich expresses the highest principle of the Israelitish *Chokma*, as it is found also in ix. 10 (cf. xv. 33), Job xxviii. 28, and in Ps. cxi. 10 (whence the LXX. has interpolated here two lines). רֵאשִׁית combines in itself, as ἀρχή, the ideas of *initium* (accordingly J. H. Michaelis: *initium cognitionis, a quo quisquis recte philosophari cupit auspiciam facere debet*) and *principium, i.e. the basis*, thus the root (cf. Mic. i. 13 with Job xix. 28).<sup>1</sup> Wisdom comes from God, and whoever fears Him receives it (cf. Jas. i. 5 f.). יִרְאָה יְהוָה is reverential subordination to the All-directing, and since designedly יְהוָה is used, and not אֱלֹהִים (ה), to the One God, the Creator and Governor of the world, who gave His law unto Israel, and also beyond Israel left not His holy will unattested; the reverse side of the fear of Jahve as the Most Holy One is רַע וְשָׂנְאָתָּהּ, viii. 13 (post-biblical יִרְאָתָּהּ הַמְּאֹד). The inverted placing

<sup>1</sup> In Sirach i. 14, 16, the Syr. has both times רֵישׁ חֲכָמָא; but in the second instance, where the Greek translation has *πρῶτον μὲν σοφίας*, שֵׁבַע חֲכָמָה (after Ps. xvi. 11) may have existed in the original text.

of the words 7b imports that the wisdom and discipline which one obtains in the way of the fear of God is only despised by the אֲדִיִּים, i.e. the hard, thick, stupid; see regarding the root-word לִיִּים, *coalescere, cohærere, incrassari, der Prophet Jesaia*, p. 424, and at Ps. lxxiii. 4. Schultens rightly compares *παχεῖς, crassi pro stupidis*.<sup>1</sup> בָּוֹ has the tone on the *penult.*, and thus comes from בָּב; the 3d pr. of בָּוֹת would be בָּוֹת or בָּוֹת. The perf. (cf. ver. 29) is to be interpreted after the Lat. *oderunt* (Ges. § 126).

FIRST INTRODUCTORY MASHAL DISCOURSE, I. 8-19.

WARNING AGAINST FELLOWSHIP WITH THOSE WHO SIN AGAINST  
THEIR NEIGHBOUR'S LIFE AND PROPERTY.

Vers. 8, 9. After the author has indicated the object which his Book of Proverbs is designed to subserve, and the fundamental principle on which it is based, he shows for whom he has intended it; he has particularly the rising generation in his eye:

- 8 Hear, my son, thy father's instruction,  
And refuse not the teaching of thy mother;  
9 For these are a fair crown to thy head,  
And jewels to thy neck.

"My son," says the teacher of wisdom to the scholar whom he has, or imagines that he has, before him, addressing him as a fatherly friend. The N. T. representation of birth into a new spiritual life, 1 Cor. iv. 15, Philem. 10, Gal. iv. 19, lies outside the circle of the O. T. representation; the teacher feels himself as a father by virtue of his benevolent, guardian, tender love. Father and mother are the beloved parents of those who are addressed. When the Talmud understands אֱלֹהֵי אֲבוֹתָם of God, אֱמִתּוֹת of the people (אֱמִתּוֹת), that is not the grammatico-historic meaning, but the practical interpretation and exposition, after the manner of the Midrash. The same admonition (with נִצֵּר, keep, instead of שָׁמַע, hear, and מִצְוֹת, command, instead of מוֹסֵר, instruction) is repeated in vi. 20, and what is said of the parents in one passage is in x. 1 divided into two synonymous parallel passages. The stricter

<sup>1</sup> Malbim's explanation is singular: the sceptics, from אֲדִיִּים, perhaps! This also is Heidenheim's view.

*musar*, which expresses the idea of sensible means of instruction (discipline), (xiii. 24, xxii. 15, xxiii. 13 f.), is suitably attributed to the father, and the *torah* to the mother, only administered by the word; Wisdom also always says תּוֹרָתִי (*my torah*), and only once, viii. 10, מוֹסְרִי (*my musar*).

Ver. 9. הֵם, which is also used in the neut. *illa*, e.g. Job xxii. 24, refers here to the paternal discipline and the maternal teaching. These, obediently received and followed, are the fairest ornament of the child. לָוִיָּהּ, from לָוָה, to wind, to roll, Arab. *lawy* (from לוּ, whence also לָלַי = לָלַי, as רוּד, to boil up, = רוּדוּ), means winding, twisted ornament, and especially wreath; a crown of gracefulness is equivalent to a graceful crown, a *corolla gratiosa*, as Schultens translates it; cf. iv. 9, according to which, Wisdom bestows such a crown.<sup>1</sup> עֲנָקִים (or עֲנָקוֹת, Judg. viii. 26) are necklaces, jewels for the neck; denom. of the Arab. *'unek*, and Aram. עֲנִיק, the neck (perhaps from עָנַק = עָנַק, to oppress, of heavy burdens; cf. *αὐχῆν*, the neck). גַּרְגְּרוֹת is, like *fauces*, the throat by which one swallows (Arab. *g'arg'ara*, *tag'ary'ara*), a plur. extensive (Böttcher, § 695), and is better fitted than גַּרְוֹן to indicate the external throat; Ezekiel, however, uses (xvi. 11) *garon*, as our poet (iii. 3, 22, vi. 21) uses *garg'roth*, to represent the front neck.<sup>2</sup>

Ver. 10. The general counsel of ver. 9 is here followed by a more special warning:

My son, if sinners entice thee  
Consent thou not.

The בְּנִי<sup>3</sup> (*my son*) is emphatically repeated. The intensive form הַמַּטְאִים signifies men to whom sin has become a habit, thus vicious, wicked. פָּתָה (*Pi.* of פָּתַח, to open) is not denom., to make or wish to make a פָּתִי; the meaning, to entice (harmonizing with *πείθειν*), פָּתָה obtains from the root-meaning of the *Kal*, for it is related to it as *pandere* (*januam*) to *patere*: to open, to make accessible, susceptible, namely to persuasion. The warning 10b is as brief as possible a call of alarm back from the abyss. In the form תִּבֵּא (from אָבָה, to agree to, to be willing, see Wetstein on Job, p. 349)

<sup>1</sup> In לִיִּת הֵן the הֵן has the conjunctive accent *shalsheth*, on account of which the *Pesiq* accent (·) is omitted. This small *shalsheth* occurs only eight times. See *Torath Emeth*, p. 36.

<sup>2</sup> The writing varies greatly. Here and at vi. 21 we have לְגַרְגְּרוֹתֶךָ; at iii. 3, עַל־גַּרְגְּרוֹתֶךָ; iii. 22, לְגַרְגְּרוֹתֶיךָ. Thus according to the Masora and correct texts.

<sup>3</sup> The accent *Pazer* over the בְּנִי has the force of *Athnach*.



the preformative  $\aleph$  is wanting, as in  $\text{חָטְרוּ}$ , 2 Sam. xix. 14, cf. Ps. cxxxix. 20, Ges. § 68, 2, and instead of  $\text{חָבֵה}$  (=  $\text{חָבֵה}$ , 1 Kings xx. 8) is vocalized not  $\text{חָבֵה}$  (cf. xi. 25), but after the Aram.  $\text{חָבֵה}$  (cf.  $\text{יְגִלִי}$ ); see Gen. xxvi. 29, and *Comment. on Isaiah*, p. 648; Gesen. § 75, 17.

Vers. 11-14. Of the number of wicked men who gain associates to their palliation and strengthening, they are adduced as an example whom covetousness leads to murder.

- 11 If they say, "Go with us, we will lurk for blood,  
Lie in wait for the innocent without cause;
- 12 Like the pit we will swallow them alive  
And in perfect soundness like them that go down to the grave.
- 13 We find all manner of precious treasure,  
Fill our houses with spoil.
- 14 Thou shalt cast thy lot amongst us,  
We all have only one purse."

Ver. 11. The verb  $\text{חָבֵה}$  signifies *nectere*, to bind fast (from  $\text{חָב}$ , close, compact), (see under Isa. xxv. 11), and particularly (but so that it bears in itself its object without ellipse) *insidias nectere = insidiari*. Regarding  $\text{לָרֵם}$  Fleischer remarks: "Either elliptically for  $\text{לְשֹׁפְדֵי דָם}$  (Jewish interp.), or, as the parallelism and the usage of the language of this book rather recommend, *per synecd.* for: for a man, with particular reference to his blood to be poured out (cf. our saying 'ein junges Blut,' a young blood = a youth, with the underlying conception of the blood giving colour to the body as shining through it, or giving to it life and strength), as Ps. xciv. 21." As in post-biblical Heb.  $\text{בָּשָׂר וְדָם}$  (or inverted,  $\text{αἷμα καὶ σὰρξ}$ , Heb. ii. 14), used of men as such, is not so used in the O. T., yet  $\text{דָּם}$ , like  $\text{נַפְשׁוֹ}$ , is sometimes used synecdochically for the person, but never with reference to the blood as an essentially constituent part of corporeality, but always with reference to violent putting to death, which separates the blood from the body (cf. my *System der bib. Psychologie*, p. 242). Here  $\text{לָרֵם}$  is explained by  $\text{לְרִמָּה}$ , with which it is interchanged, Mic. vii. 2: let us lurk for blood (to be poured out). The verb  $\text{צָפֵן}$  is never, like  $\text{חָטָן}$  (to conceal), connected with  $\text{חָבֵה}$ ,  $\text{חָבֵה}$ ,  $\text{חָבֵה}$ —thus none of these words is here to be supplied; the idea of gaining over one expressed in the organic root  $\text{צָפָה}$  (whence  $\text{צָפָה}$ , *diducendo obducere*) has passed over into that of restraining oneself, watching, lurking, hence  $\text{צָפֵן}$  (cog. Aram.  $\text{צָפֵן}$ ) in the sense of *speculari, insidiari*, interchanges with  $\text{צָפָה}$  (to spy), (cf. Ps. x. 8, lvi. 7 with xxxvii. 32). The adv.  $\text{חֶמֶד}$  (an old accus. from

וְנִ) properly means in a gracious manner, as a free gift (*δωρεάν*, *gratis* = *gratius*), and accordingly, without reward, also without cause, which frequently = without guilt; but it never signifies *sine effectu qui noceat*, i.e. with impunity (Löwenst.). We have thus either to connect together וְנִ) וְנִ)קִי, "innocent in vain" (as וְנִ)קִי וְנִ)קִי, my enemies without a cause, Lam. iii. 52): his innocence helps him nothing whom God protects not against us notwithstanding his innocence (Schultens, Bertheau, Elster, and others); or connect וְנִ) with the verb (lie in wait for), for which Hitzig, after the LXX., Syr., Rashi,<sup>1</sup> Ralbag, Immanuel, rightly decides in view of 1 Sam. xix. 5, xxv. 31; cf. also Job ix. 17, where the succession of the accents is the same (*Tarcha* transmuted from *Mugrash*). Frequently there are combined together in this וְנִ) (cf. Isa. xxviii. 14 f.), that which the author thinks, and that which those whom he introduces as speaking think.

Ver. 12. The first clause of this verse Hitzig translates: "as the pit (swallows) that which lives." This is untenable, because וְנִ) with the force of a substantive (as *instar*, likeness) is regarded as a preposition, but not a conjunction (see at Ps. xxxviii. 14 f.). וְנִ)קִי (the living) is connected with וְנִ)קִי, and is the accus. of the state (حال, according to the terminology of the Arab. grammarians) in which they will, with impunity, swallow them up like the pit (the insatiable, xxvii. 20, xxx. 16), namely, while these their sacrifices are in the state of life's freshness,<sup>2</sup> "the living,"—without doubt, like Ps. lv. 16, lxiii. 10, cxxiv. 3, in fact and in expression an allusion to the fate of the company of Korah, Num. xvi. 30, 33. If this is the meaning of וְנִ)קִי, then וְנִ)קִי as the parallel word means *integros* not in an ethical sense, in which it would be a synonym of וְנִ)קִי of ver. 11b (cf. xxix. 10 with Ps. xix. 14), but in a physical sense (*Græc. Venet. καὶ τελείους*; Parchon as Rashi, בְּרִיאים וְנִ)קִי, *vid.* Böttcher, *De Inferis*, § 293). This physical sense is claimed for וְנִ)קִי, Job xxi. 23, for וְנִ)קִי probably, Ps. lxxiii. 4, and why should not וְנִ)קִי, used in the law regarding sacrifices (*e.g.* Ex. xii. 5, "without blemish") of the faultlessness of the victim,

<sup>1</sup> [Rashi, i.e. Rabbi Salomo Isaaki, of Troyes, died A.D. 1105. Ralbag, i.e. Rabbi Levi ben Gershon, usually referred to by Christian writers as Master Leo de Bannolis, or Gersonides, a native of Banolas near Gerona, died about 1342.]

<sup>2</sup> Only in this sense is the existing accentuation of this verse (cf. the Targ.) to be justified.

also signify such an one אִשֶׁר אֵין-בוֹ מָחַם (Isa. i. 6)? In the midst of complete external health they will devour them like those that go down to the grave (cf. Ps. xxviii. 1, lxxxviii. 5, with Isa. xiv. 19), *i.e.* like those under whose feet the earth is suddenly opened, so that, without leaving any trace behind, they sink into the grave and into Hades. The connection of the finite with the accus. of place, Ps. lv. 16, lies at the foundation of the genitive connection יִרְדּוּ בֹרַי (with the tone thrown back): those that go down to the grave.

Vers. 13, 14.<sup>1</sup> To their invitation, bearing in itself its own condemnation, they add as a lure the splendid self-enriching treasures which in equal and just fellowship with them they may have the prospect of sharing. הֵן (from הֵן, *levem*, then *facilem esse, être aisé, à son aise*) means *aisance*, convenience, opulence, and concretely that by which life is made agreeable, thus money and possessions (Fleischer in Levy's *Chald. Wörterbuch*, i. 423 f.). With this הֵן with remarkable frequency in the *Mishle* יָקָר (from יָקָר, Arab. *wakar, grave esse*) is connected in direct contrast, according to its primary signification; cf. xii. 27, xxiv. 4: heavy treasures which make life light. Yet it must not be maintained that, as Schultens has remarked, this oxymoron is intended, nor also that it is only consciously present in the language. מִצָּן has here its primitive appropriate signification of attaining, as Isa. x. 14 of reaching. שָׁלַל (from שָׁלַל, to draw from, draw out, from שָׁל, cf. שָׁלַח, שָׁלַח, Arab. *salab, Comm. on Isa.* p. 447) is that which is drawn away from the enemy, *exuvia*, and then the booty and spoil taken in war generally. מִלֵּא, to fill with anything, make full, governs a double accusative, as the *Kal* (to become full of anything) governs only one. In ver. 14, the invitation shows how the prospect is to be realized. Interpreters have difficulty in conceiving what is here meant. Do not a share by lot and a common purse exclude one another? Will they truly, in the distribution of the booty by lot, have equal portions at length, equally much in their money-bags? Or is it meant that, apart from the portion of the booty which falls to every one by lot, they have a common purse which, when their business is ebbing, must supply the wants of the company, and on which the new companion can maintain himself beforehand? Or does it mean only that they will

<sup>1</sup> Here, in ver. 14, נִרְדָּךְ is to be written with *Munach* (not *Metheg*) in the second syllable; *vid. Torath Emeth*, p. 20. *Accentuationssystem*, vii. § 2.

be as mutually helpful to one another, according to the principle τὰ τῶν φίλων κοινά (*amicorum omnia communia*), as if they had only one purse? The meaning is perfectly simple. The oneness of the purse consists in this, that the booty which each of them gets, belongs not wholly or chiefly to him, but to the whole together, and is disposed of by lot; so that, as far as possible, he who participated not at all in the affair in obtaining it, may yet draw the greatest prize. This view harmonizes the relation between 14*b* and 14*a*. The common Semitic כֶּסֶף is even used at the present day in Syria and elsewhere as the name of the Exchange ("Börse") (plur. *akjās*); here it is the purse ("Kasse") (*χρημάτων δοχείον*, Procop.), which is made up of the profits of the business. This profit consists not merely in gold, but is here thought of in regard to its worth in gold. The apparent contradiction between distributing by lot and having a common purse disappears when the distribution by lot of the common property is so made, that the retaining of a stock-capital, or reserve fund, is not excluded.

Ver. 15. After the men are described against whose enticements a warning is given forth, the warning is emphatically repeated, and is confirmed by a threefold reason :

My son! go not in the way with them.  
Keep back thy foot from their path.

If בְּרֵיךְ (in the way), taken alone, cannot be equivalent to בְּרֵיךְ אִתָּם (in one way), so is אִתָּם (with them) to be regarded as its determination.<sup>1</sup> Foot (not feet), as eye, hand, etc., is used where the members come less under consideration than what they unitedly bring about (iv. 26 f.). נִתְיָחָה, from יָחָה, signifies properly that which is raised, especially the (raised) footstep.

Ver. 16. The *first* argument to enforce the warning :

For their feet run to the evil,  
And hasten to shed blood.

That this is their object they make no secret (ver. 11 ff.); but why is it that such an object as this should furnish no ground of warning against them, especially as on this beginning the stamp of that which is morally blamable is here impressed with לָרַע ?

<sup>1</sup> The Arab. grammarians regard this as half determination, and call it *takhsys*; that אִתָּם has with them the force of a virtually co-ordinated attributive; while, according to the Arab. gram., it is also possible that בְּרֵיךְ, "in one way," is equivalent to on the common way, for in the indetermination sometimes there lies the conception not merely of *âhad*, but of *wehad*.

Besides, this circular movement of the thoughts is quite after the manner of this poet; and that ver. 16 is in his style, vi. 18 shows. The want of this distich (16b = Rom. iii. 15) in LXX. B. א. weighs heavier certainly than the presence of it in LXX. A. (Procop., Syro-Hexap.), since the translation is not independent, but is transferred from Isa. lix. 7; but if for the first time, at a later period, it is supplied in the LXX., yet it has the appearance of an addition made to the Hebr. text from Isa. lix. 7 (Hitzig, Lagarde); cf. *Comm. on Isaiah*, xl.–lxvi. לְשֹׁפָר is always pointed thus; for, as a regular rule, after ל as well as מ the aspiration disappears; but in Ezek. xvii. 17 בְּשֹׁפָר is also found, and in this case (cf. at Ps. xl. 15) the punctuation is thus inconsequent.

Ver. 17. The *second* argument in support of the warning.

For in vain is the net spread out  
In the eyes of all (the winged) birds.

The interpretation *conspersum est rete*, namely, with corn as a bait, which was put into circulation by Rashi, is inadmissible; for as little as הִזָּה (*Hiph.* of הִזָּה) can mean to strew, can נִזָּה mean to spread. The object is always that which is scattered (*gestreut*), not that which is spread (*bestreut*). Thus, *expansum est rete*, but not from מִזָּר, *extendere*, from which מִזְוֶרֶה<sup>1</sup> in this form cannot be derived (it would in that case be מִזְוֶרֶה), but from זָרָה, pass. of זָרָה, to scatter, spread out. The alluring net, when it is shaken out and spread, is, as it were, scattered, *ventilatur*. But if this is done incautiously before the eyes of the birds to be caught, they forthwith fly away. The principal stress lies on the בְּעֵינֵי (before the eyes) as the reason of the הִנָּם (in vain), according to the saying of Ovid, *Quæ nimis apparent retia, vitat avis*. The *applicatio similitudinis* lying near, according to J. H. Michaelis, is missed even by himself and by most others. If the poet wished to say that they carried on their work of blood with such open boldness, that he must be more than a simpleton who would allow himself to be caught by them, that would be an unsuitable ground of warning; for would there not be equally great need for warning against fellowship with them, if they had begun their enticement with more cunning, and reckoned on greater success? Hitzig, Ewald, Zöckler, and others, therefore interpret חַנּוּם, not in the sense of

<sup>1</sup> The ms. Masora remarks לִית חִסָּר, and hence מִזְוֶרֶה is written defectively in the *Erfurt*, 1, 2, 3, *Frankf.* 1294, in the edition of Norzi and elsewhere.

in vain, inasmuch as they do not let themselves be caught; but: in vain, for they see not the net, but only the scattered corn. But according to the preceding, הַרְשֵׁת (the net) leads us to think only either of the net of the malicious designs, or the net of the alluring deceptions. Thus, as Ziegler has noticed, the warned ought to make application of the similitude to himself: Go not with them, for their intention is bad; go not with them, for if the bird flees away from the net which is spread out before it, thou wilt not surely be so blind as suffer thyself to be ensnared by their gross enticements. בְּעַל כַּנְף: the furnished with the wing (wings in Eccles. x. 20); בַּעַל forms the idea of property (lord).

Ver. 18. The causal conj. וְ (for) in vers. 16 and 17 are co-ordinated; and there now follows, introduced by the conj. וְ ("and"), a *third* reason for the warning:

And they lie in wait for their own blood,  
They lay snares for their own lives.

The warning of ver. 16 is founded on the immorality of the conduct of the enticer; that of 17 on the audaciousness of the seduction as such, and now on the self-destruction which the robber and murderer bring upon themselves: they wish to murder others, but, as the result shows, they only murder themselves. The expression is shaped after ver. 11, as if it were: They lay snares, as they themselves say, for the blood of others; but it is in reality for their *own* blood: they certainly lie in wait, as they say; but not, as they add, for the innocent, but for their own lives (Fl.). Instead of לְרַמֵּם, there might be used לְרַמֵּיהֶם, after Mic. vii. 2; but לְנַפְשָׁם would signify *ipsis* (post-biblical, לְעַצְמָם), while לְנַפְשָׁתָם leaves unobliterated the idea of the life: *animis ipsorum*; for if the O. T. language seeks to express *ipse* in any other way than by the personal pronoun spoken emphatically, this is done by the addition of נַפְשׁ (Isa. liii. 11). וְהֵם was on this account necessary, because ver. 17 has another subject (cf. Ps. lxiii. 10).

Ver. 19. An *epiphonema*:

Such is the lot of all who indulge in covetousness;  
It takes away the life of its owner.

This language is formed after Job viii. 13. Here, as there, in the word אֲרֵרוֹת, the ideas of action and issue, manner of life and its result, are all combined. בַּצֵּעַ signifies properly that which is cut off, a piece, fragment broken off, then that which one breaks off and takes to himself—booty, gain, particularly unjust gain

(xxviii. 16).  $\text{עַבְדֵי בַצֵּעַ}$  is he who is greedy or covetous. The subject to  $\text{קָרָא}$  is  $\text{עַבְדֵי}$ , covetousness, *πλεονεξία* (see Isa. lvii. 17). As Hosea, iv. 11, says of three other things that they take away  $\text{לֵב}$ , the understanding (*νοῦς*), so here we are taught regarding unjust gain or covetousness, that it takes away  $\text{נַפְשׁוֹ}$ , the life (*ψυχὴ*) ( $\text{שָׁקַטְנוּ לָקַחַתְנוּ$ , to take away the life, 1 Kings xix. 10, Ps. xxxi. 14).  $\text{בַּעַלְיָדָיִם}$  denotes not the possessor of unjust gain, but as an inward conception, like  $\text{בַּעַל־מַדְבָּר}$ , xxii. 24, cf. xxiii. 2, xxiv. 8, Eccles. x. 11, him of whom covetousness is the property. The sing.  $\text{שָׁקַטְנוּ}$  does not show that  $\text{בַּעַלְיָדָיִם}$  is thought of as sing.; cf. xxii. 23, Ps. xxxiv. 23; but according to iii. 27, xvi. 22, Eccles. viii. 8, this is nevertheless probable, although the usage without the suffix is always  $\text{עַבְדֵי עַבְדֵי}$ , and not  $\text{בַּעַלְיָדָיִם}$  (of plur. intens.  $\text{בַּעַלְיָדָיִם}$ ).

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## SECOND INTRODUCTORY MASHAL DISCOURSE, I. 20-33.

### DISCOURSE OF WISDOM TO HER DESPISERS.

After the teacher of wisdom has warned his disciples against the allurements of self-destroying sin, whose beastly demoniacal nature culminates in murder and robbery, he introduces Wisdom herself saying how by enticing promises and deterring threatenings she calls the simple and the perverse to repentance. Wisdom is here personified, *i.e.* represented as a person. But this personification presupposes, that to the poet wisdom is more than a property and quality of human subjectivity: she is to him as a divine power, existing independently, to submit to which is the happiness of men, and to reject which is their destruction. And also to the public appearance of wisdom, as it is here represented, there must be present objective reality, without which the power of conviction departs from the figure. The author must think on historical and biographical facts, on human organs (as 2 Chron. xvii. 7-9, cf. Wisd. vii. 27), through which, without words and in words, Wisdom delivers such addresses. But the figure cannot be so historical that it sustains only the relation to a definite time, and not to all time; it is a call to repentance, going forth to all time and to all places, which, divested of all the accidents of its externality, he here refers to its invisible divine background, when he begins in these words:

- 20 Wisdom cries, sounding loudly in the streets,  
She causes her voice to be heard in the chief streets.
- 21 Over the places of greatest tumult she calleth ;  
In the porches of the gates, in the city, she speaketh forth her words.

Ver. 20. Looking to its form and vocalization, חִכְמוֹת may be an Aramaizing abstract formation (Gesen. ; Ew. 165, *c* ; Olsh. 219, *b*) ; for although the forms אֲחֻזָּה and גְּלוּת are of a different origin, yet in רְבוֹת and הַגְּלוּת such abstract formations lie before us. The termination *úth* is here, by the passing over of the *u* into the less obscure but more intensive *o* (cf. יְהוּ in the beginning and middle of the word, and יְהוֹ יְהוֹ at the end of the word), raised to *óth*, and thereby is brought near to the fem. plur. (cf. חִכְמוֹת, xiv. 1, *sapientia*, as our plur. of the neut. *sapiens*, חִכְמָה), approaching to the abstract. On the other hand, that חִכְמוֹת is sing. of abstract signification, is not decisively denoted by its being joined to the plur. of the predicate (for חִרְוָה here, as at viii. 3, is scarcely plur. ; and if רִאמוֹת, xxiv. 7, is plur., חִכְמוֹת as the numerical plur. may refer to the different sciences or departments of knowledge) ; but perhaps by this, that it interchanges with תְּבִינּוֹת, Ps. xlix. 4, cf. Prov. xi. 12, xxviii. 16, and that an abstract formation from חִכְמָה (fem. of חָכַם, חִכְמָה), which besides is not concrete, was unnecessary. Still less is חִכְמוֹת = חִכְמָת a singular, which has it in view to change חִכְמָה into a proper name, for proof of which Hitzig refers to תְּהוֹמוֹת, Ps. lxxviii. 15 ; the singular ending *óth* without an abstract signification does not exist. After that Dietrich, in his *Abhandl.* 1846, has shown that the origin of the plur. proceeds not from separate calculation, but from comprehension,<sup>1</sup> and that particularly also names denoting intellectual strength are frequently plur., which multiply the conception not externally but internally, there is no longer any justifiable doubt that חִכְמוֹת signifies the all-comprehending, absolute, or, as Böttcher, § 689, expresses it, the full personal wisdom. Since such intensive plurals are sometimes united with the plur. of the predicate, as *e.g.* the monotheistically interpreted *Elohim*, Gen. xxxv. 7 (see *l. c.*), so חִרְוָה may be plur. On the other hand, the idea that it is a *forma mixta* of חִרְוָה (from חָרַן) and חִרְוָה (Job xxxix. 23) or חִרְוָה, the final sound in *ah* opposes. It may, however, be the emphatic form of the 3d fem. sing. of חָרַן ; for, that the

<sup>1</sup> In the Indo-Germanic languages the *s* of the plur. also probably proceeds from the prep. *sa* (*sam*) = *suu*. See Schleicher, *Compend. der vergl. Gram.* § 247.



Hebr. has such an emphatic form, corresponding to the Arab. *taktulanna*, is shown by these three examples (keeping out of view the suspicion of a corruption of the text, Olsh. p. 452), Judg. v. 26, Job xvii. 16, Isa. xxviii. 3; cf. תְּשִׁלְחָנָה, Obad. 13 (see Caspari, *l.c.*), an example of the 2d masc. sing. of this formation. רִנָּן (with רִנָּה) is a word imitative of sound (*Schallwort*), used to denote "a clear-sounding, shrill voice (thence the Arab. *rannan*, of a speaker who has a clear, piercing voice); then the clear shrill sound of a string or chord of a bow, or the clear tinkle of the arrow in the quiver, and of the metal that has been struck" (Fl.). The meaning of רְחֹבוֹת is covered by *platea* (Luke xiv. 21), wide places; and חָרֵץ, which elsewhere may mean that which is without, before the gates of the city and courts, here means the "open air," in contradistinction to the inside of the houses.

Ver. 21. הַמְיֹחַ (plur. of הוֹמֵי, the ground-form of הוֹמָה, from הָמַי = הָמָה), "they who are making noise;" for the epithet is poetically used (Isa. xxii. 2) as a substantive, crowded noisy streets or places. רֹאשׁ is the place from which on several sides streets go forth: cf. *ras el-ain*, the place where the well breaks forth; *ras en-nahr*, the place from which the stream divides itself; the sing. is meant distributively as little as at viii. 2. פֶּתַח, if distinguished from שַׁעַר (which also signifies cleft, breach), is the opening of the gate, the entrance by the gate. Four times the poet says that Wisdom goes forth preaching, and four times that she preaches publicly; the בְּעִיר used in five places implies that Wisdom preaches not in the field, before the few who there are met with, but in the city, which is full of people.

Ver. 22. The poet has now reached that part of his introduction where he makes use of the very words uttered by Wisdom:

How long, ye simple, will ye love simplicity,  
And scorers delight in scorning,  
And fools hate knowledge?

Three classes of men are here addressed: the פְּתִיִּים, the simple, who, being accessible to seduction, are only too susceptible of evil; the לְצִיִּים, mockers, *i.e.* free-thinkers (from לָרַץ, Arab. *lus*, *flectere*, *torquere*, properly *qui verbis obliquis utitur*); and the בְּטִילִים, fools, *i.e.* the mentally imbecile and stupid (from בָּטַל, Arab. *kasal*, to be thick, coarse, indolent). The address to these passes immediately over into a declaration regarding them; cf. the same enallage, i. 27 f. עֲרֻמְתִּי has the accent *Mahpach*, on account of the *Pasek* following; *vid.* *Torath*

*Emeth*, p. 26. Intentionally, Wisdom addresses only the פתים, to whom she expects to find soonest access. Between the futt., which express the continuing love and hatred, stands the perf. חִמְדוּ, which expresses that in which the mockers found pleasure, that which was the object of their love. לָהֶם is the so-called *dat. ethicus*, which reflexively refers to that which is said to be the will and pleasure of the subject; as we say, "I am fond of this and that." The form תִּאֲהָבוּ, Abulwalid, Parchon, and Kimchi regard as *Piel*; but תִּאֲהָבוּ instead of תִּאֲהָבוּ would be a recompensation of the virtual doubling, defacing the character of the *Piel*. Schultens regards it as a defectively written *Paiël* (in Syr.), but it is not proved that this conjugation exists in Hebr.; much rather תִּאֲהָבוּ is the only possible *Kal* form with תִּאֲהָבוּ without the pause, regularly formed from תִּאֲהָבוּ (*vid.* Ewald, § 193, a). The division by the accent *Mercha-Mahpach* of the two words תִּאֲהָבוּ פתִי is equal in value to the connecting of them by *Makkeph*; *vid.* Baer's *Psalterium*, p. x. In codd., and also in correct texts, תִּאֲהָבוּ is written with the accent *Galgol* on the first syllable, as the servant of the *Mercha-Mahpach*. The *Gaja* is incorrectly here and there placed under the תִּ.

Ver. 23. To the call to thoughtfulness which lies in the complaint "How long?" there follows the entreaty:

Turn ye at my reproof!  
Behold! I would pour out my Spirit upon you,  
I would make you to know my words.

23a is not a clause expressive of a wish, which with the particle expressive of a wish, which is wanting, would be תִּשְׁכַּחְנִי, or according to xxiii. 1 and xxvii. 23 would be שׁוּב תִּשְׁכַּחְנִי. The הִנֵּה, introducing the principal clause, stamps 23a as the conditional clause; the relation of the expressions is as Isa. xxvi. 10, Job xx. 24. תִּשְׁכַּחְנִי<sup>1</sup> is not equivalent to *si convertamini*, which would require תִּפְנִי, but to *si revertamini*; but לְתוֹכְחָתִי<sup>2</sup> does not therefore mean at my reproof, *i.e.* in consequence of it (Hitzig, after Num. xvi. 34), but it is a *constructio prægans*: turning and placing yourselves under my reproof. With תוֹכַחַת there is supposed an ἔλεγχος (LXX., Symm.): bringing proof, conviction, punishment. If

<sup>1</sup> In the *Hagiographa* everywhere written *plene*, with exception of Job xvii. 10.

<sup>2</sup> The *Metheg* belongs to the ת, under which it should be placed (and not to the ל), as the commencing sound of the second syllable before the tone-syllable; cf. ver. 25.

they, leaving their hitherto accustomed way, permit themselves to be warned against their wickedness, then would Wisdom cause her words to flow forth to them, *i.e.* would without reserve disclose and communicate to them her spirit, cause them to know (namely by experience) her words.  $\text{וַיִּפְּרֹץ}$  (from  $\text{נָצַח}$ , R. נב; *vid. Genesis*, p. 635) is a common figurative word, expressive of the free pouring forth of thoughts and words, for the mouth is conceived of as a fountain (cf. xviii. 4 with Matt. xii. 34), and the  $\rho\acute{\eta}\sigma\iota\varsigma$  (*vid. LXX.*) as  $\rho\acute{\epsilon}\upsilon\sigma\iota\varsigma$ ; only here it has the Spirit as object, but parallel with  $\text{וַיִּפְּרֹץ}$ , thus the Spirit as the active power of the words, which, if the Spirit expresses Himself in them, are  $\pi\nu\epsilon\upsilon\mu\alpha$  καὶ ζωή, John vi. 63. The addresses of Wisdom in the Book of Proverbs touch closely upon the discourses of the Lord in the Logos-Gospel. Wisdom appears here as the fountain of the words of salvation for men; and these words of salvation are related to her, just as the  $\lambda\acute{o}\gamma\omicron\iota$  to the divine  $\lambda\acute{o}\gamma\omicron\varsigma$  expressing Himself therein.

Vers. 24-27. The address of Wisdom now takes another course. Between vers. 23 and 24 there is a pause, as between Isa. i. 20 and 21. In vain Wisdom expects that her complaints and enticements will be heard. Therefore she turns her call to repentance into a discourse announcing judgment.

- 24 Because I have called, and ye refused;  
 Stretched out my hand, and no man regarded;  
 25 And ye have rejected all my counsel,  
 And to my reproof have not yielded:  
 26 Therefore will I also laugh at your calamity,  
 Will mock when your terror cometh;  
 27 When like a storm your terror cometh,  
 And your destruction sweeps on like a whirlwind;  
 When distress and anguish cometh upon you.

Commencing with  $\text{וַיִּפְּרֹץ}$  (which, like  $\text{וַיִּפְּרֹץ}$ , from  $\text{נָצַח}$ , to oppose, denotes the intention, but more the fundamental reason or the cause than, as  $\text{וַיִּפְּרֹץ}$ , the motive or object), the clause, connected with  $\text{וַיִּפְּרֹץ}$ , *ego vicissim*, turns to the conclusion. As here  $\text{וַיִּפְּרֹץ}$  (as the word of Jahve) are connected by  $\text{וַיִּפְּרֹץ}$  to the expression of the *talio* in Isa. lxvi. 4, so also  $\text{וַיִּפְּרֹץ}$ , with its contrast  $\text{וַיִּפְּרֹץ}$ , Isa. i. 19 f. The construction *quoniam vocavi et renuistis* for *quoniam quum vocarem renuistis* (cf. Isa. xii. 1) is the common diffuse (*zerstreute*) Semitic, the paratactic instead of the periodizing style. The stretching out of the hand is, like the "spreading out" in Isa. lxxv. 2, significant of striving to beckon to the wandering, and to bring them near. Regarding

הַקָּשִׁיב, viz. אָנֹחַ, to make the ear stiff (R. קש), *arrigere*, incorrectly explained by Schultens, after the Arab. *kashab, polire, by aurem purgare, vid. Isaiah, p. 257, note.*

Ver. 25. פָּרַע is synonymous with נָטַשׁ, i. 8; cf. iv. 15 פָּרַעְתִּי, turn from it. Gesenius has inaccurately interpreted the phrase פָּרַע ראשׁ of the shaving off of the hair, instead of the letting it fly loose. פָּרַע means to loosen (= to lift up, syn. הִחִיל), to release, to set free; it combines the meanings of loosening and making empty, or at liberty, which is conveyed in Arab. by فَرَع and فَرَّغ. The latter means, intrans., to be set free, therefore to be or to become free from occupation or business; with מִן of an object, to be free from it, i.e. to have accomplished it, to have done with it (Fl.). Thus: since ye have dismissed (*missum fecistis*) all my counsel (עֲצָה as לִרְהוּ, from עָצָה, i.e. what I always would advise to set you right. אָבָה combines in itself the meanings of consent, i. 10, and compliance, i. 30 (with לְ), and, as here, of acceptance. The principal clause begins like an echo of Ps. ii. 4 (cf. Jer. xx. 7).

Vers. 26, 27. שָׁחַק, as xxxi. 25 shows, is not to be understood with בָּ; בָּ is that of the state or time, not of the object. Regarding אָרַב, *calamitas opprimens, obruens* (from אָרַב = אָרַב, to burden, to oppress), see at Ps. xxxi. 12. בָּא is related to יָאֲתָה as arriving to approaching; פָּחַדְכֶם is not that for which they are in terror,—but that which, in the midst of this, will frighten and alarm them. The *Chethib* שָׁחַב is pointed thus, שָׁחַבָה (from שָׁחַב = שָׁחַב, as רָאָה, after the form אָהַבָה, רָאָהָה); the *Keri* substitutes for this infinitive name the usual particip. שָׁחַבָה (where then the *Vav* is יחיר, “superfluous”), crashing (fem. of שָׁחַב), then a crash and an overthrow with a crash; regarding its root-meaning (to be waste, and then to sound hollow), see under Ps. xxxv. 8. סִפָּה (from סִפָּה = סִפָּה), sweeping forth as a (see x. 25) whirlwind. The infinitive construction of 27a is continued in 27b in the finite. “This syntactical and logical attraction, by virtue of which a *modus* or *tempus* passes by ו or by the mere parallel arrangement (as ii. 2) from one to another, attracted into the signification and nature of the latter, is peculiar to the Hebr. If there follows a new clause or section of a clause where the discourse takes, as it were, a new departure, that attraction ceases, and the original form of expression is resumed; cf. i. 22, where after the accent *Athnach* the future is returned to, as here

in 27c the infinitive construction is restored" (Fl.). The alliterating words *צָרָה וְצִיָּקָה*, cf. Isa. xxx. 6, Zeph. i. 15, are related to each other as narrowness and distress (Hitzig); the Mashal is fond of the stave-rhyme.<sup>1</sup>

Vers. 28-31. Then—this sublime preacher in the streets continues—distress shall teach them to pray :

- 28 Then shall they call on me, and I will not answer;  
 They shall early seek after me, and not find me;  
 29 Because that they hated knowledge,  
 And did not choose the fear of Jahve.  
 30 They have not yielded to my counsel,  
 Despised all my reproof :  
 31 Therefore shall they eat of the fruit of their way,  
 And satiate themselves with their own counsels.

In the full emphatic forms, *יִקְרְאוּנִי*, they shall call on me, *יִשְׁחַרְנִי*, they shall seek me, and *יִמְצְאוּנִי*, they shall find me, the suffix *נִי* may be joined to the old plur. ending *ûn* (Gesenius, Olshausen, Böttcher); but open forms like *יְבַרְכֵנִי*, He will bless him, *יִבְבְּרֵנִי*, He will honour me (from *יִבְבְּרֵנִי*), and the like, rather favour the conclusion that *נִי* is epenthetic (Ew. § 250, b).<sup>2</sup> The address here takes the form of declaration: *Stultos nunc indignos censet ulteriori alloquio* (Mich.). It is that laughter and scorn, ver. 26, which here sounds forth from the address of the Judge regarding the incorrigible. *שָׁחַר* is denom. of *שָׁחַר*, to go out and to seek with the morning twilight, as also *בָּקַר*, Ps. xxvii. 5, perhaps to appear early, and usually (Arab.) *bakar* (I. II. IV.), to rise early, to be zealous (Lane: "He hastened to do or accomplish, or attain the thing needed"). Zöckler, with Hitzig, erroneously regards vers. 29, 30 as the antecedent to ver. 31. With *וַיֵּאָכְלוּ*, "and they shall eat," the fut. announcing judgment are continued from ver. 28; cf. Deut. xxviii. 46-48. The conclusion after *לְכֵּן*, "therefore because," or as usually expressed (except

<sup>1</sup> Jul. Ley, in his work on the *Metrical Forms of Hebrew Poetry*, 1866, has taken too little notice of these frequently occurring alliteration staves; Lagarde communicated to me (8th Sept. 1846) his view of the stave-rhyme in the Book of Proverbs, with the remark, "Only the Hebr. technical poetry is preserved to us in the O. T. records; but in such traces as are found of the stave-rhyme, there are seen the echoes of the poetry of the people, or notes passing over from it."

<sup>2</sup> In the Codd. *יִקְרְאוּנִי* is written; in this case the *Metheg* indicates the tone syllable: *vid. Torah Emeth*, p. 7 note, p. 21 note; and *Accentssystem*, ii. § 1, note. In *יִשְׁחַרְנִי* the *Rebia* is to be placed over the *ר*. In the *Silluk*-word *יִמְצְאוּנִי* it appears undoubtedly that the form is to be spoken as *Milel*, i.e. with tone on the penult.

here and Deut. iv. 37, cf. Gen. iv. 25), תַּחַת אֲשֶׁר (*ánt' óv*), is otherwise characterized, Deut. xxii. 29, 2 Chron. xxi. 12; and besides, תַּחַת אֲשֶׁר stands after (e.g. 1 Sam. xxvi. 21; 2 Kings xxii. 17; Jer. xxix. 19) oftener than before the principal clause. תַּחַת combines in itself the meanings of *eligere* and *diligere* (Fl.). The construction of תַּחַת אֲבָהָה לְ (to be inclining towards) follows that of the analogous לְ שָׁמַעַ (to hear). Each one eats of the fruit of his way—good fruit of good ways (Isa. iii. 10), and evil fruit of evil ways. “The מן, 31b, introduces the object from which, as a whole, that which one eats, and with which he is satisfied, is taken as a part, or the object from which, as from a fountain, satisfaction flows forth” (Fl.). In correct texts, מִן אֲכָלִי has the accent *Dechi*, and at the same time *Munach* as its servant. Regarding the laws of punctuation, according to which מִן מְעַצְחֵיהֶם (with *Munach* on the tone-syllable, *Tarcha* on the antepenult, and *Metheg* before the *Chateph-Pathach*) is to be written, see Baer's *Torath Emeth*, p. 11, *Accentssystem*, iv. § 4. Norzi accents the word incorrectly with *Rebia Mugarash*. With the exception of Prov. xxii. 22, the plural<sup>1</sup> מִן מְעַצְחֵי has always the meaning of ungodly counsels.

Vers. 32, 33. The discourse is now summarily brought to a close:

32 For the perverseness of the simple slays them,  
And the security of fools destroys them.

33 But whoever hearkeneth to me dwells secure,  
And is at rest from fear of evil.

Of the two interpretations of שׁוּב, a turning towards (with לְ and the like, conversion) or a turning away (with מִן אֲחֵרִי or מַעַל, desertion), in מִן שׁוּבָה the latter (as in the *post-Bib.* מִן שׁוּבָה, repentance, the former) is expressed; apostasy from wisdom and from God are conjoined. שׁוּבָה is here *carnalis securitas*; but the word may also denote the external and the internal peace of the righteous, as שׁוּבָה, whence שׁוּבָה, Job xxi. 23, as a superlative is formed by the insertion of the לְ of שׁוּבָה, is taken *in bonam et malam partem*. שׁוּבָה is, according to the Masora (also in Jer. xxx. 10, xlvi. 27, xlviii. 11), 3d perf. *Pilel* (Ewald, § 120, a), from the unused שׁוּבָה, to be quiet: he has attained to full quietness, and enjoys such. The construction with מן follows the analogy of מן הַיָּיִחַ (to give rest from), מן שָׁקֵט (to rest from), and the like. The negative interpretation of מן, *sine ullo pavore mali*

<sup>1</sup> [A plur. denoting unity in the circumstances, and a similarity in the relations of time and space.]

(Schultens, Ewald), is unnecessary; also Job xxi. 9 may be explained by "peace from terror," especially since שָׁלוֹם is derived from the root שָׁל, *extrahere*. פֶּחַד רָעָה, "fear of evil," one may perhaps distinguish from פֶּחַד רַע as the genitive of combination.

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### THIRD INTRODUCTORY MASHAL DISCOURSE, II.

#### EARNEST STRIVING AFTER WISDOM AS THE WAY TO THE FEAR OF GOD AND TO VIRTUE.

The admonition so far has almost wholly consisted of warning and threatening. The teacher, directing back to the discipline of the paternal home, warns against fellowship in the bloody deeds of the covetous, which issue in self-murder; and Wisdom holds up before her despisers the mirror of the punishment which awaits them. Now the admonition becomes positive. The teacher describes separately the blessings of the endeavour after wisdom; the endeavour after wisdom, which God rewards with the gift of wisdom, leads to religious and moral knowledge, and this guards men on the way of life from all evil. The teacher accordingly interweaves conditions and promises:

- 1 My son, if thou receivest my words,  
And keepest my commandments by thee;
- 2 So that thou inclinest thine ear unto wisdom,  
Turnest thine heart to understanding;—
- 3 Yea, if thou callest after knowledge,  
To understanding directest thy voice;
- 4 If thou seekest her as silver,  
And searchest for her as for treasures:
- 5 Then shalt thou understand the fear of Jahve,  
And find the knowledge of God.
- 6 For Jahve giveth wisdom:  
From His mouth cometh knowledge and understanding.
- 7 He preserves for the upright promotion;  
A shield for such as walk in innocence.
- 8 For He protects the paths of justice,  
And guards the way of His saints.

The first מִן, with that which it introduces, vers. 1, 2, is to be interpreted as an exclamation, "O that!" (*O si*), and then as an optative, as Ps. lxxxii. 9, cxxxix. 19. מִן . . . מִן, vers. 3-5, with

the inserted connecting clauses, would then be confirmatory, "for then." But since this poet loves to unfold one and the same thought in ever new forms, one has perhaps to begin the conditional premisses with ver. 1, and to regard **כִּי אֵין** as a new commencement. Hitzig takes this **כִּי אֵין** in the sense of *imo*: "much more if thou goest to meet her, e.g. by curious inquiry, not merely permittest her quietly to come to thee." **אֵין** would then preserve its conditional meaning; and **כִּי**, as in Job xxxi. 18, Ps. cxxx. 4, since it implies an intentional negative, would receive the meaning of *imo*. But the sentences ranged together with **אֵין** are too closely related in meaning to admit such a negative between them. **כִּי** will thus be confirmatory, not mediately, but immediately; it is the "for = yes" of confirmation of the preceding conditions, and takes them up again (Ewald, § 356 *b*, cf. 330 *b*) after the form of the conditional clause was given up. The **אֵין**, which in i. 11, 18 is the synonym of **אֵין**, *speculari*, presents itself here, 1*b*, 7*a*, as the synonym of **אֵין**, whence **אֵין**, synon. of **אֵין**, *recondita*; the group of sounds, **אֵין**, **אֵין**, **אֵין** (cf. also **אֵין**, in Arab. *dafan*, whence *dafynat*, treasure), express shades of the root representation of pressing together. The inf. of the conclusion **אֵין**, to incline (Gr. Venet. *ὡς ἀκροῶτο*), is followed by the accus. of the object **אֵין**, thine ear, for **אֵין** properly means to stiffen (not to purge, as Schultens, nor to sharpen, as Gesenius thinks); cf. under Ps. x. 17. With **אֵין** are interchanged **אֵין**, which properly means that which is distinguished or separated, and **אֵין**, which means the distinguishing, separating, appellations of the capacity of distinguishing in definite cases and in general; but it does not represent this as a faculty of the soul, but as a divine power which communicates itself as the gift of God (*charisma*).

Vers. 3-8. Instead of **אֵין כִּי** there is an old **אֵין תִּקְרִי**<sup>1</sup> (read not so, but thus), **אֵין כִּי** (if thou callest understanding mother), which supposes the phrase **אֵין כִּי** (LXX.) as traditional. If **אֵין** were intended (according to which the Targ. in the *Bibl. rabbinica*, but not in Norzi's text, translates), then 3*b* would correspond; *vid.* vii. 4, cf. Job xvii. 14. Thus: Yea, if thou callest for understanding, *i.e.* callest her to thee (xviii. 6), investest her to thee (ix. 15). The **אֵין** is, with the exception of the imper. (*e.g.* **אֵין**), always without the *Dagesh*. Ver. 4*b* belongs to the ideas in the Book of Job found in these introductory discourses, cf. Job iii. 21, as at ver.

<sup>1</sup> Regarding this formula, see Strack's *Prolegomena*, pp. 66-70.



14, Job iii. 22 (Ewald, *Sprüche*, p. 49). שֹׁפֵט (שֹׁפֵט), *scrutari*, proceeds, as שֹׁפֵט shows, from the primary meaning of a ditch, and is thus in its root-idea related to חָפַר (to dig, search out). In the principal clause of ver. 5 the 'הָאֵתָהּ', as Ps. xix. 10, is the fear of Jahve as it ought to be, thus the reverence which is due to Him, the worshipping of Him as revealed. 'הָ and אֱלֹהִים are interchanged as אֱלֹהִים and 'הָ at ix. 10. דַּעַת is knowledge proceeding from practice and experience, and thus not merely cognition (*Kenntnis*), but knowledge (*Erkenntnis*). The thoughts revolve in a circle only apparently. He who strives after wisdom earnestly and really, reaches in this way fellowship with God; for just as He gives wisdom, it is nowhere else than with Him, and it never comes from any other source than from Him. It comes (ver. 6) מִפִּי (LXX. erroneously מִפִּי), i.e. it is communicated through the medium of His word, Job xxii. 22, or also (for *λόγος* and *πνεῦμα* lie here undistinguished from one another) it is His breath (Book of Wisdom vii. 25: *ἀτμὴς τῆς τοῦ Θεοῦ δυνάμεως καὶ ἀπόρροια τῆς τοῦ παντοκράτορος δόξης εἰδικρινῆς*); the inspiration (נְשִׁמָה) of the Almighty (according to Job xxxii. 8) gives men understanding. In ver. 7a, whether חֶתְיָב (Chethîb) or כֶּרִי (Kerî) is read, the meaning is the same. The former is the expression of the completed fact, as *ἠτολμασεν*, 1 Cor. ii. 9, and is rightly preferred by LXX. and Syr., for one reluctantly misses the copula (since the thought is new in comparison with ver. 6). לְיִשְׂרָאֵל should be written with the accent *Dechî*. The Chokma-word (besides in Proverbs and Job, found only in Mic. vi. 9 and Isa. xxviii. 29) חֶתְיָב is a *Hiphil* formation (with the passing over of *ō* into *û*, as in חֶתְיָב from חֶתְיָב) (whence the pr. names חֶתְיָב and חֶתְיָב) = (Arab.) *wasy* and *asy*, to re-establish, to advance, *Hiph.* of חָשָׁב = חָשָׁב, to stand, and thus means furtherance, i.e. the power or the gift to further, and concretely that which furthers and profits, particularly true wisdom and true fortune.<sup>1</sup> The derivation from חָשָׁב (viii. 21) is to be rejected, because "the formation would be wholly without analogy, so much the more because the ' of this word does not represent the place of the ' , as

<sup>1</sup> I was formerly in error in regarding the word as a *Hophal* formation, and in assigning to it the primary signification of being in a state of realized existence, of reality, in contradistinction to appearance only. The objection of J. D. Michaelis, *Supplem.* p. 1167, *Non placent in linguis ejusmodi etyma metaphysica*, etc., does not apply here, since the word is a new one coined by the *Chokma*, but all the shades of meaning are naturally derived from the funda-

is seen from the Arab. ليس and the Syr. "ܠܥ" (Fl.);<sup>1</sup> and the derivation of שָׁוה = שָׁוה, to be smooth (Hitzig), passes over without any difficulty into another system of roots.<sup>2</sup> In the passage under consideration (ver. 7), תְּשִׁיחַ signifies advancement in the sense of true prosperity. The parallel passage 7a clothes itself in the form of an apposition: (He) a shield (מָגֵן, *n. instr.* of מָגַן, to cover) for הַלְכֵי הַם, pilgrims of innocence (Fl.), *i.e.* such as walk in the way (the object-accus., as vi. 12, for which in x. 9 בָּ) of innocence. הַם is whole, full submission, moral faultlessness, which chooses God with the whole heart, seeks good without exception: a similar thought is found in Ps. lxxxiv. 12. לְנַגֵּר, 8a, is such an inf. of consequence as לְהַקְשִׁיב (ver. 2), and here, as there, is continued in the finite. The "paths of justice" are understood with reference to those who enter them and keep in them; parallel, "the way of His saints" (חַסִּיד, he who cherishes חֶסֶד, earnest inward love to God), for that is just אֲרוּחַ צְדָקָה (xii. 28): they are הַלְכֵי צְדָקוֹת (Isa. xxxiii. 15). Instead of the *Mugrash*, the conjunctive *Tarcha* is to be given to יִדְרֶה.

Vers. 9–11. With the אָז repeated, the promises encouraging to the endeavour after wisdom take a new departure:

- 9 Then shalt thou understand righteousness, and justice,  
And uprightness; every way of good.
- 10 For wisdom will enter into thine heart,  
And knowledge will do good to thy soul;
- 11 Discretion will keep watch over thee,  
Understanding will keep thee.

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mental signification "furtherance" (cf. Seneca, *Deus stator stabilitorque est*). "תְּשִׁיחַ, from Arab. *asy* and *wasy*, to further by word and deed, to assist by counsel and act, to render help, whence the meanings *auxilium*, *salus*, and *prudens consilium*, *sapientia*, easily follow; cf. Ali's Arab. proverb, *واساك من تغافل*—'He furthers thee, who does not trouble himself about thee.'

<sup>1</sup> The Arab. أيس (almost only in the negative ليس = أيس), of the same signification as يش, with which the Aram. אַיִת (אֵיִתִּי) is associated, pre-

supposes an أس (= أس), to be founded, to found, and is rightly regarded by the Arabs as an old segolate noun in which the verbal force was comprehended.

<sup>2</sup> The Arab. سوي and سوي are confounded in common usage (Wetstein, *Deutsch. Morgenl. Zeitschr.* xxii. 19), but the roots שו and שו are different; ש and ש, on the contrary, are modifications of one root.

Regarding the ethical triad מִישְׁרִים [righteousness, rightness], מִשְׁפָּט [judgment], and יֶדְרֵךְ [rectitude], *vid.* i. 3. Seb. Schmid is wrong in his rendering, *et omnis via qua bonum aditur erit tibi plana*, which in comparison with Isa. xxvi. 7 would be feebly expressed. J. H. Michaelis rightly interprets all these four conceptions as object-accusatives; the fourth is the summarizing asyndeton (cf. Ps. viii. 7) breaking off the enumeration: *omnem denique orbitam boni*; Jerome, *bonam*: in this case, however, טוב would be genitive (*vid.* xvii. 2). מַעְנֵל is the way in which the chariot rolls along; in עָנַל there are united the root-conceptions of that which is round (עָנַל) and rolling (עָנַל). Whether וְ, ver. 10, is the argumentative "because" (according to the versions and most interpreters) or "for" ("denn," J. H. Michaelis, Ewald, and others), is a question. That with וְ = "for" the subject would precede the verb, as at vers. 6, 21, and i. 32 (Hitzig), determines nothing, as ver. 18 shows. On the one hand, the opinion that וְ = "because" is opposed by the analogy of the וְ, ver. 6, following אֵל, ver. 5; the inequality between vers. 5-8 and ver. 9 ff. if the new commencement, ver. 9, at once gives place to another, ver. 10; the relationship of the subject ideas in vers. 10, 11, which makes ver. 11 unsuitable to be a conclusion from ver. 10. On the contrary, the promise not only of intellectual, but at the same time also of practical, insight into the right and the good, according to their whole compass and in their manifoldness, can be established or explained quite well as we thus read vers. 10, 11: For wisdom will enter (namely, to make it a dwelling-place, xiv. 33; cf. John xiv. 23) into thine heart, and knowledge will do good to thy soul (namely, by the enjoyment which arises from the possession of knowledge, and the rest which its certainty yields). רָעַת, *γνώσις*, is elsewhere fem. (Ps. cxxxix. 6), but here, as at viii. 10, xiv. 6, in the sense of τὸ γινῶναι, is masc. In ver. 11 the contents of the אֵל תְּבַן (ver. 9) are further explained. שָׁמַר עַל, of watching (for Job xvi. 16 is to be interpreted differently), is used only by our poet (here and at vi. 22). Discretion, *i.e.* the capacity of well-considered action, will hold watch over thee, take thee under protection; understanding, *i.e.* the capacity in the case of opposing rules to make the right choice, and in the matter of extremes to choose the right medium, will be bestowed upon thee. In תִּנְצְרָתָהּ, as in Ps. lxi. 8, cxl. 2, 5, Deut. xxxiii. 9, etc., the first stem letter is not assimilated, in order that the word may have a

fuller sound; the writing  $\text{הַרְבֵּה}$  for  $\text{רַב}$  is meant to affect the eye.<sup>1</sup>

Vers. 12–15. As in vers. 10, 11, the  $\text{אִן תִּבְיִן}$  (“then shalt thou understand,” ver. 5) is expanded, so now the watching, preserving, is separately placed in view:

- 12 To deliver thee from an evil way,  
From the man who speaks falsehood;
- 13 (From those) who forsake the ways of honesty  
To walk in ways of darkness,
- 14 Who rejoice to accomplish evil,  
Delight in malignant falsehood—
- 15 They are crooked in their paths,  
And perverse in their ways.

That  $\text{רַב רַב}$  is not genitival, *via mali*, but adjectival, *via mala*, is evident from  $\text{רַב רַב לְאֵמוּנָה}$ , xvi. 29. From the evil way, *i.e.* conduct, stands opposed to the false words represented in the person of the deceiver; from both kinds of *contagium* wisdom delivers.  $\text{תְּהַפְכוֹת}$  (like the similarly formed  $\text{תְּהַבְלוֹת}$ , occurring only as plur.) means misrepresentations, *viz.* of the good and the true, and that for the purpose of deceiving (xvii. 20), *fallaciæ*, *i.e.* intrigues in conduct, and lies and deceit in words. Fl. compares Arab. *ifk*, a lie, and *affak*, a liar.  $\text{לְהַצִּילֶךָ}$  has *Munach*, the constant servant of *Dechi*, instead of *Metheg*, according to rule (*Accentssystem*, vii. § 2).  $\text{הַעֲוִיּוֹת}$  (ver. 13) is connected with the collective  $\text{עֲוִיּוֹת}$  (cf. Judg. ix. 55); we have in the translation separated it into a relative clause with the abstract present. The vocalization of the article fluctuates, yet the expression  $\text{הַעֲוִיּוֹת}$ , like ver. 17  $\text{הַעֲוִיבֹת}$ , is the better established (*Michlol* 53b);  $\text{הַעֲוִיּוֹת}$  is one of the three words which retain their *Metheg*, and yet add to it a *Munach* in the tone-syllable (*vid.* the two others, Job xxii. 4, xxxix. 26). To the “ways of honesty” (*Geradheit*) (cf. the adj. expression, Jer. xxxi. 9), which does not shun to come to the light, stand opposed the “ways of darkness,” the  $\text{\xi\rho\rho\gamma\alpha\ \tau\omicron\upsilon\ \sigma\acute{\alpha}\lambda\omicron\tau\omicron\upsilon\varsigma}$ , Rom. xiii. 12, which designedly conceal themselves from God (Isa. xxix. 15) and men (Job xxiv. 15, xxxviii. 13, 15).

Ver. 14. In this verse the regimen of the  $\text{וְעַל}$ , 12b, is to be regarded as lost; the description now goes on independently. Whoever does not shrink back from evil, but gives himself up to deceit, who finally is at home in it as in his own proper life-element,

<sup>1</sup> For the right succession of the accents here, see *Torath Emeth*, p. 49, § 5; *Accentuationssystem*, xviii. § 3.

and rejoices, yea, delights in that which he ought to shun as something destructive and to be rejected. The neut.  $\text{רַע}$  is frequently an attributive genit., vi. 24, xv. 26, xxviii. 5; cf.  $\text{טוב}$ , xxiv. 25, which here, since  $\text{הַמַּכּוֹת}$  are those who in themselves are bad, does not separate, but heightens: *perversitates non simplices aut vulgares, sed pessimæ et ex omni parte vitiosæ* (J. H. Michaelis). With  $\text{רָשָׁע}$  (*oītwes*), ver. 15, this part is brought to a conclusion. Fleischer, Bertheau, and others interpret  $\text{אֲרָחֻתְהֶם}$ , as the accus. of the nearer definition, as *σκολιὸς τὸν νοῦν, τὰς πράξεις*; but should it be an accus., then would we expect, in this position of the words,  $\text{עֲקָשׁוּ}$  (Isa. lix. 8; Prov. x. 9, cf. ix. 15).  $\text{עֲקָשׁוּם}$  is the pred.; for  $\text{אֲרָחַ$ , like  $\text{רָחַץ}$ , admits of both genders.  $\text{וַיִּלְחָצוּם}$  carries in it its subject  $\text{הֵם}$ ;  $\text{לָהּ}$ , like the Arab. *l'd, l'dh*, is a weaker form of  $\text{לָהּ}$ , *flectere, inclinare*, intrans. *recedere*: they are turned aside, inclined out of the way to the right and left in their walk ( $\text{אָ}$  as xvii. 20).

Vers. 16-19. With the resumption of  $\text{לְהַצִּילָהּ}$ , the watchful protection which wisdom affords to its possessors is further specified in these verses:

- 16 To save thee from the strange woman,  
From the stranger who useth smooth words;
- 17 Who forsakes the companion of her youth,  
And forgets the covenant of her God;
- 18 For she sinks down to death together with her house,  
And to the shadow of Hades her paths—
- 19 All they who go to her return not again,  
And reach not the paths of life

The subject here continued is the fourfold wisdom named in vers. 10, 11.  $\text{רַע}$  signifies *alienus*, which may also be equivalent to *alius populi*, but of a much wider compass—him who does not belong to a certain class (*e.g.* the non-priestly or the laity), the person or thing not belonging to me, or also some other than I designate; on the other hand,  $\text{נִכְרִי}$ , *peregrinus*, scarcely anywhere divests itself of the essential mark of a strange foreign origin. While thus  $\text{אִשָּׁה זָרָה}$  is the non-married wife,  $\text{נִכְרִיָּה}$  designates her as non-Israelitish. Prostitution was partly sanctioned in the cultus of the Midianites, Syrians, and other nations neighbouring to Israel, and thus was regarded as nothing less than customary. In Israel, on the contrary, the law (Deut. xxiii. 18 f.) forbade it under a penalty, and therefore it was chiefly practised by foreign women (xxiii. 27, and cf. the

exception, Ruth ii. 10),<sup>1</sup>—an inveterate vice, which spread itself particularly from the latter days of Solomon, along with general ungodliness, and excusing itself under the polygamy sanctioned by the law, brought ruin on the state. The *Chokma* contends against this, and throughout presents monogamy as alone corresponding to the institution and the idea of the relation. Designating marriage as the “covenant of God,” it condemns not only adulterous but generally promiscuous intercourse of the sexes, because unhallowed and thus unjustifiable, and likewise arbitrary divorce. Regarding the ancient ceremonies connected with the celebration of marriage we are not specially informed; but from ver. 17, Mal. ii. 14 (Ewald, Bertheau, Hitzig, but not Köhler), it appears that the celebration of marriage was a religious act, and that they who were joined together in marriage called God to witness and ratify the vows they took upon themselves. The perf. in the attributive clause אֲמַרְיָהּ הַחֲלִיקָה proceeds on the routine acquired in cajoling and dissembling: who has smoothed her words, *i.e.* learned to entice by flattering words (Fl.).

Vers. 17–19. אֲלִיָּהּ, as here used, has nothing to do with the phylarch-name, similar in sound, which is a denom. of אֲלִיָּהּ; but it comes immediately from אֲלִיָּהּ, to accustom oneself to a person or cause, to be familiar therewith (while the Aram. אֲלִיָּהּ, יָלַח, to learn, *Pa.* to teach), and thus means, as the synon. of רֵעַ, the companion or familiar associate (*vid.* Schultens). Parallels such as Jer. iii. 4 suggested to the old interpreters the allegorical explanation of the adulteress as the personification of the apostasy or of heresy. Ver. 18a the LXX. translate: ἔθετο γὰρ παρὰ τῷ θανάτῳ τὸν οἶκον αὐτῆς: she (the dissolute wife) has placed her house beside death (the abyss of death). This שָׁחָה [ἔθετο] is perhaps the original, for the text as it lies before us is doubtful, though, rightly understood, admissible. The accentuation marks בִּיתָהּ as the subject, but בֵּית is elsewhere always masc., and does not, like the rarer אָרַח, ver. 15, admit in usage a double gender; also, if the fem. usage were here introduced (Bertheau, Hitzig), then the predicate, even though בֵּיתָהּ were regarded as fem., might be, in conformity with rule, שָׁחָה, as *e.g.* Isa. ii. 17. שָׁחָה is, as in Ps. xlv. 26, 3d pr. of שָׁחָה, Arab. *sākh*, to go down, to sink; the emendation שָׁחָה

<sup>1</sup> In Talmudic Heb. אֲרַמִּית (Aramean) has this meaning for the Biblical נִכְרִיָּה.

(Joseph Kimchi) does not recommend itself on this account, that שָׁחָה and שָׁחָה mean, according to usage, to stoop or to bend down; and to interpret (Ralbag, השפילה) שָׁחָה transitively is inadmissible. For that reason Aben Ezra interprets ביתה as in apposition: to death, to its house; but then the poet in that case should say אֶל-שְׁאוֹל, for death is not a house. On the other hand, we cannot perceive in ביתה an accus. of the nearer definition (J. H. Michaelis, Fl.); the expression would here, as 15a, be refined without purpose. Böttcher has recognised ביתה as permutative, the personal subject: for she sinks down to death, her house, i.e. she herself, together with all that belongs to her; cf. the permutative of the subject, Job xxix. 3, Isa. xxix. 23 (*vid. comm. l.c.*), and the more particular statement of the object, Ex. ii. 6, etc. Regarding רַפְּאִים, shadows of the under-world (from רָפָה, synon. הָלָה, weakened, or to become powerless), a word common to the Solomonic writings, *vid. Comment. on Isaiah*, p. 206. What ver. 18b says of the person of the adulteress, ver. 19 says of those who live with her ביתה, her house-companions. בָּאִיהָ, “those entering in to her,” is equivalent to בָּאִים אֵלֶיהָ; the participle of verbs *eundi et veniendi* takes the accusative object of the finite as gen. in *st. constr.*, as e.g. i. 12, ii. 7, Gen. xxiii. 18, ix. 10 (cf. Jer. x. 20). The לֹא-שׁוּבָה, with the tone on the ult., is a protestation: there is no return for those who practise fornication,<sup>1</sup> and they do not reach the paths of life from which they have so widely strayed.<sup>2</sup>

Vers. 20-22. With לִמְעַן there commences a new section, co-ordinating itself with the לְהַצִּילֶךָ (“to deliver thee”) of vers. 12, 16, unfolding that which wisdom accomplishes as a preserver and guide:

- 20 So that thou walkest in the good way,  
And keepst the right paths.  
21 For the upright shall inhabit the land,  
And the innocent shall remain in it.  
22 But the godless are cut off out of the land,  
And the faithless are rooted out of it.

<sup>1</sup> One is here reminded of the expression in the *Æneid*, vi. 127-129:

*Revocare gradum superasque evadere ad auras,  
Hoc opes, hoc labor est.*

See also an impure but dreadful Talmudic story about a dissolute Rabbi, *b. Aboda zara*, 17a.

<sup>2</sup> In correct texts לֹא-שׁוּבָה has the *Makkeph*. *Vid. Torah Emet*, p. 41; *Accentuationssystem*, xx. § 2.

Wisdom—thus the connection—will keep thee, so that thou shalt not fall under the seductions of man or of woman; keep, in order that thou . . . לְמַעַן (from מַעַן = מַעְנֶה, tendency, purpose) refers to the intention and object of the protecting wisdom. To the two negative designations of design there follows, as the third and last, a positive one. טוֹבִים (contrast to רָעִים, xiv. 19) is here used in a general ethical sense: the good (*Guten*, not *Gütigen*, the kind). שָׁמַר, with the object of the way, may in another connection also mean to keep oneself from, *cavere ab* (Ps. xvii. 4); here it means: carefully to keep in it. The promise of ver. 21 is the same as in the *Mashal* Ps. xxxvii. 9, 11, 22; cf. Prov. x. 30. אֶרֶץ is Canaan, or the land which God promised to the patriarchs, and in which He planted Israel, whom He had brought out of Egypt; not the earth, as Matt. v. 5, according to the extended, unlimited N. T. circle of vision. יִמְלֵךְ (*Milel*) is erroneously explained by Schultens: *funiculis bene firmis irroborabunt in terra*. The verb יָמַר, Arab. *watar*, signifies to yoke (whence יָמָר, a cord, rope), then intrans. to be stretched out in length, to be hanging over (*vid.* Fleischer on Job xxx. 11); whence יָמַר, residue, Zeph. ii. 9, and after which the LXX. here renders *ὑπολειφθήσονται*, and Jerome *permanebunt*. In 22b the old translators render יִמְלֵךְ as the fut. of the pass. יִמְלָךְ, Deut. xxviii. 63; but in this case it would be יִמְלָךְ. The form יִמְלָךְ, pointed יִמְלָךְ, might be the *Niph.* of יָמַר, but יָמַר can neither be taken as one with יִמְלָךְ, of the same meaning, nor with Hitzig is it to be vocalized יִמְלָךְ (*Hoph.* of יָמַר); nor, with Böttcher (§ 1100, p. 453), is יִמְלָךְ to be regarded as a veritable *fut. Niph.* יִמְלָךְ is, as at xv. 25, Ps. lii. 7, active: *evellant*; and this, with the subj. remaining indefinite (for which J. H. Michaelis refers to Hos. xii. 9), is equivalent to *evellentur*. This indefinite "they" or "one" ("man"); Fleischer remarks, can even be used of God, as here and Job vii. 3,—a thing which is common in Persian, where *e.g.* the expression rendered *hominem ex pulvere fecerunt* is used instead of the fuller form, which would be rendered *homo a Deo ex pulvere factus est*. בּוֹנֵי־יָם bears (as בְּנֵי־יָם proves) the primary meaning of concealed, *i.e.* malicious (treacherous and rapacious, Isa. xxxiii. 1), and then faithless men.<sup>1</sup>

<sup>1</sup> Similar is the relation in Arab. of *labbas* to *libās* (لَبَّاسٌ); it means to make a thing unknown by covering it; whence *telbis*, deceit, *mulebbis*, a falsifier.



FOURTH INTRODUCTORY MASHAL DISCOURSE, III. 1-18.

EXHORTATION TO LOVE AND FAITHFULNESS, AND SELF-SACRIFICING DEVOTION TO GOD, AS THE TRUE WISDOM.

The foregoing Mashal discourse seeks to guard youth against ruinous companionship; this points out to them more particularly the relation toward God and man, which alone can make them truly happy, vers. 1-4.

- 1 My son, forget not my doctrine,  
And let thine heart keep my commandments;
- 2 For length of days, and years of life,  
And peace, will they add to thee.
- 3 Let not kindness and truth forsake thee:  
Bind them about thy neck,  
Write them on the tablet of thy heart,
- 4 And obtain favour and true prudence  
In the eyes of God and of men.

The admonition takes a new departure. *תורת* and *מצות* refer to the following new discourse and laws of conduct. Here, in the midst of the discourse, we have *יצר* and not *יניצר*; the non-assimilated form is found only in the conclusion, e.g. ii. 11; v. 2. The plur. *יוסיפי* (ver. 2) for *תוספתה* (they will bring, add) refers to the doctrine and the precepts; the synallage has its ground in this, that the fem. construction in Hebrew is not applicable in such a case; the vulgar Arab. also has set aside the forms *jaktubna, taktubna*. "Extension of days" is continuance of duration, stretching itself out according to the promise, Ex. xx. 12; and "years of life" (ix. 11) are years—namely, many of them—of a life which is life in the full sense of the word. *חיים* has here the pregnant signification *vita vitalis, βίος βιωτός* (Fl.). *שלום* (R. *של*) is pure well-being, free from all that disturbs peace or satisfaction, internal and external contentment.

Ver. 3. With this verse the doctrine begins; *אל* (not *לא*) shows that 3a does not continue the promise of ver. 2. *הסר* (R. *הס*, *stringere, afficere*) is, according to the prevailing usage of the language, well-affectedness, it may be of God toward men, or of men toward God, or of men toward one another—a loving disposition, of the same meaning as the N. T. *ἀγάπη* (vid. e.g. Hos. vi. 6). *אמת* (from *אמת*), continuance, a standing to one's promises, and not

falsifying just expectations; thus fidelity, *πίστις*, in the inter-related sense of *fides* and *fidelitas*. These two states of mind and of conduct are here contemplated as moral powers (Ps. lxi. 8, xliii. 3), which are of excellent service, and bring precious gain; and 4b shows that their ramification on the side of God and of men, the religious and the moral, remains radically inseparable. The suffix  $\text{־}$  does not refer to the doctrine and the precepts, but to these two cardinal virtues. If the disciple is admonished to bind them about his neck (*vid.* i. 9, cf. iii. 22), so here reference is made, not to ornament, nor yet to protection against evil influences by means of them, as by an amulet<sup>1</sup> (for which proofs are wanting), but to the signet which was wont to be constantly carried (Gen. xxxviii. 18, cf. Cant. viii. 6) on a string around the neck. The parallel member 3c confirms this; 3b and 3c together put us in mind of the *Tephilim* (phylacteries), Ex. xiii. 16, Deut. vi. 8, xi. 18, in which what is here a figure is presented in external form, but as the real figure of that which is required in the inward parts.  $\text{לָהֹלֵךְ}$  (from  $\text{לָהֹלֵךְ}$ , Arab. *lah*, to begin to shine, e.g. of a shooting star, gleaming sword; *vid.* Wetzstein, *Deutsch. morgenl. Zeitschr.* xxii. 151 f.) signifies the tablet prepared for writing by means of polish; to write love and fidelity on the tablet of the heart, is to impress deeply on the heart the duty of both virtues, so that one will be impelled to them from within outward (Jer. xxxi. 33).

Ver. 4. To the admonitory imper. there follows here a second, as iv. 4, xx. 13, Amos v. 4, 2 Chron. xx. 20, instead of which also the *perf. consec.* might stand; the counsellor wishes, with the good to which he advises, at the same time to present its good results.  $\text{שֶׁכֶּלֶת}$  is (1 Sam. xxv. 3) the appearance, for the Arab. *shakl* means *forma*, as uniting or binding the lineaments or contours into one figure, *σχημα*, according to which  $\text{שֶׁכֶּלֶת טוֹב}$  may be interpreted of the pleasing and advantageous impression which the well-built external appearance of a man makes, as an image of that which his internal excellence produces; thus, favourable view, friendly judgment, good reputation (Ewald, Hitzig, Zöckler). But everywhere else (xiii. 15; Ps. cxi. 10; 2 Chron. xxx. 22) this phrase means good, i.e. fine, well-becoming insight, or prudence; and  $\text{שֶׁכֶּלֶת}$

<sup>1</sup> Fleischer is here reminded of the giraffe in the Jardin des Plantes, the head of which was adorned by its Arabic keeper with strings and jewels, the object of which was to turn aside the 'ain (the bad, mischievous look) from the precious beast.

has in the language of the *Mishle* no other meaning than *intellectus*, which proceeds from the inwardly forming activity of the mind. He obtains favour in the eyes of God and man, to whom favour on both sides is shown; he obtains refined prudence, to whom it is on both sides adjudicated. It is unnecessary, with Ewald and Hitzig, to assign the two objects to God and men. In the eyes of both at the same time, he who carries love and faithfulness in his heart appears as one to whom  $\text{יְהוָה}$  and  $\text{שָׂכַל טוֹב}$  must be adjudicated.

Vers. 5-8. Were "kindness and truth" (ver. 3) understood only in relation to men, then the following admonition would not be interposed, since it proceeds from that going before, if there the quality of kindness and truth, not only towards man, but also towards God, is commended :

- 5 Trust in Jahve with thy whole heart,  
And lean not on thine own understanding.
- 6 In all thy ways acknowledge Him,  
And He will make plain thy paths.
- 7 Be not wise in thine own eyes;  
Fear Jahve, and depart from evil.
- 8 Health will then come to thy navel,  
And refreshing to thy bones.

From God alone comes true prosperity, true help. He knows the right way to the right ends. He knows what benefits us. He is able to free us from that which does us harm: therefore it is our duty and our safety to place our confidence wholly in Him, and to trust not to our own judgment. The verb  $\text{בָּטַח}$ , Arab. *bath*, has the root-meaning *expandere*, whence perhaps, by a more direct way than that noted under Ps. iv. 6, it acquires the meaning *confidere*, to lean with the whole body on something, in order to rest upon it, strengthened by  $\text{עַל}$ , if one lean wholly—Fr. *se reposer sur quelqu'un*; Ital. *riposarsi sopra alcuno*,—like  $\text{הִשָּׁתָּעַן עִלָּיו}$  with  $\text{עַל}$ , to lean on anything, so as to be supported by it; with  $\text{עַל}$ , to support oneself on anything (Fl.).  $\text{דָּעוּתוֹ}$  (the same in form as  $\text{שָׂאֵתוֹ}$ , Num. xi. 12) is not fully represented by "acknowledge Him;" as in 1 Chron. xxviii. 9 it is not a mere theoretic acknowledgment that is meant, but earnest penetrating cognizance, engaging the whole man. The practico-mystical  $\text{דָּעוּתוֹ}$ , in and of itself full of significance, according to O. and N. T. usage, is yet strengthened by *toto corde*. The heart is the central seat of all spiritual soul-strength; to love God with the whole heart is to concentrate the whole inner life on the active

contemplation of God, and the ready observance of His will. God requites such as show regard to Him, by making plain their path before them, *i.e.* by leading them directly to the right end, removing all hindrances out of their way. אֲרָחֶיךָ has *Cholem* in the first syllable (*vid.* Kimchi's *Lex.*).<sup>1</sup> "Be not wise in thine own eyes" is equivalent to *ne tibi sapiens videre*; for, as J. H. Michaelis remarks, *confidere Deo est sapere, sibi vero ac suæ sapientiæ, desipere*. "Fear God and depart from evil" is the twofold representation of the εὐσεβεια, or practical piety, in the *Chokma* writings: Prov. xvi. 6, the Mashal psalm xxxiv. 10, 15, and Job xxviii. 28 cf. i. 2. For מַרְעָה, the post-biblical expression is יָרָא חַטָּא.

Ver. 8. The subject to יִהְיֶה (it shall be) is just this religious-moral conduct. The conjectural reading קְלִיכָרִי (Clericus), לְשָׂרְךָ = לְשָׂאֲרֶךָ (Ewald, Hitzig), to thy flesh or body, is unnecessary; the LXX. and Syr. so translating, generalize the expression, which is not according to their taste. שָׂר, from שָׂרַר, Arab. *sarr*, to be fast, to bind fast, properly, the umbilical cord (which the Arabs call *surr*, whence the denom. *sarra*, to cut off the umbilical cord of the new-born); thus the navel, the origin of which coincides with the independent individual existence of the new-born, and is as the firm centre (*cf.* Arab. *saryr*, foundation, basis, *Job*, p. 487) of the existence of the body. The system of punctuation does not, as a rule, permit the doubling of ר, probably on account of the prevailing half guttural, *i.e.* the uvular utterance of this sound by the men of Tiberias.<sup>2</sup> לְשָׂרְךָ here, and שָׂרְךָ at Ezek. xvi. 4, belong to the exceptions; *cf.* the expanded duplication in שָׂרְרָךְ, Cant. vii. 3, to which a chief form שָׂרֶר is as little to be assumed as is אֶרְרָךְ to הֶרְרִי. The ἀπ. γεργ. רַפְּאוֹת, healing, has here, as מַרְפֵּא, iv. 22, xvi. 24, and הַרְוֵסָה, Ezek. xlvi. 12, not the meaning of restoration from sickness, but the raising up of enfeebled strength, or the confirming of that which exists; the navel comes into view as the middle point of the *vis vitalis*. נְשָׂוִי is a *Piel* formation, corresponding to the abstract *Kal* formation רַפְּאוֹת; the Arab. سَقَى, used transit.

(to give to drink), also سَقَى (cf. *Pu.* Job xxi. 24) and اسقى, like

<sup>1</sup> In the *st. constr.* ii. 19, and with the grave suff. ii. 15, *δ* instead of *δ* is in order; but Ben-Asher's אֲרָחֶיךָ, Job xiii. 27, cf. xxxiii. 11, is an inconsistency.

<sup>2</sup> See my work, *Physiologie u. Musik in ihrer Bedeutung für Grammatik besonders die hebräische*, pp. 11-13.

the Hebr. **הִשְׁקָה** (*Hiph.* of **שָׁקַה**, to drink); the infin. **سَقَى** means, to the obliterating of the proper signification, distribution, benefaction, showing friendship, but in the passage before us is to be explained after Job xxi. 24 (the marrow of his bones is well watered; Arnheim—full of sap) and xv. 30. Bertheau and Hitzig erroneously regard ver. 8 as the conclusion to ver. 7, for they interpret **רפאות** as the subject; but had the poet wished to be so understood, he should have written **יתנהו**. Much rather the subject is devotion withdrawn from the evil one and turned to God, which externally proves itself by the dedication to Him of earthly possessions.

Ver. 9 Honour Jahve with thy wealth,  
 And with the first-fruits of all thine increase:  
 10 Then shall thy barns be filled with plenty,  
 And thy vats overflow with must.

It may surprise us that the Chokma, being separated from the ceremonial law, here commends the giving of tithes. But in the first place, the consciousness of the duty of giving tithes is older than the Mosaic law, Gen. xxviii. 22; in this case, the giving of tithes is here a general ethical expression. **עָשָׂר** and **מְעַשְׂרֵךְ** do not occur in the Book of Proverbs; in the post-biblical phraseology the tithes are called **חֶלֶק הַנְּבִיא**, the portion of the Most High. **כָּבֵר**, as the Arab. *wakkra*, to make heavy, then to regard and deal with as weighty and solemn (*opp.* **קָלֵל**, to regard and treat as light, from **קָלַל** = Arab. *hān*, to be light). **הוֹן**, properly lightness in the sense of *aisance*, opulency, forms with **כָּבֵר** an *oxymoron* (*fac Jovam gravem de levitate tua*), but one aimed at by the author neither at i. 13 nor here. **כֵּן** (in **כִּהְיוֹנָה** and **כִּבְר'**, ver. 9) is in both cases participative, as in the law of the Levitical tenths, Lev. xxvii. 30, and of the *Challa* (heave-offering of dough), Num. xv. 21, where also **רְאִישִׁית** (in Heb. vii. 4, *ἀκροθίνια*) occurs in a similar sense, cf. Num. xviii. 12 (in the law of the *Theruma* or wave-offering of the priests), as also **תְּבוּאָה** in the law of the second tenths, Deut. xiv. 22, cf. Num. xviii. 30 (in the law of the tenths of the priests). Ver. 10. With *apodosis imperativi* the conclusion begins. **שָׂבַע**, satisfaction, is equivalent to fulness, making satisfied, and that, too, richly satisfied; **תִּירַשׁ** also is such an accusative, as verbs of filling govern it, for **בָּרַח**, to break through, especially to overflow, signifies to be or become overflowing full (Job i. 10). **אָמַם** (from **אָמַם**,

Chald. ܡܫܢ, Syr. *ásan*, to lay up in granaries) is the granary, of the same meaning as the Arab. *ákhzan* (from *khazan* = ܡܫܢ, Isa. xxiii. 18, *recondere*), whence the Spanish *magazen*, the French and German *magazin*. ܝܩܒ (from ܝܩܒ, Arab. *wakab*, to be hollow) is the vat or tub into which the must flows from the wine-press (ܩܒ or ܩܪܒ), *λάκκος* or *ἵπολήμιον*. Cf. the same admonition and promise in the prophetic statement of Mal. iii. 10–12.

Vers. 11, 12. The contrast here follows. As God should not be forgotten in days of prosperity, so one should not suffer himself to be estranged from Him by days of adversity.

11 The school of Jahve, my son, despise thou not,  
Nor loathe thou His correction;

12 For Jahve correcteth him whom He loveth,  
And that as a father his son whom he loveth

*Vid.* the original passage Job v. 17 f. There is not for the Book of Job a more suitable motto than this tetrastich, which expresses its fundamental thought, that there is a being chastened and tried by suffering which has as its motive the love of God, and which does not exclude sonship.<sup>1</sup> One may say that ver. 11 expresses the problem of the Book of Job, and ver. 12 its solution. ܡܫܢ, *paideia*, we have translated "school," for ܝܦܪ, *paideúein*, means in reality to take one into school. *Ahdung* [punishment] or *Rüge* [reproof] is the German word which most corresponds to the Hebr. תּוֹכַחַת or תּוֹכַחָה. ܩܪܒ (whence here the prohibitive ܩܪܒ with ܐ) means to experience loathing (disgust) at anything, or aversion (vexation) toward anything. The LXX. (cited Heb. xii. 5 f.), *μηδὲ ἐκλύου*, nor be faint-hearted, which joins in to the general thought, that we should not be frightened away from God, or let ourselves be estranged from Him by the attitude of anger in which He appears in His determination to inflict suffering. In 12a the accentuation leaves it undefined whether יהוה as subject belongs to the relative or to the principal clause; the traditional succession of accents, certified also by Ben Bileam, is ܝܗוה ܝܐܬܪ ܝܝܫܪܐܝܝܠ, for this passage belongs to the few in which more than three servants (viz. *Mahpach*, *Mercha*, and three *Munachs*) go before the *Athnach*.<sup>2</sup> The further peculiarity is here to be observed, that ܝܗוה,

<sup>1</sup> Here Procop. rightly distinguishes between *paideia* and *τιμωρία*.

<sup>2</sup> *Vid. Torah Emeth*, p. 19; *Accentuationssystem*, vi. § 6; the differences between Ben-Asher and Ben-Naphtali in the Appendixes to *Biblia Rabbinica*; *Dachselt's Biblia Accentuata*, and Pinner's *Prospectus*, p. 91 (Odessa, 1845).

although without the *Makkeph*, retains its *Segol*, besides here only in Ps. xlvii. 5, lx. 2. 12*b* is to be interpreted thus (cf. ix. 5*b*): "and (that) as a father the son, whom he loves." The ו is explanatory, as 1 Sam. xxviii. 3 (Gesenius, § 155, 1*a*), and יִרְצֶה (which one may supplement by אָהוּ or בּוֹ) is a defining clause having the force of a clause with אִשְׂרָאֵל. The translation, *et ut pater qui filio bene cupit*, is syntactically (cf. Isa. xl. 11) and accentually (*vid.* 13*b*) not less admissible, but translating "and as a father he holds his son dear," or with Hitzig (after Jer. xxxi. 10, a passage not quite syntactically the same), "and holds him dear, as a father his son" (which Zöckler without syntactical authority prefers on account of the 2*d* modus, cf. *e.g.* Ps. li. 18), does not seem a right parallel clause, since the giving of correction is the chief point, and the love only the accompanying consideration (xiii. 24). According to our interpretation, יִרְצֶה is to be carried forward in the mind from 12*a*. The LXX. find the parallel word in כִּמְאֹב, for they translate *μαστιγοῖ δὲ πάντα υἱὸν, ὃν παραδέχεται*, and thus have read יִרְצֶה or יִרְצֶה.

Vers. 13-15. Such submission to God, the All-wise, the All-directing, who loves us with fatherly affection, is wisdom, and such wisdom is above all treasures.

- 13 Blessed is the man who has found wisdom,  
And the man who has gained understanding ;  
14 For better is her acquisition than the acquisition of silver,  
And her gain than fine gold.  
15 More precious is she than corals ;  
And all thy jewels do not equal her value.

The imperfect יִרְצֶה, which as the *Hiph.* of רָצָה, *exire*, has the general meaning *educere*, interchanges with the perfect רָצָה. This bringing forth is either a delivering up, *i.e.* giving out or presenting, Isa. lviii. 10, Ps. cxl. 9, cxliv. 13 (cf. נָפַס, Arab. *nafak*, to give out, to pay out), or a fetching out, getting out, receiving, viii. 35, xii. 2, xviii. 22. Thus 13*a* reminds one of the parable of the treasure in the field, and 13*b* of that of the goodly pearl for which the *ἔμπορος* who sought the pearl parted with all that he had. Here also is declared the promise of him who trades with a merchant for the possession of wisdom ; for פְּתָרָה and פְּתָרָה (both, as Isa. xxiii. 3, 18, xlv. 15, from פְּתָר, the latter after the forms יָרַע, נָפַס, without our needing to assume a second primary form, פְּתָר) go back to the root-word פְּתָר, to trade, go about as a trader,

with the fundamental meaning *ἐμπορεύεσθαι* (LXX.); and also the mention of the pearls is not wanting here, for at all events the meaning "pearls" has blended itself with **פְּנִינִים**, which is a favourite word in the Mashal poetry, though it be not the original meaning of the word. In 14b **פְּנִינִים** is surpassed by **הַרְוֵי** (besides in the Proverbs, found only in this meaning in Ps. lxxviii. 14), which properly means ore found in a mine, from **רָוַה**, to cut in, to dig up, and hence the poetic name of gold, perhaps of gold dug out as distinguished from molten gold. Hitzig regards *χρυσός* as identical with it; but this word (Sansk. without the ending *hir*, Zend. *zar*) is derived from *ghar*, to glitter (*vid.* Curtius). **הַבְּוֹאֲתָהּ** we have translated "gain," for it does not mean the profit which wisdom brings, the tribute which it yields, but the gain, the possession of wisdom herself.

Ver. 15. As regards **פְּנִינִים**, for which the *Kethib* has **פְּנִינִים**, the following things are in favour of the fundamental meaning "corals," viz.: (1.) The name itself, which corresponds with the Arab. **فَن**; this word, proceeding from the root-idea of shooting forth, particularly after the manner of plants, means the branch and all that raises or multiplies itself branch-like or twig-like (Fleischer). (2.) The redness attributed to the **פְּנִינִים**, Lam. iv. 7, in contradistinction to the pure whiteness attributed to snow and milk (*vid.* at Job xxviii. 18). The meaning of the word may, however, have become generalized in practice (LXX. *in loc.* *λίθων πολυτελών*, *Græc. Venet. λιθιδίων*); the meaning "pearls," given to it in the Job-Targum by Rashi, and particularly by Bochart, lay so much the nearer as one may have wrought also corals and precious stones, such as the carbuncle, sardius, and sapphire, into the form of pearls. **יָקָרָה**, in consequence of the retrogression of the tone, has *Munach* on the *penult.*, and that as an exception, as has been remarked by the Masora, since in substantives and proper names terminating in **הָ** the *אחור*, *i.e.* the receding of the tone, does not elsewhere appear, *e.g.* **יָפָה הָיָה**, Gen. xii. 14, **בָּרָה הָיָה**, Cant. vi. 9, **צָרָה הָיָה**, Jer. xxx. 7. "**יָפָן** is first *abstr.*, a being inclined to something, lust, will, pleasure in anything, then also *concr.*, anything in which one has pleasure, what is beautiful, precious; cf. **شهى نفيس**, hence **نجارة نفيسة**, "precious stones" (Fleischer). **שָׁוָה** with **אָ** means to be an equivalent (purchase-price,



exchange) for anything; the most natural construction in Arab. as well as in Hebr. is that with ל, to be the equivalent of a thing (*vid.* at Job xxxiii. 27); the פ is the *Beth pretii*, as if one said in Arab.: *biabi anta* thou art in the estimate of my father, I give it for thee. One distinctly perceives in vers. 14, 15, the echo of Job xxviii. This tetrastich occurs again with a slight variation at viii. 10, 11. The Talmud and the Midrash accent it so, that in the former the expression is וכל־הפצים, and in the latter וכל־הפציר, and they explain the latter of precious stones and pearls (אבנים טובות ומרגליות).

Vers. 16-18. That wisdom is of such incomparable value is here confirmed:

- 16 Length of days is in her right hand;  
 In her left, riches and honour.  
 17 Her ways are pleasant ways,  
 And all her paths are peace.  
 18 A tree of life is she to those that lay hold upon her,  
 And he who always holdeth her fast is blessed.

As in the right hand of Jahve, according to Ps. xvi. 11, are pleasures for evermore, so Wisdom holds in her right hand "length of days," viz. of the days of life, thus life, the blessing of blessings; in her left, riches and honour (viii. 18), the two good things which, it is true, do not condition life, but, received from Wisdom, and thus wisely, elevate the happiness of life—in the right hand is the chief good, in the left the *προσθήκη*, Matt. vi. 33. Didymus: *Per sapientiæ dextram divinarum rerum cognitio, ex qua immortalitatis vita oritur, significatur; per sinistram autem rerum humanarum notitia, ex qua gloria opumque abundantia nascitur.* The LXX., as between 15a and 15b, so also here after ver. 16, interpolate two lines: "From her mouth proceedeth righteousness; justice and mercy she bears upon her tongue,"—perhaps translated from the Hebr., but certainly added by a reader.

Ver. 17. דרכי־נעים are ways on which one obtains what is agreeable to the inner and the outer man, and which it does good to enjoy. The parallel שלום is not a genitive to נתיבות to be supplied; the paths of Wisdom are themselves שלום, for she brings well-being on all sides and deep inward satisfaction (peace). In regard to נתיבה, *via eminens, elata*, Schultens is right (*vid.* under i. 15);<sup>1</sup> נתיבותיה has *Munach*, and instead of the *Metheg, Tarcha*, *vid.* under i. 31b.

<sup>1</sup> The root is not תב, to grope, but נת; whence Arab. *natt*, to bubble up, *natâ*, to raise oneself, to swell up, etc.

The figure of the tree of life the fruit of which brings immortality, is, as xi. 30, xv. 4 (cf. xiii. 12), Rev. ii. 7, taken from the history of paradise in the Book of Genesis. The old ecclesiastical saying, *Lignum vitæ cruz Christi*, accommodates itself in a certain measure, through Matt. xi. 19, Luke xi. 49, with this passage of the Book of Proverbs.  $\text{בָּרַבְרָה}$  means to fasten upon anything, more fully expressed in Gen. xxi. 18, to bind the hand firm with anything, to seize it firmly. They who give themselves to Wisdom, come to experience that she is a tree of life whose fruit contains and communicates strength of life, and whoever always keeps fast hold of Wisdom is blessed, *i.e.* to be pronounced happy (Ps. xli. 3, *vid.* under Ps. cxxxvii. 8). The predicate  $\text{בְּרָכָה}$ , blessed, refers to each one of the  $\text{הַמְּבָרָכִים}$ , those who hold her, cf. xxvii. 16, Num. xxiv. 9. It is the so-called distributive singular of the predicate, which is freely used particularly in those cases where the plur. of the subject is a participle (*vid.* under ver. 35).

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#### FIFTH INTRODUCTORY MASHAL DISCOURSE, III. 19-26.

##### THE WORLD-CREATIVE WISDOM AS MEDIATRIX OF DIVINE PROTECTION.

O son, guard against seducers (i. 8 ff.); listen to the warning voice of Wisdom (i. 20 ff.); seek after Wisdom: she is the way to God, comes from God, and teaches thee to shun the wicked way and to walk in the way that is good (ii.); thou shalt obtain her if, renouncing self-confidence, thou givest thyself unreservedly to God (iii. 1-18)—these are the four steps, so far, of this introductory *παράδεισις*. Each discourse contributes its own to present vividly and impressively what Wisdom is and what she procures, her nature and her blessings. From her hand come all good gifts of God to men. She is the tree of life. Her place between God and men is thus that of a mediatrix.

Vers. 19, 20. This place of a mediatrix—the speaker here now continues—she had from the beginning. God's world-creating work was mediated by her:

19 Jahve hath by wisdom founded the earth,  
Established the heavens by understanding.

20 By His knowledge the water-floods broke forth,  
And the sky dropped down dew.

That wisdom is meant by which God planned the world-idea, and now also wrought it out; the wisdom in which God conceived the world ere it was framed, and by which also He gave external realization to His thoughts; the wisdom which is indeed an attribute of God and a characteristic of His actions, since she is a property of His nature, and His nature attests itself in her, but not less, as appears, not from this group of tetrastichs, but from all that has hitherto been said, and from the personal testimony, viii. 22 ff., of which it is the *prælude*, she goes forth as a divine power to which God has given to have life in herself. Considered apart from the connection of these discourses, this group of verses, as little as Jer. x. 2, Ps. civ. 24, determines regarding the attributive interpretation; the Jerusalem Targum, I., when it translates, Gen. i. 1, בראשית by בְּחִיכְמָא (בְּחִיכְמָא), combines viii. 22 with such passages as this before us. יָסַד (here with the tone thrown back) properly signifies, like the Arab. *wasad*, to lay fast, to found, for one gives to a fact the firm basis of its existence. The parallel *Pil.* of בָּן (Arab. *kān*, cogn. כָּהַן, see on *Isaiah*, p. 691) signifies to set up, to restore; here equivalent to, to give existence.

Ver. 20. It is incorrect to understand 20a, with the Targ., of division, *i.e.* separating the water under the firmament from the water above the firmament; נִבְּקַע is spoken of water, especially of its breaking forth, Gen. vii. 11, Ex. xiv. 21, cf. Ps. lxxiv. 15, properly dividing itself out, *i.e.* welling forth from the bowels of the earth; it means, without distinguishing the primordial waters and the later water-floods confined within their banks (cf. Job xxxviii. 8 f., Ps. civ. 6-8), the overflowing of the earth for the purpose of its processes of cultivation and the irrigation of the land. תְּהוֹמוֹת (from הוּם = הִמָּה, to groan, to roar) are chiefly the internal water stores of the earth, Gen. xlix. 25, Ps. xxxiii. 7. But while 20a is to be understood of the waters under the firmament, 20b is to be interpreted of those above. שְׁחָקִים (from שָׁחַק, Arab. *shak*, *comminuere*, *attenuare*) properly designates the uppermost stratum of air thinly and finely stretching itself far and wide, and then poetically the clouds of heaven (*vid.* under Ps. lxxvii. 18). Another name, עֲרִיפִים, comes from עָרַף, which is transposed from רָעַף (here used in 20b), Arab. *r'af*, to drop, to run. The טָל added on the object accusative represents synecdochically all the waters coming down from heaven

and fructifying the earth. This watering proceeds from above (ורעפו); on the contrary, the endowing of the surface of the earth with great and small rivers is a fundamental fact in creation (נבקעו).

Vers. 21–22. From this eminence, in which the work of creation presents wisdom, exhortations are now deduced, since the writer always expresses himself only with an ethical intention regarding the nature of wisdom :

- 21 My son, may they not depart from thine eyes—  
 Preserve thoughtfulness and consideration,  
 22 And they will be life to thy soul  
 And grace to thy neck.

If we make the synonyms of wisdom which are in 21b the subject *per prolepsin* to אֱלֹהֵי יָלְוֶיךָ (Hitzig and Zöckler), then 19–20 and 21–22 clash. The subjects are wisdom, understanding, knowledge, which belong to God, and shall from Him become the possession of those who make them their aim. Regarding לֵךְ, *obliquari, deflectere*, see under ii. 15, cf. iv. 21; regarding תִּשְׁמַרְתָּ (here *defective* after the Masora, as rightly in Vened. 1515, 1521, and Nissel, 1662), see at ii. 7; יִלְוֶיךָ for תִּלְוֶיךָ, see at iii. 2b. The LXX. (cf. Heb. ii. 1) translate without distinctness of reference: *σιὲ μὴ παραρῶνς (παρὰρῶνς)*, let it not flow past, *i.e.* let it not be unobserved, hold it always before thee; the Targ. with the Syr. render לֵךְ נִלְוֶיךָ, *ne vilescat*, as if the words were אֱלֹהֵי יָלְוֶיךָ. In 22a the *synallage generis* is continued: יְהִיִּי for יִתְהַיֶּיךָ. Regarding נִרְרֶיךָ, see at i. 9. By wisdom the soul gains life, divinely true and blessed, and the external appearance of the man grace, which makes him pleasing and gains for him affection.

Vers. 23–26. But more than this, wisdom makes its possessor in all situations of life confident in God :

- 23 Then shalt thou go thy way with confidence,  
 And thy foot shall not stumble.  
 24 When thou liest down, thou art not afraid,  
 But thou layest thyself down and hast sweet sleep.  
 25 Thou needest not be afraid of sudden alarm,  
 Nor for the storm of the wicked when it breaketh forth.  
 26 For Jahve will be thy confidence  
 And keep thy foot from the snare.

The לֵבְבָהּ (cf. our "*bei guter Laune*" = in good cheer), with ל of the condition, is of the same meaning as the conditional adverbial accusative בְּטֶמֶח, x. 9, i. 33. Ver. 23b the LXX. translate *ὁ δὲ*

πούς σου οὐ μὴ προσκόψῃ, while, on the contrary, at Ps. xci. 12 they make the person the subject (μήποτε προσκόψῃς τὸν κ.τ.λ.); here also we retain more surely the subject from 23a, especially since for the intrans. of נָנָה (to smite, to push) a *Hithpa.* הִתְנַנְּה is used Jer. xiii. 16. In ver. 24 there is the echo of Job xi. 18, and in ver. 25 of Job v. 21. 24b is altogether the same as Job v. 24b: *et decumbes et suavis erit somnus tuus = si decubueris, suavis erit.* The hypothetic perf., according to the sense, is both there and at Job xi. 18 (cf. Jer. xx. 9) oxytoned as *perf. consec.* Similar examples are vi. 22, Gen. xxxiii. 13, I Sam. xxv. 31, cf. Ewald, § 357a. עָרְבָה (of sleep as Jer. xxxi. 26) is from עָרַב, which in Hebr. is used of pleasing impressions, as the Arab. 'ariba of a lively, free disposition. הִנָּנָה, *somnus* (*nom. actionis* from הִנָּן, with the ground-form *sina* preserved in the Arab. *lidat*, *vid. Job*, p. 284, note), agrees in inflexion with הִנָּנָה, *annus*. אַי, ver. 25a, denies, like Ps. cxxi. 3, with emphasis: be afraid only not = thou hast altogether nothing to fear. Schultens rightly says: *Subest species prohibitionis et tanquam abominationis, ne tale quicquam vel in suspicionem veniat in mentemve cogitando admittatur.* פָּחַד here means terror, as i. 26 f., the terrific object; פִּתְאוֹם (with the accus. *om*) is the virtual genitive, as xxvi. 2 הִנָּנָה (with accus. *am*). Regarding הִנָּנָה, see under i. 27. The genitive הִנָּנָה may be, after Ps. xxxvii. 17, the *genit. subjecti*, but still it lies nearer to say that he who chooses the wisdom of God as his guiding star has no ground to fear punishment as transgressors have reason to fear it; the הִנָּנָה is meant which wisdom threatens against transgressors, i. 27. He needs have no fear of it, for wisdom is a gift of God, and binds him who receives it to the giver: Jahve becomes and is henceforth his confidence. Regarding ב *essentia*, which expresses the closest connection of the subject with the predicate which it introduces, see under Ps. xxxv. 2. As here, so also at Ex. xviii. 4, Ps. cxviii. 7, cxlvi. 5, the predicate is a noun with a pronominal suffix. בְּכַסְלִי is, as at Ps. lxxviii. 7, Job xxxi. 24, cognate to בְּכַסְתָּ and בְּכַסְתָּ, the object and ground of confidence. That the word in other connections may mean also foolhardiness, Ps. xlix. 14, and folly, Eccles. vii. 25 (cf. regarding כְּסָלִים, which in Arab. as *belid* denotes the dull, in Hebr. fools, see under i. 22), it follows that it proceeds from the fundamental con-

1 According to Malbim, תִּקְוָה is the expectation of good, and בְּכַסְלִי, confidence in the presence of evil.

ception of fulness of flesh and of fat, whence arise the conceptions of dulness and slothfulness, as well as of confidence, whether confidence in self or in God (see Schultens *l.c.*, and Wünsche's *Hosea*, p. 207 f.). לָכַד is taking, catching, as in a net or trap or pit, from לָכַד, to catch (cf. Arab. *lakida*, to fasten, III. IV. to hold fast); another root-meaning, in which Arab. *lak* connects itself with *nak*, נָךְ, to strike, to assail (whence *al-lakdat*, the assault against the enemy, *Deutsch. Morgenl. Zeitsch.* xxii. 140), is foreign to the Hebr. Regarding the מן of מִלְכָד, Fleischer remarks: "The מן after verbs of guarding, preserving, like שָׁמַר and נָצַר, properly expresses that one by those means holds or seeks to hold a person or thing back from something, like the Lat. *defendere, tueri aliquem ab hostibus, a periculo.*"<sup>1</sup>

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#### SIXTH INTRODUCTORY MASHAL DISCOURSE, III. 27-35.

##### EXHORTATION TO BENEVOLENCE AND RECTITUDE.

The promise in which it terminates, designates the close of the fifth discourse. The sixth differs from it in this, that, like none of the preceding, it adds proverb to proverb. The first series recommends love to one's neighbour, and the second warns against fellowship with the uncharitable.

Vers. 27, 28. The first illustration of neighbourly love which is recommended, is readiness to serve :

<sup>1</sup> Hitzig rejects iii. 22-26 as a later interpolation. And why? Because iii., which he regards as a complete discourse, consists of twice ten verses beginning with בְּנִי. In addition to this symmetry other reasons easily reveal themselves to his penetration. But the discourses contained in chap. i.-ix. do not all begin with בְּנִי (*vid.* i. 20); and when it stands in the beginning of the discourse, it is not always the first word (*vid.* i. 8); and when it occurs as the first word or in the first line, it does not always commence a new discourse (*vid.* i. 15 in the middle of the first, iii. 11 in the middle of the fourth); and, moreover, the Hebr. poetry and oratory does not reckon according to verses terminated by *Soph Pasuk*, which are always accented distichs, but they in reality frequently consist of three or more lines. The rejected verses are in nothing unlike those that remain, and which are undisputed; they show the same structure of stichs, consisting for the most part of three, but sometimes also only of two words (cf. iii. 22*b* with i. 9*b*, 10*b*), the same breadth in the course of the thoughts, and the same accord with Job and Deuteronomy.

- 27 Refuse no manner of good to him to whom it is due  
When it is in thy power to do it.
- 28 Say not to thy neighbour, "Go, and come again,  
To-morrow I will give it," whilst yet thou hast it.

Regarding the intensive plur. בְּעָלָיו with a sing. meaning, see under i. 19. The form of expression without the suffix is not בְּעָלִי but בְּעַל טוֹב; and this denotes here, not him who does good (בעל as Arab. *dhw* or *ṣahab*), but him to whom the good deed is done (cf. xvii. 8), i.e. as here, him who is worthy of it (בעל as Arab. *āhl*), him who is the man for it (Jewish interp.: מִי שְׂהוּא רֵאוּי לוֹ). We must refuse nothing good (nothing either legally or morally good) to him who has a right to it (בְּמַנְעַת כֹּזֵן as Job xxii. 7, xxxi. 16),<sup>1</sup> if we are in a condition to do him this good. The phrase יָשׁ לְאֵל יָדִי, Gen. xxxi. 29, and frequently, signifies: it is belonging to (practicable) the power of my hand, i.e. I have the power and the means of doing it. As יָדִי signifies the haughty, insolent, but may be also used in the neuter of insolent conduct (*vid.* Ps. xix. 14), so אֵל signifies the strong, but also (although only in this phrase) strength. The *Keri* rejects the plur. יָדַי, because elsewhere the hand always follows אֵל in the singular. But it rejects the plur. לְרַעֲיָךְ (ver. 28) because the address following is directed to one person. Neither of these emendations was necessary. The usage of the language permits exceptions, notwithstanding the *usus tyrannus*, and the plur. לְרַעֲיָךְ may be interpreted distributively: to thy fellows, it may be this one or that one. Hitzig also regards לְרַעֲיָךְ as a singular; but the mas. of רַעֲיָה, the ground-form of which is certainly *ra'j*, is רַעְיָה, or shorter, רַעַי. לְרַעֲיָךְ אָשׁוּב does not mean: forth! go home again! but: go, and come again. אָשׁוּב, to come again, to return to something, to seek it once more.<sup>2</sup> The ו of וְיָשׁ אֶתְּתֶךָ is, as 29*b*, the conditional: *quum sit penes te, sc. quod ei des.* "To-morrow shall I give" is less a promise than a delay and putting off, because it is difficult for him to alienate himself from him who makes the request. This

<sup>1</sup> Accentuate אֶל-חַמְנַע טוֹב, not אֶל-חַמְנַע טוֹב. The doubling of the *Makkeph* is purposeless, and, on the contrary, the separating of טוֹב from מְבַעְלָיו by the *Dechi* (the separating accent subordinate to *Athnach*) is proper. It is thus in the best MSS.

<sup>2</sup> Thus also (Arab.) *raj'* is used in Thaalebi's *Confidential Companion*, p. 24, line 3, of Flügel's ed. Admission was prevented to one Haschmid, then angry he sought it once more; he was again rejected, then he sought it not again (Arab. *fm yraj'*), but says, etc. Flügel has misunderstood the passage. Fleischer explains *raj'*, with reference to Prov. iii. 28, by *revenir à la charge*.

holding fast by one's own is unamiable selfishness; this putting off in the fulfilment of one's duty is a sin of omission—*οὐ γὰρ οἶδας*, as the LXX. adds, *τί τέξεται ἡ ἐπιούσα*.

Ver. 29. A second illustration of neighbourly love is harmlessness :

Devise not evil against thy neighbour,  
While he dwelleth securely by thee.

The verb *חָרַץ*, *χαράσσειν*, signifies to cut into, and is used of the *faber ferrarius* as well as of the *tignarius* (*Isaiah*, p. 463), who with a cutting instrument (*חָרַץ*, *Gen. iv. 22*) works with metal or wood, and from his profession is called *חָרַץ*. But the word means as commonly to plough, *i.e.* to cut with the plough, and *חָרַץ* is used also of a ploughman, and, without any addition to it, it always has this meaning. It is then a question whether the metaphorical phrase *חָרַץ רָעָה* signifies to fabricate evil, *cf. dolorum faber, mendacia procudere, ψευδῶν καὶ ἀπατῶν τέκτων*, and the Homeric *κακὰ φρεσὶ βυσσοδομεύειν* (*Fleischer* and most others), or to plough evil (*Rashi*, *Ewald*, etc.). The *Targ.*, *Syriac*, and *Jerome* translate *חָרַץ*, without deciding the point, by *moliri*; but the LXX. and *Græcus Venet.* by *τεκταίνειν*. The correctness of these renderings is not supported by *Ezek. xxi. 36*, where *חָרַץ מְשַׁחֵת* are not such as fabricate destruction, but smiths who cause destruction; also *מְחָרֵץ*, *1 Sam. xxiii. 9*, proves nothing, and probably does not at all appertain to *חָרַץ incidere* (*Keil*), but to *חָרַץ silere*, in the sense of *dolose moliri*. On the one hand, it is to be observed from *Job iv. 8*, *Hos. x. 13*, *cf. Ps. cxxix. 3*, that the meaning *arare malum* might connect itself with *חָרַץ רָעָה*; and the proverb of *Sirach vii. 12*, *μη ἀροτρία ψεύδους ἐπ' ἀδελφῷ σου*, places this beyond a doubt. Therefore in this phrase, if one keeps before him a clear perception of the figure, at one time the idea of fabricating, at another that of ploughing, is presented before us. The usage of the language in the case before us is more in favour of the latter than of the former. Whether *אִשָּׁב אִתּוֹ* means to dwell together with, or as *Böttcher*, to sit together with, after *Ps. i. 1, xxvi. 4 f.*, need not be a matter of dispute. It means in general a continued being together, whether as sitting, *Job ii. 13*, or as dwelling, *Judg. xvii. 11*.<sup>1</sup> To take advantage of the regardlessness of him who imparts

<sup>1</sup> Accentuate *לְבַטַח יִשָּׁב אִתּוֹ*. It is thus in correct texts. The *Rebia Mugrash* is transformed, according to the *Accentuationssystem*, xviii. § 2.



to us his confidence is unamiable. Love is doubly owing to him who resigns himself to it because he believes in it.

Ver. 30. A third illustration of the same principle is peaceableness :

Contend not with a man without a cause,  
When he has inflicted no evil upon thee.

Instead of תָּרִיב, or as the *Keri* has amended it תָּרִיב, the abbreviated form תָּרִיב or תָּרִיב would be more correct after אֵל; רִיב or רִיב (from רָב, to be compact) means to fall upon one another, to come to hand-blows, to contend. Contending and quarrelling with a man, whoever he may be, without sufficient reason, ought to be abandoned; but there exists no such reason if he has done me no harm which I have to reproach him with. אֵל with the accus. or dat. of the person signifies to bring evil upon any one, *malum inferre*, or also *referre* (Schultens), for אֵל (cogn. אָמַר) signifies to execute, to complete, accomplish,—both of the initiative and of the requital, both of the anticipative and of the recompensing action; here in the former of these senses.

Vers. 31, 32. These exhortations to neighbourly love in the form of warning against whatever is opposed to it, are followed by the warning against fellowship with the loveless :

- 31 Be not envious toward the man of violence,  
And have no pleasure in all his ways.  
32 For an abhorrence to Jahve is the perverse,  
But with the upright is His secret.

The conceptions of jealousy and envy lie in קָנָא (derived by Schultens from קָנָא, Arab. *kanā*, *intensus rubere*) inseparable from each other. The LXX., which for תִּקְנָא reads תִּקְנָא (κατήσθη), brings the envy into 31b, as if the words here were וְאֵל־תִּתְחַרְרָה, as in Ps. xxxvii. 1, 7 (there the LXX. has μη παραζήλου, here μηδὲ ζηλώσης). There is no reason for correcting our text in accordance with this (substituting תִּתְחַרְרָה for תִּתְחַרְרָה as Hitzig does), because בְּכָל־דְּרָכָיו would be too vague an expression for the object of the envy, while אֵל־תִּתְחַרְרָה altogether agrees with it; and the contrary remark, that בְּכָל־בְּחַר is fundamentally no בְּחַר, fails, since (1) בָּחַר frequently expresses pleasure in anything without the idea of choice, and (2) "have not pleasure in all his ways" is in the Hebrew style equivalent to "in any one of his ways;" Ewald, § 323b. He who does "violence to the law" (Zeph. iii. 4) becomes thereby, according to the common course of the world, a person who is feared, whose autho-

rity, power, and resources are increased, but one must not therefore envy him, nor on any side take pleasure in his conduct, which in all respects is to be reprobated; for the  $\text{נָלִי}$ , *inflexus, tortuosus* (*vid.* ii. 15), who swerves from the right way and goes in a crooked false way, is an object of Jahve's abhorrence, while, on the contrary, the just, who with a right mind walks in the right way, is Jahve's  $\text{סוֹר}$ —an echo of Ps. xxv. 14.  $\text{סוֹר}$  (R.  $\text{סר}$ , to be firm, compressed) means properly the being pressed together, or sitting together (*cf.* the Arab. *wisâd, wisâdt*, a cushion, divan, corresponding in form to the Hebr.  $\text{יְסוֹר}$ ) for the purpose of private communication and conversation ( $\text{הַיְסוֹר}$ ), and then partly the confidential intercourse, as here (*cf.* Job xxix. 4), partly the private communication, the secret (Amos iii. 7). LXX., *ἐν δὲ δικαίους [οὐ] συνεδριάζει*. Those who are out of the way, who prefer to the simplicity of right-doing all manner of crooked ways, are contrary to God, and He may have nothing to do with them; but the right-minded He makes partakers of His most intimate intercourse, He deals with them as His friends.

Ver. 33. The prosperity of the godless, far from being worthy of envy, has as its reverse side the curse:

The curse of Jahve is in the house of the godless,  
And the dwelling of the just He blesseth.

$\text{מְאַרָה}$  (a curse), like  $\text{מַסְלָה}$  (a highway, from  $\text{סָלַל}$ ), is formed from  $\text{אַרָר}$  (*cf.* Arab. *harr, detestari, abhorrere*, a word-imitation of an interjection used in disagreeable experiences). The curse is not merely a deprivation of external goods which render life happy, and the blessing is not merely the fulness of external possessions; the central-point of the curse lies in continuous disquiet of conscience, and that of the blessing in the happy consciousness that God is with us, in soul-rest and peace which is certain of the grace and goodness of God. The poetic  $\text{נִיָּה}$  (from  $\text{נָה}$  = Arab. *nowy, tetendit aliquo*) signifies the place of settlement, and may be a word borrowed from a nomad life, since it denotes specially the pasture-ground; *cf.* xxiv. 15 (Fleischer). While the curse of God rests in the house of the wicked (*vid.* Köhler on Zech. v. 4), He blesses, on the contrary, the dwelling-place of the righteous. The LXX. and Jerome read  $\text{יְבִרָה}$ , but  $\text{יְבִרָה}$  is more agreeable, since God continues to be the subject.

Ver. 34. His relation to men is determined by their relation to Him.

As for the scorers, He scorneth them,  
But to the lowly He giveth grace.

Most interpreters render the verse thus: "If the scorner He (even He, in return) scorneth, so He (on the other hand) giveth grace to the lowly." For the sequence of the words in the consequence, in which the precedence of the verb is usual, *e.g.* Lev. xii. 5, we are referred to xxiii. 18, cf. xxiv. 14; but why had the poet placed the two facts in the relation of condition and consequence? The one fact is not the consequence but the reverse of the other, and accordingly they are opposed to each other in coordinated passages, Ps. xviii. 26 f. The *Vav* in such antitheses has generally the meaning of "and on the other hand," *e.g.* Job viii. 20, while the LXX., Targ., Syriac, and Jerome altogether pass over the  $\text{בַּב}$  as if it did not exist. Ziegler translates: "Truly! the scorner He scorneth;" but an affirmative  $\text{בַּב}$  does not exist, the asseveration after the manner of an oath is negative. Bertheau's expedient would be more acceptable, by which he makes the whole of ver. 34 the protasis to ver. 35; but if this were intended, another subject would not enter into ver. 35. Thus 34*a* and 34*b* are two independent parallel passages;  $\text{בַּב לַלְוִיִּם}$  is the protasis: if as regards the scorers, *i.e.* if His conduct is directed to the scorers, so He scorneth. The  $\text{ל}$  denotes relation, and in this elliptical usage is like the  $\text{ל}$  of superscription, *e.g.* Jer. xxiii. 9.  $\text{הוּא}$  is the emphatic *αὐτός*: He on the contrary, and in a decisive way (Ewald, § 314*ab*). Instead of  $\text{לַלְוִיִּם}$  there might have been used  $\text{לְלֹוִיִּם}$  (for  $\text{לַלְוִיִּם}$ , where it occurs as a governing word, has the accusative, xix. 28, Ps. cxix. 51), but we do not miss the object: if it relates to scorers (thus also Löwenstein translates), so it is He in return who scorneth. The LXX. renders it: *κύριος ὑπερηφάνους ἀντιτάσεται, ταπεινοῖς δὲ δίδωσι χάρις*; cf. Jas. iv. 6, 1 Pet. v. 5.  $\text{הוּא}$  is used as a name of God (*Deutsch. Morgenl. Zeitschr.* xvi. 400), on which account it is rendered like  $\text{יהוה}$  by *κύριος*. A *ὑπερήφανος* (appearing above others, *i.e.* overbearing) is the  $\text{לָוִי}$ , according to the definition xxi. 24. The expression of the *talio* is generalized in *ἀντιτάσεται* (resists them). For  $\text{עניי}$  the *Kerī* has  $\text{עַנְיָ$ :  $\text{עַנְיָ}$  (from  $\text{עָנָה}$ , the ground-form  $\text{עָנָה}$ , Arab. 'anaw) is the lowly (*ταπεινός*), or he who bends himself, *i.e.* the gentle and humble, the patient, and the passive  $\text{עָנָה}$ , he who is bowed down, the suffering; but the limits of the conception are moveable, since in  $\text{עָנָה}$  is presupposed the possession of fruit-virtues gained in the school of affliction.

Ver. 35. This group of the proverbs of wisdom now suitably closes with the fundamental contrast between the wise and fools :

The wise shall inherit honour,  
But fools carry away shame.

If we take **וּבְשִׁלְיָם** as the object, then we can scarcely interpret the clause : shame sweeps fools away (Umbreit, Zöckler, Bertheau), for **הָרִים** [*Hiph.* of **רָם**] signifies (Isa. lvii. 14, Ezek. xxi. 31) “to raise up anything high and far,” not “to sweep away.” Preferable is the rendering : *τοὺς δ' ἄφρονας ἰψοῖ ἀτύλα* (*Græc. Venet.*, and similarly Jerome), *i.e.* only to it do they owe their celebrity as warning examples (Ewald), to which Oetinger compares “whose glory is in their shame,” Phil. iii. 19;<sup>1</sup> but **קָלָן** is the contrary of **קָבוֹד** (glory, Hab. ii. 16), and therefore is as much an object conception as is the latter, 35a. If it is the object, then if we take **מְרִים** from **מָר** after the form of **לָן**, Neh. xiii. 21 = **מְמָרִים** (Hos. iv. 7), it might be rendered : Yet fools exchange shame (Löwenstein). But **מָר**, like the Arab. *marr*, *transire*, means properly to pass over or to wander over ; it is intransitive, and only in *Hiph.* signifies actively to exchange. **מְרִים** thus will be the participle of **הָרִים** ; the plur. taken distributively (fools = whoever is only always a fool) is connected with the singular of the predicate. This change in the number is here, however, more difficult than at iii. 18, and in other places, where the plur. of the part. permits the resolution into a relative clause with *quicumque*, and more difficult than at xxviii. 1, where the sing. of the predicate is introduced by attraction ; wherefore **מְרִים** may be an error in transcribing for **מְרִימִים** or **מְרִימֵי** (Böttcher). J. H. Michaelis (after the Targ. and Syr.) has properly rendered the clause : “*stulti tollunt ignominiam tanquam portionem suam*,” adding “*quæ derivato nomine תְּרוּמָה dicitur*.” **הָרִים** signifies, in the language of the sacrificial worship and of worship generally, to lift off from anything the best portion, the legitimate portion due to God and the priesthood (*vid.* at iii. 9) ; for which reason Rashi glosses **מְרִים** by **מַפְרִישׁ לוֹ**, and Ralbag by **לוֹ מַנְבִּיחַ לוֹ**. See xiv. 29. Honour is that which the wise inherit, it falls to them unsought as a possession, but fools receive shame as the offal (*viz.* of their foolish conduct). The fut. and part. are significantly interchanged. The life of the wise ends in glory, but

<sup>1</sup> Jona Gerundi renders it otherwise : “But shame raises the fools high ;” *i.e.* only the infamous, he who has no sense of honour, makes much advancement out of fools.

fools inherit shame; the fruit of their conduct is shame and evermore shame.

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SEVENTH INTRODUCTORY MASHAL DISCOURSE, IV.-V. 6.

RECOLLECTIONS OF HIS FATHER'S HOUSE.

The means are not yet exhausted by which the teacher of wisdom seeks to procure acceptance for his admonitions and warnings, and to give them emphasis. He has introduced the importance of his person in order that he might gain the heart of the disciple, and has presented as speaker, instead of himself, the revered person of Wisdom herself, who seeks to win, by means of warnings and promises, the souls of men.

Chap. iv. 1-4. He now confirms and explains the command to duty which he has placed at the beginning of the whole (i. 8). This he does by his own example, for he relates from the history of his own youth, to the circle of disciples by whom he sees himself surrounded, what good doctrine his parents had taught him regarding the way of life :

- 1 Hear, ye sons, the instruction of a father,  
And attend that ye may gain understanding ;
- 2 For I give to you good doctrine,  
Forsake not my direction !
- 3 For I was a son to my father,  
A tender and only (son) in the sight of my mother.
- 4 And he instructed me, and said to me :  
" Let thine heart hold fast my words :  
Observe my commandments and live ! "

That בָּנִים in the address comes here into the place of בְּנִי, hitherto used, externally denotes that בְּנִי in the progress of these discourses finds another application: the poet himself is so addressed by his father. Intentionally he does not say אֲבֹתֵיכֶם (cf. i. 8): he does not mean the father of each individual among those addressed, but himself, who is a father in his relation to them as his disciples; and as he manifests towards them fatherly love, so also he can lay claim to paternal authority over them. לְדַעַת is rightly vocalized, not לְדַעַתָּה. The words do not give the object of attention, but the design, the aim. The combination of ideas in דַּעַת בְּיָנֶה (cf. i. 2),

which appears to us singular, loses its strangeness when we remember that רעה means, according to its etymon, deposition or reception into the conscience and life. Regarding לקח, apprehension, reception, lesson = doctrine, *vid.* i. 5. נחת is the perf., which denotes as fixed and finished what is just now being done, Gesenius, § 126, 4. עזב is here synonym of נטש, i. 8, and the contrary of שמר, xxviii. 4. The relative *factum* in the perfect, designating the circumstances under which the event happened, regularly precedes the chief *factum* ויחי; see under Gen. i. 2 f. Superficially understood, the expression 3a would be a platitude; the author means that the natural legal relation was also confirming itself as a moral one. It was a relation of many-sided love, according to 3a: he was esteemed of his mother—לפני, used of the reflex in the judgment, Gen. x. 9, and of loving care, Gen. xvii. 18, means this—as a tender child, and therefore tenderly to be protected (אך as Gen. xxxiii. 13), and as an only child, whether he were so in reality, or was only loved as if he were so. יחי? (Aq., Sym., Theod., *μονογενής*) may with reference to number also mean *unice dilectus* (LXX. ἀγαπώμενος); cf. Gen. xxii. 2, יחיד? (where the LXX. translate τὸν ἀγαπητόν, without therefore having ידי? before them). לפני is maintained by all the versions; לבני is not a variant.<sup>1</sup> The instruction of the father begins with the jussive, which is pointed<sup>2</sup> יתמך to distinguish it from יתמך on account of the *δ*. The LXX. has incorrectly ἐρειδέτω, as if the word were ימך; Symmachus has correctly κατεχέτω. The imper. וחי is, as vii. 2, Gen. xx. 7, more than ותחי; the teacher seeks, along with the means, at the same time their object: Observe my commandments, and so become a partaker of life! The Syriac, however, adds ותרתי באישון עיניך [and my instruction as the apple of thine eye], a clause borrowed from vii. 2.

Vers. 5, 6. The exhortation of the father now specializes itself:

5 Get wisdom, get understanding;

Forget not and turn not from the words of my mouth.

<sup>1</sup> In some editions לבני is noted as *Keri* to לפני, but erroneously and contrary to the express evidence of the Masora, which affirms that there are two passages in which we ought to read not לפני, but לבני, viz. Ps. lxxx. 3 and Prov. iv. 3.

<sup>2</sup> The writing of יתמך with the grave *Metheg* (*Gaja*) and *Kamets-Chatuph* (*δ*) is that of Ben Asher; on the other hand, יתמך with *Cholem* (*δ*) and the permanent *Metheg* is that of Ben Naphtali; *vid. Michlol 21a* (under the verbal form 25), § 30.

- 6 Forsake her not, so shall she preserve thee;  
Love her, so shall she keep thee.

Wisdom and understanding are (5a) thought of as objects of merchandise (cf. xxiii. 23, .iii. 14), like the one pearl of great price, Matt. xiii. 46, and the words of fatherly instruction (5b), accordingly, as offering this precious possession, or helping to the acquisition of it. One cannot indeed say correctly אֶל-תִּשְׁכַּח מֵאֲמֵרַיִךְ, but אֶל-תִּשְׁכַּח מִשְׁמֵר אֲמֵרַיִךְ (Ps. cii. 5); and in this sense אֶל-תִּשְׁכַּח goes before, or also the accus. object, which in אֶל-תִּשְׁכַּח the author has in his mind, may, since he continues with אֶל-תִּתֵּן, now not any longer find expression as such. That the אֲמֵרַיִךְ are the means of acquiring wisdom is shown in ver. 6, where this continues to be the primary idea. The verse, consisting of only four words, ought to be divided by *Mugrash*;<sup>1</sup> the *Vav* (ו) in both halves of the verse introduces the *apodosis imperativi* (cf. e.g. iii. 9 f., and the *apodosis prohibitivi*, iii. 21 f.). The actual representation of wisdom, ver. 5, becomes in ver. 6 personal.

Vers. 7-9. Referring to ver. 5, the father further explains that wisdom begins with the striving after it, and that this striving is itself its fundamental beginning:

- 7 The beginning of wisdom is "Get wisdom,"  
And with [*um*, at the price of] all thou hast gotten get understanding.  
8 Esteem her, so shall she lift thee up;  
She will bring thee honour if thou dost embrace her.  
9 She will put on thine head a graceful garland,  
She will bestow upon thee a glorious diadem.

In the motto of the book, i. 7, the author would say that the fear of Jahve is that from which all wisdom takes its origin. יִרְאַת יְהוָה (i. 7) is the subject, and as such it stands foremost. Here he means to say what the beginning of wisdom consists in. רִאשִׁית חֲכָמָה is the subject, and stands forth as such. The predicate may also be read קְנֵה-חֲכָמָה (= קְנֹת), after xvi. 16. The beginning of wisdom is (consists in) the getting of wisdom; but the imperative קְנֵה, which also Aq., Sym., Theod. (*καταλαβει*), Jerome, Syr., Targ. express (the LXX. leaves ver. 7 untranslated), is supported by 7b. Hitzig, after Mercier, De Dieu, and Döderlein, translates the verse

<sup>1</sup> According to correct readings in codd. and older editions, וְחִשְׁמְךָ has also indeed *Rebia Mugrash*, and אֶהְבֵּנָה, *Mercha* (with *Zinnorith*); *vid. Torath Emeth*, p. 47, § 6; *Accentuationssystem*, xviii. § 1, 2; and regarding the *Zinnorith*, see *Liber Psalmorum Hebraicus* by S. Baer, p. xii.

thus: "the highest thing is wisdom; get wisdom," which Zöckler approves of; but the reasons which determine him to this rendering are subtleties: if the author had wished himself to be so understood, he ought at least to have written the words **רָאִישׁוֹ הַחִכְמָה**. But **רָאִישׁוֹ הַחִכְמָה** is a genitive of relation, as is to be expected from the relativity of the idea **רָאִישׁוֹ**, and his intention is to say that the beginning of wisdom consists in the proposition **כִּינֵה הַחִכְמָה** (cf. the similar formula, Eccles. xii. 13); this proposition is truly the *lapis philosophorum*, it contains all that is necessary in order to becoming wise. Therefore the Greek *σοφία* called itself modestly *φιλοσοφία*; for *ἀρχὴ αὐτῆς* the Book of Wisdom has, vi. 18, *ἡ ἀληθεστάτη παιδείας ἐπιθυμία*. In 7b the proposition is expressed which contains the *specificum* helping to wisdom. The **אֶ** denotes price: give all for wisdom (Matt. xiii. 46, 44); no price is too high, no sacrifice too great for it.

Ver. 8. The meaning of the *ἀπ. γεγρ.* **סִלְסַל** is determined by **רוּמַם** in the parallel clause; **סִלְסַל** signifies to raise, exalt, as a way or dam by heaping up; the *Pilpel*, here tropical: to value or estimate highly. Böttcher interprets well: hold it high in price, raise it (as a purchaser) always higher, make offer for it upon offer. The LXX. (approved by Bertheau), *περιχαράκωσον αὐτήν*, circumvallate it, *i.e.* surround it with a wall (**סִלְלָה**)—a strange and here unsuitable figure. Hold it high, says the author, and so it will reward<sup>1</sup> thee with a high place, and (with chiasmic transposition of the performance and the consequence) she will honour<sup>2</sup> thee if (*ἐάν*) thou lovingly embracest her. **קַיַּם** is used of embracing in the pressure of tender love, as in the Canticles ii. 6, viii. 3; the *Piel* is related to the *Kal* as *amplexari* to *amplecti*. Wisdom exalts her admirers, honours her lovers, and makes a man's appearance pleasant, causing him to be revered when he approaches. Regarding **לְיִיתִיחֵן**, *vid.* i. 9. **מִן**, to deliver up (Gen. xiv. 20), to give up (Hos. xi. 8), is connected in the free poetic manner with two accusatives, instead of with an accus. and dat. LXX. has *ὑπερασπισῶν*, but one does not defend himself (as with a shield) by a wreath or crown.

<sup>1</sup> Löwenstein has rightly **וּתְרוּמַמְךָ**, *vid.* my preface to Baer's *Genesis*, p. vii.

<sup>2</sup> We read **תְּכַבְּדֶךָ**, not **תְּכַבְּדֶךָ** (Hahn) or **תְּכַבְּדֶךָ** (Löwenstein); the tone lies on the *penult.*, and the tone-syllable has the point *Tere*, as in **וַיִּבְרָךְ**, Deut. xxxii. 7; *vid.* *Michlol* 66b.



Vers. 10-12. There is no reason for the supposition that the warning which his father gave to the poet now passes over into warnings given by the poet himself (Hitzig); the admonition of the father thus far refers only in general to the endeavour after wisdom, and we are led to expect that the good doctrines which the father communicates to the son as a *viaticum* will be further expanded, and become more and more specific when they take a new departure.

- 10 Hearken, my son, and receive my sayings,  
So shall the years of life be increased to thee.  
11 In the way of wisdom have I taught thee,  
Guided thee in the paths of rectitude.  
12 When thou goest, thy step shall not be straitened;  
And if thou runnest, thou shalt not stumble.

Regarding קָח (of לָקַח) of appropriating reception and taking up *in succum et sanguinem*, *vid.* i. 3; regarding שָׁנוֹת חַיִּים, years not merely of the duration of life, but of the enjoyment of life, iii. 2; regarding מַעְגָּל (מַעְגָּלָה), path (track), ii. 9; regarding the פֶּן of הוֹרָה, of the department and subject of instruction, Ps. xxv. 8. The perfects, ver. 11, are different from נִתְחַי, 2a; they refer to rules of life given at an earlier period, which are summarily repeated in this address. The way of wisdom is that which leads to wisdom (Job xxviii. 23); the paths of rectitude, such as trace out the way which is in accordance with the rule of the good and the right. If the youth holds to this direction, he will not go on in darkness or uncertainty with anxious footsteps; and if in youthful fervour he flies along his course, he will not stumble on any unforeseen obstacle and fall. צָר is as a metaplastic fut. to צָרַר or צָרַר, to be narrow, to straiten, formed as if from צָרַר. The Targ. after Aruch,<sup>1</sup> לֹא תִשְׁנַק אֶרְחֹךְ, thou shalt not need to bind together (*constringere*) or to hedge up thy way.

Vers. 13-17. The exhortations attracting by means of promises, now become warnings fitted to alarm:

- 13 Hold fast to instruction, let her not go;  
Keep her, for she is thy life.  
14 Into the path of the wicked enter not,  
And walk not in the way of the evil.

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<sup>1</sup> [R. Nathan ben Jechiel, A.D. 1106, who is usually styled by the Jewish writers בעל ערוך, *Auctor Aruch*, author of a Talmudical Lexicon.]

- 15 Avoid it, enter not into it;  
Turn from it and pass away.
- 16 For they cannot sleep unless they do evil,  
And they are deprived of sleep unless they bring others to ruin.
- 17 For they eat the bread of wickedness,  
And they drink the wine of violence.

Elsewhere מוֹסֵר means also self-discipline, or moral religious education, i. 3; here discipline, i.e. parental educative counsel. תָּרַף is the segolated fut. apoc. *Hiph.* (indic. תִּרְפֶּה) from *tarp*, cf. the imper. *Hiph.* תִּרְפֵּה from *harp*. נִצְרָה is the imper. *Kal* (not *Piel*, as Aben Ezra thinks) with *Dagesh dirimens*; cf. the verbal substantive נִצְרָה, Ps. cxli. 3, with similar *Dagesh*, after the form יִקְרָה, Gen. xlix. 10. מוֹסֵר (elsewhere always masc.) is here used in the fem. as the synonym of the name of wisdom: keep her (instruction), for she is thy life,<sup>1</sup> i.e. the life of thy life. In ver. 14 the goddess (*vid.* on the root-idea of רָשַׁע under Ps. i. 1) and the habitually wicked, i.e. the vicious, stand in parallelism; בּוֹא and אֵשֶׁר are related as entering and going on, *ingressus* and *progressus*. The verb אֵשֶׁר signifies, like יָשַׁר, to be straight, even, fortunate, whence אֵשֶׁר = Arab. *yusár*, happiness, and to step straight out, ix. 6, of which meanings אֵשֶׁר is partly the intensive, as here, partly the causative, xxiii. 19 (elsewhere causative of the meaning, to be happy, Gen. xxx. 13). The meaning *progredi* is not mediated by a supplementary יָעַרְוּ; the derivative אֵשֶׁר (אֵשֶׁר), a step, shows that it is derived immediately from the root-idea of a movement in a straight line. Still less justifiable is the rendering by Schultens, *ne vestigia imprimas in via malorum*; for the Arab. *áththr* is denom. of *ithr*, אֵתֵר, the primitive verb roots of which, *athr*, אֵתֵר = אֵשֶׁר, are lost.

Ver. 15. On פָּרַעְהוּ, avoid it (the way), (*opp.* אָחַז, Job xvii. 9; תָּמַד, Ps. xvii. 5), see under i. 25. שָׁמָּה, elsewhere (as the Arab. *shatt*, to be without measure, insolent) used *in malam partem*, has here its fundamental meaning, to go aside. מִעֲלָיו (expressed in French by *de dessus*, in Ital. by *di sopra*) denotes: so that thou comest not to stand on it. עָבַר means in both cases *transire*, but the second instance, "to go beyond (farther)" (cf. 2 Sam. xv. 22, and under Hab. i. 11), coincides with "to escape, *evadere*."

Ver. 16. In the reason here given the perf. may stand in the con-

<sup>1</sup> Punctuate הִיא קֵי; the *Zinnorith* represents the place of the *Makkeph*, *vid. Torah Emeth*, p. 9.

ditional clauses as well as in Virgil's *Et si non aliqua nocuisses, mortuus esses*; but the fut., as in Eccles. v. 11, denotes that they (the רָעִים and the רָשָׁעִים) cannot sleep, and are deprived of their sleep, unless they are continually doing evil and bringing others into misery; the interruption of this course of conduct, which has become to them like a second nature, would be as the interruption of their diet, which makes them ill. For the *Kal* יִבְשֹׁלִי, which here must have the meaning of the person sinning (cf. ver. 19), and would be feeble if used of the confirmed transgressors, the *Keri* rightly substitutes the *Hiphil* יִבְשִׁילִי, which occurs also 2 Chron. xxv. 8, there without an object, in the meaning to cause to fall, as the contrast of עָרַץ (to help).

Ver. 17. The second בִּי introduces the reason of their bodily welfare being conditioned by evil-doing. If the poet meant: they live on bread which consists in wickedness, *i.e.* on wickedness as their bread, then in the parallel sentence he should have used the word סֶמֶךְ; the genitives are meant of the means of acquisition: they live on unrighteous gain, on bread and wine which they procure by wickedness and by all manner of violence or injustice. On the etymon of סֶמֶךְ (Arab. *hama*s, *durum*, *asperum*, *vehementem esse*), *vid.* Schultens; the plur. סֶמֶכִים belongs to a more recent epoch (*vid.* under 2 Sam. xxii. 49 and Ps. xviii. 49). The change in the tense represents the idea that they having eaten such bread, set forth such wine, and therewith wash it down.

Vers. 18, 19. The two ways that lie for his choice before the youth, are distinguished from one another as light is from darkness:

- 18 And the path of the just is like the brightness of the morning light,  
Which shines more and more till the perfect day.  
19 The way of the wicked is deep darkness,  
They know not at what they stumble.

The Hebr. style is wont to conceal in its *Vav* (ו) diverse kinds of logical relations, but the *Vav* of 18a may suitably stand before 19a, where the discontinuance of this contrast of the two ways is unsuitable. The displacing of a *Vav* from its right position is not indeed without example (see under Ps. xvi. 3); but since ver. 19 joins itself more easily than ver. 18 to ver. 17 without missing a particle, thus it is more probable that the two verses are to be transposed, than that the ו of וְיָשִׁילִי (ver. 17) is to be prefixed to וְיָרַץ (ver. 18). Sinning, says ver. 16; has become to the godless as

a second nature, so that they cannot sleep without it; they must continually be sinning, adds ver. 17, for thus and not otherwise do they gain for themselves their daily bread. With reference to this fearful self-perversion to which wickedness has become a necessity and a condition of life, the poet further says that the way of the godless is כְּצִלְעֵי טֶמֶל,<sup>1</sup> as deep darkness, as the entire absence of light: it cannot be otherwise than that they fall, but they do not at all know whereat they fall, for they do not at all know wickedness as such, and have no apprehension of the punishment which from an inward necessity it brings along with it; on the contrary, the path of the just is in constantly increasing light—the light of knowledge, and the light of true happiness which is given<sup>2</sup> in and with knowledge. On צֶמֶח *vid.* under Isa. ii. 22; it is מִכְשֵׁל, σκάνδαλον, that is meant, stumbling against which (cf. Lev. xxvi. 37) they stumble to their fall. נֶגַה,<sup>3</sup> used elsewhere than in the Bible, means the morning star (Venus), (Sirach l. 4, Syr.); when used in the Bible it means the early dawn, the light of the rising sun, the morning light, 2 Sam. xxiii. 4, Isa. lxii. 1, which announces itself in the morning twilight, Dan. vi. 20. The light of this morning sunshine is הוֹלֵךְ וְאוֹר, going and shining, *i.e.* becoming ever brighter. In the connection of הוֹלֵךְ וְאוֹר it might be a question

<sup>1</sup> In good mss. and printed copies the כ has the *Pathach*, as Kimchi states the rule in *Michlol* 45a: כּל כַּאֲפֵלֶה פֶתַח, כּל כַּאֲבֵנִים פֶתַח.

<sup>2</sup> Hitzig inverts the order of vers. 18 and 19, and connects the כִּי of 16a immediately with ver. 19 (for the way of the wicked . . .). He moreover regards vers. 16, 17 as an interpolation, and explains ver. 16 as a gloss transforming the text of ver. 19. "That the wicked commit wickedness," says Hitzig, "is indeed certain (1 Sam. xxiv. 14), and the warning of ver. 15 ought not to derive its motive from their energy in sinning." But the warning against the way of the wicked is founded not on their energy in sinning, but on their bondage to sin: their sleep, their food and drink—their life both when they sleep and when they wake—is conditioned by sin and is penetrated by sin. This foundation of the warning furnishes what is needed, and is in nothing open to objection. And that in vers. 16 and 19 לֹא יֵרְעוּ and לֹא יִשְׁלֹו, לֹא יִשְׁלֹו and נִנְוָה, וְיִשְׁלֹו and יִבְשְׁלוּ seem to be alike, does not prove that ver. 16 originated as a parallel text from ver. 19—in the one verse as in the other the thoughts are original.

<sup>3</sup> Böttcher, under 2 Sam. xxiii. 4, explains נֶגַה of the brightness striking against, conquering (cf. נָגַה, נָגַה) the clouds; but *ferire* or *percutere* lies nearer (cf. נָגַע, Ezek. xvii. 10, נָכַה, Ps. cxxi. 6, and the Arab. *darb*, used of strong sensible impressions), as Silius, iv. 329, says of the light: *percussit lumine campos*.

whether  $\text{מִוֹר}$  is regarded as gerundive (Gen. viii. 3, 5), or as participle (2 Sam. xvi. 5, Jer. xli. 6), or as a participial adjective (Gen. xxvi. 13, Judg. iv. 24); in the connection of  $\text{הִלְוֵהוּ וְאִוֵר}$ , on the contrary, it is unquestionably the gerundive: the partic. denoting the progress joins itself either with the partic., Jon. i. 11, or with the participial adjective, 2 Sam. iii. 1, 2 Chron. xvii. 12, or with another adjective formation, 2 Sam. xv. 12, Esth. ix. 4 (where  $\text{וְנִרְוֶה}$  after  $\text{וְנִרְוֶה}$  of other places appears to be intended as an adjective, not after 2 Sam. v. 10 as gerundive). Thus  $\text{וְאִוֵר}$ , as also  $\text{וְנִבֹּח}$ , 1 Sam. ii. 26, will be participial after the form  $\text{עָשָׂה}$ , being ashamed (Ges. § 72, 1); cf.  $\text{בֹּחַ}$ , Zech. x. 5,  $\text{קֹחַ}$ , 2 Kings xvi. 7. “ $\text{נִבְּחֵן הַיּוֹם}$ ” quite corresponds to the Greek  $\tau\acute{o}$   $\sigma\tau\alpha\theta\eta\rho\acute{o}\nu$   $\tau\eta\varsigma$   $\acute{\eta}\mu\acute{\epsilon}\rho\alpha\varsigma$ ,  $\acute{\eta}$   $\sigma\tau\alpha\theta\eta\rho\acute{\alpha}$   $\mu\epsilon\sigma\sigma\eta\mu\beta\epsilon\rho\iota\alpha$  (as one also says  $\tau\acute{o}$   $\sigma\tau\alpha\theta\eta\rho\acute{o}\nu$   $\tau\eta\varsigma$   $\nu\alpha\kappa\tau\acute{o}\varsigma$ ), and to the Arabic  $\text{تامة الظهر}$  and  $\text{تامة النهار}$ . The figure is probably derived from the balance (cf. Lucan’s *Pharsalia*, lib. 9: *quum cardine summo Stat librata dies*): before and after midday the tongue on the balance of the day bends to the left and to the right, but at the point of midday it stands directly in the midst” (Fleischer). It is the midday time that is meant, when the clearness of day has reached its fullest intensity,—the point between increasing and decreasing, when, as we are wont to say, the sun stands in the zenith (= Arab. *samt*, the point of support, i.e. the vertex). Besides Mark iv. 28, there is no biblical passage which presents like these two a figure of gradual development. The progress of blissful knowledge is compared to that of the clearness of the day till it reaches its midday height, having reached to which it becomes a knowing of all in God, xxviii. 5, 1 John ii. 20.

Vers. 20-22. The paternal admonition now takes a new departure:

- 20 My son, attend unto my words,  
Incline thine ear to my sayings.  
21 Let them not depart from thine eyes;  
Keep them in the midst of thine heart.  
22 For they are life to all who get possession of them,  
And health to their whole body.

Regarding the *Hiph.*  $\text{הִלִּיז}$  (for  $\text{הִלִּיז}$ ), ver. 21, formed after the Chaldee manner like  $\text{הִלִּיז}$ ,  $\text{הִפִּיחַ}$ ,  $\text{הִפִּיג}$ , *vid.* Gesenius, § 72, 9;—Ewald, § 114, c, gives to it the meaning of “to mock,” for he interchanges

it with  $\text{לָקַח}$ , instead of the meaning to take away, *efficere ut recedat* (cf. under ii. 15). This supposed causative meaning it has also here: may they = may one (*vid.* under ii. 22) not remove them from thine eyes; the object is (ver. 20) the words of the paternal admonition. Hitzig, indeed, observes that "the accusative is not supplied;" but with greater right it is to be remarked that  $\text{לָקַח}$  (fut. *Hiph.* of  $\text{לָקַח}$ ) and  $\text{לָקַחְתָּ}$  (fut. *Kal* of *id.*) are not one and the same, and the less so as  $\text{לָקַח}$  is not, like  $\text{לָקַח}$ , intrinsically transitive. Here and there  $\text{לָקַח}$  occurs, but the masoretical and grammatical authorities (*e.g.* Kimchi) demand  $\text{לָקַחְתָּ}$ . The plur.  $\text{לָקַחְתֶּם}$  is continued, 22*b*, in the sing., for that which is said refers to each one of the many (iii. 18, 28, 35).  $\text{מָצָא}$  is fundamentally an active conception, like our "*finden*," to find; it means to attain, to produce, to procure, etc.  $\text{מָצָא}$  means, according as the  $\text{ו}$  is understood of the "that = *ut*" of the action or of the "what" of its performance, either health or the means of health; here, like  $\text{רָפְאוּת}$ , iii. 8, not with the underlying conception of sickness, but of the fluctuations connected with the bodily life of man, which make needful not only a continual strengthening of it, but also its being again and again restored. Nothing preserves soul and body in a healthier state than when we always keep before our eyes and carry in our hearts the good doctrines; they give to us true guidance on the way of life: "Godliness has the promise of this life, and of that which is to come." 1 Tim. iv. 8.

Vers. 23–27. After this general preface the exhortation now becomes special:

- 23 Above all other things that are to be guarded, keep thy heart,  
For out from it life has its issues.
- 24 Put away from thee perverseness of mouth,  
And waywardness of lips put far from thee.
- 25 Thine eyes should look straight forward,  
And thine eyelids look straight to the end before thee.
- 26 Make even the path of thy feet,  
And let all thy ways be correct.
- 27 Turn not aside to the right and to the left;  
Remove thy foot from evil.

Although  $\text{שָׁמַר}$  in itself and in this connection may mean the object to be watchfully avoided (*cavendi*) (*vid.* under ii. 20*b*): thus the usage of the language lying before us applies it, yet only as denoting the place of watching or the object *observandi*; so that it is not to be thus explained, with Raschi and others: before

all from which one has to protect himself (*ab omni re cavenda*), guard thine heart; but: before all that one has to guard (*præ omni re custodienda*), guard it as the most precious of possessions committed to thy trust. The heart, which according to its etymon denotes that which is substantial (*Kernhafte*) in man (cf. Arab. *lubb*, the kernel of the nut or almond), comes here into view not as the physical, but as the intellectual, and specially the ethical *centrum*.

Ver. 24. The *תוצאות* are the point of a thing, e.g. of a boundary, from which it goes forth, and the linear course proceeding from thence. If thus the author says that the *תוצאות* *הימים* go out from the heart,<sup>1</sup> he therewith implies that the life has not only its fountain in the heart, but also that the direction which it takes is determined by the heart. Physically considered, the heart is the receptacle for the blood, in which the soul lives and rules; the pitcher at the blood-fountain which draws it and pours it forth; the chief vessel of the physically self-subsisting blood-life from which it goes forth, and into which it disembogues (*Syst. der bib. Psychol.* p. 232). What is said of the heart in the lower sense of corporeal vitality, is true in the higher sense of the intellectual soul-life. The Scripture names the heart also as the intellectual soul-centre of man, in its concrete, central unity, its dynamic activity, and its ethical determination on all sides. All the radiations of corporeal and of soul life concentrate there, and again unfold themselves from thence; all that is implied in the Hellenic and Hellenistic words *νοῦς*, *λόγος*, *συνελευθισις*, *θυμός*, lies in the word *καρδία*; and all whereby *בשר* (the body) and *נפש* (the spirit, *anima*) are affected comes in *לב* into the light of consciousness (*Id.* p. 251). The heart is the instrument of the thinking, willing, perceiving life of the spirit; it is the seat of the knowledge of self, of the knowledge of God, of the knowledge of our relation to God, and also of the law of God impressed on our moral nature; it is the workshop of our individual spiritual and ethical form of life brought about by self-activity,—the life in its higher and in its lower sense goes out from it, and receives from it the impulse of the direction which it takes; and how earnestly, therefore, must we feel ourselves admonished, how sacredly bound to preserve the heart in purity (Ps. lxxiii. 1), so that from this spring of life may

<sup>1</sup> The correct form here is *בִּי-מִקְרָב*, with the *Makkeph* to *בי*.

go forth not mere seeming life and a caricature of life, but a true life well-pleasing to God! How we have to carry into execution this careful guarding of the heart, is shown in ver. 24 and the golden rules which follow. Mouth and lips are meant (ver. 24) as instruments of speech, and not of its utterance, but of the speech going forth from them. *תִּשְׁעַת*, *distorsio*, refers to the mouth (vi. 12), when what it speaks is disfiguring and deforming, thus falsehood as the contrast of truth and love (ii. 12); and to the lips *תִּלְוֶהָ*, when that which they speak turns aside from the true and the right to side-ways and by-ways. Since the *Kametz* of such *abstracta*, as well of verbs ו'ע like *רָטַת*, Ezek. xxxii. 5, as of verbs ה'ל like *לָוַת*, Isa. xlv. 13, *לָוַת*, Isa. xxviii. 18, is elsewhere treated as unalterable, there lies in this *לָוַת* either an inconsistency of punctuation, or it is presupposed that the form *לָוַת* was vocalized like *לָוַת* = *לָוַת*, Num. xxi. 29.

Ver. 25. Another rule commends gathering together (concentration) in opposition to dissipation. It is also even externally regarded worthy of consideration, as Ben-Sira, ix. 5, expresses it: *μη περιβλέπου ἐν ῥύμαις πόλεως* — purposeless, curious staring about operates upon the soul, always decentralizing and easily defiling it. But the rule does not exhaust itself in this meaning with reference to external self-discipline; it counsels also straightforward, unswerving directness toward a fixed goal (and what else can this be in such a connection than that which wisdom places before man?), without the turning aside of the eye toward that which is profitless and forbidden, and in this inward sense it falls in with the demand for a single, not squinting eye, Matt. vi. 22, where Bengel explains *ἀπλοῦς* by *simplex et bonus, intentus in cælum, in Deum, unice*. *נִכַּח* (R. נָךְ) means properly fixing, or holding fast with the look, and *נָגַד* (as the Arab. *najad*, to be clear, to be in sight, shows) the rising up which makes the object stand conspicuous before the eyes; both denote here that which lies straight before us, and presents itself to the eye looking straight out. The naming of the *עַפְעָפִים* (from *עָפַעַף*, to flutter, to move tremblingly), which belongs not to the seeing apparatus of the eye but to its protection, is introduced by the poetical parallelism; for the eyelids, including in this word the twinkling, in their movement follow the direction of the seeing eye. On the form *יִשְׁרֵי* (fut. *Hiph.* of *יָשַׁר*, to be straight), defective according to the Masora, with the *Jod* audible, cf. Hos. vii. 12, 1 Chron. xii. 2, and under



Gen. viii. 17; the softened form הַיָּשׁוּר does not occur, we find only הוֹשֵׁר or הַיָּשׁוּר.

Ver. 26. The understanding of this rule is dependent on the right interpretation of פָּלַט, which means neither "weigh off" (Ewald) nor "measure off" (Hitzig, Zöckler). פָּלַט has once, Ps. lviii. 3, the meaning to weigh out, as the denom. of פָּלַט, a level, a steel-yard;<sup>1</sup> everywhere else it means to make even, to make level, to open a road: *vid.* under Isa. xxvi. 7, xl. 12. The admonition thus refers not to the careful consideration which measures the way leading to the goal which one wishes to reach, but to the preparation of the way by the removal of that which prevents unhindered progress and makes the way insecure. The same meaning appears if פָּלַט, of cognate meaning with תָּכַן, denoted first to level, and then to make straight with the level (Fleischer). We must remove all that can become a moral hindrance or a dangerous obstacle in our life-course, in order that we may make right steps with our feet, as the LXX. (Heb. xii. 13) translate. 26*b* is only another expression for this thought. הָקֵן דְּרָכָיו (2 Chron. xxvii. 6) means to give a direction to his way; a right way, which keeps in and facilitates the keeping in the straight direction, is accordingly called נָכוֹן דְּרָכָה; and "let all thy ways be right" (cf. Ps. cxix. 5, LXX. *κατευθυνθησων*) will thus mean: see to it that all the ways which thou goest lead straight to the end.

Ver. 27. In closest connection with the preceding, 27*a* cautions against by-ways and indirect courses, and 27*b* continues it in the briefest moral expression, which is here הָסֵר רִגְלֶךָ מִרְעַע instead of סוּר מִרְעַע, iii. 7, for the figure is derived from the way. The LXX. has other four lines after this verse (27), which we have endeavoured to retranslate into the Hebrew (Intro. p. 47). They are by no means genuine; for while in 27*a* right and left are equivalent to by-ways, here the right and left side are distinguished as that of truth and its contrary; and while there [in LXX.] the *ὁρθὰς τροχὰς ποιεῖν* is required of man, here it is promised as the operation of God, which is no contradiction, but in this similarity of expression betrays poverty of style. Hitzig disputes also the genuineness of the Hebrew ver. 27. But it continues explanatorily ver. 26, and is related to it, yet not as a gloss, and in the general

<sup>1</sup> The Arabic word *teftis*, said to be of the same signification (a balance), and which is given in the most recent editions of Gesenius' Lexicon, has been already shown under Job xxxvii. 16 to be a word devoid of all evidence.

relation of 26 and 27a there comes a word, certainly not unwelcome, such as 27b, which impresses the moral stamp on these thoughts.

That with ver. 27 the admonition of his father, which the poet, placing himself back into the period of his youth, reproduces, is not yet concluded, the resumption of the address  $\text{בְּנֵי}$ , v. 1, makes evident; while on the other hand the address  $\text{בְּנֵי}$  in v. 7 shows that at that point there is advance made from the recollections of his father's house to conclusions therefrom, for the circle of young men by whom the poet conceives himself to be surrounded. That in v. 7 ff. a subject of the warning with which the seventh address closes is retained and further prosecuted, does not in the connection of all these addresses contradict the opinion that with v. 7 a new address begins. But the opinion that the warning against adultery does not agree (Zöckler) with the designation  $\text{בֶּן}$ , iv. 3, given to him to whom it is addressed, is refuted by 1 Chron. xxii. 5, 2 Chron. xiii. 7.

Chap. v. 1-6. Here a fourth rule of life follows the three already given, iv. 24, 25, 26-27 :

- 1 My son, attend unto my wisdom,  
And incline thine ear to my prudence,
- 2 To observe discretion,  
And that thy lips preserve knowledge.
- 3 For the lips of the adulteress distil honey,  
And smoother than oil is her mouth ;
- 4 But her end is bitter like wormwood,  
Sharper than a two-edged sword.
- 5 Her feet go down to death,  
Her steps cleave to Hades.
- 6 She is far removed from entering the way of life,  
Her steps wander without her observing it.

Wisdom and understanding increase with the age of those who earnestly seek after them. It is the father of the youth who here requests a willing ear to his wisdom of life, gained in the way of many years' experience and observation. In ver. 2 the inf. of the object is continued in the *finitum*, as in ii. 2, 8.  $\text{מִצְוָה}$  (*vid.* on its etymon under i. 4) are plans, projects, designs, for the most part in a bad sense, intrigues and artifices (*vid.* xxiv. 8), but also used of well-considered resolutions toward what is good, and hence of the purposes of God, Jer. xxiii. 20. This noble sense of the word  $\text{מִצְוָה}$ , with its plur., is peculiar to the introductory portion (i.-ix.)

of the Book of Proverbs. The plur. means here and at viii. 12 (placing itself with *הַכְּמוֹת* and *הַתְּבִינּוֹת*, *vid.* p. 68) the reflection and deliberation which is the presupposition of well-considered action, and *שָׁמֵר* is thus not otherwise than at xix. 8, and everywhere so meant, where it has that which is obligatory as its object: the youth is summoned to careful observation and persevering exemplification of the *quidquid agas, prudenter agas et respice finem*. In 2*b* the *Rebia Mugrash* forbids the genitive connection of the two words *וְהִיעֵת שְׂפָתֶיךָ*; we translate: *et ut scientiam labia tua tueantur*. Lips which preserve knowledge are such as permit nothing to escape from them (Ps. xvii. 3*b*) which proceeds not from the knowledge of God, and in Him of that which is good and right, and aims at the working out of this knowledge; *vid.* Köhler on Mal. ii. 7. *שְׂפָתֶיךָ* (from *שָׂפָה*, Arab. *shafat*, edge, lip, properly that against which one rubs, and that which rubs itself) is fem., but the usage of the language presents the word in two genders (cf. 3*a* with xxvi. 23). Regarding the pausal *וְיִצְרֵי* for *וְצִרֵי*, *vid.* under iii. 1, ii. 11. The lips which distil the honey of enticement stand opposite to the lips which distil knowledge; the object of the admonition is to furnish a protection against the honey-lips.

Ver. 3. *וְרֵיהּ* denotes the wife who belongs to another, or who does not belong to him to whom she gives herself or who goes after her (*vid.* ii. 16). She appears here as the betrayer of youth. The poet paints the love and amiableness which she feigns with colours from the Canticles, iv. 11, cf. v. 16. *נֶפֶת* denotes the honey flowing of itself from the combs (*צִנּוּפִים*), thus the purest and sweetest; its root-word is not *נָפַף*, which means to shake, vibrate, and only mediately (when the object is a fluid) to scatter, sprinkle, but, as Schultens has observed, a verb *נָפַת* = Arab. *nafat*, to bubble, to spring up, *nafath*, to blow, to spit out, to pour out. Parchon places the word rightly under *נֶפֶת* (while Kimchi places it under *נָפַף* after the form *בִּשְׁפַת*), and explains it by *חֵלֶת דְּבַשׁ הַיְצֵאִים מִן הַכוּוּרָה* (the honey which flows from the cells before they are broken (the so-called virgin honey)). The mouth, *הֵן* = Arab. *hink* (from *הִנָּה*, Arab. *hanak*, *imbuere*, e.g., after the manner of Beduins, the mouth of the newly-born infant with date-honey), comes into view here, as at viii. 7, etc., as the instrument of speech: smoother than oil (cf. Ps. lv. 22), it shows itself when it gives forth amiable, gentle, impressive words (ii. 16, vi. 24); also our "schmeicheln" (= to

flatter, caress) is equivalent to to make smooth and fair; in the language of weavers it means to smooth the warp.

Vers. 4, 5. In verse 4 the reverse of the sweet and smooth external is placed opposite to the attraction of the seducer, by whose influence the inconsiderate permits himself to be carried away: her end, *i.e.* the last that is experienced of her, the final consequence of intercourse with her (cf. xxiii. 32), is bitter as wormwood, sharp as a two-edged sword. The O. T. language regards bitterness and poison as related both in meaning and in reality; the word לַעֲנָה (Aq. ἀψιθιον = wormwood) means in Arab. the curse. חָרֵב בַּיּוֹת is translated by Jerome after the LXX., *gladius biceps*; but בַּיּוֹת means double-edged, and חָרֵב שְׁנֵי בַּיּוֹת (Judg. iii. 16) means a double-edged sword. Here the plur. will thus poetically strengthen the meaning, like ξίφος πολύστομον, that which devours, as if it had three or four edges (Fl.). The end in which the disguised seduction terminates is bitter as the bitterest, and cutting as that which cuts the most: self-condemnation and a feeling of divine anger, anguish of heart, and destructive judgment. The feet of the adulteress go downward to death. In Hebr. this *descendentes ad mortem* is expressed by the genitive of connection; מָוֶת is the genitive, as in יוֹרְדֵי בּוֹר, i. 12; elsewhere the author uses יוֹרְדוֹת אֵל (vii. 27, ii. 18). Death, מָוֶת (so named from the stretching of the corpse after the stiffness of death), denotes the condition of departure from this side as a punishment, with which is associated the idea of divine wrath. In שְׁאוֹל (sinking, abyss, from שָׁאָל, R. שָׁא, χαλάν, *vid.* under Isa. v. 14), lie the ideas of the grave as a place of corruption, and of the under-world as the place of incorporeal shadow-life. Her steps hold fast to Hades is equivalent to, they strive after Hades and go straight to it; similar to this is the Arab. expression, *hdhâ âldrb yâkhdh âly âblbd*: this way leads straight forward to the town (Fl.).

Ver. 6. If we try to connect the clause beginning with מִן with 5b as its principal sentence: she goes straight to the abyss, so that by no means does she ever tread the way of life (thus *e.g.* Schultens), or better, with 6b: never more to walk in the way of life, her paths fluctuate hither and thither (as *Gr. Venet.* and Kamphausen in Bunsen's *Bibelwerk*, after Bertheau and Ewald, translate); then in the former case more than in the latter the difference of the subject opposes itself, and in the latter, in addition, the לֹא תֵרַע, only disturbing in this negative clause. Also by the arrangement of

the words, 6a appears as an independent thought. But with Jewish expositors (Rashi, Aben-Ezra, Rabbag, Malbim, etc.) to interpret **וְהַיָּדְוָה**, after the Talmud (*b. Mo'ed katan 9a*) and Midrash, as an address is impracticable; the warning: do not weigh the path of life, affords no meaning suitable to this connection—for we must, with Cartwright and J. H. Michaelis, regard 6a as the antecedent to 6b: *ne forte semitam vitæ ad sequendum eligas, te per varios deceptionum mæandros abripit ut non noveris, ubi locorum sis*; but then the continuation of the address is to be expected in 6b. No, the subject to **וְהַיָּדְוָה** is the adulteress, and **וְהַיָּדְוָה** is an intensified **וְהַיָּדְוָה**. Thus the LXX., Jerome, Syr., Targ., Luther, Geier, Nolde, and among Jewish interpreters Heidenheim, who first broke with the tradition sanctioned by the Talmud and the Midrash, for he interpreted 6a as a negative clause spoken in the tone of a question. But **וְהַיָּדְוָה** is not suitable for a question, but for a call. Accordingly, Böttcher explains: *viam vitæ ne illa complanare studeat!* (**וְהַיָּדְוָה** in the meaning *complanando operam dare*). But the adulteress as such, and the striving to come to the way of life, stand in contradiction: an effort to return must be meant, which, because the power of sin over her is too great, fails; but the words do not denote that, they affirm the direct contrary, viz. that it does not happen to the adulteress ever to walk in the way of life. As in the warning the independent **וְהַיָּדְוָה** may be equivalent to *cave ne* (Job xxxii. 13), so also in the declaration it may be equivalent to *absit ut*, for **וְהַיָּדְוָה** (from **וְהַיָּדְוָה**, after the forms **וְהַיָּדְוָה** = Arab. *banj*, **וְהַיָּדְוָה** = Arab. *'asj*) means turning away, removal. Thus: Far from taking the course of the way of life (which has life as its goal and reward)—for **וְהַיָּדְוָה**, to open, to open a road (Ps. lxxviii. 50), has here the meaning of the open road itself—much rather do her steps wilfully stagger (Jer. xiv. 10) hither and thither, they go without order and without aim, at one time hither, at another time thither, without her observing it; *i.e.* without her being concerned at this, that she thereby runs into the danger of falling headlong into the yawning abyss. The unconsciousness which the clause **וְהַיָּדְוָה** expresses, has as its object not the falling (Ps. xxxv. 8), of which there is here nothing directly said, but just this staggering, vacillation, the danger of which she does not watch against. **וְהַיָּדְוָה** has *Mercha* under the **ו** with *Zinnorith* preceding; it is *Milra* [an oxytone] (*Michlol* 111b); the punctuation varies in the accentuation of the form without evident reason:

Olsh. § 233, p. 285. The old Jewish interpreters (and recently also Malbim) here, as also at ii. 16, by the זָרָה [strange woman] understand heresy (מִינָתָה), or the philosophy that is hostile to revelation; the ancient Christian interpreters understood by it folly (Origen), or sensuality (Procopius), or heresy (Olympiodorus), or false doctrine (Polychronios). The LXX., which translates, ver. 5, רַגְלִיהָ by τῆς ἀφροσύνης οἱ πόδες, looks toward this allegorical interpretation. But this is unnecessary, and it is proved to be false from v. 15-20, where the זָרָה is contrasted with the married wife.

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EIGHTH INTRODUCTORY MASHAL DISCOURSE, V. 7-23.

WARNING AGAINST ADULTERY AND COMMENDATION OF  
MARRIAGE.

With v. 1-6, which like iv. 20 commences it once more, the seventh discourse is brought to a conclusion. The address בְּנֵי is three times repeated in similar connections, iv. 10, 20, v. 1. There is no reason for breaking off the fatherly admonition (introduced with the words, "And he said to me," iv. 4), which was addressed to the author in the period of his youth, earlier than here, where the author again resumes the שְׁמַע בְּנִים with which he had begun (iv. 1) this seventh narrative address. That after the father has ceased speaking he does not express himself in a rounded manner, may be taken as a sign that toward the end he had become more and more unmindful of the rôle of the reporter, if this זָרָה בְּנִים following, with which he realizes for his circle of hearers the admonition which had been in part addressed to himself, does not prove the contrary.

Vers. 7-11. The eighth discourse springs out of the conclusion of the seventh, and connects itself by its reflective מַעֲלִיָּה so closely with it that it appears as its continuation; but the new beginning and its contents included in it, referring only to social life, secures its relative independence. The poet derives the warning against intercourse with the adulteress from the preceding discourse, and grounds it on the destructive consequences.

7 And now, ye sons, hearken unto me,  
And depart not from the words of my mouth.

- 8 Hold thy path far from her neighbourhood,  
And come not to the door of her house !
- 9 That thou mayest not give the freshness of thy youth to another,  
Nor thy years to the cruel one ;
- 10 That strangers may not sate themselves with thy possessions,  
And the fruit of thy toils come into the house of a stranger,
- 11 And thou groanest at the end,  
When thy flesh and thy body are consumed.

Neither here nor in the further stages of this discourse is there any reference to the criminal punishment inflicted on the adulterer, which, according to Lev. xx. 10, consisted in death, according to Ezek. xvi. 40, cf. John viii. 5, in stoning, and according to a later traditional law, in strangulation (פְּנִיָּה). Ewald finds in ver. 14 a play on this punishment of adultery prescribed by law, and reads from ver. 9 f. that the adulterer who is caught by the injured husband was reduced to the state of a slave, and was usually deprived of his manhood. But that any one should find pleasure in making the destroyer of his wife his slave is a far-fetched idea, and neither the law nor the history of Israel contains any evidence for this punishment by slavery or the mutilation of the adulterer, for which Ewald refers to Grimm's *Deutsche Rechtsaltertümer*. The figure which is here sketched by the poet is very different. He who goes into the net of the wanton woman loses his health and his goods. She stands not alone, but has her party with her, who wholly plunder the simpleton who goes into her trap. Nowhere is there any reference to the husband of the adulteress. The poet does not at all think on a married woman. And the word chosen directs our attention rather to a foreigner than to an Israelitish woman, although the author may look upon harlotry as such as heathenish rather than Israelitish, and designate it accordingly. The party of those who make prostitutes of themselves consists of their relations and their older favourites, the companions of their gain, who being in league with her exhaust the life-strength and the resources of the befooled youth (Fl.). This discourse begins with פְּנִיָּה, for it is connected by this concluding application (cf. vii. 24) with the preceding.

Vers. 8, 9. In verse 8, one must think on such as make a gain of their impurity. מַעַל, Schultens remarks, with reference to Ezek. xxiii. 18, *crebrum in rescisso omni commercio*: פָּ denotes the departure, and לְּ the nearness, from which one must remove himself to a distance. Regarding הוֹר (ver. 9), which primarily, like our

*Pracht* (*bracht* from *brechen* = to break) [pomp, magnificence], appears to mean fulness of sound, and then fulness of splendour, see under Job xxxix. 20; here there is a reference to the freshness or the bloom of youth, as well as the years, against the sacrifice of which the warning is addressed—in a pregnant sense they are the fairest years, the years of youthful fulness of strength. Along with אֲחֵרִים the *singulare-tantum* אֲכֹרִי (*vid.* Jer. l. 42) has a collective sense; regarding the root-meaning, *vid.* under Isa. xiii. 9. It is the *adj. relat.* of אֲכֹרִי after the form אֲכֹנֵב, which is formed not from אָכַר, but from an unknown verb אָכַר. The ancients referred it to death and the devil; but the אֲכֹרִי belongs to the covetous society, which impels ever anew to sin, which is their profit, him who has once fallen into it, and thus brings bodily ruin upon him: they are the people who stand far aloof from this their sacrifice, and among them are barbarous, rude, inexorably cruel monsters (*Unmenschen*) (*Græcus Venetus*, τῶ ἀπανθρώπων), who rest not till their victim is laid prostrate on the ground and ruined both bodily and financially.

Ver. 10. This other side of the ruin ver. 10 presents as an image of terror. For הוֹר refers to the person in his stately appearance, but בֵּית to his possessions in money and goods; for this word, as well as in the strikingly similar passage Hos. vii. 9, is used as the synonym of הָיִל (Gen. xxxiv. 29, etc.), in the sense of ability, estate. This meaning is probably mediated by means of a metonymy, as Gen. iv. 12, Job xxxi. 39, where the idea of the capability of producing is passed over into that of the produce conformable to it; so here the idea of work-power passes over into that of the gain resulting therefrom. וְעֵצְבֶיךָ (and thy toils) is not, like בָּהֶרָה, the accusative governed by יִשְׁבְּעֵי; the carrying over of this verb disturbs the parallelism, and the statement in the passage besides does not accord therewith, which, interpreted as a virtual predicate, presents 10b as an independent prohibitive clause: *neve sint labores tui in domo peregrini*, not *peregrina*; at least נִכְרִי according to the usage of the language is always personal, so that בֵּית נִכְרִי (cf. Lam. v. 2), like מַלְבוּשׁ נִכְרִי, Zeph. i. 8, is to be explained after עֵר נִכְרִי, Judg. xix. 12. עֵצֵב (from עָצַב, Arab. 'asab, to bind fast, to tie together, then to make effort, ποιῆν, *laborare*) is difficult work (x. 22), and that which is obtained by it; Fleischer compares the Ital. *i miei sudori*, and the French *mes sueurs*.

Ver. 11. The fut. יִשְׁבְּעֵי and the יִהְיֶי needed to complete 10b are



continued in ver. 11 in the *consec. perf.* הָנָה, elsewhere of the hollow roaring of the sea, Isa. v. 30, the growling of the lion, xxviii. 15, here, as also Ezek. xxiv. 23, of the hollow groaning of men; a word which echoes the natural sound, like הָנָה, הָנָה. The LXX., with the versions derived from it, has *καὶ μεταμεληθήσῃ*, i.e. נִחַמְתָּ (the *Niph.* נִחַם, to experience the sorrow of repentance, also an echo-word which imitates the sound of deep breathing)—a happy *quid pro quo*, as if one interchanged the Arab. *naham*, *fremere*, *anhelare*, and *nadam*, *pœnitere*. That wherein the end consists to which the deluded youth is brought, and the sorrowful sound of despair extorted from him, is stated in 11*b*: his flesh is consumed away, for sensuality and vexation have worked together to undermine his health. The author here connects together two synonyms to strengthen the conception, as if one said: All thy tears and thy weeping help thee nothing (Fl.); he loves this heaping together of synonyms, as we have shown at p. 33. When the blood-relation of any one is called שָׂאֵר בְּשָׂרִי, Lev. xviii. 6, xxv. 49, these two synonyms show themselves in subordination, as here in close relation. שָׂאֵר appears to be closely connected with שָׂרִירִים, muscles and sinews, and with שֵׁר, the umbilical cord, and thus to denote the flesh with respect to its muscular nature adhering to the bones (Mic. iii. 2), as שָׂרָב denotes it with respect to its tangible outside clothed with skin (*vid.* under *Isaiah*, p. 418).

Vers. 12-14. The poet now tells those whom he warns to hear how the voluptuary, looking back on his life-course, passes sentence against himself.

- 12 And thou sayest, "Why have I then hated correction,  
And my heart despised instruction!  
13 And I have not listened to the voice of my teachers,  
Nor lent mine ear to my instructors?  
14 I had almost fallen into every vice  
In the midst of the assembly and the congregation!"

The question 12*a* (here more an exclamation than a question) is the combination of two: How has it become possible for me? How could it ever come to it that . . . Thus also one says in Arab.: *Kyf f'alat hadhâ* (Fl.). The regimen of הָאֵל in 12*b* is becoming faint, and in 13*b* has disappeared. The *Kal* יָאֵץ (as i. 30, xv. 5) signifies to despise; the *Piel* intensively, to contemn and reject (R. נָץ, *pungere*).

Ver. 13. אֶצְעָב signifies to cleave to anything in hearing, as

בִּרְאָהּ בִּ is to do so in seeing; שָׁמַע לְ yet more closely corresponds with the classic *ἐπακούειν*, *obedire*, e.g. Ps. lxxxi. 9; שָׁמַע בְּקוֹל is the usual phrase for "hearken!"

Ver. 14. בְּמֵעַט with the perf. following is equivalent to: it wanted but a little that this or that should happen, e.g. Gen. xxvi. 10. It is now for the most part thus explained: it wanted but a little, and led astray by that wicked companionship I would have been drawn away into crime, for which I would then have been subjected to open punishment (Fl.). Ewald understands רָע directly of punishment in its extreme form, stoning; and Hitzig explains בְּלִרְעָ by "the totality of evil," in so far as the disgraceful death of the criminal comprehends in it all other evils that are less. But רָע בְּכָל־רָע means, either, into every evil, misfortune, or into every wickedness; and since רָע, in contradistinction to לֵב (Hitzig compares Ezek. xxxvi. 5), is a conception of a species, then the meaning is equivalent to *in omni genere mali*. The reference to the death-punishment of the adulteress is excluded thereby, though it cannot be denied that it might be thought of at the same time, if he who too late comes to consider his ways were distinctly designated in the preceding statements as an adulterer. But it is on the whole a question whether בְּכָל־רָע is meant of the evil which follows sin as its consequence. The usage of the language permits this, cf. 2 Sam. xvi. 8, Ex. v. 19, 1 Chron. vii. 23, Ps. x. 6, but not less the reference to that which is morally bad, cf. Ex. xxxii. 22 (where Keil rightly compares with 1 John v. 19); and הִיָּיתִי (for which in the first case one expected נִפְלֵיתִי, I fell into, *vid.* xiii. 17, xvii. 20, xxviii. 14) is even more favourable to the latter reference. Also בְּתוֹךְ קָהָל תֵּעָרָה (cf. on the heaping together of synonyms under 11b), this paraphrase of the *palam ac publice*, with its בְּתוֹךְ (cf. Ps. cxi. 1, 2 Chron. xx. 14), looks rather to a heightening of the moral self-accusation. He found himself in all wickedness, living and moving therein in the midst of the congregation, and thereby giving offence to it, for he took part in the external worship and in the practices of the congregation, branding himself thereby as a hypocrite. That by the one name the congregation is meant in its civil aspect, and by the other in its ecclesiastical aspect, is not to be supposed: in the congregation of the people of the revealed law, the political and the religious sides are not so distinguished. It is called without distinction קָהָל and עֵרָה (from יָעַר). Rather we would say that קָהָל is the whole *ecclesia*, and עֵרָה the whole of its representatives; but

also the great general council bears sometimes the one name (Ex. xii. 3, cf. 21) and sometimes the other (Deut. xxxi. 30, cf. 28) —the placing of them together serves thus only to strengthen the conception.

Vers. 15-17. The commendation of true conjugal love in the form of an invitation to a participation in it, is now presented along with the warning against non-conjugal intercourse, heightened by a reference to its evil consequences.

- 15 Drink water from thine own cistern,  
And flowing streams from thine own fountain.  
16 Shall thy streams flow abroad,  
The water-brooks in the streets!  
17 Let them belong to thyself alone,  
And not to strangers with thee.

One drinks water to quench his thirst; here drinking is a figure of the satisfaction of conjugal love, of which Paul says, 1 Cor. vii. 9, *κρείσσόν ἐστι γαμήσαι ἢ πυροῦσθαι*, and this comes into view here, in conformity with the prevailing character of the O. T., only as a created inborn natural impulse, without reference to the poisoning of it by sin, which also within the sphere of married life makes government, moderation, and restraint a duty. Warning against this degeneracy of the natural impulse to the *πάθος ἐπιθυμίας* authorized within divinely prescribed limits, the apostle calls the wife of any one *τὸ ἐαυτοῦ σκεῦος* (cf. 1 Pet. iii. 7). So here the wife, who is his by covenant (ii. 17), is called "cistern" (בּוֹר)<sup>1</sup> and "fountain" (בַּיָּר) of the husband to whom she is married. The figure corresponds to the sexual nature of the wife, the expression for which is נִקְבָּה; but Isa. li. 1 holds to the natural side of the figure, for according to it the wife is a pit, and the children are brought out of it into the light of day. Aben-Ezra on Lev. xi. 36 rightly distinguishes between בּוֹר and בַּיָּר: the former catches the rain, the latter wells out from within. In the former, as Rashi in *Erubin* ii. 4 remarks, there are מים מכוננים, in the latter מים חיים. The post-biblical Hebrew observes this distinction less closely (*vid. Kimchi's Book of Roots*), but the biblical throughout; so far the *Kerî*, Jer. vi. 7, rightly changes בּוֹר into the form בַּיָּר, corresponding to the Arab. *byar*. Therefore בּוֹר is the cistern, for the making of which קָצַב, Jer. ii. 13, and בַּיָּר the well, for the formation of which

<sup>1</sup> The LXX. translate *ἀπὸ αὐτῆς ἀγγύλιον*, i.e. מִבּוֹרֶיהָ (*vid. Lagarde*).

חפר, Gen. xxi. 30, and ברה, xxvi. 25, are the respective words usually employed (*vid.* Malbim, *Sifra* 117*b*). The poet shows that he also is aware of this distinction, for he calls the water which one drinks from the בור by the name מים, but on the other hand that out of the באר by the name נזלים, running waters, *fluenta*; by this we are at once reminded of Cant. iv. 15, cf. 12. The בור offers only stagnant water (according to the *Sohar*, the בור has no water of its own, but only that which is received into it), although coming down into it from above; but the באר has living water, which wells up out of its interior (מתוך, 15*b*, intentionally for the mere מן), and is fresh as the streams from Lebanon (נל, properly *labi*, to run down, cf. אול, *placide ire*, and generally *ire*; زال, *loco cedere*, *desinere*; ל, IV., to cause to glide back, *deglutire*, of the gourmand).

What a valuable possession a well of water is for nomads the history of the patriarchs makes evident, and a cistern is one of the most valuable possessions belonging to every well-furnished house. The figure of the cistern is here surpassed by that of the fountain, but both refer to the seeking and finding satisfaction (cf. the opposite passage, xxiii. 27) with the wife, and that, as the expressive possessive suffixes denote, with his legitimate wife.

Ver. 16. Here we meet with two other synonyms standing in a similar relation of progression. As עין denotes the fountain as to its point of outflow, so מעין (*n. loci*) means water flowing above on the surface, which in its course increases and divides itself into several courses; such a brook is called, with reference to the water dividing itself from the point of outflow, or to the way in which it divides, פלג (from פלג, Job xxxviii. 25), Arab. *falaj* (as also the Ethiop.) or *falj*, which is explained by *nahar saghayr* (Fl.).<sup>1</sup> We cannot in this double figure think of any reference to the generative power in the *sperma*; similar figures are the waters of Judah, Isa. xlvi. 1, and the waters of Israel flowing forth as if from a bucket, Num. xxiv. 7, where ורעו is the parallel word to מים, cf. also the proper name מואב (from מו = מוי from מו, *diffluere*), *aqua h.e. semen patris*, and שיל, Deut. xxviii. 30, = Arab. *sajal* (whence *sajl* = יל, *situla*), which is set aside by the *Keri*. Many interpreters

<sup>1</sup> The latter idea (*vid.* under Ps. i. 3) lies nearer, after Job xxxviii. 25: the brook as dividing channels for itself, or as divided into such; *fali* (*falaj*) signifies, according to the representation Isa. lviii. 8, also like *fajr*, the morning-light (as breaking forth from a cleft).

have by חַנּוּן and בְּרִחּוּבוֹת been here led into the error of pressing into the text the exhortation not to waste the creative power in sinful lust. The LXX. translates יִפְצוּ by ὑπερεκχέσθω; but Origen, and also Clemens Alexandrinus, used the phrase μὴ ὑπερεκχέσθω, which is found in the Complut., Ald., and several codd., and is regarded by Lagarde, as also Cappellus, as original: the three Göttingen theologians (Ewald, Bertheau, and Elster) accordingly make the emendation אֵל־יִפְצוּ. But that μὴ of the LXX. was not added till a later period; the original expression, which the Syro-Hexapl. authorizes, was ὑπερεκχέσθω without μὴ, as also in the version of Aquila, διασκορπιζέσθωσαν without μὴ (*vid.* Field). The Hebrew text also does not need אֵל. Clericus, and recently Hitzig, Zöckler, Kamphausen, avoid this remedy, for they understand this verse interrogatively—an expedient which is for the most part and also here unavailing; for why should not the author have written יִפְצוּ אֵם? Schultens rightly remarks: *nec negationi nec interrogationi ullus hic locus*, for (with Fleischer and von Hofmann, *Schriftbeweis*, ii. 2, 402) he regards ver. 16 as a conclusion: *tunc exundabunt*; so that he strengthens the summons of ver. 15 by the promise of numerous descendants from unviolated marriage. But to be so understood, the author ought to have written יִפְצוּ. So, according to the text, יִפְצוּ as jussive continues the *imper.* שָׁחַ (15a), and the full meaning according to the connection is this: that within the marriage relation the generative power shall act freely and unrestrained. חַן and בְּרִחּוּבוֹת denote (i. 20) the space free from houses, and the ways and places which lead towards and stretch between them; חַן (from חָן, Arab. *khass*, to split, *seorsim ponere*) is a very relative conception, according as one thinks of that which is without as the contrast of the house, the city, or the country. Here חַן is the contrast of the person, and thus that which is anywhere without it, whereto the exercise of its manly power shall extend. The two figurative expressions are the description of the *libero flumine*, and the contrast, that restriction of self which the marriage relation, according to 1 Cor. vii. 3-5, condemns.

Ver. 17. That such matters as these are thought of, is manifest from this verse. As זֶרַע comprehends with the cause (*sperma*) the effect (posterity), so, in ver. 16, with the *effusio roboris virilis* is connected the idea of the beginnings of life. For the subjects of ver. 17 are the *effusiones seminis* named in ver. 16. These in their

effects (ver. 17) may belong to thee alone, viz. to thee alone (לְבַרְדֶּךָ, properly in thy separateness) within thy married relation, not, as thou hast fellowship with other women, to different family circles, Aben-Ezra rightly regards as the subject, for he glosses thus: יהוה ירֵךְ שהם הבנים הכשרים, and Immanuel well explains יתחסו לך. The child born out of wedlock belongs not to the father alone, he knows not to whom it belongs; its father must for the sake of his honour deny it before the world. Thus, as Grotius remarks: *ibi sere ubi prolem metas*. In וַאֲמַן the יהוה is continued. It is not thus used adverbially for לָא, as in the old classic Arabic *lyas* for *l* (Fl.), but it carries in it the force of a verb, so that יהיו, according to rule, in the sense of ולא יהיו = ולא, continues it.

Vers. 18-20. With ver 18 is introduced anew the praise of conjugal love. These three verses, 18-21, have the same course of thought as 15-17.

- 18 Let thy fountain be blessed,  
And rejoice in the wife of thy youth.  
19 The lovely hind and the graceful gazelle—  
May her bosom always charm thee;  
In her love mayest thou delight thyself evermore.  
20 But why wilt thou be fascinated with a stranger,  
And embrace the bosom of a foreign woman?

Like בור and באר, בָּאָר, מְקוֹר is also a figure of the wife; the root-word is קָר, from קָר, כָּר, the meanings of which, to dig and make round, come together in the primary conception of the round digging out or boring out, not קָר = קָרַר, the *Hiph.* of which means (Jer. vi. 7) to well out cold (water). It is the fountain of the birth that is meant (cf. מְקוֹר of the female עֵרְוָה, e.g., Lev. xx. 18), not the procreation (LXX., ἡ σὴ φλέψ, viz. φλέψ γονίμη); the blessing wished for by him is the blessing of children, which בָּרַךְ so much the more distinctly denotes if בָּרַךְ, Arab. *barak*, means to spread out, and בָּרַךְ thus to cause a spreading out. The בָּר, 18b, explains itself from the idea of drawing (water), given with the figure of a fountain; the word בָּאֵשֶׁת found in certain codices is, on the contrary, prosaic (Fl.). Whilst שָׂמַח is found elsewhere (Eccles. ii. 20, 2 Chron. xx. 27) as meaning almost the same as שָׂמַח; the former means rejoicing from some place, the latter in something. In the genitive connection, "wife of thy youth" (cf. ii. 17), both of these significations lie: thy youthful wife, and she who was chosen by thee in thy youth, according as we refer the suffix to the whole idea or only to the second member of the chain of words.

Ver. 19. The subject, 19*a*, set forth as a theme courts love for her who is to be loved, for she presents herself as lovely. אֵילִת is the female of the stag, which may derive its name אֵיל from the weapon-power of its horns, and יַעֲלָה (from עָל, Arab. *w'al*, to climb), that of the wild-goat (עֵל); and thus properly, not the gazelle, which is called צִבִי on account of its elegance, but the chamois. These animals are commonly used in Semitic poetry as figures of female beauty on account of the delicate beauty of their limbs and their sprightly black eyes. אֶהְבֵּימִי signifies always sensual love, and is interchanged in this erotic meaning (vii. 18) with הִדְדִּים. In 19*b* the predicate follows the subject. The *Græc. Venet.* translates as if the word were רוּחַ, and the *Syr.* as if it were רִבִּיחַ, but Aquila rightly translates *τίτθοι αὐτῆς*. As *τίτθος* is derived (*vid. Curtius, Griech. Etymologie*, Nr. 307) from *dhâ*, to suck (causative, with *anu*, to put to sucking), so רִד, שָׂר, תָּר, Arab. *thady* (commonly in dual *thadjein*), from שָׂרָה, Arab. *thdy, rigare*, after which also the verb יִרְוֶה is chosen: she may plentifully give thee to drink; figuratively equivalent to, refresh or (what the Aram. רִנִּי precisely means) fascinate<sup>1</sup> thee, satisfy thee with love. רִדִּים also is an erotic word, which besides in this place is found only in Ezekiel (xxiii. 3, 8, 21). The LXX. obliterates the strong sensual colouring of this line. In 19*c* it changes תִּשְׁנָה into תִּשְׁנָה, *πολλοστος ἔση*, perhaps also because the former appeared to be too sensual. Moses ha-Darshan

(in Rashi) proposes to explain it after the Arab. ساجى, to cover, to cast over, to come over anything (III. = עָסַק, to employ oneself with something): engage thyself with her love, *i.e.* be always devoted to her in love. And Immanuel himself, the author of a Hebrew Divan expatiating with unparalleled freedom in erotic representations, remarks, while he rightly understands תִּשְׁנָה of the fascination of love: קורא התמדת חשקו אפילו באשורו שגנה, he calls the husband's continual caressing of the wife an error. But this moral side-glance lies here at a distance from the poet. He speaks here of a morally permissible love-ecstasy, or rather, since תִּמִּיד excludes that which is extraordinary, of an intensity of love connected with the feeling of superabundant happiness. שָׁנָה properly signifies to err from the way, therefore figuratively, with ב of a matter, like

<sup>1</sup> Many editions have here בָּבֶל; but this *Dagesh*, which is contrary to rule, is to be effaced.

*delivare ea*, to be wholly captivated by her, so that one is no longer in his own power, can no longer restrain himself—the usual word for the intoxication of love and of wine, xx. 1 (Fl.).

Ver. 20. The answer to the Why? in this verse is: no reasonable cause,—only beastly sensuality, only flagitious blindness can mislead thee. The ב of בְּזוּרָה is, as 19*b* and Isa. xxviii. 7, that of the object through which one is betrayed into intoxication. חָסַק (thus, according to the Masora, four times in the O. T. for חָסַק)

properly means an incision or deepening, as حَجَّرَ (from حَجْر, *cohibere*), the front of the body, the part between the arms or the female breasts, thus the bosom, Isa. xl. 11 (with the swelling part of the clothing, *sinus vestis*, which the Arabs call *jayb*), and the lap; חָסַק (as iv. 8), to embrace, corresponds here more closely with the former of these meanings; also elsewhere the wife of any one is called אִשְׁתּוֹ חִיקוֹ or הִשְׁכַּבְתָּ בְּחִיקוֹ, as she who rests on his breast. The ancients, also J. H. Michaelis, interpret vers. 15–20 allegorically, but without thereby removing sensual traces from the elevated N. T. consciousness of pollution, striving against all that is fleshly; for the *castum cum Sapientia conjugium* would still be always represented under the figure of husband and wife dwelling together. Besides, though זוּרָה might be, as the contrast of חֲכָמָה, the personified lust of the world and of the flesh, yet 19*a* is certainly not the חֲכָמָה, but a woman composed of flesh and blood. Thus the poet means the married life, not in a figurative sense, but in its reality—he designedly describes it thus attractively and purely, because it bears in itself the preservative against promiscuous fleshly lust.

Vers. 21–23. That the intercourse of the sexes out of the married relationship is the commencement of the ruin of a fool is now proved.

- 21 For the ways of every one are before the eyes of Jahve,  
And all his paths He marketh out.  
22 His own sins lay hold of him, the evil-doer,  
And in the bands of his sins is he held fast.  
23 He dies for the want of correction,  
And in the fulness of his folly he staggers to ruin.

It is unnecessary to interpret נִכְחַת as an adverbial accusative: straight before Jahve's eyes; it may be the nominative of the predicate: the ways of man (for אִישׁ is here an individual, whether man or woman) are an object (properly, fixing) of the eyes



of Jahve. With this the thought would suitably connect itself : *et omnes orbitas ejus ad amussim examinat* ; but פִּלַּס, as the denom. of פָּלַס, Ps. lviii. 3, is not connected with all the places where the verb is united with the obj. of the way, and Ps. lxxviii. 50 shows that it has there the meaning to break through, to open a way (from פָּל, to split, cf. Talmudic פִּלְפִּל, opened, accessible, from פָּלַשׁ, פָּלַשׁ, *perforare, fodiendo viam, aditum sibi aperire*). The opening of the way is here not, as at Isa. xxvi. 7, conceived of as the setting aside of the hindrances in the way of him who walks, but generally as making walking in the way possible : man can take no step in any direction without God ; and that not only does not exempt him from moral responsibility, but the consciousness of this is rather for the first time rightly quickened by the consciousness of being encompassed on every side by the knowledge and the power of God. The dissuasion of ver. 20 is thus in ver. 21 grounded in the fact, that man at every stage and step of his journey is observed and encompassed by God : it is impossible for him to escape from the knowledge of God or from dependence on Him. Thus opening all the paths of man, He has also appointed to the way of sin the punishment with which it corrects itself : "his sins lay hold of him, the evil-doer." The suffix יָ- does not refer to שָׁנָא of ver. 21, where every one without exception and without distinction is meant, but it relates to the obj. following, the evil-doer, namely, as the explanatory permutative annexed to the "him" according to the scheme, Ex. ii. 6 ; the permutative is distinguished from the apposition by this, that the latter is a forethought explanation which heightens the understanding of the subject, while the former is an explanation afterwards brought in which guards against a misunderstanding. The same construction, xiv. 13b, belonging to the *syntaxis ornata* in the old Hebrew, has become common in the Aramaic and in the modern Hebrew. Instead of יִלְכְּדוּהוּ (ver. 22), the poet uses poetically יִלְכְּדוּנִי ; the interposed ן may belong to the emphatic ground-form יִלְכְּדוּן, but is epenthetic if one compares forms such as קָבְנוּ (R. קָב), Num. xxiii. 13 (cf. p. 73). The הַפְּאוּתוּ governed by הִבְלִי (*laquei* (הִבְלִי, *tormina*), is either *gen. exeg.* : bands which consist in his sin, or *gen. subj.* : bands which his sin unites, or better, *gen. possess.* : bands which his sin brings with it. By these bands he will be held fast, and so will die : he (הוא referring to the person described) will die in insubordination (Symm. δ')

*ἀπαιδεύσταν*), or better, since אָן and רַב are placed in contrast: in want of correction. With the שָׁנָה (ver. 23*b*), repeated purposely from ver. 20, there is connected the idea of the overthrow which is certain to overtake the infatuated man. In ver. 20 the sense of moral error began already to connect itself with this verb. אָלָה is the right name of unrestrained lust of the flesh. אָלָה is connected with אָל, the belly; אָל, Arab. *āl*, to draw together, to condense, to thicken (*Isaiah*, p. 424). *Dummheit* (stupidity) and the Old-Norse *dumba*, darkness, are in their roots related to each other. Also in the Semitic the words for blackness and darkness are derived from roots meaning condensation. אָל is the mind made thick, darkened, and become like crude matter.

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#### NINTH INTRODUCTORY MASHAL DISCOURSE, VI. 1-5.

##### WARNING AGAINST INCONSIDERATE SURETYSHIP.

The author does not return to the subject of chastity till the twelfth discourse, vi. 20 ff. Between the eighth and the twelfth three other groups of moral proverbs are introduced, which are neither connected with one another nor with the eight discourses which precede them. Must we therefore, with Hitzig and Kamphausen, hold vi. 1-5, 6-11, 12-19, to be an interpolation here introduced from some other place? We find here the fondness for synonyms and words similar in sound peculiar to the author of the introduction, vi. 2, 3, 5, and meet with the same interchange of words, vi. 4, cf. iv. 25, and figurative expressions, vi. 18, cf. iii. 29 (חרשׁ), word-formations, vi. 10 (חֶבֶק), cf. iii. 8 (שָׁקִי), ideas, vi. 12, cf. iv. 28 (עֲקֻשׁוֹת פֶּה), vi. 14, cf. ii. 12, 14 (חֶפְכֹּת), and constructions, vi. 12 (הוֹלֵךְ עֲקֻשׁוֹת פֶּה), cf. ii. 7 (הִלְכֵי חָם); like delineations of character, vi. 18*b*, cf. i. 16, and threatenings, vi. 15, cf. i. 26 f., iii. 25—as many marks of identity of the authorship as could be expected. And what had moved the interpolators to introduce the three groups of proverbs, vi. 1-5, 6-11, 12-19, just here? In vain does Hitzig seek to extract from chap. v. certain words and ideas common to it with chap. vi. which shall make it clear that the groups of proverbs in question are here an interpolation; the points of contrast are not prominent. If now the poet has already in iii.

1-18, but still more in iii. 27 ff., connected together all manner of rules of life without any close or visible connection, it is not strange if at vi. 1, where besides the בני denotes the new section, he breaks off to a new subject out of the fulness of his matter; and the connection wanting between vi. 1 and v. 23, as well as between iii. 27 and iii. 26, does not therefore warrant critical suspicion.

Vers. 1-5. The author warns against suretyship; or rather, he advises that if one has made himself surety, he should as quickly as possible withdraw from the snare.

- 1 My son, if thou hast become surety for thy neighbour,  
Hast given thy hand for another :
- 2 Thou art entangled in the words of thy mouth,  
Ensnared in the words of thy mouth.
- 3 Do this then, my son, and free thyself—  
For thou hast come under the power of thy neighbour—  
Go, instantly entreat and importune thy neighbour.
- 4 Give no sleep to thine eyes,  
And no slumber to thine eyelids ;
- 5 Tear thyself free like a gazelle from his hand,  
And as a bird from the hand of the fowler.

The chief question here is, whether לְ after עָרַב introduces him for whom or with whom one becomes surety. Elsewhere עָרַב (R. רַב, whence also אָרַב, *nectere*, to twist close and compact) with the accusative of the person means to become surety for any one, to represent him as a surety, xi. 15, xx. 16 (xxvii. 13), Gen. xliv. 9, xlv. 33 (as with the accusative of the matter, to pledge anything, to deposit it as a pledge, Jer. xxx. 21, Neh. v. 3, = שִׂים, Arab. *wadʿa*, Job xvii. 3); and to become surety with any one is expressed, xvii. 18, by לְפָנַי עָרַב. The phrase לְ עָרַב is not elsewhere met with, and is thus questionable. If we look to ver. 3, the רָעָה (רָעָה) mentioned there cannot possibly be the creditor with whom one has become surety, for so impetuous and urgent an application to him would be both purposeless and unbecoming. But if he is meant for whom one has become surety, then certainly לְרָעָה is also to be understood of the same person, and לְ is thus *dat. commodi*; similar to this is the Targumic עָרַבְתָּא עַל, suretyship for any one, xvii. 18, xxii. 26. But is the וְ, 1b, distinguished from רָעָה, the stranger with whom one has become surety? The parallels xi. 15, xx. 16, where וְ denotes the person whom one represents, show that in both lines one and the same person is meant; וְ is in the Proverbs

equivalent to אָחֵר, each different from the person in the discourse, v. 17, xxvii. 2,—thus, like רֵעַךְ, denotes not the friend, but generally him to whom one stands in any kind of relation, even a very external one, in a word, the fellow-creatures or neighbours, xxiv. 28 (cf. the Arab. *sahbk* and *karynk*, which are used as vaguely and superficially). It is further a question, whether we have to explain 1b: if thou hast given thine hand to another, or for another. Here also we are without evidence from the usage of the language; for the phrase כָּפַתְךָ, or merely כָּפַתְךָ, appears to be used of striking the hand in suretyship where it elsewhere occurs without any further addition, xvii. 18, xxii. 26, xi. 15; however, Job xvii. 3, נִתְקַע לִי, appears the same: to strike into the hand of any one, i.e. to give to him the hand-stroke. From this passage Hitzig concludes that the surety gave the hand-stroke, without doubt in the presence of witnesses, first of all of the creditor, to the debtor, as a sign that he stood for him. But this idea is unnatural, and the “without doubt” melts into air. He on whose hand the stroke falls is always the person to whom one gives suretyship, and confirms it by the hand-stroke. Job also, *l.c.*, means to say: who else but Thou, O Lord, could give to me a pledge, viz. of my innocence? If now the וְ, ver. 1b, is, as we have shown, not the creditor,<sup>1</sup> but the debtor, then is the לְ the *dat. commodi*, as 1a, and the two lines perfectly correspond. כָּפַתְךָ properly means to drive, to strike with a resounding noise, cogn. with the Arab. *wak'a*, which may be regarded as its *intrans.* (Fl.); then particularly to strike the hand or with the hand. He to whom this hand-pledge is given for another remains here undesignated. A new question arises, whether in ver. 6, where נִקְשָׁה (illaqueari) and נִלְכְּדָה (comprehendi) follow each other as Isa. viii. 15, cf. Jer. l. 24, the hypothetical antecedent is continued or not. We agree with Schultens, Ziegler, and Fleischer against the continuance of the אָם. The repetition of the בְּאִמְרֵי פִיךָ (cf. ii. 14) serves rightly to strengthen the representation of the thought: thou, thou thyself and no other, hast then ensnared thyself in the net; but this strengthening of the expression would greatly lose in force

<sup>1</sup> A translation by R. Joseph Joel of Fulda, 1787, whose autograph ms. Baer possesses, renders the passage not badly thus:—“My son, if thou hast become surety for thy friend, and hast given the hand to another, then thou art bound by thy word, held by thy promise. Yet do what I say to thee, my son: Be at pains as soon as thou canst to get free, otherwise thou art in the power of thy friend; shun no trouble, be urgent with thy friend.”

by placing ver. 2 in the antecedent, while if ver. 2 is regarded as the conclusion, and thus as the principal proposition, it appears in its full strength.

Ver. 3. The new commencement needs no particle denoting a conclusion; the **וְאִם**, making the summons emphatic (cf. 2 Kings x. 10, frequently in interrogative clauses), connects it closely enough. **וְאִם**, *neut.*, refers to what follows. The **ו** before **הַנִּצֵּל** is explanatory, as we say in familiar language: Be so good as tell me, or do me the favour to come with me; while no Frenchman would say, *Faites-moi le (ce) plaisir et venez avec moi* (Fl.).<sup>1</sup> The clause **וְאִם בָּיָדְךָ**<sup>2</sup> is not to be translated: in case thou art fallen into the hand of thy neighbour; for this is represented (vers. 1, 2) as having already in fact happened. On two sides the surety is no longer *sui juris*: the creditor has him in his hand; for if the debtor does not pay, he holds the surety, and in this way many an honourable man has lost house and goods, Sirach xxix. 18, cf. viii. 13;—and the debtor has him, the surety, in his hand; for the performance which is due, for which the suretyship avails, depends on his conscientiousness. The latter is here meant: thou hast made thy freedom and thy possessions dependent on the will of thy neighbour for whom thou art the surety. The clause introduced with **כִּי** gives the reason for the call to set himself free (**הַנִּצֵּל** from **נָצַל**, R. **צַל**, **שַׁל**, to draw out or off); it is a parenthetical sentence. The meaning of **הַתְּרַפָּם** is certain. The verb **רָפַס** (**רָפַסְתָּ**, **רָפַסְתִּי**) signifies to stamp on, *calcere*, *conculcare*; the *Kamûs*<sup>3</sup> explains *rafas* by *rakad balarjal*. The *Hithpa.* might, it is true, mean to conduct oneself in a trampling manner, to tread roughly, as **הִתְרַפֵּי**, and the medial *Niph.* **נִפְּסָה**, to conduct oneself speaking (in an impassioned manner); but Ps. lxxviii. 31 and the analogy of **הִתְרַפֵּסְתָּ** favour the meaning to throw oneself in a stamping manner, *i.e.* violently, to the ground, to trample upon oneself,—*i.e.* let oneself be trampled upon, to place oneself in the attitude of most earnest humble prayer. Thus the *Græc. Venet.*

<sup>1</sup> For the right succession of the accents here (three serviles before the *Pazer*), *vid. Torath Emeth*, p. 30; *Accentuationssystem*, xii. § 4. According to Ben-Naphtali, *Mercha* is to be given to the **וְאִם**.

<sup>2</sup> The *Zinnorith* before the *Mahpach* in these words represents at the same time the *Makkeph*. But Ben-Naphtali differs here from Ben-Asher, for he adopts the *Makkeph* and rejects the *Zinnorith*; *vid. Torath Emeth*, p. 16, and my *Psalmencomm.* Bd. ii. (1860), p. 460, note 2.

<sup>3</sup> [El-Feyroozábádee's *Kamûs*, a native Arabic Lexicon; *vid. Lane's Arab. Lex.* Bk. i. pt. 1, p. xvii.]

*πατήθητι*, Rashi ("humble thyself like to the threshold which is trampled and trode upon"), Aben-Ezra, Immanuel ("humble thyself under the soles of his feet"); so Cocceius, J. H. Michaelis, and others: *conculcandum te præbe*. *יִרְחַב* is more controverted. The Talmudic-Midrash explanation (*b. Joma*, 87a; *Bathra*, 173b, and elsewhere): take with thee in great numbers thy friends (*יִרְחַב* = *יְהַרְבֵּה*), is discredited by this, that it has along with it the explanation of *הוֹרַפְסָם* by (*יֵד*) *הַיָּד פָּס* (*יד*), *solve palmam (manus)*, i.e. pay what thou canst. Also with the meaning to rule (Parchon, Immanuel), which *יִרְחַב* besides has not, nothing is to be done. The right meaning of *יִרְחַב* is to rush upon one boisterously, *Isa. iii. 5*. *יִרְחַב* means in general to be violently excited (Arab. *rahiba*, to be afraid), and thus to meet one, here with the accusative: assail impetuously thy neighbour (viz. that he fulfil his engagement). Accordingly, with a choice of words more or less suitable, the LXX. translates by *παρόξυνε*, Symm., Theodotion by *παρόρημσον*, the *Græc. Venet.* by *ἐνίστασσο*, the Syr. (which the Targumist copies) by *גִּיר* (*solicita*), and Kimchi glosses by: lay an arrest upon him with pacifying words. The Talmud explains *רָעִיךָ* as plur.;<sup>1</sup> but the plur., which was permissible in *iii. 28*, is here wholly inadmissible: it is thus the *plena scriptio* for *רָעִיךָ* with the retaining of the third radical of the ground-form of the root-word (*רָעַי = רָעִי*), or with *י* as *mater lectionis*, to distinguish the pausal-form from that which is without the pause; cf. *xxiv. 34*. LXX., Syr., Jerome, etc., rightly translate it in the sing. The immediateness lying in *רָעִיךָ* (cf. *ἔπαυε*, *Matt. v. 24*) is now expressed as a duty, *ver. 4 f.* One must not sleep and slumber (an expression quite like *Ps. cxxxii. 4*), not give himself quietness and rest, till the other has released him from his bail by the performance of that for which he is surety. One must set himself free as a gazelle or as a bird, being caught, seeks to disentangle itself by calling forth all its strength and art.

*Ver. 5*. The naked *יָרֵד* is not to be translated "immediately;" for in this sense the word is rabbinical, not biblical. The versions (with exception of Jerome and the *Græc. Venet.*) translate as if the word were *כַּפֵּה* [out of the snare]. Bertheau prefers this reading, and Böttcher holds *צִיָּר* [a hunter] to have fallen out after *כִּיר*. It is not a parallelism with reservation; for a bird-catcher is not at

<sup>1</sup> There is here no distinction between the *Kethib* and the *Keri*. The Masora remarks, "This is the only passage in the Book of Proverbs where the word is written with *Yod* (י);" it thus recognises only the undisputed *רָעִיךָ*.

the same time a gazelle-hunter. The author, if he has so written, has conceived of מִיד, as at 1 Kings xx. 42, as absolute, and connected it with הִנָּצַל: tear thyself free like the gazelle from the hand into which thou hast fallen (Hitzig); according to which, the section should be accentuated thus: הִנָּצַל כַּצְבִי מִיָּד. הַנָּצַל, Arab. מִצְבִי, Arab. *zaby*, is the gazelle (Arab. *ghazâl*), so called from its elegance; צַפּוּר, the bird, from its whistling (צַפַּר, Arab. *şafar*, R. שָׁפַר, cf. Arab. *şaffârat*, the whistling of a bird), Arab. *safar*, whistler (with prosthesis, 'aşafwar, warbler, *Psalm*. p. 794). The bird-catcher is called יִקְוֵשׁ (from קָשׁ, after the form יִבְלֵל, cog. קָשׁ, Isa. xxix. 21, שָׁקַט, R. קָשׁ), after the form פְּגוּרָה (fem. פְּגוּרָה, or יִקְוֵשׁ; one would think that the *Kametz*, after the form *kâtwol* (*vid.* under Isa. i. 17), must here be fixed, but in Jer. v. 26 the word is vocalized יִקְוֵשִׁי.

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TENTH INTRODUCTORY MASHAL DISCOURSE, VI. 6-11.

CALL TO THE SLUGGARD TO AWAKE.

*Altera parænesis* (remarks J. H. Michaelis) *ad debitorem potius directa, sicut prima ad fidejussorem*. But this connection is a subtle invention. These brief proverbial discourses, each of which forms a completed whole, have scarcely been *a priori* destined for this introduction to the Salomonic Book of Proverbs edited by the author; but he places them in it; and that he so arranges them that this section regarding sluggards follows that regarding sureties, may have been occasioned by accidental points of contact of the one with the other (cf. לֵךְ, 6a, with 3b; שְׁנוּת . . . תְּנַגְמוֹת, ver. 10, with ver. 4), which may also further determine the course in which the proverbs follow each other.

Vers. 6-8. As Elihu (*Job xxxv. 11*) says that God has set the beasts as our teachers, so he sends the sluggard to the school of the ant (*Ameise*), so named (in Germ.) from its industry (*Emsigkeit*):

- 6 Go to the ant, sluggard;  
 Consider her ways, and be wise!  
 7 She that hath no judge,  
 Director, and ruler:  
 8 She prepareth in summer her food,  
 Has gathered in harvest her store.

The *Dechî* written mostly under the  $\text{לָּהּ}$  separates the inseparable. The thought, Go to the ant, sluggard! permits no other distinction than in the vocative; but the *Dechî* of  $\text{לָּהּ אֶל־נִמְלֵה}$  is changed into *Munach*<sup>1</sup> on account of the nature of the *Athnach*-word, which consists of only two syllables without the counter-tone. The ant has for its Hebrew-Arabic name  $\text{נִמְלֵה}$ , from the R. נ (Isaiah, p. 687), which is first used of the sound, which expresses the idea of the low, dull, secret,—thus of its active and yet unperceived motion; its Aramaic name in the Peshîto,  $\text{ܢܡܠܗ}$ , and in the Targ.  $\text{ܨܘܡܨܘܡܐ}$  (also Arab. *sumsum*, *simsim*, of little red ants), designates it after its quick activity, its busy running hither and thither (*vid.* Fleischer in Levy's *Chald. Wörterb.* ii. 578). She is a model of unwearied and well-planned labour. From the plur.  $\text{יְרֻכִּיּוֹת}$  it is to be concluded that the author observed their art in gathering in and laying up in store, carrying burdens, building their houses, and the like (*vid.* the passages in the Talmud and Midrash in the Hamburg *Real-Encyclopädie für Bibel und Talmud*, 1868, p. 83 f.). To the ant the sluggard ( $\text{עֲצִיל}$ , Aram. and Arab.  $\text{عطل}$ , with the fundamental idea of weight and dulness) is sent, to learn from her to be ashamed, and to be taught wisdom.

Ver. 7. This relative clause describes the subject of ver. 8 more fully: it is like a clause with  $\text{כִּי נִמְלֵה}$ , *quamquam*.<sup>2</sup> The community of ants exhibits a peculiar class of workers; but it is not, like that of bees, composed of grades terminating in the queen-bee as the head. The three offices here named represent the highest judiciary, police, and executive powers; for  $\text{קָצִין}$  (from  $\text{קָצָה}$ , to distinguish, with the ending *in*, *vid.* *Jesurun*, p. 215 s.) is the judge;  $\text{שֹׁטֵר}$  (from  $\text{שָׁטַר}$ , Arab. *satr*, to draw lines, to write) is the overseer (in war the director, controller), or, as Saalschütz indicates the province of the *schotrim* both in cities and in the camp, the office of police;  $\text{מִשְׁל}$  (*vid.* *Isaiah*, p. 691), the governors of the whole state organism subordinated to the *schoftim* and the *schotrim*. The Syr., and the Targ. slavishly following it, translate  $\text{קָצִין}$  by  $\text{חֲצִירָא}$  (harvest), for they interchange this word with  $\text{קָצִיר}$ .

Ver. 8. In this verse the change of the time cannot be occasioned by this, that  $\text{קָצִין}$  and  $\text{קָצִיר}$  are distinguished as the earlier and the

<sup>1</sup> Cod. 1294 accentuates  $\text{לָּהּ אֶל־נִמְלֵה}$ ; and that, according to Ben-Asher's rule, is correct.

<sup>2</sup> Ver. 7 is commonly halved by *Rebia*; but for the correct accentuation, *vid.* *Torath Emeth*, p. 48, § 3.



later period of the year; for קָדֵף (= Arab. *kayt*, from *kât*, to be glowing hot, cf. Arab. *kglyyt* of the glow of the mid-day heat) is the late summer, when the heat rises to the highest degree; but the son of the Shunammite succumbed to the sun-stroke in the time of harvest (2 Kings iv. 18 f.). Löwenstein judiciously remarks that קָדֵף refers to immediate want, קָדֵף־לָמָּח to that which is future; or, better, the former shows them engaged in persevering industry during the summer glow, the latter as at the end of the harvest, and engaged in the bringing home of the winter stores. The words of the procuring of food in summer are again used by Agur, Prov. xxx. 25; and the Aramaic fable of the *ant and the grasshopper*,<sup>1</sup> which is also found among those of Æsop and of Syntipas, serves as an illustration of this whole verse. The LXX. has, after the "Go to the ant," a proverb of five lines, ἡ πορεύθητι πρὸς τὴν μέλισσαν. Hitzig regards it as of Greek origin; and certainly, as Lagarde has shown, it contains idiomatic Greek expressions which would not occur to a translator from the Hebrew. In any case, however, it is an interpolation which disfigures the Hebrew text by overlading it.

Vers. 9-11. After the poet has admonished the sluggard to take the ant as an example, he seeks also to rouse him out of his sleepiness and indolence:

- 9 How long, O sluggard, wilt thou lie?  
When wilt thou rise up from thy sleep?  
10 "A little sleep, a little slumber,  
A little folding of the hands to rest!"  
11 So comes like a strong robber thy poverty,  
And thy want as an armed man.

Vers. 9, 10. The awakening cry, ver. 9, is not of the kind that Paul could have it in his mind, Eph. v. 14. לָמָּח has, as the vocative, *Pasek* after it, and is, on account of the *Pasek*, in correct editions accentuated not with *Munach*, but *Mercha*. The words, ver. 10, are not an ironical call (sleep only yet a little while, but in truth a long while), but *per mimesin* the reply of the sluggard with which he turns away the unwelcome disturber. The plurals with מְעַד sound like self-delusion: yet a little, but a sufficient! To fold the hands, *i.e.* to cross them over the breast, or put them into the bosom, denotes also, Eccles. iv. 5, the idler. פְּרַחֵן, *complicatio*

<sup>1</sup> Vid. Goldberg's *Chofes Matmonim*, Berlin 1845; and Landsberger's Berlin Graduation Thesis, *Fabulæ aliquot Aramææ*, 1846, p. 28.

(cf. in Livy, *compressis quod aiunt manibus sidere*; and Lucan, ii. 292, *compressas tenuisse manus*), is formed like שָׁקַיִם, iii. 8, and the *inf.* שָׁכַב like חָסַר, x. 21, and שָׁפַל, xvi. 19. The *perf. consec.* connects itself with the words heard from the mouth of the sluggard, which are as a hypothetical antecedent thereto: if thou so sayest, and always again sayest, then this is the consequence, that suddenly and inevitably poverty and want come upon thee. That מְהֵלֵךְ denotes the *grassator*, i.e. vagabond (Arab. *dawwar*, one who wanders much about), or the robber or foe (like the Arab. *'aduww*, properly *transgressor finium*), is not justified by the usage of the language; הֹלֵךְ signifies, 2 Sam. xii. 4, the traveller, and מְהֵלֵךְ is one who rides quickly forward, not directly a *κακὸς ὁδοιπόρος* (LXX.).

Ver. 11. The point of comparison, 11*a*, is the unforeseen, as in quick march or assault (Böttcher), and 11*b* the hostile and irretrievable surprise; for a man in armour, as Hitzig remarks, brings no good in his armour: he assails the opponent, and he who is without defence yields to him without the possibility of withstanding him. The LXX. translate מִן כְּאִישׁ מִן by ὥσπερ ἀγαθὸς δρομεύς (cf. δρομεύς = מְנִירָאָה, Job vii. 6, LXX., Aq.), for what reason we know not. After ver. 11 they interpose two other lines: "but if thou art assiduous, thy harvest will come to thee as a fountain, but want will go away ὥσπερ κακὸς δρομεύς." Also this "bad runner" we must let go; for Lagarde's retranslation, מַחְסֵר כְּחֵשׁ בְּאִישׁ נָמַן, no one can understand. The four lines, vers. 10, 11, are repeated in the appendix of Words of the Wise, xxiv. 33 f.; and if this appendix originated in the time of Hezekiah, they may have been taken therefrom by the poet, the editor of the older Book of Proverbs. Instead of כְּמְהֵלֵךְ, כְּמְהֵלֵךְ is there used (so comes forward thy poverty, i.e. again and again, but certainly moving forward); and instead of מַחְסֵר, מַחְסֵרִיךְ is written, as also here, ver. 6, for מִשְׁנֵתְךָ is found the variant מִשְׁנֵתִיךְ with Jod as *mater lectionis* of the pausal *Segol*.

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ELEVENTH INTRODUCTORY MASHAL DISCOURSE, VI. 12-19.

WARNING AGAINST DECEIT AND MALICE.

There follows now a *third* brief series of instructions, which run

to a conclusion with a deterring prospect similar to the foregoing.

- 12 A worthless man, a wicked man,  
Is he who practiseth falsehood with his mouth ;  
13 Who winketh with his eyes, scrapeth with his foot,  
Pointeth with his fingers.  
14 Malice is in his heart,  
He deviseth evil at all times,  
He spreadeth strife.  
15 Therefore suddenly his destruction shall come,  
Suddenly shall he be destroyed, and there is no remedy.

It is a question, what is the subject and what the predicate in ver. 12. Thus much is clear, that upon him who is here described according to his deceitful conduct the sentence of condemnation shall fall. He who is so described is thus subject, and אָרָם בְּלִיעֵל is without doubt predicate. But does the complex subject begin with אִישׁ אָן? Thus e.g. Hitzig: "A worthless man is the wicked man who . . ." But the interchange of אָרָם and אִישׁ אָן is a sign of parallel relation; and if 12b belonged attributively to אִישׁ אָן, then since אִישׁ אָן הָאָן is not used, it ought at least to have been continued by הָהָאָן. The general moral categories, 12a, are thus predicates, as was indeed besides probable; the copious division of the subject demands also in point of style a more developed predicate. xvi. 27 is simpler in plan, and also logically different. There the expression is, as is usual, אִישׁ בְּלִיעֵל. Since אָרָם אָן is not possible, the author uses instead בְּלִיעֵל. This word, composed of בְּלִי and עֵל (from יַעַל, תַּעַל, to be useful, to be good for), so fully serves as one word, that it even takes the article, 1 Sam. xxv. 25. It denotes worthlessness, generally in a chain of words in the genitive, but also the worthless, Job xxxiv. 18; and it is to be so taken here, for אָרָם does not form a *constructivus*, and never governs a genitive. בְּלִיעֵל is thus a virtual adjective (as *nequam* in *homo nequam*); the connection is like that of אָרָם רָשָׁע, xi. 7, and elsewhere, although more appositional than this pure attributive. Synonymous with בְּלִיעֵל is אָן (from *an*, to breathe), wickedness, i.e. want of all moral character. Thus worthless and wicked is he who practises deceit with his mouth (cf. iv. 24), i.e. who makes language the means of untruthfulness and uncharitableness. עֲקָשִׁית פֶּה is meant in a moral sense, but without excluding that distortion of the mouth which belongs to the mimicry of the malicious. It is the accus. of the object; for הָלָךְ is also bound in a moral sense with the accusative

of that which one practises, *i.e.* dealing with, exercises himself in, ii. 7, xxviii. 18, Isa. xxxiii. 15.

Ver. 13. קִרַּץ בְּעֵינָיו is translated according to the sense: who winks (*nictat*) with his eyes; but that is not the proper meaning of the word, for קִרַּץ is used not only of the eyes, x. 10 (cf. xvi. 30, *qui oculos morsicat* or *connivet*), Ps. xxxv. 19, but also of the lips, xvi. 30. Thus Löwenstein's explanation: who opens up the eyes, is incorrect. The verb קִרַּץ unites in it the meanings of قَرَصَ, to pinch off with a sharp implement, and قَرَضَ, with a blunt instrument (Arab. *mikrad*, pincers). It means to pince, to nip, as Arab. *kars*, *pincer*,—*e.g.* *kars balskyn alarsasat*, he cuts off with the knife the leaden seal,—hence frequently, to nip together the eyes, provincially: to wink (“*zwickern*,” frequent. of “*zwicken*,” to nip) with the eyes—the action of the deceiver, who thereby gives the sign to others that they help or at least do not hinder him from bantering and mocking, belying and deceiving a third person (Fl.); cf. Ali's proverb, “O God, pardon to us the culpable winking with the eye (*ramzat*),” and Fleischer's notes thereon, the *Proverbs of Ali*, p. 100 f.

That the words which follow, מוֹלֵל בְּרַגְלָיו, are meant of discourse, *i.e.* the giving of signs, with the feet, and, so to say, significant *oratio pedestris* (LXX., Aben-Ezra, Bertheau, Hitzig, and others), is very improbable, since the usage of language has set apart the *Piel* מוֹלֵל for the meaning *loqui*, and מוֹלֵל admits another suitable signification, for מוֹלֵל means in Talmudic *fricare, confricare*,—*e.g.* הַמוֹלֵל מְלִילוֹת, he who grinds the parched ears of corn (*b. Beza* 12*b*; *Ma'seroth*, iv. 5),—after which Syr., Targ., הָבִים (stamping), Aq. ῥαβῶν, Symm. προστριβῶν, Jerome, (*qui terit pede*, and Rashi מַשְׁפֵּסָה (grinding, scratching); it means one who scrapes with his feet, draws them backwards and forwards on the ground in order thereby to give a sign to others; also the Arab. مَلَّ, *levem et agilem esse*, which as the synonym of اسرع is connected with فَي of the way, signifies properly to move the feet quickly hither and thither (Fl.).<sup>1</sup> מָרָה

<sup>1</sup> The root-idea of the Arab. *mall* is inquietness of motion; the Arab. noun *mallt* signifies the glow with its flickering light and burning: glowing ashes, inner agitation, external haste; Arab. *malil* (مَلِيل) is the feverish patient, but also one quickly hastening away, and generally an impatient or hasty person (*vid.* Wetstein in Baudissin in his *Job. Tischendorfianus*, vii. 6). The grinding

appears here, in accordance with its primary signification (*projicere*, sc. *brachium* or *digitum* = *monstrare*), connected with בָּאַצְבְּעָתוֹ; another expression for this scornful, malicious δακτυλοδεικνεῖν is שָׁלַח אֶצְבֵּעַ, Isa. lviii. 9.

Ver. 14. In this verse is continued the description of the subject, only once returning to the *particip.* The clauses are arranged independently, but logically according to the complex conception of the subject. תְּהַפְכוֹת are just the knaveries, i.e. the malicious wickedness which comes to light in word and deportment as עקשנות פה. Regarding the double figure of the smithy and of agriculture underlying חָרַשׁ, *machinari*, vid. at iii. 29, and regarding the omission of the הוּא to חָרַשׁ, at Ps. vii. 10 The phrase שִׁלְחָ מְדִינִים (as ver. 19, xvi. 28), to let loose disputes, so that they break forth, reminds us rather of the unfettering of the winds by Æolus than of the casting in of the apple of discord. Instead of מְדִינִים the *Keri* has מְדִינִים; on the other hand, מְדִינִים remains uncorrected vi. 19, x. 12. The form מְדִינִים occurs once, xviii. 18, and its *constr.* מְדִינֵי once, xix. 13. Everywhere else the text has מְדוּנִים, for which the *Keri* has מְדִינִים, xviii. 19, xxi. 9, 19, xxiii. 29, xxv. 24, xxvi. 21, xxvii. 15. The forms מְדִינִין and מְדִינִין are also recognised: the former stands alone without any analogous example; the latter is compared at least with מְצַד, Arab. *masād* (*Psalmen*, p. 163, 3). Probably these two forms are warranted by Gen. xxv. 2, cf. xxxvii. 28, 36, where מְדִינִין and מְדִינִין occur as the names of two sons of Abraham by Keturah. But the national name מְדִינִים is no reason for the seven times laying aside of the regular form מְדוּנִים, i.e. מְדוּנִים, which is the plur. of מְדוּן after the forms מְאֹרִים, מְעֹרִים, although מְדוּנִים, after the forms מְבֹרָשִׁים, מְצֹקִים, is also found.

Ver. 15. With the 14th verse the description terminates. A worthless and a wicked person is he who does such things. The point lies in the characteristic out of which the conclusion is drawn: therefore his ruin will suddenly come upon him, etc. Regarding אֵיךְ, the root-meaning of which is illustrated by Amos ii. 13, vid. at i. 26. פְּתָא is an old accus. of an absol. פְּתָא, of the same meaning as פְּתַע, used as an adverbial accus., both originating in the root-idea of splitting, opening, breaking out and breaking forth. "Shall be

is made by means of a quick movement hither and thither; and so also is speaking, for the instrument of speech, particularly the tongue, is set in motion. Only the meaning *præcidere*, *circumcidere*, does not connect itself with that root-idea: מָל in this signification appears to be a *nüance* of מָר, *stringere*.

broken to pieces" (as a brittle potter's vessel, Ps. ii. 9, Isa. xxx. 14, Jer. xxix. 11) is a frequent figure for the destruction (שָׁבַר) of an army (cf. Arab. *ānksar āljysh*), of a city or a state, a man. אִין continues the שָׁבַר as xxix. 1: there shall be as it were no means of recovery for his shattered members (Fl.). Without the *Vav* this אִין מִרְפָּא would be a clause conceived of accusatively, and thus adverbially: without any healing.

Vers. 16–19. What now follows is not a separate section (Hitzig), but the corroborative continuation of that which precedes. The last word (מְרִיב, strife) before the threatening of punishment, 14*b*, is also here the last. The thought that no vice is a greater abomination to God than the (in fact satanical) striving to set men at variance who love one another, clothes itself in the form of the numerical proverb which we have already considered, pp. 12, 13. From that place we transfer the translation of this example of a *Midda*:—

- 16 There are six things which Jahve hateth,  
And seven are an abhorrence to His soul:  
17 Haughty eyes, a lying tongue,  
And hands that shed innocent blood;  
18 An heart that deviseth the thoughts of evil,  
Feet that hastily run to wickedness,  
19 One that uttereth lies as a false witness,  
And he who soweth strife between brethren.

The sense is not, that the six things are hateful to God, and the seventh an abomination to Him besides (Löwenstein); the *Midda*-form in Amos i. 3–ii. 6, and in the proverb in Job v. 19, shows that the seven are to be numbered separately, and the seventh is the *non plus ultra* of all that is hated by God. We are not to translate: *sex hæcce odit*, for הַמָּה הֵנָּה (הֵם, הֵן) points backwards and hitherwards, but not, as אֵלֶיהָ, forwards to that immediately following; in that case the words would be שֵׁשׁ אֵלֶה, or more correctly שֵׁשׁ הָאֵלֶה. But also Hitzig's explanation, "These six things (viz. vers. 12–15) Jahve hateth," is impossible; for (which is also against that *hæcce*) the substantive pronoun הַמָּה הֵנָּה (הַמָּה, הֵנָּה) is never, like the Chald. הַמָּה (הַמָּה), employed as an accus. in the sense of אֵתְהֶם, אֵתָּהּ, it is always (except where it is the virtual gen. connected with a preposition) only the nom., whether of the subject or of the predicate; and where it is the nom. of the predicate, as Deut. xx. 15, Isa. li. 19, substantival clauses precede in which הֵנָּה (הַמָּה) repre-

sents the substantive verb, or, more correctly, in which the logical copula resulting from the connection of the clause itself remains unexpressed. Accordingly, 'שָׁנָה ה' is a relative clause, and is therefore so accentuated here, as at xxx. 15 and elsewhere: *sex (sunt) ea quæ Deus odit, et septem (sunt) abominatio animæ ejus*. Regarding the statement that the soul of God hates anything, *vid.* at Isa. i. 14. תועבות, an error in the writing occasioned by the numeral (*vid.* xxvi. 25), is properly corrected by the *Keri*; the poet had certainly the singular in view, as iii. 32, xi. 1, when he wrote תועבת. The first three characteristics are related to each other as mental, verbal, actual, denoted by the members of the body by means of which these characteristics come to light. The virtues are taken all together as a body (organism), and meekness is its head. Therefore there stands above all, as the sin of sins, the *mentis elatæ tumor*, which expresses itself in *elatum (grande) supercilium*: עֲיִינִים רְמוּזִים, the feature of the רָם, haughty (cf. Ps. xviii. 28 with 2 Sam. xxii. 28), is the opposite of the feature of the נָשָׂה עֵינַיִם, Job xxii. 29; עֵץ is in the O. T. almost always (*vid.* Cant. iv. 9) fem., and adjectives of course form no dual. The second of these characteristics is the lying tongue, and the third the murderous hands. דָּם דִּמְיָנִי is innocent blood as distinguished from דָּם הַדִּמְיָנִי, the blood of the innocent, Deut. xix. 13.<sup>1</sup>

Ver. 18. The fourth characteristic is a deceitful heart. On הַיָּשׁ, *vid.* ver. 14, iii. 29, and on נֶאֱמַר, ver. 12. The fifth: feet running with haste to evil; לָרָעָה as לָרָע in Isa. lix. 7, echoing the distich i. 16, as here, 17*b* and 18*b*. The connection טָהַר לָרֹץ, *propere cucurrit* (contrast לְאֶחָד), is equivalent to טָהַר.

Ver. 19. The sixth: "A speaker of lies, a tongue of falsehood," is hateful to God. It is one subject which is thus doubly characterized. כְּזָבִים are fictions, and שֶׁקֶר is the disfiguring (*deformatio*) of the actual facts. They are purposely placed together in this connection. The derivations of these synonyms are obscure; Fürst gives to the former the root-idea of spinning (properly knotting together), and to the latter that of painting. כְּזָבִים is introduced

<sup>1</sup> The writing דָּם follows the Masoretic rule, *vid.* Kimchi, *Michlol* 205*b*, and Heidenheim under Deut. xix. 10, where in printed editions of the text (also in Norzi's) the irregular form נְקִי דָּם is found. Besides, the *Metheg* is to be given to דָּם, so that one may not read it *dom*, as e.g. נֶשֶׁת־מֵאוֹת, Gen. vii. 11, that one may not read it נֶשֶׁשׁ.

to support שקר.<sup>1</sup> It would also be verbally permissible to interpret עַד שֶׁקֶר in the sense of עֲדוּת שֶׁקֶר, like xxv. 18, as in apposition to כּוֹזְבִים; but in the nearest parallel, xiv. 15, the idea is personal, for it is said of the עַד שֶׁקֶר that he breathes out lies. In that place there can be no doubt that the clause is a verbal one, and יָפִיחַ *finitum*, viz. *Hiph.* of פָּיַח. This *Hiph.* signifies elsewhere also *sufflare*, xx. 8, *afflare*, Ps. x. 5, Ezek. xxi. 36, *perflare*, Cant. iv. 16, *anhelare* (*desiderare*), Ps. xii. 6, Hab. ii. 3, but with כּוֹזְבִים, *efflare*, a synonym to דָּבַר, as הִבִּיעַ and הִטִּיף, which has (cf. xii. 17) no secondary meaning in use, but is mostly connected with כּוֹזְבִים, not without reference to the fact that that which is false is without reality and is nothing more than רוח חמה. הַבֵּל. But what kind of a form is יָפִיחַ, where it is not, as xiv. 5, the predicate of a verbal clause, but in connection with כּוֹזְבִים, as here and at xiv. 25, xix. 5, 9 (once with אֲמוֹנָה, xii. 17), is the subject of a substantival clause? That which lies nearest is to regard it as a noun formed from the *fut. Hiph.* Such formations we indeed meet only among proper names, such as יָקִים, יָכִין, יָאִיר; however, at least the one *n. appell.* יָרִיב (an adversary) is found, which may be formed from the *Hiph.* as well as from the *Kal.* But should not the *constr.* of יָפִיחַ after the form בֵּי יָרִיב? One does not escape from this consideration by deriving יָפִיחַ, after the forms יָנִיעַ, יָחִיל, יָדִיר, יָשִׁישׁ, and the like, from a secondary verb יָפַח, the existence of which is confirmed by Jer. iv. 31, and from which also יָפַח, Ps. xxvii. 12, appears to be derived, although it may be reduced also, after the form יָרַב (with יָרִיב), to הִפִּיחַ. But in this case also one expects as a connecting form יָפִיחַ like יָרִיד, as in reality יָפַח from יָפַח (cf. שָׁמַח, אָבַל, from שָׁמַח, אָבַל). Shall it now be assumed that the *Kametz* is treated as fixed? This were contrary to rule, since it is not naturally long. Thus the connection is not that of the genitive. But if יָפִיחַ were a substantive formed with the preformative of the second *modus* like יִלְקִיט [1 Sam. xvii. 40], or were it a participial intensive form of active signification such as נָבִיא, then the verbal force remaining in it is opposed to the usage of the language. There remains nothing further, therefore, than to regard יָפִיחַ as an attributive put in the place of a noun: one who breathes out; and there is a homogeneous example of this, for in any other way we cannot explain יוֹסִיף, Eccles. i. 18. In 19b the numeral proverb reaches its point. The chief of all that God hates is he who takes

<sup>1</sup> Isaak Albo thus distinguishes these synonyms in his dogmatic, bearing the title סֵפֶר עֵקְרִים, ii. 27.



a fiendish delight in setting at variance men who stand nearly related. Thus this brief proverbial discourse rounds itself off, coming back again to 14*b* as a refrain.

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TWELFTH INTRODUCTORY MASHAL DISCOURSE, VI. 20 ff.

WARNING AGAINST ADULTERY, BY REFERENCE TO ITS FEARFUL CONSEQUENCES.

After these three smaller sections, the teacher of wisdom returns here to the theme of the eighth: Warning against sins of the flesh, whose power and prevalence among men is so immeasurably great, that their terrible consequences cannot sufficiently be held up before them, particularly before youth.

- 20 Keep, my son, the commandment of thy father,  
And reject not the instruction of thy mother.  
21 Bind them to thy heart evermore,  
Fasten them about thy neck.

The suff. *-em* refers to the good doctrine (cf. vii. 3) pointed out by *מִצְוָה* and *תּוֹרָה*; the masc. stands, as is usual (e.g. i. 16, v. 2), instead of the fem. Regarding the figure, reminding us of the Tefillin and of Amuletes for perpetual representation, *vid.* under iii. 3. Similarly of persons, Cant. viii. 6. The verb *עָיַר* (only here and Job xxxi. 36) signifies to bend, particularly to bend aside (Arab. *'ind*, bending off, going aside; accus. as adv., aside, *apud*), and to bend up, to wind about, *circumplicare*.

Ver. 22. The representation of the good doctrine is now personified, and becomes identified with it.

- When thou walkest, it will guide thee;  
When thou liest down, it will keep watch over thee;  
And when thou wakest, it will talk with thee.

The subject is the doctrine of wisdom, with which the representation of wisdom herself is identified. The futures are not expressive of a wish or of an admonition, but of a promise; the form of the third clause shows this. Thus, and in the same succession as in the *schema* Deut. vi. 7, cf. xi. 19, are the three circumstances of the outward life distinguished: going, lying down, and rising up. The punctuation *בְּהִתְהַלֵּכְךָ*, found here and there, is Ben-Naphtali's

variant; Ben-Asher and also the *Textus rec.* reject the *Metheg* in this case, *vid.* Baer's *Metheg-Setzung*, § 28. The verb נָחָה, with its *Hiph.* in a strengthened *Kal*-signification, is more frequently found in the Psalms than in the Proverbs; the Arab. نَحَى shows that it properly signifies to direct (*dirigere*), to give direction, to move in a definite direction. שָׁמַר with עַל, to take into protection, we had already ii. 11; this author has favourite forms of expression, in the repetition of which he takes delight. With lying down, sleeping is associated. וְהִקְיִצְוֹת is, as Ps. cxxxix. 18, the *hypoth. perf.*, according to Ewald, § 357a: *et ut expergefactus es, illa te compellabit.* Bertheau incorrectly: she will make thee thoughtful. But apart from the fact that there is no evidence of the existence of this *Hiph.* in the language of the Bible, the personification demands a clearer figure. שִׁירָה (שִׁירָה) signifies mental speech and audible speech (Gen. xxiv. 63, poet., in the Talmudic<sup>1</sup> a common word); with ב, speaking concerning something (*fabulari de*), Ps. lxxix. 13; with the accus., that which is said of a thing, Ps. cxlv. 5, or the address, briefly for לְ שִׁירָה, Job xii. 8 (as מִן לְ with accus. iv. 9 = לְ מִן): when thou art awake, wisdom will forthwith enter into conversation with thee, and fill thy thoughts with right matter, and give to thy hands the right direction and consecration.

Ver. 23. Since in הָיִיתָ the idea of wisdom and of wholesome doctrine lie in one another, the author can proceed with proof:

For a lamp is the commandment, and instruction a light (Jerome, *et lex lux*);

And a way of life, disciplinary reproofs.

That תּוֹרָה has here not the positive, specifically Israelitish sense, but the generalized sense of instruction in conformity with truth regarding the will of God and the duty of man, *vid.* p. 42. This instruction mediated by man, but of divine origin, is אֵר, light, which enlightens the man who submits to it; and the commandment, מִצְוָה, which directs men in every case to do what is right, and forbids that which is wrong (including the prohibition Lev. iv. 2), is נֵר, a lamp which, kindled at that light, enlightens all the darkness of ignorance with reference to human conduct and its consequences.

<sup>1</sup> The conjecture thrown out by Wetstein, that (Arab.) *shykh* is equivalent to מְשִׁיחַ (מְשִׁיחַ), speaker, is untenable, since the verb *shakh*, to be old, a so-called *munsarif*, i.e. conjugated throughout, is used in all forms, and thus is certainly the root of *shykh*.

אור and נר are related to each other as general and particular, primary and derivative. Löwenstein accentuates incorrectly וְתוֹרָה אֹר instead of וְתוֹרָה אֹר (as the Cod. 1294 and the 3 Erfurt Codd.); *vid.* on the retrogression of the tone, not existing here, under iii. 15. The gen. כּוֹסֵר denotes the object or character of the admonition: not disciplinary in the external sense of the word, but rather moral, having in view discipline in the sense of education, *i.e.* moral edification and elevation. Such corrections are בְּרִדָּה תַיִם, the way to true life, direction how to obtain it.

Ver. 24. The section thus closes :

To keep thee from the vile woman,  
From the flattery of the strange tongue.

Regarding the genitive connection רַע אִשָּׁת, a woman of a wicked character, *vid.* under ii. 14; and regarding the adjectival connection לְשׁוֹן נְכַרִּיהָ, under ver. 17; the strange tongue is the tongue (לְשׁוֹן) of the strange (foreign) woman (*vid.* p. 81), alluring with smooth words (ii. 16). Ewald, Bertheau: from her of a smooth tongue, the stranger, as Symm., Theod., ἀπὸ λειογλώσσου ξένης; but חֲלִיקַת is a substantive (Gen. xxvii. 16), and as a fem. adjunct. form is without an example. Rather חֲלִיקַת לְשׁוֹן is to be regarded as the first member and נְכַרִּיהָ as the second of the *st. constr.*, for the former constitutes one idea, and לְשׁוֹן on this account remains unabbreviated; cf. Ps. lxxviii. 22, Isa. xxviii. 1; but (1) this syntactical phenomenon is yet problematical, *vid.* Friedr. Philippi, *Wesen und Ursprung des St. Constr.* p. 17; and (2) the supposition of such an anomaly is here unnecessary.

The *proœmium* of these twelve proverbial discourses is now at an end. Wisdom herself begins striking the note of the Decalogue :

- 25 Long not for her beauty in thy heart,  
And let her not catch thee with her eyelids;  
26 Because for a harlot one cometh down to a piece of bread,  
And a man's wife lieth in wait for a precious soul.

The warning 25a is in the spirit of the "thou shalt not covet," Ex. xx. 17, and the ἐν τῇ καρδίᾳ αὐτοῦ, Matt. v. 28, of the Preacher on the Mount. The Talmudic proverb עבירה קשו מעבירה הרהורי (Joma 29a) means only that the imagination of the sinful act exhausts the body even more than the act itself. The warning, "let her not catch thee with her eyelids," refers to her (the adulteress's) coquettish ogling and amorous winking. In the reason

added, beginning with  $\text{כִּי בָעַר}$  (thus it is to be punctuated), there is the appositional connection  $\text{אֲשֶׁה זֹנֶה}$ , Gesen. § 113; the idea of  $\text{זֹנֶה}$  goes over into 26b. “ $\text{בֶּכֶר לֶחֶם}$  [=  $\text{בִּרְבֵּר}$ , R. בר, to round, *vid.* at Gen. xlix. 5], properly a circle of bread, is a small round piece of bread, such as is still baked in Italy (*pagnotta*) and in the East (Arab. *kurs*), here an expression for the smallest piece” (Fl.).  $\text{עָרַר}$  (*constr.* of  $\text{בָּעַר}$ ), as Job ii. 4, Isa. xxxii. 14, is used in the sense of *ὑπέρ, pro*, and with  $\text{עַר}$  there is connected the idea of the coming down to this low point. Ewald, Bertheau explain after the LXX., *τιμὴ γὰρ πόρνῆς ὄση καὶ ἐνὸς ἄρτου, γυνὴ δὲ ἀνδρῶν τιμὰς ψυχὰς ἀρκεύει*. But nothing is said here of price (reward); the parallelism is synonymous, not antithetic: he is doubly threatened with loss who enters upon such a course. The adulterer squanders his means (xxix. 3) to impoverishment (*vid.* the mention of a loaf of bread in the description of poverty 1 Sam. ii. 36), and a man’s wife (but at the same time seeking converse with another) makes a prey of a precious soul; for whoever consents to adulterous converse with her, loses not perhaps his means, but certainly freedom, purity, dignity of soul, yea, his own person.  $\text{צַד}$  comprehends—as  $\text{צִידוֹן}$ , fisher’s town [Zidon], Arab. *sydd*, hunter and fisher, show—all kinds of hunting, but in Hebr. is used only of the hunting of wild beasts. The root-meaning (cf.  $\text{צִידָה}$ ) is to spy, to seize.

Vers. 27–29. The moral necessity of ruinous consequences which the sin of adultery draws after it, is illustrated by examples of natural cause and effect necessarily connected :

- 27 Can one take fire in his bosom  
And his clothes not be burned?  
28 Or can any one walk over burning coals  
And his feet not be burned?  
29 So he that goeth to his neighbour’s wife,  
No one remains unpunished that toucheth her.

We would say: Can any one, without being, etc.; the former is the Semitic “extended (paratactic)<sup>1</sup> construction.” The first  $\text{אֲשֶׁה}$  has the conjunctive *Shalsheleth*.  $\text{חָתַר}$  signifies to seize and draw forth a brand or coal with the fire-tongs or shovel ( $\text{מַחְתָּה}$ , the instrument for this); cf. Arab. *khât*, according to Lane, “he seized or snatched

<sup>1</sup> [The *παρατακτικός χρόνος* denotes the imperfect tense, because it is still extended to the future.]

away a thing;” the form  $\text{יִחַתֶּה}$  is *Kal*, as  $\text{יִחַתֶּה}$  (*vid.* Köhler, *De Tetragrammate*, 1867, p. 10).  $\text{יִחַתֶּה}$  (properly indentation) is here not the lap, but, as Isa. xl. 11, the bosom.

Ver. 28. A second example of destructive consequences naturally following a certain course is introduced with  $\text{מִנִּי}$  of the double question.  $\text{מִנִּי}$  (from  $\text{חַתֶּה}$ , after the form  $\text{מִנִּי}$ , but for which  $\text{מִנִּי}$  is used) is the regular modification of *gahhalim* (Ges. § 27, 2). The fem.  $\text{מִנִּי}$  is followed here (*cf.* on the other hand i. 16) by the rhythmically full-sounding form  $\text{תִּבְרַחֲנָה}$  (retaining the distinction of gender), from  $\text{בָּרַח}$ , Arab. *kuḡy*, to burn so that a brand-mark ( $\text{כִּי}$ , Isa. iii. 24, *cauterium*) remains.

Ver. 29. The instruction contained in these examples here follows:  $\tau\delta\ \epsilon\iota\varsigma\ \pi\upsilon\rho\ \kappa\alpha\iota\ \epsilon\iota\varsigma\ \gamma\upsilon\nu\alpha\iota\kappa\alpha\ \epsilon\mu\pi\epsilon\sigma\epsilon\iota\nu\ \iota\sigma\omicron\nu\ \upsilon\pi\acute{\alpha}\rho\chi\epsilon\iota$  (Pythagoras in *Maximi Eclog.* c. 39).  $\text{לֹא\ יָבֹא}$  is here, as the second in Ps. li. 1, a euphemism, and  $\text{בָּנִי}$ , to come in contact with, means, as  $\text{לֹא\ יָבֹא}$ , to touch, Gen. xx. 6. He who goes in to his neighbour's wife shall not do so with impunity ( $\text{לֹא\ יָבֹא}$ ). Since both expressions denote fleshly nearness and contact, so it is evident he is not guiltless.

Vers. 30, 31. The thief and the adulterer are now placed in comparison with one another, in such a way that adultery is supposed to be a yet greater crime.

- 30 One does not treat the thief scornfully if he steals  
To satisfy his craving when he is hungry ;  
31 Being seized, he may restore sevenfold,  
Give up the whole wealth of his house.

For the most part 30a is explained: even when this is the case, one does not pass it over in the thief as a bagatelle. Ewald remarks:  $\text{לֹא\ יָבֹא}$  stands here in its nearest signification of overlooking, whence first follows that of contemning. But this “nearest” signification is devised wholly in favour of this passage;—the interpretation, “they do not thus let the thief pass,” is set aside by Cant. viii. 1, 7; for by 31b, *cf.* Cant. viii. 7b, and 34a, *cf.* Cant. viii. 6a, it is proved that from ver. 30 on, reminiscences from the Canticles, which belong to the literature of the Chokma, find their way into the Mashal language of the author. Hitzig's correct supposition, that  $\text{לֹא\ יָבֹא}$  always signifies positive contemning, does not necessitate the interrogative interpretation: “Does not one despise the thief if . . . ?” Thus to be understood, the author ought to have written  $\text{כִּי\ אֵף}$  or  $\text{כִּי\ גַם}$ . Michaelis rightly: *furtum licet merito pro infami*

*in republica habetur, tamen si cum adulterio comparatur, minus probrosum est.* Regarding עָנָן in the sense of appetite, and even throat and stomach, *vid. Psychologie*, p. 204. A second is, that the thief, if he is seized (but we regard אֲשׁוּרֵי not as the *hypoth. perf.*, but as the *part. deprehensus*), may make compensation for his crime. The fut. אֲשׁוּרֵי thus to be understood as the potential lies near from this, that a sevenfold compensation of the thing stolen is unheard of in the Israelitish law; it knows only of a twofold, fourfold, fivefold restoration, Ex. xxi. 37, xxii. 1-3, 8 (cf. Saalschütz, *Mos. Recht*, p. 554 ff.). This excess over that which the law rendered necessary leads into the region of free-will: he (the thief, by which we are now only to think of him whom bitter necessity has made such) may make compensation sevenfold, *i.e.* superabundantly; he may give up the whole possessions (*vid.* on פֶּה at i. 13) of his house, so as not merely to satisfy the law, but to appease him against whom he has done wrong, and again to gain for himself an honoured name. What is said in vers. 30 and 31 is perfectly just. One does not condemn a man who is a thief through poverty, he is pitied; while the adulterer goes to ruin under all circumstances of contempt and scorn. And: theft may be made good, and that abundantly; but adultery and its consequences are irreparable.

Vers. 32, 33. Here there is a contrast stated to ver. 30:

- 32 He who commits adultery (*adulterans mulierem*) is beside himself,  
A self-destroyer—who does this.  
33 He gains stripes and disgrace,  
And his reproach is never quenched.

הִנָּן, which primarily seems to mean *excedere*, to indulge in excess, is, as also in the Decalogue, cf. Lev. xx. 10, transitive: ὁ μοιχεύων γυναῖκα. Regarding being mad (*herzlos* = *heartless*) = *amens* (*excors*, *vecors*), *vid. Psychologie*, p. 254. אִשְׁתֵּי נַפְשׁוֹ is he who goes to ruin with wilful perversity. A self-murderer—*i.e.* he intends to ruin his position and his prosperity in life—who does it, *viz.* this, that he touches the wife of another. It is the worst and most inextinguishable dishonouring of oneself. Singularly Behaji: who annihilates it (his soul), with reference to Deut. xxi. 12, Eccles. iv. 17, where עֵשָׂה would be equivalent to אֲשַׁר, καταργεῖν, which is untrue and impossible.<sup>1</sup> נַעַר refers to the corporal punishment in-

<sup>1</sup> Behaji ought rather to have referred to Zeph. iii. 19, Ezek. vii. 27, xxii. 14; but there אָחַר עֵשָׂה means *agere cum aliquo*, as we say: *mit jemandem abrechnen* (to settle accounts with any one).

flicted on the adulterer by the husband (Deut. xvii. 8, xxi. 5); Hitzig, who rejects ver. 32, refers it to the stripes which were given to the thief according to the law, but these would be called מַכּוֹת (מַכּוֹת). The punctuation נָגַע וְקָלַן is to be exchanged for נָגַע וְקָלַן (Löwenstein and other good editors). נָגַע has a more active signification than our "finden" (to find): *consequitur, τυγχάνει*.

Vers. 34, 35. One who has been stolen from is to be appeased, but not the injured husband.

34 For jealousy is the fury of a husband,  
And he spareth not in the day of vengeance.

35 He regardeth not any ransom,  
And is not contented though thou offerest to him gifts ever so great.

The connection marks קִנְיָהּ as the subject; for it respects carnal intercourse with another's wife. Jealousy is not usually חֵמָה, the glow of anger (from חָם, as שָׁנָה from שָׁן), but חֵמַת־נָבֵר (constr. as חֵמַת), the glow of a man's anger, who with the putting forth of all his manly strength will seek satisfaction to his wounded honour. נָבֵר, here significant for אִשׁ, with the fundamental idea of strength, firmness; cf. Arab. *jabr*, to make fast, to put right again something broken in pieces, particularly a broken vessel, hence *Algebra*, properly the operation by which an incomplete magnitude is completed (Fl.). The following וְלֹא־יְהַפֵּל (with the orthophonic *Dagesh*, as ver. 25 יְהַפֵּד, and with *Makkeph*) is connected with נָבֵר, with definite reference to the man whom the faithless guest has made a cuckold. When the day comes in which the adultery brought to light demands and admits of vengeance, then, wounded in his right and in his honour, he knows no mercy; he pays no regard to any atonement or recompense by which the adulterer seeks to appease him and induce him not to inflict the punishment that is due: he does not consent, even though thou makest ever so great the gift whereby thou thinkest to gain him. The phrase נִשְׂא פָּנִים, *πρόσωπον λαμβάνειν*, signifies elsewhere to receive the countenance, *i.e.* the appearance and the impression of a man, *i.e.* to let it impress one favourably; here it is used of the כִּפּוּר, *i.e.* the means by which covering, *i.e.* non-punishment, pardon of the crime, impunity of the guilty, is obtained. Regarding אָבָה, to consent to, *vid.* at i. 10. שָׁחַד, Aram. שָׁחַד, is a gift, particularly bribery. That the language may again finally assume the form of an address, it beautifully rounds itself off.

## THIRTEENTH INTRODUCTORY MASHAL DISCOURSE, VII.

WARNING AGAINST ADULTERY BY THE REPRESENTATION OF ITS  
ABHORRENT AND DETESTABLE NATURE AS SEEN IN AN  
EXAMPLE.

The fearful desolation which adultery, and in general the sin of uncleanness, occasions in the life of the individual who is guilty of it, as well as in society, does not suffer the author of this discourse, directed to youth, to abandon his theme, which he has already treated of under different aspects. He takes up his warning once more, strengthens it by an example he himself had witnessed of one who fell a sacrifice to this sin, and gives it a very impressive conclusion, ver. 24 ff.

The introduction first counsels in general to a true appreciation of these well-considered life-rules of wisdom.

- 1 My son, keep my words,  
And treasure up my commandments with thee.
- 2 Keep my commandments, and thou shalt live;  
And my instruction as the apple of thine eye.
- 3 Wind them about thy fingers,  
Write them on the tablet of thy heart.

The LXX. has after ver. 1 another distich; but it here disturbs the connection. Regarding  $\text{עֲצֵי}$ , *vid.* at ii. 1;  $\text{אֶתֶּר}$  refers, as there, to the sphere of one's own character, and that subjectively. Regarding the *imper.*  $\text{וְחַיִּיהָ}$ , which must here be translated according to its sense as a conclusion, because it comes in between the objects governed by  $\text{שִׁבְרֵי}$ , *vid.* at iv. 4. There  $\text{וְחַיִּיהָ}$  is punctuated with *Silluk*; here, according to Kimchi (*Michlol* 125a), with *Segol-Athnach*,  $\text{וְחַיִּיהָ}$ , as in the *Cod. Erfurt.* 2 and 3, and in the editions of Athias and Clodius, so that the word belongs to the class  $\text{פְּתוּחַ בְּאֶתְנַחַם}$  (with short instead of long vowel by the pausal accent): no reason for this is to be perceived, especially as (iv. 4) the *Tsere* ( $\text{e}$  from  $\text{aj}$ ) which is characteristic of the *imper.* remains unchanged. Regarding  $\text{אִישׁוֹן הָעַיִן}$ , Arab. *insân el-'ain*, the little man of the eye, *i.e.* the apple of the eye, named from the miniature portrait of him who looks into it being reflected from it, *vid.* at Ps. xvii. 8; the ending *ôn* is here diminutive, like Syr. *achuno*, little brother, *bruno*, little son, and the like. On ver. 3, *vid.* at vi. 21, iii. 3. The  $\text{תְּפִלִּין שֶׁל יָד}$

<sup>1</sup> [תְּפִלִּין, *prayer-fillets, phylacteries.*]



were wound seven times round the left arm and seven times round the middle finger. The writing on the table of the heart may be regarded as referring to Deut. vi. 9 (the *Mezuzoth*).<sup>1</sup>

Vers. 4, 5. The subject-matter of this earnest warning are the admonitions of the teacher of wisdom, and through him of Wisdom herself, who in contrast to the world and its lust is the worthiest object of love, and deserves to be loved with the purest, sincerest love:

- 4 Say to wisdom: "Thou art my sister!"  
And call understanding "Friend;"  
5 That they may keep thee from the strange woman,  
From the stranger who useth smooth words.

The childlike, sisterly, and friendly relationship serves also to picture forth and designate the intimate confidential relationship to natures and things which are not flesh and blood. If in Arabic the poor is called the brother of poverty, the trustworthy the brother of trustworthiness, and *abu, um* (אב, אִמ), *achu, ucht*, are used in manifold ways as the expression for the interchangeable relation between two ideas; so (as also, notwithstanding Ewald, § 273*b*, in many Hebr. proper names) that has there become national, which here, as at Job xvii. 14, xxx. 29, mediated by the connection of the thoughts, only first appears as a poetic venture. The figurative words of ver. 4 not merely lead us to think of wisdom as a personal existence of a higher order, but by this representation it is itself brought so near, that אִשָּׁת easily substitutes itself, ii. 3, in the place of אִשָּׁת. אִשָּׁת of Solomon's address to the bride brought home is in its connection compared with Book of Wisdom viii. 2. While the *óth* of חֵן by no means arises from abstr. *úth*, but *achóth* is derived from *achajath*, אַחַיָּת (as Ruth ii. 1, cf. אַחַיָּת, iii. 2), here by *Mugrash* אַחַיָּת, properly means acquaintance, and then the person known, but not in the superficial sense in which this word and the Arab. *ma'arafat* are used (*e.g.* in the Arabic phrase quoted by Fleischer, *kunna ašhaab šarna m'arafat*—*nous étions amis, nous en sommes plus que de simples connaissances*), but in the sense of familiar, confidential alliance. The *inf.* אִשָּׁתְךָ does not need for its explanation some intermediate thought to be introduced: *quod eo conducet tibi ut* (Mich.), but connects itself immediately as the purpose: bind wisdom to thyself and thyself to wisdom thus

<sup>1</sup> [=the *door-posts*, afterwards used by the Jews to denote the passages of Scripture written on the *door-posts*.]

closely that thou mayest therewith guard thyself. As for the rest, *vid.* ii. 16; this verse repeats itself here with the variation of one word.

How necessary it is for the youth to guard himself by the help of wisdom against the enticements of the wanton woman, the author now shows by a reference to his own observation.

6 For through the window of my house,  
From behind the lattice I looked out;

7 Then saw I among the simple ones,  
Discerned among the young people, a youth devoid of  
understanding.

וַיִּרְאֶה refers indeed to the immediately following clause, yet it actually opens up the whole following exemplification. The connection with ver. 5 would be closer if instead of the extended Semitic construction it were said: *nam quum . . . prospicerem vidi, etc.* חַלֹּץ (from חָלַץ, to bore through) is properly a place where the wall is bored through. נֶשֶׁת (from נָשַׁת = Arab. *shaniba*, to be agreeable, cool, fresh) is the window-lattice or lattice-window, *i.e.* lattice for drawing down and raising up, which keeps off the rays of the sun. אָרַחֵם signifies primarily to make oneself long in order to see, to stretch up or out the neck and the head, *καρδοκεῖν*, Arab. *atall*, *atal'a*, and *tatall'a* of things, *imminere*, to overtop, to project, to jut in; cf. Arab. *askaf* of the ostrich, long and bent, with respect to the neck stretching it up, *sakaf*, *abstr.* crooked length. And בָּעֵר is thus used, as in Arab. *duna*, but not *b'ad*, is used: so placed, that one in relation to the other obstructs the avenue to another person or thing: "I looked forth from behind the lattice-window, *i.e.* with respect to the persons or things in the room, standing before the lattice-window, and thus looking out into the open air" (Fleischer). That it was far in the night, as we learn at ver. 9, does not contradict this looking out; for apart from the moon, and especially the lighting of the streets, there were star-lit nights, and to see what the narrator saw there was no night of Egyptian darkness. But because it was night *6a* is not to be translated: I looked about among those devoid of experience (thus *e.g.* Löwenstein); but he saw among these, observed among the youths, who thus late amused themselves without, a young man whose want of understanding was manifest from what further happened. Bertheau: that I might see, is syntactically impossible. The meaning of אָרַחֵם is not determined by the

אֲבִינָה following, but conversely אֲבִינָה stands under the operation of ׀ (= אֲבִינָה, Neh. xiii. 7), characterizing the historic *aorist*. Regarding פְּתִי, *vid.* at i. 4. פְּתִי is the masc. of בְּנוֹת, Arab. *benât* in the meaning maiden. פְּתִי has in correct texts, according to the rules of the accents, the ׀ *raphatum*.<sup>1</sup>

Now follows, whither he saw the young fop [*Laffen*] then go in the darkness.

- 8 Going up and down the street near her corner,  
 And he walked along the way to her house,  
 9 In the twilight, when the day declined,  
 In the midst of the night and deep darkness.

We may interpret לֵבַר as appos.: *juvenem amentem, ambulantem*, or as the predicate accus.: *vidi juvenem . . . ambulantem*; for that one may so express himself in Hebrew (cf. *e.g.* Isa. vi. 1, Dan. viii. 7), Hitzig unwarrantably denies. The passing over of the *part.* into the *finite*, 8*b*, is like ii. 14, 17, and that of the *inf.* i. 27, ii. 8. שֹׁק, Arab. *suk* (dimin. *suweika*, to separate, from *sikkat*, street, alley), still means, as in former times, a broad street, a principal street, as well as an open place, a market-place where business is transacted, or according to its etymon: where cattle are driven for sale. On the street he went backwards and forwards, yet so that he kept near to her corner (*i.e.* of the woman whom he waited for), *i.e.* he never withdrew himself far from the corner of her house, and always again returned to it. The corner is named, because from that place he could always cast a look over the front of the house to see whether she whom he waited for showed herself. Regarding פְּתִי for פְּתִי, *vid.* at Ps. xxvii. 5: a primary form פִּת has never been in use; פְּתִי, Zech. xiv. 10, is plur. of פְּתִי. אֲצֵל (from אֲצֵל, Arab. *wasl*, to bind) is, as a substantive, the side (as the place where one thing connects itself with another), and thus as a preposition it means (like *juxta* *jungere*) beside, Ital. *allato*. וְרַף is the object. accus., for thus are construed verbs *eundi* (*e.g.* Hab. iii. 12, Num. xxx. 17, cf. xxi. 22).

Ver. 9. The designations of time give the impression of progress to a climax; for Hitzig unwarrantably denies that נֶשֶׁף means the twilight; the Talmud, *Berachoth* 3*b*, correctly distinguishes חַרְי two twilights, the evening and the morning twilight. But the idea is not limited to this narrow sense, and does not need this,

<sup>1</sup> Regarding the Targ. of vii. 6, 7, *vid.* Perles, *Etymologische Studien*, 1871, p. 9.

since the root-word  $\text{לָשָׁף}$  (*vid.* at Isa. xl. 24) permits the extension of the idea to the whole of the cool half (evening and night) of the entire day; cf. the parallel of the adulterer who veils himself by the darkness of the night and by a mask on his countenance, Job xxiv. 15 with Jer. xiii. 16. However, the first group of synonyms,  $\text{בַּעֲרֵב יוֹם בְּנֹשֶׁף בְּעֵרְבֵי יוֹם}$  (with the *Cod. Frankf.* 1294, to be thus punctuated), as against the second, appears to denote an earlier period of the second half of the day; for if one reads, with Hitzig,  $\text{בַּעֲרֵב יוֹם}$  (after Judg. xix. 9), the meaning remains the same as with  $\text{בַּעֲרֵב יוֹם}$ , viz. *advesperascente die* (Jerome), for  $\text{עֲרַב}$  = Arab. *gharab*, means to go away, and particularly to go under, of the sun, and thus to become evening. He saw the youth in the twilight, as the day had declined (*κέκλικεν*, Luke xxiv. 29), going backwards and forwards; and when the darkness of night had reached its middle, or its highest point, he was still in his lurking-place.  $\text{אֵיֶשֶׁן לַיְלָה}$ , apple of the eye of the night, is, like the Pers. *dili sheb*, heart of the night, the poetic designation of the middle of the night. Gusset incorrectly: *crepusculum in quo sicut in oculi pupilla est nigredo sublustris et quasi mistura lucis ac tenebrarum*.  $\text{אֵיֶשֶׁן}$  is, as elsewhere  $\text{לֵב}$ , particularly the middle; the application to the night was specially suitable, since the apple of the eye is the black part in the white of the eye (Hitzig). It is to be translated according to the accus., *in pupilla noctis et caligine* (not *caliginis*); and this was probably the meaning of the poet, for a  $\text{כ}$  is obviously to be supplied to  $\text{אֵיֶשֶׁן}$ .

Finally, the young man devoid of understanding sees his waiting rewarded: like meets like.

- 10 And, lo, a woman coming to meet him,  
In the attire of an harlot and of subtle heart.  
11 Boisterous is she, and ungovernable;  
Her feet have no rest in her own house.  
12 At one time before her door, at another in the street,  
And again at every corner she places herself on the watch.

“Ver. 12 (Hitzig) expresses what is wont to be, instead of a single event, ver. 11, viz. the custom of a street harlot. But she who is spoken of is not such an one; lurking is not applicable to her (cf. Job xxxi. 9), and, ver. 11, it is not meant that she is thus inclined.” But Hitzig’s rendering of ver. 11, “she was boisterous . . . in her house her feet had no rest,” is inaccurate, since neither  $\text{אֵיֶשֶׁן}$  nor  $\text{שָׁכַן}$  is used. Thus in vers. 11 and 12 the poet gives a charac-

teristic of the woman, introduced by וְהִנֵּה into the frame of his picture, which goes beyond that which then presented itself to his eyes. We must with ver. 12 reject also ver. 11; and even that would not be a radical improvement, since that characteristic lying behind the evident, that which was then evident begins with וַיִּצְרָת לֵב (and subtle in heart). We must thus suppose that the woman was not unknown to the observer here describing her. He describes her first as she then appeared. וְשִׁית Hitzig regards as equivalent to וְשִׁיחַ, similitude (from שָׁח), and why? Because וְשִׁית does not mean "to lay against," but "to place." But Ex. xxxiii. 4 shows the contrary, and justifies the meaning attire, which the word also has in Ps. lxxiii. 6. Meiri less suitably compares 2 Kings ix. 30, but rightly explains תָּקַן (dressing, ornament), and remarks that וְשִׁית elliptical is equivalent to בְּשִׂית. It is not the nominative (Bertheau), but the accusative, as תְּבִיחַ, Ps. cxliv. 12, Ewald, § 279*d*. How Hitzig reaches the translation of וַיִּצְרָת לֵב by "and an arrow in her heart" (*et saucia corde*<sup>1</sup>), one can only understand by reading his commentary. The usage of the language, iv. 23, he remarks, among other things, would stamp her as a virtuous person. As if a phrase like לֵב צָר could be used both *sensu bono* and *sensu malo*! One can guard his heart when he protects it carefully against moral danger, or also when he purposely conceals that which is in it. The *part.* צָרִי signifies, Isa. i. 8, besieged (blockaded), Ezek. xvi. 12, protected, guarded, and Isa. xlvi. 6, lxv. 4, concealed, hidden. Ewald, § 187*b*, refers these three significations in the two passages in Isaiah and in the passage before us to צָרִי, *Niph.* צָרִי (as צָרִי); but (1) one would then more surely take צָרִי (cf. צָרִי, נִמּוּל) as the verbal stem; (2) one reaches the idea of the concealed (the hidden) easier from that of the preserved than from that of the confined. As one says in Lat. *homo occultus, tectus, abstrusus*, in the sense of *κρυφίσιμος*, so it is said of that woman וַיִּצְרָת לֵב, not so much in the sense of *retenta cor, h.e. quæ quod in corde haberet non pandebat*, Fr. *retenue* (Cocc.), as in the sense of *custodita cor, quæ intentionem cordis mentemque suam callide novit premere* (Mich.): she is of a hidden mind, of a concealed nature; for she feigns fidelity to her husband and flatters her paramours as her only beloved, while in truth she loves none, and each of them is to her only a means to an end, viz. to the indulgence of her worldly sensual desire. For, as the author further

<sup>1</sup> Virgil's *Æneid*, iv. 1.

describes her, she is הַמְיָה (fem. of הַמָּה = הַמִּי, as i. 21, Isa. xxii. 2), *tumultuosa*, externally as internally impetuous, because full of intermingling lust and deceit (*opp.* ἡσύχως, 1 Pet. iii. 4, 1 Tim. ii. 11), and סָרְרָה, self-willed, not minding the law of duty, of discretion, or of modesty (from סָרַר, Arab. *sharr*, *pervicacem*, *malum esse*). She is the very opposite of the noiseless activity and the gentle modesty of a true house-wife, rude, stubborn, and also vagrant like a beast in its season (Hos. iv. 14): *in domo ipsius residere nequeunt pedes ejus*; thus not οἰκουρός or οἰκουργός (Tit. ii. 5), far removed from the genuine woman-like εἶσω ἡσυχον μένειν δόμων<sup>1</sup>—a *radt*, as they call such a one in Arab. (Wünsche on Hos. xii. 1), or as she is called in Aram. נַפְקַת בְּרָא.

Ver. 12. This verse shows how she conducts herself when she wanders abroad. It is no common street-walker who is designated (no “*Husterin*,” Arab. *kahbt*, after which also the female demon-name (Arab.) *se’alá* is explained), but that licentious married wife, who, no better than such a strumpet when she wanders abroad, hunts after lovers. The alternating פָּעַם (properly a stroke) Fleischer compares with the Arab. synonyms, *marrt*, a going over, *karrt*, a going back, *una volta, una fiata, une fois* (Orelli, *Synon. der Zeit und Ewigkeit*, p. 51). Regarding חָרַץ, *vid.* at v. 16: it is the free space without, before the house-door, or also before the gate of the city; the parallelism speaks here and at i. 20 more in favour of the former signification.

Ver. 13. After this digression the poet returns to the subject, and further describes the event as observed by himself.

And she laid hold on him and kissed him;  
Put on a bold brow and said to him.

The verb נָשַׁק is here, after its primary signification, connected with the dat.: *osculum fixit ei*. Thus also Gen. xxvii. 26 is construed, and the *Dagesh* in לוֹ is, as there, *Dag. forte conj.*, after the law for which the national grammarians have coined the technical name אָחִי מֵרַחֵק (*veniens e longinquo*, “coming out of the distance,” *i.e.* the attraction of a word following by one accented on the penult.). The penult.-accenting of נָשַׁקָה is the consequence of the retrogression of the accent (נִסְתָּה אָחִיר), which here, where the word from the first had the penult. only with *Metheg*, and thus with half-a tone, brings with it the *dageshing* of the לוֹ following, as the original

<sup>1</sup> Eurip. *Herac.*

penultima-accenting of וְהִזְיִקָהּ does of the בו which follows it, for the reading בֹּ by Löwenstein is contrary to the laws of punctuation of the *Textus receptus* under consideration here.<sup>1</sup> As בו and לו have received the doubling *Dagesh*, so on the other hand, according to Ewald, § 193*b*, it has disappeared from הִזְיִקָה (written with *Raphe* according to Kimchi, *Michlol* 145*a*). And as נִשְׁקָה has the tone thrown back, so the proper pausal וְהִזְיִקָהּ is accented on the ult., but without attracting the לו following by dageshing, which is the case only when the first of the two words terminates in the sound of *ā* (*āh*). הִזְיִן פִּינִי is said of one who shows firmness or hardness of countenance (Arab. *slabt alwajh*), i.e. one who shows shamelessness, or, as we say, an iron forehead (Fl.).

She laid hold on him and kissed him, both of which actions were shameless, and then, assuming the passivity and modesty befitting the woman, and disregarding morality and the law, she said to the youth :

- 14 "To bring peace-offerings was binding upon me,  
To-day have I redeemed my vows.  
15 Therefore am I come out to meet thee,  
To seek thy face, and have found thee."

We have translated שְׁלָמִים וְזָבַח "peace-offerings," proceeding on the principle that שָׁלַם (sing. only Amos v. 22, and on the Phœnician altar at Marseilles) denotes contracting friendship with one (from שָׁלַם, to hold friendly relationship), and then the gifts having this in view; for the idea of this kind of offering is the attestation and confirmation of communion with God. But in view of the derivatives שְׁלָמְנִים and שְׁלָמִים, it is perhaps more appropriate to combine שָׁלַם with שָׁלַם, to discharge perfectly, and to translate it thank-payment-offering, or with v. Hofmann, a due-offering, where not directly thank-offering; for the proper eucharistic offering, which is the expression of thanks on a particular occasion, is removed from the species of the *Shelamim* by the addition of the words עֲלֵת־תּוֹרָה (Lev. vii. 12–25). The characteristic of the *Shelamim* is the division of the flesh of the sacrifice between Jahve and His priests on the one side, and the person (or persons) bringing it on the other side: only one part of the flesh of the sacrifice was Jahve's, consumed by fire (Lev. iii. 16); the priests received one part; those who brought the offering received back another part

<sup>1</sup> Vid. Baer's *Torath Emeth*, p. 29 sq., and *Psalmen-Commentar* under Ps. lii. 5.

as it were from the altar of God, that they might eat it with holy joy along with their household. So here the adulteress says that there was binding upon her, in consequence of a vow she had taken, the duty of presenting peace-offerings, or offerings that were due; to-day (she reckons the day in the sense of the *dies civilis* from night to night) she has performed her duties, and the **נָרַר שְׁלֵמִי** have yielded much to her that she might therewith regale him, her true lover; for with **עַל־פָּנָיו** she means to say that even the prospect of the gay festival which she can prepare for him moved her thus to meet him. This address of the woman affords us a glimpse into the history of the customs of those times. The *Shelamim* meals degenerated in the same manner as our *Kirmen*.<sup>1</sup> Secularization lies doubly near to merrymaking when the law sanctions this, and it can conceal itself behind the mask of piety. Regarding **שָׁחַר**, a more exact word for **שִׁבְעָשׁוּ**, *vid.* at i. 28. To seek the countenance of one is equivalent to to seek his person, himself, but yet not without reference to the wished-for look [*aspectus*] of the person.

Thus she found him, and described to him the enjoyment which awaited him in eating and drinking, then in the pleasures of love.

- 16 " My bed have I spread with cushions,  
 Variegated coverlets, Egyptian linen;  
 17 I have sprinkled my couch  
 With myrrh, aloes, and cinnamon.  
 18 Come then, we will intoxicate ourselves with love till the morning,  
 And will satisfy ourselves in love."

The noun **עָרֵשׁ**, from **עָרַשׁ**, = Arab. *'arash, ædificare, fabricari*, signifies generally the wooden frame; thus not so much the bed within as the erected bed-place (cf. Arab. *'arsh*, throne, and *'arysh*, harbour). This bedstead she had richly and beautifully cushioned, that it might be soft and agreeable. **רָבַר**, from **רָבַ**, signifies to lay on or apply closely, thus either *vincire* (whence the name of the necklace, Gen. xli. 42) or *sternere* (different from **רָפַר**, Job xvii. 13, which acquires the meaning *sternere* from the root-meaning to raise up from under, *sublevare*), whence **מְרִבָּרִים**, cushions, pillows, *stragulæ*. Böttcher punctuates **מְרִבָּרִים** incorrectly; the **ב** remains aspirated, and the connection of the syllables is looser than in **מְרִבָּה**, Ewald, § 88d. The **הַמְּבֹרָה** beginning the second half-verse is in no case an adjective to **מְרִבָּרִים**, in every case only *appos.*, pro-  
<sup>1</sup> [*Kirmse* = anniversary of the dedication of a church, village *fête*.]



bably an independent conception; not derived from חֲטָה (cogn. חֲטָה), to hew wood (whence Arab. *ḥatab*, fire-wood), according to which Kimchi, and with him the *Græc. Venet.* (περιξυστρούς), understands it of the carefully polished bed-poles or bed-boards, but from חֲטָה = Arab. *khateba*, to be streaked, of diverse colours (*vid.* under Ps. cxliv. 12), whence the Syriac *machtabto*, a figured (striped, checkered) garment. Hitzig finds the idea of coloured or variegated here unsuitable, but without justice; for the pleasantness of a bed is augmented not only by its softness, but also by the impression which its costliness makes on the eye. The following חֲטָה מְצִירָה stands in an appositional relation to חֲטָה, as when one says in Arabic *taub-un dībāg'-un*, a garment brocade = of brocade. חֲטָה (after the Syr. for חֲטָה, as חֲטָה) signifies in the Targum the cord (*e.g.* Jer. xxxviii. 6), like the Arab. *tunub*, Syr. (*e.g.* Isa. liv. 2) *túnob*; the root is ט, not in the sense of to bind, to wind (Dietr.), but in the sense of to stretch; the thread or cord is named from the extension in regard to length, and חֲטָה is thus thread-work, whether in weaving or spinning.<sup>1</sup> The fame of Egyptian manufactures is still expressed in the Spanish *aclabtea*, fine linen cloth, which is equivalent to the modern Arabic *el-kobtije* (*kibtije*); they had there particularly also an intimate acquaintance with the dye stuffs found in the plants and fossils of the country (Klemm's *Culturgeschichte*, v. 308-310).

Vers. 17, 18. These verses remind us of expressions in the Canticles. There, at iv. 14, are found the three names for spicery as here, and one sees that חֲטָה מְצִירָה are not to be connected genitively: there are three things, accented as in the title-verse i. 3. The myrrh, חֲטָה (*Balsamodendron myrrha*), belongs, like the frankincense, to the species of the *Amyris*, which is an exotic in Palestine not less than with us; the aromatic quality in them does not arise from the flowers or leaves, so that Cant. i. 13 leads us to think of a bunch of myrrh, but from the resin oozing through the bark (*Gummi myrrhæ* or merely *myrrha*), consisting of bright glossy red or golden-yellow grains more or less transparent. חֲטָה מְצִירָה (used by Balaam, Num. xxiv. 6) is the Semitic Old-Indian name of the aloë, *agaru* or *aguru*; the aromatic quality is in the wood of the *Aquilaria agallocha*, especially its root (*agallochum* or

<sup>1</sup> Hence perhaps the Greek *idōvn*, which Fick in his *Vergl. Wörterbuch* connects with the Arab. verb-root *vadh*, to bind, wind, clothe, but not without making thereto interrogation marks.

*lignum aloes*) dried in the earth,—in more modern use and commerce the inspissated juice of its leaves. קַנְמֹן is *κιννάμωμον* (like כַּר, a Semitic word<sup>1</sup> that had come to the Greeks through the Phœnicians), the cinnamon, *i.e.* the inner rind of the *Laurus cinnamomum*. The myrrh is native to Arabia; the aloë, as its name denotes, is Indian; the cinnamon in like manner came through Indian travellers from the east coast of Africa and Ceylon (Taprobane). All these three spices are drugs, *i.e.* are dry apothecaries' wares; but we are not on that account to conclude that she perfumed (Hitzig) her bed with spices, *viz.* burnt in a censer, an operation which, according to Cant. iii. 6, would rather be designated קַטְרֵרְתִי. The verb נָחַ (only here as *Kal*) signifies to lift oneself up (*vid.* under Ps. xlviii. 13), and transitively to raise and swing hither and thither (= תְּנִיחֵהוּ); here with a double accusative, to besprinkle anything out of a vessel moved hither and thither. According to this sense, we must think of the three aromas as essences in the state of solution; cf. Ex. xxx. 22–33, Esth. ii. 12. Hitzig's question, "Who would sprinkle bed-sheets with perfumed and thus impure water?" betrays little knowledge of the means by which even at the present day clean linen is made fragrant. The expression רָחַץ רֹדִים sounds like שָׁכַר רֹדִים, Cant. v. 1, although there רֹדִים is probably the *voc.*, and not, as here, the *accus.*; רָחַץ is the *Kal* of רָחַץ, v. 19, and signifies to drink something copiously in full draughts. The verbal form עָלַץ for עָלַץ is found besides only in Job xx. 18, xxxix. 13; the *Hithpa.* signifies to enjoy oneself greatly, perhaps (since the *Hithpa.* is sometimes used reciprocally, *vid.* under Gen. ii. 25) with the idea of reciprocity (Targ. חָדַר לְחָדַר). We read *bo'habim* with *Chateph-Kametz* after Ben-Asher (*vid.* Kimchi's *Lex.*); the punctuation בְּאַהֲבִים is that of Ben-Naphtali.

The adulteress now deprives the youth of all fear; the circumstances under which her invitation is given are as favourable as possible.

19 " For the man is not at home,  
He has gone on a long journey.

<sup>1</sup> Myrrh has its name כַּר from the bitterness of its taste, and קַנְמֹן appears to be a secondary formation from קַנְה, whence קַנְה, reed; cf. the names of the cinnamon, *cannella*, Fr. *cannelle*. *Cinnamum* (κιννάμωμον) is only a shorter form for *cinnamomum*. Pliny, *Hist. Nat.* xii. 19 (42), uses both forms indiscriminately.

- 20 He has taken the purse with him ;  
He will not return home till the day of the full moon."

It is true that the article stands in  $\text{וְאִישׁ}$ , Arab. *alm'ar-fat*, i.e. serves to define the word : the man, to whom here *κατ' ἑξοχῆν* and alone reference can be made, viz. the husband of the adulteress (Fl.) ; but on the other side it is characteristic that she does not say  $\text{אִישִׁי}$  (as e.g. Gen. xxix. 32), but ignores the relation of love and duty in which she is placed to him, and speaks of him as one standing at a distance from her (Aben-Ezra). Erroneously Vogel reads  $\text{בְּבֵית}$  after the Targ. instead of  $\text{בְּבֵיתוֹ}$ . We say in Hebr.  $\text{אֵינוּ בְּבֵיתוֹ}$ , *il n'est pas chez soi*, as we say  $\text{לָקַח בְּיָדוֹ}$ , *il a pris avec soi* (cf. Jer. xxxviii. 10).  $\text{מְרֻחָק}$  Hitzig seeks to connect with the verb, which, after Isa. xvii. 13, xxii. 3, is possible ; for the Hebr.  $\text{מְרֻחָק}$  ( $\text{מִמְרֻחָק}$ ), far off, has frequently the meaning from afar, for the measure of length is determined not from the point of departure outward, but from the end, as e.g. Homer, *Il.* ii. 456 : *ἔκαθεν δέ τε φαίνεται ἀνγῆ*, from afar the gleam is seen, i.e. shines hither from the distance. Similarly we say in French, *il vient du côté du nord*, he comes from the north, as well as *il va du côté du nord*, he goes northwards. But as we do not say : he has gone on a journey far off, but : on a distant journey, so here  $\text{מְרֻחָק}$  is virtually an adj. (vid. under Isa. v. 26) equivalent to  $\text{רְחוֹקָה}$  (Num. ix. 10) : a journey which is distant = such as from it he has a long way back. Michaelis has well remarked here : *ut timorem ei penitus adimat, veluti per gradus incedit*. He has undertaken a journey to a remote point, but yet more : he has taken money with him, has thus business to detain him ; and still further : he has even determined the distant time of his return.  $\text{צִרְוֹרֵה־כֶּסֶף}$  (thus to be written after Ben-Asher, vid. Baer's *Torath Emeth*, p. 41) is the purse (from  $\text{צָרַר}$ , to bind together), not one of many, but that which is his own. The terminus precedes 20b to emphasize the lateness ; vid. on  $\text{כָּסָא}$  under Ps. lxxxi. 4. *Græc. Venet.* *τῆ ἡμέρᾳ τοῦ καιροῦ*, after Kimchi and others, who derive  $\text{כָּסָא}$  (כסא) from the root  $\text{כָּס}$ , to reckon, and regard it as denoting only a definite time. But the two passages require a special idea ; and the Syr. *késo*, which in 1 Kings xii. 32, 2 Chron. vii. 10, designates the time from the 15th day of the month, shows that the word denotes not, according to the Talmud, the new moon (or the new year's day), when the moon's disk begins to cover itself, i.e. to fill ( $\text{יִתְכַסֶּה}$ ), but the full moon, when it is covered, i.e. filled ; so that thus the time of the night-

scene here described is not that of the last quarter of the moon (Ewald), in which it rises at midnight, but that of the new moon (Hitzig), when the night is without moonlight. Since the derivation of the word from כָּסָה (כַּסָּה), to cover, gives the satisfactory idea of the covering or filling of the moon's disk, we do not seek after any other; Dietrich fixes on the root-idea of roundness, and Hitzig of vision (כָּסָה = כַּסָּה, שָׁכַח; *vid.*, on the contrary, under Ps. cxliii. 9). The ל is that of time at which, in which, about which, anything is done; it is more indefinite than אָ would be. He will not return for some fourteen days.

The result:—

- 21 She beguiled him by the fulness of her talking,  
By the smoothness of her lips she drew him away.

Here is a climax. First she brought him to yield, overcoming the resistance of his mind to the last point (cf. 1 Kings xi. 3); then drove him, or, as we say, hurried him wholly away, viz. from the right path or conduct (cf. Deut. xiii. 6, 11). With הִפְתִּיחוּ (= הִפְתְּחוּ) as the chief *factum*, the past imperf. is interchanged, 21b. Regarding לָקַח, see above, p. 56. Here is the rhetoric of sin (Zöckler); and perhaps the לָקַח of 20a has suggested this antiphrastic לָקַח to the author (Hitzig), as חָלַק (the inverted לָקַח, formed like שָׁפַל, which is the *abstr.* of שָׁפַל as that is of חָלַק) and תְּהִיחֲוֶנּוּ are reciprocally conditioned, for the idea of the slippery (Ps. lxxiii. 18) connects itself with חָלַק.

What followed:—

- 22 So he goes after her at once  
As an ox which goeth to the slaughter-house,  
And as one bereft of reason to the restraint of fetters,  
23 As a bird hastens to the net,  
Without knowing that his life is at stake—  
Till the arrow pierces his liver.

The *part.* הִלִּיךְ (thus to be accentuated according to the rule in Baer's *Torath Emeth*, p. 25, with *Mercha* to the tone-syllable and *Mahpach* to the preceding open syllable) preserves the idea of the fool's going after her. מִתְחַלֵּם (suddenly) fixes the point, when he all at once resolves to betake himself to the rendezvous in the house of the adulteress, now a *κεκρωθεις*, as the LXX. translates, *i.e.*, as we say, a simpleton who has gone on the lime-twig. He follows her as an ox goes to the slaughter-house, unconscious that

he is going thither to be slaughtered; the LXX. ungrammatically destroying the attributive clause: ὡςπερ δὲ βοῦς ἐπὶ σφαγῆν ἄγεται. The difficulties in וּבְעֶבֶם (thus punctuated, after Kimchi, with a double *Segol*, and not וּבְעָבִים, as is frequently the case) multiply, and it is not to be reconciled with the traditional text. The ox appears to require another beast as a side-piece; and accordingly the LXX., Syr., and Targ. find in עֶבֶם a dog (to which from אֵיל they also pick out אֵיל, a stag), Jerome a lamb (*et quasi agnus* בְּבֶשֶׁת), Rashi a venomous serpent (perhaps after ἔχιδνα?), Löwenstein and Malbim a rattlesnake (נָחָשׁ מְעִילָה after עֶבֶם); but all this is mere conjecture. Symmachus' σκυρτῶν (ἐπὶ δεσμῶν ἄφρων) is without support, and, like the favourite rendering of Schelling, *et sicut saliens in vinculum cervus* (אֵיל), is unsuitable on account of the unsemitic position of the words. The noun עֶבֶם, plur. עֶבְסִים, signifies, Isa. iii. 18, an anklet as a female ornament (whence ver. 16 the denom. עֶבַס, to make a tinkling of the anklets). In itself the word only means the fetter, *compes*, from עָבַם, Arab. 'akas, 'akashi, *contrahere, constringere* (*vid.* Fleischer under Isa. lix. 5); and that it can also be used of any kind of means of checking free movement, the Arab. 'ikās, as the name of a cord with which the camel is made fast by the head and forefeet, shows. With this signification the interpretation is: *et velut pedicā* (= וּבְעֶבֶם) *implicatus ad castigationem stulti*, he follows her as if (bound) with a fetter to the punishment of the fool, *i.e.* of himself (Michaelis, Fleischer, and others). Otherwise Luther, who first translated "in a fetter," but afterwards (supplying לָ, not דָ): "and as if to fetters, where one corrects fools." But the ellipsis is harsh, and the parallelism leads us to expect a living being in the place of עֶבֶם. Now since, according to Gesenius, עֶבֶם, fetter, can be equivalent to a fettered one neither at Isa. xvii. 5, xxi. 17, nor Prov. xxiii. 28 (according to which עֶבֶם must at least have an active personal signification), we transpose the nouns of the clause and write וּבְאֵיל אֶלְמִסֵּר עֶבֶם, he follows her as a fool (*Psychol.* p. 292) to correction (restraint) with fetters; or if אֵיל is to be understood not so much physically as morally, and refers to self-destroying conduct (Ps. cvii. 7): as a madman, *i.e.* a criminal, to chains. The one figure denotes the fate into which he rushes, like a beast devoid of reason, as the loss of life; and the other denotes the fate to which he permits himself to be led by that woman, like a criminal by the officer, as the loss of freedom and of honour.

Ver. 23. The confusion into which the text has fallen is continued in this verse. For the figure of the deadly arrow connects itself neither with that of the ox which goes to the slaughter-house, nor with that of the madman who is put in chains: the former is not killed by being shot; and with the latter, the object is to render him harmless, not to put him to death. The LXX. therefore converts לוי אױל into לױא, a stag, and connects the shooting with an arrow with this: ἡ ὡς ἔλαφος τοξέυματι πεπληγῶς εἰς τὸ ἦπαρ. But we need no encroachment on the text itself, only a correct placing of its members. The three thoughts, ver. 23, reach a right conclusion and issue, if with אֶל־פֶּחַי צִפּוֹר כְּבָרָה (here *Merchamahpach*) a new departure is begun with a comparison: he follows her with eager desires, like as a bird hastens to the snare (*vid.* regarding פֶּחַ, a snare, and שְׂרָפָה, a noose, under Isa. viii. 15). What then follows is a continuation of 22a. The subject is again the youth, whose way is compared to that of an ox going to the slaughter, of a culprit in chains, and of a fool; and he knows not (*non novit*, as iv. 19, ix. 18, and according to the sense, *non curat*, iii. 6, v. 6) that it is done at the risk of his life (שֶׁבֶט־חַיִּים as 1 Kings ii. 23, Num. xvii. 3), that his life is the price with which this kind of love is bought (נֶחֱמָה, *neut.*, as not merely Eccles. ii. 1 and the like, but also *e.g.* Lev. x. 3, Esth. ix 1)—that does not concern him till (עַד = עַד אִשֶּׁר or עַד כִּי) the arrow breaks or pierces through (פָּקַע as Job. xvi. 13) his liver, *i.e.* till he receives the death-wound, from which, if not immediately, yet at length he certainly dies. Elsewhere the part of the body struck with a deadly wound is called the reins or loins (Job, etc.), or the gall-bladder (Job xx. 25); here the liver, which is called כְּבֵד, Arab. *kebid*, perhaps as the organ in which sorrowful and painful affections make themselves felt (cf. Æschylus, *Agam.* 801: δῆγμα λύπης ἐφ' ἦπαρ προσκνεῖται), especially the latter, because the passion of sensual love, according to the idea of the ancients, reflected itself in the liver. He who is love-sick has *jecur ulcerosum* (Horace, *Od.* i. 25. 15); he is diseased in his liver (*Psychol.* p. 268). But the arrow is not here the arrow of love which makes love-sick, but the arrow of death, which slays him who is ensnared in sinful love. The befooled youth continues the disreputable relation into which he has entered till it terminates in adultery and in lingering disease upon his body, remorse in his soul, and dishonour to his name, speedily ending in inevitable ruin both spiritually and temporally.

Vers. 24, 25. With וְעַתָּה, as at v. 7, the author now brings his narrative to a close, adding the exhortation deduced from it:

- 24 And now, ye children, give ear unto me,  
And observe the words of my mouth!  
25 Let not thine heart incline to her ways,  
And stray not in her paths.

The verb שָׁטָה (whence *jēst*, like *jēt*, iv. 15, with long *ē* from *i*) the author uses also of departure from a wicked way (iv. 15); but here, where the portraiture of a faithless wife (a סוֹטָה) is presented, the word used in the law of jealousy, Num. v., for the trespass of an אִשָּׁה אֲשֶׁר אֵינָהּ is specially appropriate. שָׁטָה is interchanged with פָּעָה (cf. Gen. xxi. 14): wander not on her paths, which would be the consequence of straying on them. Theodotion: *καὶ μὴ πλανηθῆς ἐν ἀτραποῖς αὐτῆς*, with *καὶ*, as also Syr., Targ., and Jerome. The Masora reckons this verse to the 25 which have לָא at the beginning and וְאֵל at the middle of each clause (*vid.* Baer in the *Luth. Zeitschrift*, 1865, p. 587); the text of Norzi has therefore correctly וְאֵל, which is found also in good MSS. (*e.g.* the Erfurt, 2 and 3).

Vers. 26, 27. The admonition, having its motive in that which goes before, is now founded on the emphatic *finale*:

- 26 For many are the slain whom she hath caused to fall,  
And many are her slain.  
27 A multiplicity of ways to hell is her house,  
Going down to the chambers of death.

The translation "for many slain has she laid low" (Syr., Targ., Jerome, Luther) is also syntactically possible; for רַבִּים can be placed before its substantive after the manner of the demonstratives and numerals (*e.g.* Neh. ix. 28, cf. אָחַד, Cant. iv. 9), and the accentuation which requires two servants (the usual two *Munachs*) to the *Athnach* appears indeed thus to construe it. It is otherwise if רַבִּים here meant *magni* (thus *e.g.* Ralbag, and recently Bertheau), and not *multi*; but רַבִּים and עַצְמִים stand elsewhere in connection with each other in the signification many and numerous, Ps. xxxv. 18, Joel ii. 2, Mic. iv. 3. "Her slain" are those slain by her; the part. pass. is connected with the genitive of the actor, *e.g.* ix. 18; cf. (Arab.) *katyl almhabbt*, of one whom love kills (Fl.). With ver. 27 cf. ii. 18, ix. 18. In 27a, בֵּיתָהּ is not equivalent to בֵּיתָהּ after viii. 2, also not elliptical and equivalent to דַּרְכֵי בֵּיתָהּ; the former is unnecessary, the latter is in no case established by Ps.

xlv. 7, Ezra x. 13, nor by Deut. viii. 15, 2 Kings xxiii. 17 (see, on the other hand, Philippi's *Status Constructus*, pp. 87-93). Rightly Hitzig has: her house forms a multiplicity of ways to hell, in so far as adultery leads by a diversity of ways to hell. Similarly the subject and the predicate vary in number, xvi. 25, Ps. cx. 3, Job xxvi. 13, Dan. ix. 23, and frequently. If one is once in her house, he may go in this or in that way, but surely his path is to destruction: it consists of many steps to hell, such as lead down (רִדָּה, fem. Isa. xxxvii. 34, masc. Isa. xxx. 21) to the extreme depths of death (cf. Job ix. 9, "chambers of the south" = its remotest regions veiling themselves in the invisible); for הָרָרָה (Arab. *khiddr*) is the part of the tent or the house removed farthest back, and the most private (Fl.). These חֲרִירֵי שְׂאוֹל, cf. עֲמָקֵי שְׂאוֹל, ix. 18, approach to the conception of גִּיהֶנֶם, which is afterwards distinguished from שְׂאוֹל.

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#### FOURTEENTH INTRODUCTORY MASHAL DISCOURSE, VIII.

##### A DISCOURSE OF WISDOM CONCERNING HER EXCELLENCE AND HER GIFTS.

The author has now almost exhausted the ethical material; for in this introduction to the Solomonic Book of Proverbs he works it into a memorial for youth, so that it is time to think of concluding the circle by bending back the end to the beginning. For as in the beginning, i. 20 ff., so also here in the end, he introduces Wisdom herself as speaking. There, her own testimony is delivered in contrast to the alluring voice of the deceiver; here, the daughter of Heaven in the highways inviting to come to her, is the contrast to the adulteress lurking in the streets, who is indeed not a personification, but a woman of flesh and blood, but yet at the same time as the incarnate ἀπάτη of worldly lust. He places opposite to her Wisdom, whose person is indeed not so sensibly perceptible, but who is nevertheless as real, coming near to men in a human way, and seeking to win them by her gifts.

- 1 Doth not Wisdom discourse,  
And Understanding cause her voice to be heard?
- 2 On the top of the high places in the way,  
In the midst of the way, she has placed herself.



8 By the side of the gates, at the exit of the city,  
At the entrance to the doors, she calleth aloud.

As הַגֵּת points to that which is matter of fact, so הִלֵּל calls to a consideration of it (cf. xiv. 22); the question before the reader is doubly justified with reference to i. 20 ff. With תְּבוּנָה, חֲכָמָה are interchanged, as e.g. ii. 1-6; such names of wisdom are related to its principal name almost as אֱלֹהִים, עֲלִיּוֹן, and the like, to יְהוָה. In describing the scene, the author, as usual, heaps up synonyms which touch one another without coming together.

Ver. 2. By מְרִמִּים Hitzig understands the summit of a mountain, and therefore regards this verse as an interpolation; but the "high places" are to be understood of the high-lying parts of the city. There, on the way which leads up and down, she takes her stand.

עָלִי = עָלִי, old and poetic for עַל, signifies here "hard by, close to," properly, so that something stands forward over the edge of a thing, or, as it were, passes over its borders (Fl.). The גֵּית, Hitzig, as Bertheau, with LXX., Targ., Jerome, interpret prepositionally as a strengthening of בֵּין (in the midst); but where it once, Ezek. i. 27, occurs in this sense, it is fully written לְ גֵית. Here it is the *accus. loci* of the substantive; "house of the ascent" (Syr. *bêth urchotho*) is the place where several ways meet, the uniting point, as אֵם הַדֶּרֶךְ (Ezek. xxi. 26), the point of departure, exit; the former the cross-way, as the latter the separating way. Thus Immanuel: the place of the frequented streets; Meiri: the place of the ramification (more correctly, the concentration) of the ways. נִצְבָּה signifies more than רָקָה (she raises herself) and עָמְדָה (she goes thither); it means that she plants herself there.

Ver. 3. In this verse Bertheau finds, not inappropriately, the designations of place: on this side, on that side, and within the gate. לְיָד, at the hand, is equivalent to at the side, as Ps. cxl. 6. לְפִי, of the town, is the same as לְפֶתַח, ix. 14, of the house: at the mouth, i.e. at the entrance of the city, thus where they go out and in. There are several of these ways for leaving and entering a city, and on this account מְבוֹא פְתוּחִים are connected: generally where one goes out and in through one of the gates (doors). מְבוֹא, fully represented by the French *avenue*, the space or way which leads to anything (Fl.). There she raises her voice, which sounds out far and wide; *vid.* concerning תִּרְנָה (*Græc. Venet.* incorrectly, after Rashi, ἀλαλάξουσι), at i. 20.

Now begins the discourse. The exordium summons general attention to it with the emphasis of its absolute truth :

- 4 " To you, ye men, is my discourse addresscd,  
And my call is to the children of men !
- 5 Apprehend, O ye simple ones, what wisdom is;  
And, ye fools, what understanding is.
- 6 Hear, for I will speak princely things,  
And the opening of my lips is upright.
- 7 For my mouth uttereth truth,  
And a wicked thing is an abomination to my lips.
- 8 The utterances of my mouth are in rectitude,  
There is nothing crooked or perverse in them.
- 9 To the men of understanding they are all to the point,  
And plain to those who have attained knowledge."

Hitzig rejects this section, 4-12, as he does several others in viii. and ix., as spurious. But if this preamble, which reminds us of Elihu, is not according to every one's taste, yet in respect of the circle of conception and thought, as well as of the varying development of certain fundamental thoughts, it is altogether after the manner of the poet. The terminology is one that is strange to us; the translation of it is therefore difficult; that which is given above strives at least not to be so bad as to bring discredit on the poet. The tautology and flatness of ver. 4 disappears when one understands  $\text{אֲנִי אֶרְאֶה}$  and  $\text{בְּנֵי אָדָם}$  like the Attic *ἄνδρες* and *ἄνθρωποι*; *vid.* under Isa. ii. 9, liii. 3 (where  $\text{אֲנִי אֶרְאֶה}$ , as here and Ps. cxli. 4, is equivalent to  $\text{בְּנֵי אָדָם}$ , Ps. xlix. 3, iv. 3). Wisdom turns herself with her discourses to high and low, to persons of standing and to the *proletariat*. The verbal clause 4a interchanges with a noun clause 4b, as frequently a preposition with its noun (*e.g.* ver. 8a) completes the whole predicate of a semistich (Fl.).

Ver. 5. Regarding  $\text{אֲרָמָה}$ , *calliditas*, in a good sense, *vid.* at i. 4; regarding  $\text{פְּתָאִים}$ , those who are easily susceptible of good or bad, according to the influence that is brought to bear upon them, *vid.* also i. 4; and regarding  $\text{בְּסִילִים}$ , the intellectually heavy, dull persons in whom the flesh burdens the mind, *vid.* at i. 22.  $\text{בֶּלֶב}$  is parallel with  $\text{עֲרֻמָּה}$ , for the heart (according to its Semitic etymon, that which remains fast, like a kernel, the central-point) is used for the understanding of which it is the seat (*Psychol.* p. 249), or heartedness = intelligence (cf.  $\text{חֶסֶד לֵב}$ , vi. 32 = *ἄνους* or *ἄλογος*). We take  $\text{עֲרֻמָּה}$  and  $\text{לֵב}$  as objective, as we have translated: that which is in both, and in which they consist. Thus  $\text{הִבִּינִי}$ , which is a favourite word

with this author, has both times the simple transitive meaning of the gain of understanding into the nature and worth of both; and we neither need to interpret the second הָבִינִי in the double transitive meaning, "to bring to understanding," nor, with Hitzig, to change it into יְהַבִּינִי [direct, *i.e.* *applicate*].

Ver. 6. That to which Wisdom invites, her discourse makes practicable, for she speaks of נְיִירִים. Hitzig interprets this word by *conspicua*, manifest truths, which the *Græc. Venet.* understands to be *ἐναντία*, after Kimchi's interpretation: truths which one makes an aim and object (נָגַד) on account of their worth. Fürst, however, says that נָגַד, from נָגַד, Arab. *najad*, means to be elevated, exalted, and thereby visible (whence also הִנְיִד, to bring to light, to bring forward); and that by נְיִירִים, as the plur. of this נָגַד, is to be understood *princeps* in the sense of *principalia*, or *præstantia* (LXX. *σεμνά*; Theodot. *ἡγεμονικά*; Jerome, *de rebus magnis*) (cf. *νόμος βασιλικός* of the law of love, which surpasses the other laws, as kings do their subjects), which is supported by the similar expression, xxii. 20. But that we do not need to interpret נְיִירִים as *abstr.*, like מִישָׁרִים, and as the *acc. adverb.*: in noble ways, because in that case it ought to be נִירֹתָ (Berth.), is shown by xxii. 20, and also xvi. 13; cf. on this neuter use of the masc., Ewald, § 172a. "The opening of my lips (*i.e.* this, that they open themselves, not: that which they disclose, lay open) is upright" is to be regarded as *metonymia antecedentis pro consequ.*: that which I announce is . . .; or also as a poetic attribution, which attributes to a subject that which is produced by it (cf. iii. 17b): my discourse bearing itself right, brings to light (Fl.). xxiii. 16, cf. 31, is parallel both in the words and the subject; מִישָׁרִים, that which is in accordance with fact and with rectitude, uprightness (*vid.* at i. 3), is a word common to the introduction (i.-ix.), and to the first appendix to the first series of Solomonian Proverbs (xxii. 17-xxiv. 22), with the Canticles. In Cant. v. 16 also, as here (cf. v. 3, Job vi. 30), the word palate [*Gaumen*] is used as the organ of speech.

Ver. 7. הִנְיִד continues the reason (begun in ver. 6) for the Hearken! (cf. i. 15-17, iv. 16 f.); so that this second reason is co-ordinated with the first (Fl.). Regarding אָמְתָה, *vid.* at iii. 3; הִנְיִד, here of the palate (cf. Ps. xxxvii. 30), as in xv. 28 of the heart, has not hitherto occurred. It signifies quiet inward meditation, as well as also (but only poetically) discourses going forth from

*Vid.* the *Hebr. Zeitschrift*, רוֹחֵץ, 1856, p. 112.

it (*vid.* at Ps. i. 2). The contrary of truth, *i.e.* moral truth, is רָשָׁע, wickedness in words and principles,—a segolate, which retains its *Segol* also in *pausa*, with the single exception of Eccles. iii. 16.

Vers. 8, 9. The ך of קִצְרֹת is that of the close connection of a quality with an action or matter, which forms with a substantive *adverbia* as well as virtual *adjectiva*, as here: *cum rectitudine (conjuncta i. e. vera) sunt omnia dicta oris mei* (Fl.); it is the ך of the distinctive attribute (Hitzig), certainly related to the ך *essentia* (iii. 26, according to which Schultens and Bertheau explain), which is connected with the abstract conception (*e.g.* Ps. xxxiii. 4), but also admits the article designating the gender (*vid.* at Ps. xxix. 4). The opposite of קִצְרֹת (here in the sense of *veracitas*, which it means in Arab.) is נִפְתָּל עָשָׂה, *dolosum ac perversum*. עָשָׂה (cf. Gesen. § 84, 9) is that which is violently bent and twisted, *i.e.* estranged from the truth, which is, so to speak, parodied or caricatured. Related to it in meaning, but proceeding from a somewhat different idea, is נִפְתָּל. נִפְתָּל, used primarily of threads, cords, ropes, and the like, means to twist them, to twine them over and into one another, whence פְּתִיל, a line or string made of several intertwisted threads (cf. نَتِيلَة, a wick of a candle or lamp); *Niph.*, to be twisted, specifically *luctari*, of the twisting of the limbs, and figuratively to bend and twist oneself, like the crafty (*versutus*) liars and deceivers, of words and thoughts which do not directly go forth, but by the crafty twistings of truth and rectitude, *opp.* יָשָׁר נָכוֹן (Fl.). There is nothing of deception or error in the utterances of wisdom; much rather they are all יָשָׁרִים, straight out from her (cf. Isa. lvii. 2), going directly out, and without circumlocution directed to the right end for the intelligent, the knowing (cf. Neh. x. 29); and יָשָׁרִים, straight or even, giving no occasion to stumble, removing the danger of erring for those who have obtained knowledge, *i.e.* of good and evil, and thus the ability of distinguishing between them (Gesen. § 134, 1),—briefly, for those who know how to estimate them.

Her self-commendation is continued in the resumed address :

- 10 "Receive my instruction, and not silver,  
And knowledge rather than choice gold!
- 11 For wisdom is better than corals,  
And all precious jewels do not equal her.
- 12 I, Wisdom, inhabit prudence,  
And the knowledge of right counsels is attainable by me."

Instead of  $\text{לֹא-כֶסֶף}$  influenced by  $\text{קָחוּ}$ , is  $\text{וְאֵל-כֶסֶף}$  with  $\text{תִּקְחוּ}$  to be supplied; besides, with most Codd. and older editions, we are to accentuate  $\text{קָחוּ כֶסֶף}$  with the erasure of the *Makkeph*. "Such negations and prohibitions," Fleischer remarks, "are to be understood comparatively: instead of acquiring silver, rather acquire wisdom. Similar is the old Arabic  $\text{النَّارُ، وَالْعَارُ}$ , the fire, and not

the disgrace! Also among the modern Arabic proverbs collected by Burckhardt, many have this form, e.g. No. 34, *alhajamat balafas wala alhajaj alanas*, Better to let oneself be cut with the axe than to beg for the favour of another" 10b is to be translated, with Jerome, Kimchi, and others: and knowledge is more precious than fine gold ( $\text{נִבְחָר}$ , neut.: *auro pretiosius*); and in view of xvi. 16, this construction appears to be intended. But Fleischer has quite correctly affirmed that this assertatory clause is unsuitably placed as a parallel clause over against the preceding imperative clause, and, what is yet more important, that then ver. 11 would repeat *idem per idem* in a tautological manner. We therefore, after the Aramaic and Greek translators, take  $\text{כֶסֶף נִבְחָר}$  together here as well as at ver. 19, inasmuch as we carry forward the  $\text{קָחוּ}$ : *et scientiam præ auro lectissimo*, which is also according to the accentuation. Equally pregnant is the  $\text{נ$  in  $\text{מְחַרְרֵי}$  of the passage iii. 14, 15, which is here varied.

Ver. 12 follows ver. 11 = iii. 15 as a justification of this estimating of wisdom above all else in worth. Regarding  $\text{גַּיָּא}$  with *Gaja*, vid. the rule which the accentuation of this word in the three so-called metrical books follows in Merx' *Archiv*, 1868, p. 203 (cf. Baer's *Torath Emeth*, p. 40). We translate: *ego sapientia incolo sollertiam*, for the verb  $\text{שָׁבַן}$  is construed with the accusative of the object, ii. 21, x. 30, Ps. xxxvii. 3 (cf.  $\text{נִיר}$ , Ps. v. 5), as well as with  $\text{ב}$ , Gen. xxvi. 2, Ps. lxxix. 37. Wisdom inhabits prudence, has settled down, as it were, and taken up her residence in it, is at home in its whole sphere, and rules it. Bertheau not unsuitably compares  $\text{οἰκῶν}$  with  $\text{μόνος ἔχων}$ , 1 Tim. vi. 16. Regarding  $\text{מְבֹמֹת}$ , vid. i. 4, v. 2. It denotes well-considered, carefully thought out designs, plans, conclusions, and  $\text{יְעִת}$  is here the knowledge that is so potent. This intellectual power is nothing beyond wisdom, it is in her possession on every occasion; she strives after it not in vain, her knowledge is defined according to her wish. Wisdom describes herself here personally with regard to that which she bestows on men who receive her.

Far remote is the idea that 13a is dependent on אָצַק (I acquire) (Löwenstein, Bertheau). With this verse begins a new series of thoughts raising themselves on the basis of the fundamental clause 13a. Wisdom says what she hates, and why she hates it:

13 "The fear of Jahve is to hate evil;  
Pride and arrogance, and an evil way  
And a deceitful mouth, do I hate."

If the fear of God is the beginning of wisdom (ix. 10, i. 7), then wisdom, personally considered, stands before all else that is to be said of her in a relation of homage or reverence toward God corresponding to the fear of God on the part of man; and if, as the premiss 13a shows, the fear of God has as its reverse side the hatred of evil, then there arises what Wisdom says in שְׂנֵאתִי (I hate) of herself. Instead of the *n. actionis* שְׂנֵאתָ (hatred), formed in the same way with יִרְאתָ, which, admitting the article, becomes a substantive, the author uses, in order that he might designate the predicate as such (Hitzig), rather the *n. actionis* שְׂנֵאתָ, which is indeed also a noun, but is not used substantively; שְׂנֵאתָ as שְׂנֵאתָ, Jer. xxix. 10. קָרָאתָ, Judg. viii. 1, is equivalent to שְׂנֵאתָ like יִבֶשֶׁת, the becoming dry, יָבֵלָה, the being able; cf. (Arab.) *shanat*, hating, *malât*, well-being, *karât*, reading (Fl.). The evil which Wisdom hates is now particularized as, vi. 16-19, the evil which Jahve hates. The virtue of all virtues is humility; therefore Wisdom hates, above all, self-exaltation in all its forms. The *paronomasia* גִּבְוָה וְנִפְאוֹן (pride and haughtiness) expresses the idea in the whole of its contents and compass (cf. Isa. xv. 6, iii. 1, and above at i. 27). גִּבְוָה (from נִפְאוֹן, the nominal form), that which is lofty = pride, stands with נִפְאוֹן, as Job iv. 10, גִּבְוָה, that which is high = arrogance. There follows the *viam mali*, representing the sins of walk, *i.e.* of conduct, and *os fullax* (*vid.* at ii. 12), the sins of the mouth. Hitzig rightly rejects the interpunctuation רָע, and prefers רָע. In consequence of this *Declâ* (*Tiphcha init.*), וְיָפִי תְהַפְּכֵם have in Codd. and good editions the servants *Asla* and *Illuj* (*vid.* Baer's *Torath Emeth*, p. 11); Aben-Ezra and Moses Kimchi consider the *Asla* erroneously as disjunctive, and explain וְיָפִי by *et os = axioma meum*, but *Asla* is conjunctive, and has after it the ׀ *raphatum*.

After Wisdom has said what she hates, and thus what she is not, she now says what she is, has, and promises:

- 14 " Mine is counsel and promotion ;  
 I am understanding, mine is strength.  
 15 By me kings reign,  
 And rulers govern justly.  
 16 By me princes rule, and nobles—  
 All judges of the earth."

Whoever gives anything must himself possess it; in this sense Wisdom claims for herself counsel, promotion (in the sense of offering and containing that which is essentially and truly good; *vid.* concerning תּוֹשֵׁבָה, ii. 7), and energy (*vid.* Eccles. vii. 19). But she does not merely possess בְּיָנָה; this is much rather her peculiar nature, and is one with her. That ver. 14 is formed after Job xii. 13, 16 (Hitzig) is possible, without there following thence any argument against its genuineness. And if ver. 15 f., and Isa. xxxii. 1, x. 1, stand in intentional reciprocal relation, then the priority is on the side of the author of the Proverbs. The connection gives to the laconic expression its intended comprehensiveness. It is not meant that Wisdom has the highest places in the state to give, but that she makes men capable of holding and discharging the duties of these.

Ver. 15*b*. Here we are led to think of legislation, but the usage of the language determines for the *Po.* חָקַק only the significations of commanding, decreeing, or judging; צֶדֶק is the object. accus., the opposite of חֲקֵי רָעָה (decrees of unrighteousness), Isa. x. 1. רָזָן is a poetic word, from רָזָן = Arab. *razuna*, to be heavy, weighty, then to be firm, incapable of being shaken, figuratively of majestic repose, dignity (cf. טָרַח and דְּבֹרָה) in the whole external *habitus*, in speech and action such as befits one invested with power (Fl.).

Ver. 16*a*. We may not explain the second clause of this verse: *et ad ingenua impelluntur quicumque terræ imperant*, for נְרִיב is adj. without such a verbal sense. But besides, נְרִיבִים is not pred., for which it is not adapted, because, with the obscuring of its ethical signification (from נְרִיב, to impel inwardly, viz. to noble conduct, particularly to liberality), it also denotes those who are noble only with reference to birth, and not to disposition (Isa. xxxii. 8). Thus נְרִיבִים is a fourth synonym for the highly exalted, and כָּל-שֹׁפְטֵי אֶרֶץ is the summary placing together of all kinds of dignity; for שֹׁפֵט unites in itself references to government, administration of justice, and rule. כָּל is used, and not וְכָל—a so-called *asyndeton summativum*.

Instead of אָרָן (LXX.) there is found also the word יָדָק (Syr., Targ., Jerome, *Græc. Venet.*, adopted by Norzi after Codd. and Neapol. 1487). But this word, if not derived from the conclusion of the preceding verse, is not needed by the text, and gives a summary which does not accord with that which is summed up (נְרִיבִים, שְׂרִיִם, רוֹנִים, מְלָכִים); besides, the Scripture elsewhere calls God Himself שׂוֹפֵט צְדָק (Ps. ix. 5; Jer. xi. 20). The Masoretic reading<sup>1</sup> of most of the editions, which is also found in the Cod. Hillel (אִסְפֵּר הַלֵּל), merits the preference.

The discourse of Wisdom makes a fresh departure, as at ver. 13: she tells how, to those who love her, she repays this love:

- 17 " I love them that love me,  
And they that seek me early find me.  
18 Riches and honour are with me,  
Durable riches and righteousness.  
19 Better is my fruit than pure and fine gold,  
And my revenue (better) than choice silver.  
20 In the way of righteousness do I walk,  
In the midst of the paths of justice.  
21 To give an inheritance to them that love me  
And I fill their treasures."

The Chethib אֶהְבֵּיהָ (*ego hos qui eam amant redamo*), Gesenius, *Lehrgeb.* § 196, 5, regards as a possible synallage (*eam = me*), but one would rather think that it ought to be read אֶהְבֵּי ה' (= יהוה). The ancients all have the reading אֶהְבֵּי אֶהֱבֵי (= אֶהֱבֵב, with the change of the *éç* into *è*, and the compression of the radical א; cf. אֶמְרֵי אֶמְרֵי, i. 10) is the form of the *fut. Kal*, which is inflected אֶהֱבֵבֵי, i. 22. Regarding אֶהְבֵּי (the *Græc. Venet.* well: *οἱ ὀρθοπίστους μοι*), *vid.* i. 28, where the same *epithet. fut.* form is found.

Ver. 18. In this verse part of iii. 16 is repeated, after which אִתִּי is meant of possession (*mecum* and *penes me*). Regarding הוֹן, *vid.* i. 13; instead of the adjective יָקָר there, we have here עֲתָק. The verb עֲתָק signifies *promoveri*, to move forwards, whence are derived the meanings old (cf. *ætas provecata*, advanced age), venerable for age, and noble, free (cf. עֲתִיק, Isa. xxviii. 9, and Arab. *'atyk*, manu-

<sup>1</sup> If the Masoretes had read שׂוֹפֵט צְדָק, then would they have added the remark לֵית ("it does not further occur"), and inserted the expression in their Register of Expressions, which occurs but once, *Masora finalis*, p. 62.

<sup>2</sup> [One of the most ancient and celebrated Codd. of the Heb. Scriptures, called Hillel from the name of the man who wrote it. *Vid.* Strack's *Prolegomena*, p. 112 It was written about A.D. 600.]



*missus*), unbound, the bold. Used of clothing, עָרֵךְ (Isa. xxiii. 18) expresses the idea of venerable for age. קָנָה used of possessions and goods, like the Arab. *'álak*, denotes such goods as increase during long possession as an inheritance from father to son, and remain firm, and are not for the first time gained, but only need to be inherited, *opes perennes et firmæ* (Schultens, Gesenius' *Thesaur.*, Fleischer), although it may be also explained (which is, however, less probable with the form קָנָה) of the idea of the venerable from *opes superbæ* (Jerome), splendid opulence. יָצַק is here also a good which is distributed, but properly the distributing goodness itself, as the Arab. *sadakat*, influenced by the later use of the Hebrew צָדָקָה (*δικαιοσύνη = ἐλεημοσύνη*), denotes all that which God of His goodness causes to flow to men, or which men bestow upon men (Fl.). Righteousness is partly a recompensative goodness, which rewards, according to the law of requital, like with like; partly communicative, which, according to the law of love without merit, and even in opposition to it, bestows all that is good, and above all, itself; but giving itself to man, it assimilates him to itself (*vid.* Ps. xxiv. 7), so that he becomes צַדִּיק, and is regarded as such before God and men, ver. 19.

The fruit and product of wisdom (the former a figure taken from the trees, iii. 18; the latter from the sowing of seed, iii. 9) is the gain and profit which it yields. With חֶרֶץ, viii. 10, iii. 14, מֶזַּק is here named as the place of fine gold, briefly for מַצֵּיץ, solid gold, gold separated from the place of ore which contains it, or generally separated gold, from פָּזַץ, violently to separate metals from base mixtures; Targ. רִהַבָּא אֹבְרִיזִין, gold which has stood the fire-test, *obrussa*, of the crucible, Greek *ἔβρυζον*, Pers. *ebriz*, Arab. *ibriz*. In the last clause of this verse, as also in 10b, נִבְחַר is to be interpreted as pred. to תִּבְחַתִּי, but the balance of the meaning demands as a side-piece to the מַחְרֵץ וּמָצוּץ (19a) something more than the mere כֶּסֶף. In 20f. the reciprocal love is placed as the answer of love under the point of view of the requiting righteousness. But recompensative and communicative righteousness are here combined, where therefore the subject is the requital of worthy pure love and loving conduct, like with like. Such love requires reciprocal love, not merely cordial love, but that which expresses itself outwardly.

Vers. 20, 21. In this sense, Wisdom says that she acts strictly according to justice and rectitude, and adds (21) wherein this her

conduct manifests itself. The *Piel* הָקִיָּה expresses firm, constant action; and בָּתוֹךְ means that she turns from this line of conduct on no side. לְהִנְחִיל is distinguished from בְּהִנְחִיל, as *ut possidendam tribuam* from *possidendam tribuendo*; the former denotes the direction of the activity, the latter its nature and manner; both combine if we translate *ita ut* . . .<sup>1</sup> Regarding the origin of שֵׁי, *vid.* at ii. 7; it denotes the being founded, thus *substantia*, and appears here, like the word in mediæval Latin and Romanic (Ital. *sustanza*, Span. *substancia*), and like οὐσία and ὑπαρξις (τὰ ὑπαρχοντα) in classic Greek, to denote possessions and goods. But since this use of the word does not elsewhere occur (therefore Hitzig explains שֵׁי = לֵי שֵׁי, I have it [= *presto est*]), and here, where Wisdom speaks, שֵׁי connects itself in thought with תְּשִׁיבָה, it will at least denote real possession (as we also are wont to call not every kind of property, but only landed property, *real* possession), such possession as has real worth, and that not according to commercial exchange and price, but according to sound judgment, which applies a higher than the common worldly standard of worth. The *Pasek* between אֶחָדִי and שֵׁי is designed to separate the two *Jods* from each other, and has, as a consequence, for לְהִנְחִיל אֶחָדִי the accentuation with *Tarcha* and *Mercha* (*vid.* *Accentssystem*, vi. § 4; cf. *Torath Emeth*, p. 17, § 3). The carrying forward of the inf. with the finite, 21b, is as i. 27, ii. 2, and quite usual.

Ver. 22. Wisdom takes now a new departure, in establishing her right to be heard, and to be obeyed and loved by men. As the Divine King in Ps. ii. opposes to His adversaries the self-testimony: "I will speak concerning a decree! Jahve said unto me: Thou art my Son; this day have I begotten Thee;" so Wisdom here unfolds her divine patent of nobility: she originates with God before all creatures, and is the object of God's love and joy, as she also has the object of her love and joy on God's earth, and especially among the sons of men:

"Jahve brought me forth as the beginning of His way,  
As the foremost of His works from of old."

The old translators render קָנִי (with *Kametz* by *Dechi*; *vid.* under Ps. cxviii. 5) partly by verbs of creating (LXX. *ἔκτισε*, Syr.

<sup>1</sup> Biesenthal combines the etymologically obscure הִנְחִיל with נָחַל: to make to flow into, so that נָחַל denotes inheritance in contradistinction to acquisition; while נְחִלָּה, in contradistinction to יְרֵשָׁה, denotes the inheritance rather of many than of the individual.

Targ. **חֵכְמָה**), partly by verbs of acquiring (Aquila, Symmachus, Theodotus, Venet. *ἐκτήσατο*; Jerome, *possedit*); Wisdom appears also as created, certainly not without reference to this passage, Sir. i. 4, *πρωτέρα πάντων ἐκτίσται σοφία*; i. 9, *αὐτὸς ἐκτίσεν αὐτήν*; xxiv. 8, *ὁ κτίσας με*. In the christological controversy this word gained a dogmatic signification, for they proceeded generally on the identity of *σοφία ὑποστατική* (*sapientia substantialis*) with the *hypostasis* of the Son of God. The Arians used the *ἐκτίσέ με* as a proof of their doctrine of the *filius non genitus, sed factus*, i.e. of His existence before the world began indeed, but yet not from eternity, but originating in time; while, on the contrary, the orthodox preferred the translation *ἐκτήσατο*, and understood it of the co-eternal existence of the Son with the Father, and agreed with the *ἐκτίσε* of the LXX. by referring it not to the actual existence, but to the position, place of the Son (Athanasius: *Deus me creavit regem* or *caput operum suorum*; Cyrill.: *non condidit secundum substantiam, sed constituit me totius universi principium et fundamentum*). But (1) Wisdom is not God, but is God's; she has personal existence in the Logos of the N. T., but is not herself the Logos; she is the world-idea, which, once projected, is objective to God, not as a dead form, but as a living spiritual image; she is the archetype of the world, which, originating from God, stands before God, the world of the idea which forms the medium between the Godhead and the world of actual existence, the communicated spiritual power in the origination and the completion of the world as God designed it to be. This wisdom the poet here personifies; he does not speak of the personal Logos, but the further progress of the revelation points to her actual personification in the Logos. And (2) since to her the poet attributes an existence preceding the creation of the world, he thereby declares her to be eternal, for to be before the world is to be before time. For if he places her at the head of the creatures, as the first of them, so therewith he does not seek to make her a creature of this world having its commencement in time; he connects her origination with the origination of the creature only on this account, because that *à priori* refers and tends to the latter; the power which was before heaven and earth were, and which operated at the creation of the earth and of the heavens, cannot certainly fall under the category of the creatures around and above us. Therefore (3) the translation with *ἐκτίσεν* has nothing against it, but it is different from the *κτίσις* of the

heavens and the earth, and the poet has intentionally written not בְּרָאֲנִי, but קָנִי. Certainly קָנָה, Arab. *kāna*, like all the words used of creating, refers to one root-idea: that of forging (*vid.* under Gen. iv. 22), as בָּרָא does to that of cutting (*vid.* under Gen. i. 1); but the mark of a commencement in time does not affix itself to קָנָה in the same way as it does to בָּרָא, which always expresses the divine production of that which has not hitherto existed. קָנָה comprehends in it the meanings to create, and to create something for oneself, to prepare, *parare* (e.g. Ps. cxxxix. 13), and to prepare something for oneself, *comparare*, as *κτίζειν* and *κτᾶσθαι*, both from *kshi*, to build, the former expressed by *struere*, and the latter by *sibi struere*. In the קָנִי, then, there are the ideas, both that God produced wisdom, and that He made Himself to possess it; not certainly, however, as a man makes himself to possess wisdom from without, iv. 7. But the idea of the bringing forth is here the nearest demanded by the connection. For רִאשִׁית יְרֵבוֹ is not equivalent to בְּרָאשִׁית יְרֵבוֹ (Syr., Targ., Luther), as Jerome also reads: *Ita enim scriptum est: ADONAI CANANI BRESITH DERCHO* (*Ep. cxl. ad Cyprian.*); but it is, as Job xl. 19 shows, the second accusative of the object (LXX., Aquila, Symmachus, Theodotion). But if God made wisdom as the beginning of His way, *i.e.* of His creative efficiency (cf. Rev. iii. 14 and Col. i. 15), the making is not to be thought of as acquiring, but as a bringing forth, revealing this creative efficiency of God, having it in view; and this is also confirmed by the חוֹלְלִי (*genita sum*; cf. Gen. iv. 1, קִינִי, *genui*) following. Accordingly, קָרָם טְפִיעָלִי (foremost of His works) has to be regarded as a parallel second object. accusative. All the old translators interpret קָרָם as a preposition [before], but the usage of the language before us does not recognise it as such; this would be an Aramaism, for קָרָם, Dan. vii. 7, frequently קָרָם (Syr., Targ.), is so used. But as קָרָם signifies previous existence in space, and then in time (*vid.* Orelli, *Zeit und Ewigkeit*, p. 76), so it may be used of the object in which the previous existence appears, thus (after Sir. i. 4): *πρωτέραν τῶν ἔργων αὐτοῦ* (Hitzig).

Ver. 23. A designation of the When? expressed first by כִּי (Isa. xlviii. 8, cf. xl. 21), is further unfolded:

“From everlasting was I set up,

From the beginning, from the foundations of the earth.”

That נִסְכָּחִי cannot be translated: I was anointed = consecrated, *vid.* at Ps. ii. 6. But the translation also: I was woven = wrought

(Hitzig, Ewald, and previously one of the Greeks, *ἐδιάσθη*), does not commend itself, for *בְּרִי* (Ps. cxxxix. 15), used of the embryo, lies far from the metaphorical sense in which *בְּרִי* = Arab. *nasaj*, *texere*, would here be translated of the origin of a person, and even of such a spiritual being as Wisdom; *בְּרִי*, as the LXX. reads (*ἐθεμελιώσε με*), is not once used of such. Rightly Aquila, *κατεστάθη*; Symmachus, *προκεχειρισμαι*; Jerome, *ordinata sum*. Literally, but unintelligibly, the *Gr. Venet. κέχυμαι*, according to which (cf. Sir. i. 10) Böttcher: I was poured forth = formed, but himself acknowledging that this figure is not suitable to personification; nor is it at all likely that the author applied the word, used in this sense of idols, to the origin of Wisdom. The fact is, that *בְּרִי*, used as seldom of the anointing or consecration of kings as *בְּרִי*, passes over, like *יָצַק* (*הַצִּיב*), *צִיב*, (*בְּצִיב*, a pillar), and *יָצַב* (*הַצִּיב*), from the meaning of pouring out to that of placing and appointing; the mediating idea appears to be that of the pouring forth of the metal, since *בְּרִי*, Dan. xi. 8, like *בְּרִי*, signifies a molten image. The Jewish interpreters quite correctly remark, in comparing it with the princely name *בְּרִי* [cf. Ps. lxxxiii. 12] (although without etymological insight), that a placing in princely dignity is meant. Of the three synonyms of *eternitas a parte ante*, *בְּרִי* points backwards into the infinite distance, *בְּרִי* into the beginning of the world, *בְּרִי* not into the times which precede the origin of the earth, but into the oldest times of its gradual arising; this *בְּרִי* it is impossible to render, in conformity with the Hebr. use of language: it is an extensive plur. of time, Böttcher, § 697. The *בְּרִי* repeated does not mean that the origin and greatness of Wisdom are contemporaneous with the foundation of the world; but that when the world was founded, she was already an actual existence.

This her existence before the world began is now set forth in yet more explicit statements:

- 24 " When there were as yet no floods was I brought forth,  
When as yet there were no fountains which abounded with water;
- 25 For before the mountains were settled,  
Before the hills was I brought forth,
- 26 While as yet He had not made land and plains,  
And the sum of the dust of the earth."

The description is poetical, and affords some room for imagination. By *בְּרִי* are not intended the unrestrained primeval waters, but, as also iii. 20, the inner waters, treasures of the earth; and conse-

quently by מַעְיָנוֹת, not the fountains of the sea on this earth (Ewald, after Job xxxviii. 16), but the springs or places of springs (for מַעְיָן is *n. loci* to מַעַן, a well as an eye of the earth; *vid.* Gen. xvi. 7), by means of which the internal waters of the earth communicate themselves to the earth above (cf. Gen. vii. 11 with xlix. 25). נִכְבְּדֵי מַיִם (abounding with water) is a descriptive *epitheton* to מַעְיָנוֹת, which, notwithstanding its fem. plur., is construed as masc. (cf. v. 16). The Masora does not distinguish the thrice-occurring נִכְבְּדֵי according to its form as written (Isa. xxiii. 8, 9). The form נִכְבְּדֵי (which, like מְהֵיִם, would demand *Metheg*) is to be rejected; it is everywhere to be written נִכְבְּדֵי (Ewald, § 214*b*) with *Pathach*, with *Dagesh* following; *vid.* Kimchi, *Michlol* 61*b*. Kimchi adds the gloss מעיני מים רבים, which the *Gr. Venet.*, in accordance with the meaning of נִכְבְּדֵי elsewhere, renders by *πηγαῖς δεδοξασμένων ὑδάτων* (as also Böttcher: the most honoured = the most lordly); but Meiri, Immanuel, and others rightly judge that the adjective is here to be understood after Gen. xiii. 2, Job xiv. 21 (but in this latter passage כִּבְר does not mean "to be numerous"): loaded = endowed in rich measure.

Ver. 25. Instead of בְּאֵין, in (yet) non-existence (24), we have here פָּרָם, a subst. which signifies cutting off from that which already exists (*vid.* at Gen. ii. 5), and then as a particle *nondum* or *antequam*, with אֲ always *antequam*, and in ver. 26 עַד-לֹא, so long not yet (this also originally a substantive from עָרָה, in the sense of progress). With הִתְבַּעַע (were settled) (as Job xxxviii. 6, from נִבְעַע, to impress into or upon anything, *imprimere, infigere*) the question is asked: wherein? Not indeed: in the depths of the earth, but as the Caraites Ahron b. Joseph answers, אֵל קֶרֶקַע הַיָּם, in the bottom of the sea; for out of the waters they rise up, Ps. civ. 8 (cf. at Gen. i. 9).

Ver. 26. אֶרֶץ וְחַצְוֹת is either, connecting the whole with its part: *terra cum campis*, or אֶרֶץ gains by this connection the meaning of land covered with buildings, while חַצְוֹת the expanse of unoccupied land, or the free field outside the towns and villages (cf. בַּר, Arab. *barrytt*) (Fl.), *vid.* Job v. 10, xviii. 17 (where we have translated "in the steppe far and wide"); and regarding the fundamental idea, *vid.* above at v. 16. Synonymous with אֶרֶץ, as contrast to חַצְוֹת, is תְּבֵל, which like יָבֵל (produce, wealth) comes from בָּל, and thus denotes the earth as fruit-bearing (as אֲדָמָה properly denotes the *humus* as the covering of earth). Accordingly,

with Ewald, we may understand by ראש עפרות, "the heaps of the many clods of the fertile arable land lying as if scattered on the plains." Hitzig also translates: "the first clods of the earth." We do not deny that עפרות may mean clods of earth, *i.e.* pieces of earth gathered together, as Job xxviii. 6, עפרת זהב, gold ore, *i.e.* pieces of earth or ore containing gold. But for clods of earth the Heb. language has the nouns רֶגֶב and מְגִרְפָּה; and if we read together עפרות, plur. of the collective עפר (dust as a mass), which comes as from a *n. unitatis* עפרה, and ראש, which, among its meanings in poetry as well as in prose, has also that of the sum, *i.e.* the chief amount or the total amount (cf. the Arab. *rās ālmāl*, the capital, τὸ κεφάλαιον), then the two words in their mutual relation yield the sense of the sum of the several parts of the dust, as of the atoms of dust (Cocceius; Schultens, *summam pulverum orbis habitabilis*); and Fleischer rightly remarks that other interpretations, as *ab initio pulveris orbis, præcipua quæque orbis terrarum, caput orbis terrarum* (*i.e.* according to Rashi, the first man; according to Umbreit, man generally), leave the choice of the plur. עפרות unintelligible. Before these creatures originated, Wisdom was, as she herself says, and emphatically repeats, already born; חוללה is the passive of the *Pilel* חלל, which means to whirl, to twist oneself, to bring forth with sorrow (Aquila, Theodotion, ὠδινήθη; *Græc. Venet.* 24a, πέπλασμαι, 25b, ὠδίημαι), then but poet. generally to beget, to bring forth (xxv. 23, xxvi. 10).

Ver. 27. But not only did her existence precede the laying of the foundation of the world; she was also actively taking part in the creative work:

"When He prepared the heavens, I was there,

When He measured out a circle for the mirror of the multitude of waters."

Again a sentence clothed with two designations of time. The adv. of place ׀ is used, chiefly poetically, for ׀, *eo tempore* (Arab. *thumm*, in contradistinction to *thamm*, *eo loco*); but here it has the signification of place, which includes that of time: Wisdom was there when God created the world, and had then already long before that come into existence, like as the servant of Jahve, Isa. xlvi. 16, with just such a ׀, says that He is there from the time that the history of nations received a new direction, beginning with Cyrus. חֲזַק signifies to give a firm position or a definite direction. Thus Job xxviii. 27 of Wisdom, whom the Creator places before Himself as a pattern (ideal); here, as Jer. x. 12, Ps.

lxv. 7, of the setting up, restoring throughout the whole world. In the parallel member,  $\text{וַיִּגַּן}$ , corresponding to  $\text{מִצְדָּף}$ , appears necessarily to designate the circle or the vault of the heavens (Job xxii. 14), which, according to the idea of the Hebrews, as in Homer, rests as a half-globe on the outermost ends of the disc of the earth surrounded with water, and thus lies on the waters. *Vid.* Hupfeld under Ps. xxiv. 2. This idea of the ocean girdling the earth is introduced into the O. T. without its being sanctioned by it. The LXX. (*καὶ ὅτε ἀφώριξε τὸν ἑαυτοῦ θρόνον ἐπ' ἀνέμων*) appears to understand  $\text{וַיִּגַּן$  of the waters above; but  $\text{וַיִּגַּן}$  never has this meaning,  $\text{מִצְדָּף}$  (Job ix. 8, xxxvi. 30) might rather be interpreted of the ocean of the heavens. The passage in accordance with which this before us is to be expounded is Job xxvi. 10: He has set a limit for the surface of the waters, *i.e.* describing over them a circle setting bounds to their region. So here, with the exchange of the functions of the two words: when He marked out a circle over the surface of the multitude of waters, *viz.* to appoint a fixed region ( $\text{וַיִּצְדֹּף$ , Gen. i. 10) for them, *i.e.* the seas, fountains, rivers, in which the waters under the heavens spread over the earth.  $\text{וַיִּצְדֹּף}$  signifies *incidere, figere*, to prescribe, to measure off, to consign, and directly to mark out, which is done by means of firm impressions of the graver's tools. But here this verb is without the *Dagesh*, to distinguish between the infinitive and the substantive  $\text{מִצְדָּף}$  (his statute or limit); for correct texts have  $\text{מִצְדָּף}$  (*Michlol* 147a); and although a monosyllable follows, yet there is no throwing back of the tone, after the rule that words terminating in *o* in this case maintain their ultima accentuation (*e.g.*  $\text{לֹא מִשְׁשָׁן}$ , Num. xxiv. 28). Fleischer also finally decides for the explanation: *quum delinearet circulum super abyssu*, when He marked out the region of the sea as with the circle.

In 28, 29, these two features of the figure of the creation of the world return (the beginning of the firmament, and the embankment of the under waters); hence we see that the discourse here makes a fresh start with a new theme:

- 28 " When He made firm the ether above,  
 When He restrained the fountains of the waters;  
 29 When He set to the sea its bounds,  
 That the waters should not pass their limits;  
 When He settled the pillars of the earth;  
 30 Then was I with Him as director of the work,  
 And was delighted day by day,  
 Rejoicing always before Him,



81 Rejoicing in His earth,  
And having my delight in the children of men."

We have, with Symmachus, translated שִׁחֲקִים (from שָׁחַק, Arab. *shak*, to grind, to make thin) by *aiθépa*, for so the fine transparent strata of air above the hanging clouds are called—a poetic name of the firmament רָקִיעַ. The making firm מָצַח is not to be understood locally, but internally of the spreading out of the firmament over the earth settled for continuance (an expression such as Ps. lxxviii. 23). In 28*b* the Masora notices the plur. עִינוֹת instead of עֵינוֹת with לֵית as *unicum* (cf. *Michlol* 191*a*); the transition of the sound is as in מִלֵּית from *galajta*. The inf. עוֹחַ appears on the first look to require a transitive signification, as the LXX. and the Targ., the *Græc. Venet.* and Luther (*da er festiget die Brünnen der tieffen* = when He makes firm the fountains of the deep) have rendered it. Elster accordingly believes that this signification must be maintained, because צ here introduces creative activity, and in itself is probably the transitive use of עוֹחַ, as the Arab. 'azz shows: when He set His נַי against the עֵינִים מֵיִם (Isa. xliii. 16). But the absence of the subject is in favour of the opinion that here, as everywhere else, it is intransitive; only we may not, with Hitzig, translate: when the fountains of the flood raged wildly; but, since 28*b*, if not a creative efficiency, must yet express a creative work, either as Ewald, with reference to מַעַז, fortress: when they became firm, or better as Fleischer, with reference to מֵיִם עֵינִים: when they broke forth with power, with strong fulness. Whether the suff. of חָקִי, 29*a*, refers back to the sea or to Jahve, is decided after the parallel פִּי. If this word is equivalent to its coast (cf. Ps. civ. 9), then both suffixes refer to the sea; but the coast of the sea, or of a river, is called שֹׁפָה, not פִּי, which only means *ostium* (mouth), not *ora*. Also Isa. xix. 7 will require to be translated: by the mouth of the Nile; and that פִּי, Ps. cxxxiii. 2, may denote the under edge, arises from this, that a coat has a mouth above as well as below, *i.e.* is open. Thus both suff. are to be referred to God, and פִּי is to be determined after Job xxiii. 12. The clause beginning with וּמֵיִם corresponds in periodizing discourse to a clause with *ut*, Ewald, § 338. מְחַקֵּי is the same form, only written *plene*, as ver. 27, מְחַקֵּי = מְחַקֵּי = מְחַקֵּי.<sup>1</sup>

<sup>1</sup> One might regard it as modified from מְחַקֵּי; but that מְחַקֵּי, Ps. xcii. 12, is modified from מְחַקֵּי, or מְחַקֵּי, Gen. xlix. 26, from מְחַקֵּי, is by no means certain.

Ver. 30. In this sentence, subordinating to itself these designations of time, the principal question is as to the meaning of חֲסִידָה. Hofmann's interpretation (*Schriftbew.* i. 97) "continually" (*inf. absol.* in an adverbial sense) is a judicious idea, and חֲסִידָה, to endure, remains indeed in חֲסִידָה (stability); but in this sense, which חֲסִידָה represents, it is not otherwise used. Also חֲסִידָה (believing, trusting) of the Targ. (*Græc. Venet. πιστός*, as if the word used were חֲסִידָה) is linguistically inadmissible; the Hebr. חֲסִידָה corresponds to the Aram. *haimēn*. One of these two only is possible: חֲסִידָה means either *opifex* or *alumnus*. The meaning *alumnus* (Aquila, *τιθηνομένη*; Meiri and Malbim, *למך בחיך חסיד, ἐν τῷ κόλπῳ τοῦ Θεοῦ*) would derive the word from חֲסִידָה, to support, make firm, take care of; the form ought to have a passive sense (Symm. Theod. *ἐστηρικμένη*), as חֲסִידָה, twined, pressed, strong, great, and be pointed חֲסִידָה (with a moveable *a*, different from the form חֲסִידָה, *בגור חסיד, Isa. i. 17*); and חֲסִידָה, in the meaning nursing, foster-child, favourite (Schultens, Euchel, Elster, and others, also Rashi and Kimchi, who all find in חֲסִידָה the meaning of education, *בחיך*), would place itself with חֲסִידָה, fostered, Lam. iv. 5, חֲסִידָה, fosterer, חֲסִידָה, foster-mother. This is the meaning of the word according to the connection, for Wisdom appears further on as the child of God; as such she had her joy before Him; and particularly God's earth, where she rejoiced with the sons of men, was the scene of her mirth. But on this very account, because this is further said, we also lose nothing if חֲסִידָה should be interpreted otherwise. And it is otherwise to be interpreted, for Wisdom is, in consequence of קנני (viii. 22), and חֲסִידָה, which is twice used (viii. 24, 25), God's own child; but the designation חֲסִידָה would make Him to be the חֲסִידָה of Wisdom; and the child which an חֲסִידָה bears, Num. xi. 12, and fosters, Esth. ii. 7, is not his own. Hence it follows that חֲסִידָה in this signification would be an *ἄπαξ λεγόμενον*; on the other hand, it really occurs elsewhere, Jer. lii. 15 (*vid. Hitzig l.c.*), in the sense of *opifex*. This sense, which recommends itself to Ewald, Hitzig, Bertheau, and Zöckler, lies also at the foundation of the *ἀρμόζουσα* of the LXX., חֲסִידָה of the Syr., the *cuncta componens* of Jerome, and the designation of Wisdom as *ἡ τῶν πάντων τεχνίτις* of the Book of Wisdom vii. 21. The workmaster is called חֲסִידָה, for which, Cant. vii. 2, חֲסִידָה, or rather חֲסִידָה (*ommân*), Aram. and Mishn. חֲסִידָה; not, perhaps, as he whom one entrusts with something in whom one confides or may confide in a work (*vid. Fleischer, loc.*), but from חֲסִידָה, to be firm, as

one who is strong in his art, as perhaps also the right hand, which has the name אִמָּן as being the *artifex* among the members. The word occurs also as an adjective in the sense of "experienced, skilful," and does not form a fem. according to the use of the word in this case before us, only because handicraft (אִמָּנִית) belongs to men, and not to women; also in the Greek, *δημιουργός*, in the sense of τὰ δημόσια (*eis τὸ δημόσιον*) ἐργαζόμενος, has no fem.; and in Lat., *artifex* is used as a substantive (*e.g.* in Pliny: *artifex omnium natura*), like an adj. of double gender. It is thus altogether according to rule that we read אִמָּן and not אִמָּנָה (after the form בְּנוּיָהּ); also we would make a mistake if we translated the word by the German "*Werkmeisterin*" [work-mistress, directress] (Hitzig), for it is intended to be said that she took up the place of a workmaster with Him, whereby chiefly the artistic performances of a אִמָּן [artificer] are thought of. This self-designation of Wisdom is here very suitable; for after she has said that she was brought forth by God before the world was, and that she was present when it was created, this אִמָּן now answers the question as to what God had in view when He gave to Wisdom her separate existence, and in what capacity she assisted in the creation of the world: it was she who transferred the creative thoughts originally existing in the creative will of God, and set in motion by His creative order, from their ideal into their real effectiveness, and, as it were, artistically carried out the delineations of the several creatures; she was the mediating cause, the demiurgic power which the divine creative activity made use of, as is said, iii. 19, "Jahve has by Wisdom founded the earth," and as the Jerusalem Targ. Gen. i. 1, in connection with Prov. viii. 22, translates: בְּחִיבָמָא בְּרָא יְיָ יְהִי שְׂמִיָּא יְהִי אֲרַעָא.

But—this is now the question—does the further unfolding of the thoughts here agree with this interpretation of אִמָּן? That we may not misunderstand what follows, we must first of all represent to ourselves, that if אִמָּן meant the foster-child, Wisdom could not yet, in what follows, be thought of as a little child (Num. xi. 12), for that would be an idea without any meaning; to rejoice [*spielen* = play] is certainly quite in accordance with youth, as 2 Sam. ii. 14 shows (where שִׁחַק לַמָּנִי is said of the sportive combat of youthful warriors before the captain), not exclusively little children. So, then, we must guard against interpreting שְׂשֻׁעִים, with the LXX. and Syr., in the sense of שְׂשֻׁעִי,—an interpretation which the

Targ., Jerome, the *Græc. Venet.*, and Luther have happily avoided; for mention is not made here of what Wisdom is for Jahve, but of what she is in herself. The expression is to be judged after Ps. cix. 4 (cf. Gen. xii. 2), where Hitzig rightly translates, "I am wholly prayer;" but Böttcher, in a way characteristic of his mode of interpretation, prefers, "I am ointment" (*vid. Neus Aehrenlese*, No. 1222). The delight is meant which this mediating participation in God's creating work imparted to her—joy in the work in which she was engaged. The plural *עֲשֵׂהָ* is to be understood here, not after Jer. xxxi. 20, but after Isa. xi. 8, Ps. cxix. 70, where its root-word, the *Pilpel עֲשֵׂהָ* (proceeding from the primary meaning of caressing, *demulcere*), signifies intransitively: to have his delight somewhere or in anything, to delight oneself,—a synonym to the idea of play (cf. Aram. *עֲשֵׂהָ*, *Eihpe*. to play, *Eihpa*. to chatter); for play is in contrast to work, an occupation which has enjoyment in view. But the work, *i.e.* the occupation, which aims to do something useful, can also become a play if it costs no strenuous effort, or if the effort which it costs passes wholly into the background in presence of the pleasure which it yields. Thus Wisdom daily, *i.e.* during the whole course of creation, went forth in pure delight; and the activity with which she translated into fact the creative thoughts was a joyful noise in the sight of God, whose commands she obeyed with childlike devotion; cf. 2 Sam. vi. 21, where David calls his dancing and leaping before the ark of the covenant a *עֲשֵׂהָ*. But by preference, her delight was in the world, which is illustrated from the Persian *Minokhired*, which personifies Wisdom, and, among other things, says of her: "The creation of the earth, and its mingling with water, the springing up and the growth of the trees, all the different colours, the odour, the taste, and that which is pleasing in everything—all that is chiefly the endowment and the performance of Wisdom."<sup>1</sup> She also there says that she was before all celestial and earthly beings, the first with Ormuzd, and that all that is celestial and earthly arose and also remains in existence by her. But the earth was the dearest object of her delight in the whole world; to help in establishing it (iii. 19) was her joyful occupation; to fashion it, and to provide it with the multiplicity of existences designed for it, was the most pleasant part of her creative activity. For the earth is the abode of man, and the heart-pleasure of Wisdom was with (*עֲשֵׂהָ*, prep.)

<sup>1</sup> *Vid. Spiegel's Grammatik der Pârsisprache*, p. 162, cf. 182.

the children of men; with them she found her high enjoyment, these were her peculiar and dearest sphere of activity.

Ver. 31. Since the statements of Wisdom, as to her participation in the creation of the world, are at this point brought to a close, in this verse there is set forth the intimate relation into which she thus entered to the earth and to mankind, and which she has continued to sustain to the present day. She turned her love to the earth for the sake of man, and to man not merely as a corporeal, but especially as a spiritual being, to whom she can disclose her heart, and whom, if he receives her, she can bring back to God (Book of Wisdom vii. 27). There are not here express references to Gen. i. or ii. In יום יום (day for day, as Gen. xxxix. 10, cf. Esth. ii. 4, יום יום) we have not to think of the six days of creation. But inasmuch as the whole description goes down to בְּנֵי אָדָם as its central-point, it denotes that creation came to its close and its goal in man. The connection of תִּבְלֵ אֶרֶץ is as Job xxxvii. 12, where אֶרֶץ for אֶרֶץ is wholly, as לְלֵאָה, חֲרִיֶּסָה, and the like, an original accusative.

Ver. 32. After that Wisdom has shown in vers. 22–31 how worthy her fellowship is of being an object of desire from her mediating place between God and the world, she begins with this verse (as vii. 24, v. 7) the hortatory (*paränetische*) concluding part of her discourse:

“And now, ye sons, hearken unto me,  
And salvation to those who keep my ways!”

The LXX. omits ver. 33, and obviates the disturbing element of וַאֲשֶׁרִי, 32*b*, arising from its ׀, by a transposition of the stichs. But this וַאֲשֶׁרִי is the same as the *καὶ μακάριος*, Matt. xi. 6; the organic connection lies hid, as Schleiermacher (*Hermeneutik*, p. 73) well expresses it, in the mere sequence; the clause containing the proof is connected by ׀ with that for which proof is to be assigned, instead of subordinating itself to it with כִּי. Such an exclamatory clause has already been met with in iii. 13; there אָדָם follows as the governed genitive, here a complete sentence (instead of the usual participial construction, שְׁמַרְי דְרַבִּי) forms this genitive, Gesen. § 123, 3, Anm. 1.

The summons 32*a*, and its reason 32*b*, are repeated in these verses which follow:

33 “Hear instruction, and be wise,  
And withdraw not.

- 34 Blessed is the man who hears me,  
 Watching daily at my gates,  
 Waiting at the posts of my doors!  
 35 For whosoever findeth me has found life,  
 And has obtained favour from Jahve;  
 36 And whosoever misseth me doeth wrong to himself;  
 All they who hate me love death."

The *imper.* וְיַחֲכֹמוּ, 33a (*et sapite*), is to be judged after iv. 4, וְיָחִי, cf. the *Chethib*, xiii. 20; one sees this from the words וְאֵלֵּי הַפְּרָעִי וְאֵלֵּי הַתְּרָף which follow, to which, after xv. 32, as at iv. 13, to וְאֵלֵּי הַתְּרָף is to be placed as object: and throw not to the winds (*ne missam faciatis*; *vid.* regarding פָּרַע at i. 25), viz. instruction (*disciplinam*).

Ver. 34. The אֲשֶׁר־ here following שָׁמַעַי is related to it as assigning a motive, like the וְאֲשֶׁר־ (ver. 32b) following שָׁמַעַי; according to the Masora, we have to write אֲשֶׁר־ with *Mercha*, and on the first syllable *Gaja* (*vid.* Baer's *Torath Emeth*, pp. 26, 29; cf. under Ps. i. 1). לְשָׁקֵר signifies to watch, not in the sense of *ad vigilandum*, but *vigilando*, as Isa. v. 22, xxx. 1; Ewald, § 380d. In contradistinction to וְיָעִיר and וְיִקְיִץ, which denote watching as the consequence of wakefulness or an interruption of sleep, לְשָׁקֵר signifies watching as a condition, and that as one which a person willingly maintains (*Psychol.* p. 275), the intentional watching (cf. Arab. *shakidha*, to fix penetrating eyes upon anything), with עַל of the place and object and אֵימָה (Jer. v. 6; cf. וְיָעִיר עַל, Job viii. 6). The plurals וְלִתְּוֹת (fores, as חֲמוֹת, Jer. i. 18, *mœnia*) and פְּתָחַיִם are amplifying plurals of extension, suggesting the idea of a palace or temple; מְנוּחֹת (*postes portæ, in quibus cardines ejus moventur*, from נוּחַ, to move hither and thither) is intended to indicate that he to whom the discourse refers holds himself in closest nearness to the entrance, that he might not miss the moment when it is opened, or when she who dwells there presents herself to view. "The figure is derived from the service of a court: Wisdom is honoured by her disciples, as a queen or high patroness; cf. Samachschari's *Golden Necklaces*, Pr. 35: Blessed is the man who knocks only at God's door, and who departs not a nail's breadth from God's threshold" (Fl.).

Ver. 35. This verse gives the reason for pronouncing those happy who honour Wisdom. The *Chethib* is בִּי מַצָּאִי מַצָּאִי חַיִּים, but the passing over into the sing. 35b is harsh and objectionable; the *Keri* rightly regards the second מַצָּאִי as a mistaken repetition of the first, and substitutes בִּי מַצָּאִי מַצָּאִי חַיִּים, with which the וְחִטָּא (ver.

36a) of the antithesis agrees. Regarding **אָפֶּיִן**, for which, less accurately, **אָפֶּיִן** (only with the *Dechi* without *Metheg*) is generally written, *vid. Accentuationssystem*, vii. § 2. **פִּיֵּי**, to get out = reach, exchanged with **אָפֶּיִן**, iii. 13 (*vid. there*); according to its etymon, it is connected with **פָּ**, of him from or by whom one has reached anything; here, as xii. 2, xviii. 22, God's favour, *favorem a Jova impetravit*.

Ver. 36. **אָפֶּיִן** may, it is true, mean "my sinning one = he who sins against me (**אָפֶּיִן**)," as **אָפֶּיִן** is frequently equivalent to **אָפֶּיִן**; but the contrast of **אָפֶּיִן** places it beyond a doubt that **אָפֶּיִן** stands here in its oldest signification: to miss something after which one runs (xix. 2), seeks (Job v. 24), at which one shoots (*Hiph.* Judg. xx. 16), etc., *id non attingere quod petitur*, Arab. *âkhta*, to miss, opposite to *âsab*, to hit (Fl.). Just because it is the idea of missing, which, ethically applied, passes over into that of sin and guilt (of fault, mistake, false step, "*Fehls, Fehlers, Fehltritts*"), **אָפֶּיִן** can stand not only with the accusative of the subject in regard to which one errs, Lev. v. 16, but also with the accusative of the subject which one forfeits, *i.e.* misses and loses, xx. 2, cf. Hab. ii. 10; so that not only **אָפֶּיִן**, xv. 32 (*animam suam nihili facit*), but also **אָפֶּיִן**, xx. 2 (*animam suam pessumdat*), is synonymous with **אָפֶּיִן** (*animæ suæ h. e. sibi ipsi injuriam facit*). Whoever misses Wisdom by taking some other way than that which leads to her, acts suicidally: all they who wilfully hate (*Piel*) wisdom love death, for wisdom is the tree of life, iii. 18; wisdom and life are one, 35a, as the Incarnate Wisdom saith, John viii. 51, "If a man keep my sayings, he shall never see death." In the Logos, Wisdom has her self-existence; in Him she has her personification, her justification, and her truth.

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FIFTEENTH INTRODUCTORY MASHAL DISCOURSE, IX.

A DOUBLE INVITATION: THAT OF WISDOM, AND THAT OF HER RIVAL, FOLLY.

The preceding discourse pronounces those happy who, having taken their stand at the portal of Wisdom, wait for her appearance and her invitation. There is thus a house of Wisdom as there is a

house of God, Ps. lxxxiv. 11; and if now the discourse is of a house of Wisdom, and of an invitation to a banquet therein (like that in the parable, Matt. xxii., of the invitation to the marriage feast of the king's son), it is not given without preparation :

- 1 Wisdom hath builded for herself an house,  
Hewn out her seven pillars;
- 2 Hath slaughtered her beasts, mingled her wine;  
Hath also spread her table;
- 3 Hath sent out her maidens; she waiteth  
On the highest points of the city.

Regarding חִכְמוֹת, *vid.* at i. 20. It is a *plur. excellentiæ*, which is a variety of the *plur. extensivus*. Because it is the expression of a plural unity, it stands connected (as for the most part also אֱלֹהִים, *Deus*) with the sing. of the predicate. The perfects enumerate all that Wisdom has done to prepare for her invitation. If we had a parable before us, the perf. would have run into the historical וַיִּשְׁלַח; but it is, as the חִכְמוֹת shows, an allegorical picture of the arrangement and carrying out of a present reality. Instead of בָּנְתָהּ לָהּ בַּיִת, there is בָּנְתָהּ בֵּיתָהּ, for the house is already in its origin represented as hers, and 1b is to be translated: she has hewn out her seven pillars (Hitzig); more correctly: her pillars, viz. seven (after the scheme רָעָה רָעָה, Gen. xxxvii. 2); but the construction is closer. שָׁבְעָה is, altogether like Ex. xxv. 37, the accusative of the second object, or of the predicate after the species of *verba*, with the idea: to make something, turn into something, which take to themselves a double accusative, Gesen. § 139, 2: *excidit columnas suas ita ut septem essent*. Since the figure is allegorical, we may not dispense with the interpretation of the number seven by the remark, "No emphasis lies in the number" (Bertheau). First, we must contemplate architecturally the house with seven pillars: "They are," as Hitzig rightly remarks, "the pillars of the מַטְרֵיָן (porch) [*vid.* Bachmann under Judg. iii. 23, and Wetstein under Ps. cxliv. 12, where חָצַב is used of the cutting out and hewing of wood, as חָצַב of the cutting out and hewing of stone] in the inner court, which bore up the gallery of the first (and second) floors: four of these in the corners and three in the middle of three sides; through the midst of these the way led into the court of the house-floor [the area]." But we cannot agree with Hitzig in maintaining that, with the seven pillars of viii. and ix., the author looks back to the first seven chapters (Arab. *ûlwab*, gates) of this book; we think other-



wise of the component members of this Introduction to the Book of Proverbs; and to call the sections of a book "gates, שַׁעֲרִים," is a late Arabico-Jewish custom, of which there is found no trace whatever in the O. T. To regard them also, with Heidenheim (cf. Dante's Prose Writings, translated by Streckfuss, p. 77), as representing the seven liberal arts (שֶׁבַע חִכְמוֹת) is impracticable; for this division of the *artes liberales* into seven, consisting of the *Trivium* (Grammar, Rhetoric, and Dialectics) and *Quadrivium* (Music, Arithmetic, Geometry, and Astronomy), is not to be looked for within the old Israelitish territory, and besides, these were the sciences of this world which were so divided; but wisdom, to which the discourse here refers, is wholly a religious-moral subject. The Midrash thinks of the seven heavens (שֶׁבַע רִקִּיעִים), or the seven climates or parts of the earth (שֶׁבַע אֲרָצוֹת), as represented by them; but both references require artificial combinations, and have, as also the reference to the seven church-eras (Vitringa and Chr. Ben. Michaelis), this against them, that they are rendered probable neither from these introductory proverbial discourses, nor generally from the O. T. writings. The patristic and middle-age reference to the seven sacraments of the church passes sentence against itself; but the old interpretation is on the right path, when it suggests that the seven pillars are the seven gifts of the Holy Ghost. The sevenfoldness of the manifestation of the Spirit, already brought near by the seven lamps of the sacred candelabra (the מְנוֹרָה), is established by Isa. xi. 2 (*vid. l.c.*); and that Wisdom is the possessor and dispenser of the Spirit she herself testifies, i. 23. Her Spirit is the "Spirit of wisdom;" but at the same time, since, born of God, she is mediatrix between God and the world, also the "Spirit of Jahve." He is the "spirit of understanding," the "spirit of counsel," and the "spirit of might" (Isa. xi. 2); for she says, viii. 14, "Counsel is mine, and reflection; I am understanding, I have strength." He is also the "spirit of knowledge," and the "spirit of the fear of the Lord" (Isa. xi. 2); for fear and the knowledge of Jahve are, according to ix. 14, the beginning of wisdom, and essentially wisdom itself.

Ver. 2. If thus the house of Wisdom is the place of her fellowship with those who honour her, the system of arrangements made by her, so as to disclose and communicate to her disciples the fulness of her strength and her gifts, then it is appropriate to understand by the seven pillars the seven virtues of her nature

communicating themselves (apocalyptically expressed, the *ἐπὶ πνεύματα*), which bear up and adorn the dwelling which she establishes among men. Flesh and wine are figures of the nourishment for the mind and the heart which is found with wisdom, and, without asking what the flesh and the wine specially mean, are figures of the manifold enjoyment which makes at once strong and happy. The segolate *n. verbale* *בָּבֶט*, which vii. 22 denoted the slaughtering or the being slaughtered, signifies here, in the concrete sense, the slaughtered ox; Michaelis rightly remarks that *בָּבֶט*, in contradistinction to *זָבַח*, is the usual word for *mactatio extrasacrificialis*. Regarding *וַיִּשְׂכּוּ*, *vid.* under Isa. v. 22; it is not meant of the mingling of wine with sweet scents and spices, but with water (warm or cold), and signifies simply to make the wine palatable (as *κεραυνύναι, temperare*); the LXX. *ἐκέρασεν εἰς κρατήρα, κρατήρ* is the name of the vessel in which the mixing takes place; they drank not *ἄκρατον*, but *κεκερασμένον ἄκρατον*, Rev. xiv. 10. The frequently occurring phrase *וַיַּעַרְבֵהוּ* signifies to prepare the table (from *וַיַּעַרְבֵהוּ*, properly the unrolled and outspread leather cover), viz. by the placing out of the dishes (*vid.* regarding *וַיַּעַרְבֵהוּ*, under Gen. xxii. 9).

Ver. 3. The verb *וַיִּקְרָא*, when a feast is spoken of, means to invite; *וַיִּקְרָא*, ver. 18 (cf. 1 Sam. ix. 13, etc.), are the guests. *וַיַּעַרְבֵהוּ* the LXX. translates *τοὺς ἐαυτῆς δούλους*, but certainly here the disciples are meant who already are in the service of Wisdom; but that those who are invited to Wisdom are thought of as feminine, arises from the tasteful execution of the picture. The invitation goes forth to be known to all far and wide, so that in her servants Wisdom takes her stand in the high places of the city. Instead of *וַיִּקְרָא*, viii. 2, i. 21, there is used here the expression *וַיִּשְׂכּוּ*. We must distinguish the Semitic *וַיִּשְׂכּוּ* (= *ganf*), wings, from *וַיִּשְׂכּוּ* = *בָּנָה*, to cover, and *וַיִּשְׂכּוּ* (= *gaff* or *ganf*), the bark, which is derived either from *וַיִּשְׂכּוּ* or *וַיִּשְׂכּוּ*, *جفف, convexus, incurvus et extrinsecus gibber fuit*, hence originally any surface bent outwards or become crooked (cf. the roots *cap, caf, קָב כָּה גָב*, etc.), here the summit of a height (Fl.); thus not *super alis* (after the analogy of *πτερύγιον*, after Suidas = *ἀκρωτήριον*), but *super dorsis* (as in Lat. we say *dorsum montis*, and also *vix*).

Now follows the street-sermon of Wisdom inviting to her banquet:

- 4 "Who is simple? let him come hither!"  
 Whoso wanteth understanding, to him she saith:  
 5 "Come, eat of my bread,  
 And drink of the wine which I have mingled!  
 6 Cease, ye simple, and live,  
 And walk straight on in the way of understanding."

The question **מִי פְּתִי** (thus with *Munach*, not with *Makkeph*, it is to be written here and at ver. 16; *vid. Baer's Torath Emeth*, p. 40), *quis est imperitus*, is, as Ps. xxv. 12, only a more animated expression for *quisquis est*. The retiring into the background of the **נְעֻרוֹת** (servants), and the immediate appearance of Wisdom herself, together with the interruption, as was to be expected, of her connected discourses by the **לֹא אֶמְרָה לְךָ**, are signs that the pure execution of the allegorical representation is here at an end. Hitzig seeks, by the rejection of vers. 4, 5, 7-10, to bring in a logical sequence; but these interpolations which he cuts out are yet far more inconceivable than the proverbial discourses in the mouth of Wisdom, abandoning the figure of a banquet, which besides are wholly in the spirit of the author of this book. That Folly invites to her, ver. 16, in the same words as are used by Wisdom, ver. 4, is not strange; both address themselves to the simple (*vid. on פְּתִי* at i. 4) and those devoid of understanding (as the youth, vii. 7), and seek to bring to their side those who are accessible to evil as to good, and do not fully distinguish between them, which the emulating *devertat huc* of both imports. The fourth verse points partly backwards, and partly forwards; 4a has its introduction in the **תְּקַרְא** of ver. 3; on the contrary, 4b is itself the introduction of what follows. The setting forth of the *nom. absolutus* **הַמְּרִילֵב** is conditioned by the form of 4a; the **מִי** (cf. 4a) is continued (in 4b) without its needing to be supplied: *excors* (= *si quis est excors*) *dicit ei* (not *dixit*, because syntactically subordinating itself to the **תְּקַרְא**). It is a nominal clause, whose virtual predicate (the devoid of understanding is thus and thus addressed by her) is in ver. 16.

Ver. 5. The plur. of the address shows that the simple (inexperienced) and the devoid of understanding are regarded as essentially one and the same class of men. The **בְּ** after **לְהִיטֵב** and **שְׂחָתָהּ** proceeds neither from the idea of eating into (hewing into) anything, nor from the eating with anything, *i.e.* inasmuch as one makes use of it, nor of pampering oneself with anything (as **בְּ** **רָאָה בְּ**); Michaelis at last makes a right decision (cf. Lev. xxii. 11, Judg.

xiii. 16, Job xxi. 25, and particularly  $\text{בְּחֶלֶב וּבְחַיִּים}$ , Ps. cxli. 4): *communicationem et participationem in re fruenda denotat*; the LXX.  $\phi\acute{\alpha}\gamma\epsilon\tau\epsilon\ \tau\acute{\omega}\nu\ \epsilon\mu\acute{\omega}\nu\ \acute{\alpha}\rho\tau\omega\nu$ . The attributive  $\text{מִסְכָּחֵי מִסְכָּחֵי}$  stands with backward reference briefly for  $\text{מִסְכָּחֵי יִי}$ . That Wisdom, ver. 2, offers flesh and wine, but here presents bread and wine, is no contradiction, which would lead us, with Hitzig, critically to reject vers. 4 and 5 as spurious;  $\text{חֶלֶב}$  is the most common, all-comprehensive name for nourishment. Bertheau suitably compares Jahve's invitation, Isa lv. 1, and that of Jesus, John vi. 35.

Ver. 6. That  $\text{פְּתָאִים}$  is a plur. with abstract signification (according to which the four Greek and the two Aramæan translations render it; the *Græc. Venet.*, however, renders  $\tau\omicron\upsilon\varsigma\ \nu\eta\pi\acute{\iota}\omicron\upsilon\varsigma$ ) is improbable; the author forms the abstr. ver. 13 otherwise, and the expression here would be doubtful. For  $\text{פְּתָאִים}$  is here to be rendered as the object-accus.: leave the simple, *i.e.* forsake this class of men (Ahron b. Joseph; Umbreit, Zöckler); or also, which we prefer (since it is always a singular thought that the "simple" should leave the "simple"), as the vocative, and so that  $\text{עֲזַבְנִי}$  means not absolutely "leave off" (Hitzig), but so that the object to be thought of is to be taken from  $\text{פְּתָאִים}$ : give up, leave off, *viz.* the simple (Immanuel and others; on the contrary, Rashi, Meiri, and others, as Ewald, Bertheau, decide in favour of  $\text{פְּתָאִים}$  as *n. abstr.*). Regarding  $\text{וַיִּחְיוּ}$ , for *et vivetis*, *vid.* iv. 4. The LXX., paraphrasing:  $\acute{\iota}\nu\alpha\ \epsilon\acute{\iota}\varsigma\ \tau\acute{\omicron}\nu\ \alpha\iota\omega\nu\alpha\ \beta\alpha\sigma\iota\lambda\epsilon\upsilon\sigma\eta\tau\epsilon$ .  $\text{וַיִּשְׁרֵי}$  is related to  $\text{וַיִּשְׁרֵר}$  ( $\text{וַיִּשְׁרֵר}$ ) as  $\text{וַיִּרְרֵ$  to  $\text{וַיִּרְרֵ$ ; the *Piel*, not in its intrans. (*vid.* iv. 14) but in its trans. sense (Isa. i. 17, iii. 12, etc.), shows that the idea of going straight out and forwards connects itself therewith. The peculiarity of the  $\text{פְּתִי}$  is just the absence of character.

In what now follows the discourse of Wisdom is continued; wherefore she directs her invitation to the simple, *i.e.* those who have not yet decided, and are perhaps susceptible of that which is better:

- 7 "He who correcteth a scorner draweth upon himself insult;  
And he who communicateth instruction to a scorner, it is a dishonour  
to him.
- 8 Instruct not a scorner, lest he hate thee;  
Give instruction to the wise, so he will love thee.
- 9 Give to the wise, and he becomes yet wiser;  
Give knowledge to the upright, and he gains in knowledge."

Zöckler thinks that herewith the reason for the summons to the "simple" to forsake the fellowship of men of their own sort, is

assigned (he explains 6a as Ahron b. Joseph : הפרדו מן הפתאים); but his remark that, under the term "simple," mockers and wicked persons are comprehended as belonging to the same category, confounds two sharply distinguished classes of men. לֵץ is the freethinker who mocks at religion and virtue (*vid.* i. 22), and רָשָׁע the godless who shuns restraint by God and gives himself up to the unbridled impulse to evil. The course of thought in ver. 7 and onwards shows why Wisdom, turning from the wise, who already are hers, directs herself only to the simple, and those who are devoid of understanding: she must pass over the לֵץ and רָשָׁע, because she can there hope for no receptivity for her invitation; she would, contrary to Matt. vii. 6, "give that which is holy to the dogs, and cast her pearls before swine." יָסַר, *παιδεύειν* (with the prevailing idea of the bitter lesson of reproof and punishment), and הוֹכִיחַ, *ἐλέγχειν*, are interchangeable conceptions, Ps. xciv. 10; the לֵץ is here exponent of the object (to bring an accusation against any one), as ver. 8, xv. 12 (otherwise as Isa. ii. 4, xi. 4, where it is the *dat. commodi*: to bring unrighteousness to light, in favour of the injured). לֵץ יָסַר is pointed with *Mahpach* of the penultima, and thus with the tone thrown back. The *Pasek*, placed in some editions between the two words, is masoretically inaccurate. He who reads the moral to the mocker brings disgrace to himself; the incorrigible replies to the goodwill with insult. Similar to the לֵקַח here, is מְרִים *tollit = reportat*, iii. 35, iv. 27. In 7b מומו is by no means the object governed by ומוכיח; and he who shows to the godless his fault (Meiri, Arama, Löwenstein: מומו = על-מומו, and thus also the *Græc. Venet. μῶμον ἐαυτοῦ, scil. λαμβάνει*); plainly מומו is parallel with קלן. But מומו does not also subordinate itself to לֵקַח as to the object. parallel קלן: *maculam sibimet scil. acquirit*; for, to be so understood, the author ought at least to have written מומו. Much rather מומו is here, as at Deut. xxxii. 5, appos., thus pred. (Hitzig), without needing anything to be supplied: his blot it is, viz. this proceeding, which is equivalent to מומו הוא לֵיה (Targ.), *opprobrio ipsi est*. Zöckler not incorrectly compares Ps. cxv. 7 and Eccles. v. 16, but the expression (*macula ejus = ipsi*) lies here less remote from our form of expression. In other words: Whoever correcteth the mockers has only to expect hatred (אל-תוכח) with the tone thrown back, according to rule; cf., on the contrary, Judg. xviii. 25), but on the other hand, love from the wise.

Ver. 8. The ו in וַיִּיבֶרֶךְ is that of consequence (*apodosis imperativi*): so he will love thee (as also Ewald now translates), not: that he may love thee (Syr., Targ.), for the author speaks here only of the consequence, not of something else, as an object kept in view. The exhortation influences the mocker less than nothing, so much the more it bears fruit with the wise. Thus the proverb is confirmed *habenti dabitur*, Matt. xiii. 12, xxv. 29.

Ver. 9. If anything is to be supplied to תָּן, it is לָקַח (iv. 2); but תָּן, *tradere, παραδιδόναι*, is of itself correlat. of לָקַח, *accipere* (post-bibl. קָבַל), *παραλαμβάνειν*, e.g. Gal. i. 9. לָקַח = to communicate knowledge, רָעַת, follows the analogy of לָקַח, to impart instruction, תּוֹכַחַת. Regarding the jussive form וַיִּוְסַף in the *apod. imper.*, *vid.* Gesen. § 128, 2. Observe in this verse the interchange of חָכְמָה and חָכְמָה! Wisdom is not merely an intellectual power, it is a moral quality; in this is founded her receptivity of instruction, her embracing of every opportunity for self-improvement. She is humble; for, without self-will and self-sufficiency, she makes God's will her highest and absolutely binding rule (iii. 7).

These words naturally follow:

10 "The beginning of wisdom is the fear of Jahve,  
And the knowledge of the Holy One is understanding."

This is the highest principle of the Chokma, which stands (i. 7) as a motto at the beginning of the Book of Proverbs. The LXX. translate רֵאשִׁית there (i. 7), and תְּחִלָּתָהּ here, by ἀρχή. Gusset distinguishes the two synonyms as *pars optima* and *primus actus*; but the former denotes the fear of God as that which stands in the uppermost place, to which all that Wisdom accomplishes subordinates itself; the latter as that which begins wisdom, that which it proposes to itself in its course. With יְהוָה is interchanged, ii. 5, אֱלֹהִים, as here קְדוֹשִׁים, as the internally multiplicative plur. (Dietrich, *Abhandlungen*, pp. 12, 45), as xxx. 3, Josh. xxiv. 9, Hos. xii. 1, of God, the "Holy, holy, holy" (Isa. vi. 3), *i.e.* Him who is absolutely Holy. Michaelis inaccurately, following the ancients, who understood not this non-numerical plur.: *cognitio quæ sanctos facit et sanctis propria est*. The רָעַת, parallel with רֵאשִׁית, is meant of lively practical operative knowledge, which subordinates itself to this All-holy God as the normative but unapproachable pattern.

Ver. 11. The singular reason for this proverb of Wisdom is now given:

“ For by me will thy days become many,  
And the years of thy life will be increased.”

Incorrectly Hitzig: “ and years of life will increase to thee ;” הוֹסִיף is always and everywhere (*e.g.* also Job xxxviii. 11) transitive. In the similar passage, iii. 2, יוֹסִיפוּ had as its subject the doctrine of Wisdom ; here חכמה and בינה it is not practicable to interpret as subj., since 11 $\alpha$  Wisdom is the subject discoursing—the expression follows the scheme, *dicunt eos = dicuntur*, as *e.g.* Job vii. 3 ; Gesen. § 137—a concealing of the operative cause, which lies near, where, as ii. 22, the discourse is of severe judgment, thus: they (*viz.* the heavenly Powers) will grant to thee years of life (חַיִּים in a pregnant sense, as iii. 2) in rich measure, so that constantly one span comes after another. But in what connection of consequence does this stand with the contents of the proverb, ver. 10 ? The ancients say that the clause with כִּי refers back to ver. 5 f. The vers. 7–10 (according also to Fl.) are, as it were, parenthetic. Hitzig rejects these verses as an interpolation, but the connection of ver. 11 with 5 f. retains also something that is unsuitable: “ steps forward on the way of knowledge, for by me shall thy days become many ;” and if, as Hitzig supposes, ver. 12 is undoubtedly genuine, whose connection with ver. 11 is in no way obvious, then also will the difficulty of the connection of vers. 7–10 with the preceding and the succeeding be no decisive mark of the want of genuineness of this course of thought. We have seen how the progress of ver. 6 to 7 is mediated: the invitation of Wisdom goes forth to the receptive, with the exclusion of the irrecoverable. And ver. 11 is related to ver. 10, as the proof of the cause from the effect. It is the fear of God with which Wisdom begins, the knowledge of God in which above all it consists, for by it is fulfilled the promise of life which is given to the fear of God, x. 27, xiv. 27, xix. 23, cf. Deut. iv. 40, and to humility, which is bound up with it, x. 17.

Ver. 12. This wisdom, resting on the fear of God, is itself a blessing to the wise :

“ If thou art wise, thou art wise for thyself ;  
And if thou mockest, thou alone shalt bear it.”

The LXX., with the Syr., mangle the thought of 12 $\alpha$ , for they translate: if thou art wise for thyself, so also thou wilt be wise for thy neighbour. The *dat. commodi* חֵן means that it is for the personal advantage of the wise to be wise. The contrast expressed

by Job xxii. 2 f.: not profitable to God, but to thyself (Hitzig), is scarcely intended, although, so far as the accentuation is antithetic, it is the nearest. The perf. **לֹא יִצְלַח** is the hypothetical; Gesen. § 126, 1. To bear anything, viz. anything sinful (**חַטָּא** or **פֶּשַׁע**), is equivalent to, to atone for it, Job xxxiv. 2, cf. Num. ix. 13, Ezek. xxiii. 35. Also 12*b* is a contrast scarcely aimed at. Wisdom is its own profit to man; libertinism is its own disgrace. Man decides, whenever he prefers to be wise, or to be a mocker of religion and of virtue, regarding his own weal and woe. With this *nota bene* the discourse of Wisdom closes.

The poet now brings before us another figure, for he personifies Folly working in opposition to Wisdom, and gives her a feminine name, as the contrast to Wisdom required, and thereby to indicate that the seduction, as the 13th proverbial discourse (chap. vii.) has shown, appears especially in the form of degraded womanhood:

- 13 The woman Folly [*Frau Thorheit*] conducts herself boisterously,  
Wantonness, and not knowing anything at all;  
14 And hath seated herself at the door of her house,  
On a seat high up in the city,  
15 To call to those who walk in the way,  
Who go straight on their path.

The connection of **אִשָּׁת בְּסִילֹת** is genitival, and the genitive is not, as in **אִשָּׁת רַע**, vi. 24, specifying, but appositional, as in **בַּת-צִיּוֹן** (*vid.* under Isa. i. 8). **הוֹמֵיָהּ** [boisterous] is pred., as vii. 11: her object is sensual, and therefore her appearance excites passionately, overcoming the resistance of the mind by boisterousness. In 13*b* it is further said who and how she is. **פְּתִיית** she is called as wantonness personified. This abstract **פְּתִיית**, derived from **פָּתַי**, must be vocalized as **אֲכִזְרִיית**; Hitzig thinks it is written with *a* on account of the following *u* sound, but this formation always ends in *ijjûth*, not *ajjûth*. But as from **חָזָה** as well **חָזִין** = **חָזִיוֹן** as **חָזוֹן** is formed, so from **פָּתַח** as well **פָּתַחַת** like **חָזִית**, or **פָּתַחַת** like **לֹוֹת**, as **רַעֲוִת**, as **פְּתִיית** (instead of which **פְּתִיית** is preferred) can be formed; Kimchi rightly (*Michlol* 181*a*) presents the word under the form **פְּעֻלֹת**. With **וַיִּבֶל** (xiv. 7) poetic, and stronger than **לֹא**, the designation of the subject is continued; the words **וַיִּבֶל-יִרְעָה פֹה** (thus with *Mercha* and without *Makkeph* following, **יִרְעָה** is to be written, after Codd. and old editions) have the value of an adjective: and not knowing anything at all (**כֹּה** = **לֹא**, as Num. xxiii. 3, Job xiii. 13, and here in the negative clause, as in prose **כֹּה**), i.e. devoid of



all knowledge. The Targ. translates explanatorily: not recognising **טובות**, the good; and the LXX. substitutes: she knows not shame, which, according to Hitzig, supposes the word **תלפיה**, approved of by him; but **כלמה** means always *pudefactio*, not *pudor*. To know no **כלמה** would be equivalent to, to let no shaming from without influence one; for shamelessness the poet would have made use of the expression **ובל-יירעה בנשח**. In **וישבה** the declaration regarding the subject beginning with **הנחיה** is continued: Folly also has a house in which works of folly are carried on, and has set herself down by the door (**לפי** as **לפתח**, viii. 3) of this house; she sits there **על-כסא**. Most interpreters here think on a throne (LXX. *ἐπι δέλφου*, used especially of the *sella curulis*); and Zöckler, as Umbreit, Hitzig, and others, connecting genitiv. therewith **מרי קרה**, changes in 14b the scene, for he removes the "high throne of the city" from the door of the house to some place elsewhere. But the sitting is in contrast to the standing and going on the part of Wisdom on the streets preaching (Evagrius well renders: *in molli ignavaque sella*); and if **כסא** and house-door are named along with each other, the former is a seat before the latter, and the accentuation rightly separates by *Mugrash* **כסא** from **מרי קרה**. "According to the accents and the meaning, **מרי קרה** is the *acc. loci*: on the high places of the city, as viii. 2 f." (Fl.) They are the high points of the city, to which, as Wisdom, ver. 3, viii. 2, so also Folly, her rival (wherefore Eccles. x. 6 does not appertain to this place), invites followers to herself. She sits before her door to call **לעברי דרה** (with *Munach*, as in Cod. 1294 and old editions, without the *Makkeph*), those who go along the way (genitive connection with the supposition of the accusative construction, *transire viam*, as ii. 7), to call (invite) **המישרים** (to be pointed with **ר** *raphatum* and *Gaja* going before, according to Ben-Asher's rule; *vid. Methesetz.* § 20), those who make straight their path, *i.e.* who go straight on, directly before them (cf Isa. lvii. 2). The participial construction (the schemes *amans Dei* and *amans Deum*), as well as that of the verb **קרא** (first with the dat. and then with the accus.), interchange.

The woman, who in her own person serves as a sign to her house, addresses those who pass by in their innocence (**לחמים**, 2 Sam. xv. 11):

- 16 "Whoso is simple, let him turn in hither!"  
 And if any one is devoid of understanding, she saith to him:

17 "Stolen waters taste sweet,  
And the bread of secrecy is pleasant."

בְּחָיִי (folly, simplicity) has a side accessible to good and its contrary: Wisdom is connected with the one side, and Folly with the other. And as the חסר-לב offers a *vacuum* to Wisdom which may perhaps be filled with the right contents, so is this *vacuum* welcome to Folly, because it meets there no resistance. In this sense, ver. 16 is like ver. 4 (excepting the addition of a connecting and of a concluding ו: *et si quis excors, tum dicit ei*); the word is the same in both, but the meaning, according to the two speakers, is different. That to which they both invite is the pleasure of her fellowship, under the symbol of eating and drinking; in the one case it is intellectual and spiritual enjoyment, in the other sensual. That Wisdom offers (ix. 5) bread and wine, and Folly water and bread, has its reason in this, that the particular pleasure to which the latter invites is of a sensual kind; for to drink water out of his own or out of another fountain is (iii. 15–20) the symbol of intercourse in married life, or of intercourse between the unmarried, particularly of adulterous intercourse. מַיִם זָנוּבִים (correct texts have it thus, without the *Makkeph*) is sexual intercourse which is stolen from him who has a right thereto, thus carnal intercourse with אִשָּׁה אִישׁ; and לֶחֶם סְתוּרִים fleshly lust, which, because it is contrary to the law, must seek (cf. *furtum*, secret love intrigue) concealment (סְתוּרִים, extensive plur., as מְעַטְמִים; Böttcher, § 694). Just such pleasure, after which one wipes his mouth as if he had done nothing (xxx. 20), is for men who are without wisdom sweet (מֶחֶק, Job xx. 12) and pleasant; the prohibition of it gives to such pleasure attraction, and the secrecy adds seasoning; and just such enjoyments the בסִּילוֹת, personified carnality, offers. But woe to him who, befooled, enters her house!

He goes within:

18 And he knows not that the dead are there;  
In the depths of Hades, her guests.

How near to one another the house of the adulteress and Hades are, so that a man passes through the one into the other, is already stated in ii. 18, vii. 28. Here, in the concluding words of the introduction to the Book of Proverbs, addressed to youth, and for the most part containing warnings against sinful pleasures, these two further declarations are advanced: the company assembled in the house of lewdness consists of רְפָאִים, *i.e.* (cf. p. 83) the old, worn-out, who are only in appearance living, who have gone down

to the seeming life of the shadowy existence of the kingdom of the dead; her (כסילוח) invited ones (cf. vii. 26, her slaughtered ones) are in the depths of Hades (not in the valleys, as Umbreit, Löwenstein, and Ewald translate, but in the depths, Aquila, Symmachus, Theodotion, ἐπὶ τοῖς βαθέσι; for עֲמָקֵי is not only plur. to עֲמָק, but also *per metaplasmum* to עֲמָק, xxv. 3, as אֲמָרֵי to אָמַר), thus in שָׂאֵל תְּחַתִּית (Deut. xxxii. 22); they have forsaken the fellowship of the life and of the love of God, and have sunk into the deepest destruction. The house of infamy into which Folly allures does not only lead to hell, it is hell itself; and they who permit themselves to be thus befooled are like wandering corpses, and already on this side of death are in the realm of wrath and of the curse.<sup>1</sup>

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#### FIRST COLLECTION OF SOLOMONIC PROVERBS, X.—XXII. 16.

The superscription, מִשְׁלֵי שְׁלֹמֹה, here shows that now we have reached that which the title of the book, i. 1-6, presented to view. Here we have the commencement of that collection of Solomonic Proverbs which under this title forms, together with the introduction, i. 7-ix., the Older Book of Proverbs. The introduction is disproportionately long. It is the manner of the editor to extend himself in length and breadth; and besides, an educational zeal in behalf of youth, and his aim, which was without doubt to put them on their guard against certain prevailing moral evils of his time, make him thus persuasive; and if he detains his readers so long from the proper Solomonic Proverbs, yet this might be excused from the circumstance, that though his introduction does not strictly consist of Proverbs of Solomon, yet it consists of proverbs after the manner of Solomon, *i.e.* of proverbs which, as to their contents and form, take their structure from the pattern of those of Solomonic authorship.

In this introduction, i.-ix., there are larger sections of interconnected thoughts having one common aim. Even in vi. 1-19 there are manifestly three proverbial discourses distinguished from one another, shorter indeed, yet containing one fundamental thought.

<sup>1</sup> The LXX. has considerable additions introduced after ver. 18, as also after ver. 12, of which we shall elsewhere speak.

Such proverbs as are primarily designed to form one completed little whole of themselves, are not here to be met with. On the contrary, the Solomonic collection which now follows consists of pure distichs, for the most part antithetical, but at the same time going over all the forms of the technical proverb, as we have already shown; *vid.* p. 16. Accordingly the exposition must from this point onward renounce reproduced combinations of thought. The succession of proverbs here is nevertheless not one that is purely accidental or without thought; it is more than a happy accident when three of the same character stand together; the collector has connected together proverb with proverb according to certain common characteristics (Bertheau). And yet more than that: the mass separates itself into groups, not merely succeeding one another, but because a certain connection of ideas connects together a number of proverbs, in such a way that the succession is broken, and a new point of departure is arrived at (Hitzig). There is no comprehensive plan, such as Oetinger in his summary view of its contents supposes; the progressive unfolding follows no systematic scheme, but continuously wells forth. But that the editor, whom we take also to be the arranger of the contents of the book, did not throw them together by good chance, but in placing them together was guided by certain reasons, the very first proverb here shows, for it is chosen in conformity with the design of this book, which is specially dedicated to youth:

1 A wise son maketh glad his father;  
A foolish son is his mother's grief.

One sees here quite distinctly (cf. Hos. xiii. 13) that  $\text{בָּן עָבֵד}$  (from  $\text{בָּן עָבֵד}$ , properly to be thick, stout, solid, as  $\text{πυκνός} = \text{σοφός}$ ) is primarily a practical and ethical conception. Similar proverbs are found further on, but consisting of synonymous parallel members, in which either the father both times represents the parents, as xvii. 21, xxiii. 24, or father and mother are separated, each being named in different members, as xvii. 25, xxiii. 25, and particularly xv. 20, where  $20a = 1a$  of the above proverb. It is incorrect to say, with Hitzig, that this contrast draws the division after it: the division lies nearer in the synonymous distichs, and is there less liable to be misunderstood than in the antithetic. Thus, from this proverb before us, it might be concluded that grief on account of a befooled son going astray in bypaths, and not coming to the right way, falls principally on the mother, as (Sir. iii. 9) is often the

case in unfortunate marriages. The idea of the parents is in this way only separated, and the two members stand in suppletive interchangeable relationship.  $\text{חֶלֶק}$  is the middle of the clause, and is the usual form in connection;  $\text{חֶלֶק}$  is the pausal form.  $\text{הַחֶלֶק}$ , from  $\text{חָקַק}$  (חָק), has *pass. ú*, as  $\text{חָקַקְתָּ}$ , *act. ó*. "The expression of the *pred. 1b* is like iii. 17, viii. 6, x. 14 f.; cf. e.g. Arab. *álastaksa furkat*, oversharpener is dividing, i.e. effects it [inquiries become or lead to separation] (cf. our proverb, *Allzuscharf macht schartig* = too much sharpening makes full of notches); Burckhardt, *Sprachw.* Nr. 337" (Fl.).

Ver. 2. There follows now a series of proverbs which place possessions and goods under a moral-religious point of view:

Treasures of wickedness bring no profit;  
But righteousness delivers from death.

The LXX. and Aquila translate *ἀνόμους* (*ἀσεβείς*).  $\text{לֹא יוֹצֵל$  (to profit) with the accus. is possible, Isa. lvii. 12, but  $\text{לֹא יוֹצֵל$  one does not use by itself; it requires a genitive designating it more closely. But also  $\text{לֹא יוֹצֵל$  of the Targ., *παρὰ νόμων* of Symmachus, fails; for the question still remains, to whom? Rightly Syr., Jerome, Theodotion, and the Quinta: *ἀσεβείας*, cf. iv. 17, Mic. iv. 10; Luke xvi. 9, *μαμωνᾶς τῆς ἀδικίας*. Treasures to which wickedness cleaves profit not, viz. him who has collected them through wickedness. On the contrary, righteousness saves from death (2b = xi. 4b, where the parallelism makes it clear that death as a judgment is meant). In Deut. xxiv. 13 it had been already said that compassionate love is "righteousness before the Lord," the cardinal virtue of the righteousness of life. Faith (Hab. ii. 4) is its soul, and love its life. Therefore *δικαιοσύνη* and *ἐλεημοσύνη* are interchangeable ideas; and it ought not to be an objection against the Apocrypha that it repeats the above proverb, *ἐλεημοσύνη ἐκ θανάτου ῥύεται*, Tob. iv. 10, xii. 9, Sir. iii. 30, xxix. 12, for Dan. iv. 24 also says the very same thing, and the thought is biblical, in so far as the giving of alms is understood to be not a dead work, but (Ps. cxii. 9) the life-activity of one who fears God, and of a mind believing in Him and resting in His word.

Ver. 3. Another proverb, the members of which stand in chiasmic relation to those of the preceding:

Jahve does not suffer the soul of the righteous to hunger;  
But the craving of the godless He disappointeth.

The thought is the same as xiii. 25. There, as also at vi. 30, the

soul is spoken of as the faculty of desire, and that after nourishment, for the lowest form of the life of the soul is the impulse to self-preservation. The parallel  $\text{הָיָה}$ , in which LXX. and Ar. erroneously find the meaning of  $\text{הָיָה}$ , life, the Syr. Targ. the meaning of  $\text{הוּן}$ , possession, means the desire, without however being related to  $\text{הָיָה}$  (Berth.); it is the Arab. *hawan*, from  $\text{הָוָה}$ , Arab. *haway*, which, from the fundamental meaning *çalweu, liare*, to gape, yawn, signifies not only unrestrained driving along, and crashing overthrow (cf. xi. 6, xix. 13), but also the breaking forth, *ferri in aliquid*, whence  $\text{הָוָה}$ , Arab. *hawan*, violent desire, in Hebr. generally (here and Ps. lii. 9, Mic. vii. 3) of desire without limits and without restraint (cf. the plur. *áhawá*, arbitrary actions, caprices); the meanings deduced from this important verbal stem (of which also  $\text{הָוָה}$   $\text{הָיָה}$ , *accidere*, and then *esse*, at least after the Arabic conception of speech, is an offshoot) are given by Fleischer under Job xxxvii. 6, and after Fleischer by Ethé, *Schlafgemach der Phantasie*, ii. p. 6f. The verb  $\text{הָוָה}$  signifies to push in the most manifold shades, here to push forth, *repellere*, as 2 Kings iv. 27 (cf. Arab. *hadhaf*, to push off = to discharge); the fut. is invariably  $\text{יָהוּה}$  like  $\text{יָהוּה}$ . God gives satisfaction to the soul of the righteous, viz. in granting blessings. The desire of the wicked He does not suffer to be accomplished; it may appear for a long time as if that which was aimed at was realized, but in the end God pushes it back, so that it remains at a distance, because contrary to Him. Instead of  $\text{וְהוּת רָשָׁעִים}$ , some editions (Plantin 1566, Bragadin 1615) have  $\text{וְהוּת בְּנֵי־רָשָׁעִים}$ , but, in opposition to all decided testimony, only through a mistaken reference to xi. 6.

Ver. 4. There follow two proverbs which say how one man fails and another succeeds:

He becomes poor who bears a sluggish hand;  
But the hand of the diligent maketh rich.

These three proverbs, xix. 15, xii. 24, 27, are similar. From the last two it is seen that  $\text{רָמִיָּה}$  is a subst., as also from Ps. cxx. 2 f. ( $\text{לָשׁוֹן רָמִיָּה}$ , from a crafty tongue) that it is an adject., and from Lev. xiv. 15 f. (where  $\text{פָּה}$  is fem.) that it may be at the same time an adject. here also. The masc. is  $\text{רָמִי}$ , like  $\text{מָרִי}$  to  $\text{מָרָה}$ , but neither of these occur; "the fundamental idea is that of throwing oneself down lazily, when one with unbent muscles holds himself no longer erect and stretched, Arab. *taramy*" (Fl.). The translation: deceitful balances (Löwenstein after Rashi), is contrary to biblical usage,

which knows nothing of כף in this Mishnic meaning. But if כף is here regarded as fem., then it cannot be the subject (Jerome, *egestatem operata est manus remissa*), since we read עֲשֶׂהָ, not עֲשֶׂה. But רָאֵשׁ also is not suitable as the subject (LXX., Syr., Targ.), for poverty is called רֵישׁ, רֵישׁ, רֵישׁ; on the contrary, רֵשׁ, plur. רֵשִׁים or רֵאשִׁים, is used adjectively. Since now the adject. רֵשׁ, 1 Sam. xii. 14, is also written רֵאשׁ, it may be translated: Poor is he who . . . (Bertheau); but we much rather expect the statement of that which happens to such an one, thus: Poor will he be . . . רֵאשׁ, 3 *præt.* = רֵשׁ, Ps. xxxiv. 11, with the same (grammatically incorrect) full writing as קָאֵם, Hos. x. 14. In the conception of the subject, כְּפָרְמִיָּה, after Jer. xlviii. 10, is interpreted as the accus. of the manner (Berth.: whoever works with sluggish hand); but since עֲשֶׂה רְמִיָּה (in another sense indeed: to practise cunning) is a common phrase, Ps. lii. 4, ci. 7, so also will כְּפָרְמִיָּה be regarded as the object: *qui agit manum remissam*, whoever carries or moves such a hand (Hitzig). In 4b working is placed opposite to bearing: the diligent hand makes rich, *ditat* or *divitias parit*; but not for itself (Gesen. and others: becomes rich), but for him who bears it. The diligent man is called הָרִיץ, from הָרַץ, to sharpen, for, as in *ἀξύς*, *acer*, sharpness is transferred to energy; the form is the same as תְּקִיָּה, smooth (for the *ā* is unchangeable, because recompensative), a kindred form to קָטוּל like הָמוּץ, and Arab. *fā'ûl* as *fashawsh*, a boaster, wind-bag, either of active (as תְּנִיָּה) or (as חֲרוּץ, חֲלוּץ, עֲבוּר, עֲבוּר) of passive signification.

Ver. 5. There is now added a proverb which, thus standing at the beginning of the collection, and connecting itself with ver. 1, stamps on it the character of a book for youth:

He that gathereth in summer is a wise son ;  
 But he that is sunk in sleep in the time of harvest is a son that  
 causeth shame.

Von Hofmann (*Schriftb.* ii. 2. 403) rightly interprets בֶּן מְשֻׁבֵּל and בֶּן מְבִישׁ, with Cocceius and others, as the subject, and not with Hitzig as predicate, for in nominal clauses the rule is to place the predicate before the subject; and since an accurate expression of the inverted relation would both times require הוּא referring to the subject, so we here abide by the usual syntax: he that gathers in summer time is . . . Also the relation of the members of the sentence, xix. 26, is a parallel from which it is evident that the misguided son is called מְבִישׁ as causing shame, although in הַבֵּישׁ

the idea to put to shame (=to act so that others are ashamed) and to act shamefully (disgracefully), as in השכיל the ideas to have insight and to act intelligently, lie into one another (cf. xiv. 35); the root-meaning of השכיל is determined after שָׁכַל, which from שָׁכַל, *complicare*, designates the intellect as the faculty of intellectual configuration. בֹּאֵשׁ, properly *disturbari*, proceeds from a similar conception as the Lat. *confundi* (*pudore*). קָצִיר and קָיִץ fall together, for קָיִץ (from קָרַן = טָל, to be glowing hot) is just the time of the קָצִיר; *vid.* under Gen. viii. 22. To the activity of a thoughtful ingathering, אָנַר, for a future store (*vid.* vi. 7), stands opposed deep sleep, *i.e.* the state of one sunk in idleness. נָרַם means, as Schultens has already shown, *sonno penitus obrui, omni sensu obstructo et oppilato quasi*, from נָרַם, to fill, to shut up, to conclude; the derivation (which has been adopted since Gesenius) from the Arab. word having the same sound, نَام, *stridere*, to shrill, to rattle (but not *stertere*, to snore), lies remote in the *Niph.*, and also contradicts the usage of the word, according to which it designates a state in which all free activity is bound, and all reference to the external world is interrupted; cf. תְּרַדְדָה, xix. 15, of dulness, apathy, somnolency in the train of slothfulness. The LXX. has here one distich more than the Hebr. text.

Ver. 6. There now follow two proverbs regarding the blessings and the curses which come to men, and which flow forth from them. Here, however, as throughout, we take each proverb by itself, that it might not appear as if we had a tetrastich before us. The first of these two antithetic distichs is:

Blessings (come) on the head of the just;  
But violence covereth the mouth of the godless.

Blessings are, without being distinguished, bestowed as well as prayed for from above. Regarding the undistinguished uses of לְרִאשׁוֹ (of a recompense of reward), בְּרִאשׁוֹ (of penal recompense), and עַל־רִאשׁוֹ (especially of punishment), *vid.* under Gen. xlix. 26. If we understand, with Ewald, Bertheau, Elster, Zöckler, and others, the two lines after ver. 11, xix. 28, cf. x. 18: the mouth of the wicked covers (hides under a mask) violence, inasmuch as he speaks words of blessing while thoughts of malediction lurk behind them (Ps. lxii. 5), then we renounce the sharpness of the contrast. On the contrary, it is preserved if we interpret נִפְיָא as object: the violence that has gone out from it covereth the mouth



of the wicked, *i.e.* it falls back upon his foul mouth; or as Fleischer (and Oetinger almost the same) paraphrases it: the deeds of violence that have gone forth from them are given back to them in curses and maledictions, so that going back they stop, as it were, their mouth, they bring them to silence; for it is unnecessary to take פִּי synecdochically for פְּנֵי (cf. *e.g.* Ps. lxi. 8), since in בְּרָכוֹת 6a are perhaps chiefly meant blessings of thankful acknowledgment on the part of men, and the giving prominence to the mouth of the wicked from which nothing good proceeds is well accounted for. The parallels do not hinder us thus to explain, since parts of proverbs repeating themselves in the Book of Proverbs often show a change of the meaning (*vid.* p. 24 f.). Hitzig's conjecture, יִכְפֶּה (better יִכְפֶּה), is unnecessary; for elsewhere we read, as here, that חֲמָס (violence), *jure talionis*, covers, יִכְפֶּה, the wicked, Hab. ii. 17, or that he, using "violence," therewith covers the whole of his external appearance, *i.e.* gives to it the brauded impress of the unrighteousness he has done (*vid.* Köhler under Mal. ii. 16).

Ver. 7. Thus, as ver. 6 says how it goes with the righteous and the wicked in this life, so this verse tells how it fares with them after death:

The memory of the righteous remains in blessings,  
And the name of the godless rots.

The tradition regarding the writing of זָכַר with five (זָכַר) or six points (זָכַר) is doubtful (*vid.* Heidenheim in his ed. of the Pentateuch, *Meôr Enajim*, under Ex. xvii. 14); the Cod. 1294 and old printed copies have here זָכַר. Instead of לְבָרָכָה, לְבָרָה might be used; the phrase הָיָה לְבָרָכָה (*opp.* הָיָה לְקָלָה, often used by Jeremiah), subordinate to the substantival clause, paraphrases the passive, for it expresses a growing to something, and thus the entrance into a state of endurance. The remembrance of the righteous endures after his death, for he is thought of with thankfulness (זִ"ג = זָכַר, זָכַר צִדִּיק לְבָרָה, the usual appendix to the name of an honoured, beloved man who has died), because his works, rich in blessing, continue; the name of the godless, on the contrary, far from continuing fresh and green (Ps. lxii. 17) after his departure, becomes corrupt (רָקַב, from רָק, to be or to become thin, to dissolve in fine parts, *tabescere*), like a worm-eaten decayed tree (Isa. xl. 20). The Talmud explains it thus, *Joma* 38b: foulness comes over their name, so that we call no one after their name. Also the idea suggests itself, that his name becomes corrupt, as it were, with his

bones; the Mishna, at least *Ohaloth* ii. 1, uses רָקִיב of the dust of corruption.

Ver. 8. There follows now a series of proverbs in which reference to sins of the mouth and their contrary prevails:

He that is wise in heart receives precepts;

But he that is of a foolish mouth comes to ruin.

אִיכָמֶלֶב, wise-hearted, is one whose heart is חָכֵם, xxiii. 15; in a word, a נִבְיָן, a person of understanding or judgment, xvi. 21. Such an one does not make his own knowledge the *ne plus ultra*, nor does he make his own will the *noli me tangere*; but he takes commands, *i.e.* instructions directing or prohibiting, to which he willingly subordinates himself as the outflow of a higher knowledge and will, and by which he sets bounds and limits to himself. But a fool of the lips, *i.e.* a braggart blunderer, one pleasing himself with vain talk (xiv. 23), falls prostrate, for he thinks that he knows all things better, and will take no pattern; but while he boasts himself from on high, suddenly all at once—for he offends against the fundamental principle of common life and of morality—he comes to lie low down on the ground. The Syr. and Targ. translate יִלְבָּט by, he is caught (Bertheau, ensnared); Aquila, Vulgate, Luther, *δαρήσεται*, he is slain; Symmachus, *βασανισθήσεται*; but all without any support in the usage of the language known to us. Theodotion, *φυρήσεται*, he is confounded, is not tenable; Joseph Kimchi, who after David Kimchi, under Hos. iv. 14, appeals in support of this meaning (אֶשְׁתַּבֵּשׁ, similarly Parchon: יתבלבל) to the Arabic, seems to think on *iltibās*, confusion. The demonstrable meanings of the verb לָבַט are the following: 1. To occasion trouble. Thus *Mechilta*, under Ex. xvii. 14, לָבַטוּ, one has imposed upon him trouble; *Sifri*, under Num. xi. 1, נִתְלַבְּטוּ, we are tired, according to which Rashi: he fatigues himself, but which fits neither to the subj. nor to the contrast, which is to be supposed. The same may be said of the meaning of the Syr. *ḏabab*, to drive on, to press, which without doubt accords with the former meaning of the word in the language of the Midrash. 2. In Arab. *labat* (R. *lab*, *vid.* Wünsche's *Hos.* p. 172), to throw any one down to the earth, so that he falls with his whole body his whole length; the passive נִלְבָּט, to be thus thrown down by another, or to throw oneself thus down, figuratively of one who falls hoplessly into evil and destruction (Fl.). The Arabic verb is also used of the springing run of the animal ridden on. (to gallop), and of the being lame (to hop), according to

which in the *Lex.* the explanations, he hurries, or he wavers hither and thither, are offered by *Kimchi* (*Græc. Venet. πλανηθήσεται*). But the former of these explanations, *corrui* (= *in calamitatem ruit*), placed much nearer by the Arabic, is confirmed by the LXX. *ὑποσκελισθήσεται*, and by the *Berēshith rabba*, c. 52, where לבט is used in the sense to be ruined (= נכשל). Hitzig changes the passive into the active: "he throws the offered לָקַח scornfully to the ground," but the contrast does not require this. The wanton, arrogant boasting lies already in the designation of the subj. אָוִיל שֹׁפְתִים; and the sequel involves, as a consequence, the contrasted consequence of ready reception of the limitations and guidance of his own will by a higher.

Ver. 9. The form of this verse is like the eighth, word for word:

He that walketh in innocence walketh securely;  
But he that goeth in secret ways is known.

The full form of בָּתוֹם does not, as Hitzig supposes, stand in causal connection with the *Dechi*, for the consonant text lying before us is at least 500 years older than the accentuation. For הִלֵּךְ תָּם at ii. 7, there is here הִלֵּךְ בָּתוֹם = הִלֵּךְ בְּדַרְכֵי תוֹם; so מְעַקֵּשׁ דְּרָכָיו denotes, after ii. 15, such an one אֲשֶׁר דְּרָכָיו עֲקָשִׁים. Expressed in the language of the N. T., תוֹם is the property of the *ἀπλούς* or *ἀκέραιος*, for the fundamental idea of fulness is here referred to full submission, full integrity. Such an one goes בָּטח (*Aquila, ἀμερμύνης*), for there is nothing designedly concealed by him, of which he has reason to fear that it will come to the light; whoever, on the contrary, makes his ways crooked, *i.e.* turns into crooked ways, is perceived, or, as we might also explain it (*vid.* under Gen. iv. 15): if one (*qui = si quis*) makes his ways crooked, then it is known—nothing, however, stands opposed to the reference of הָיָא to the person: he is finally known, *i.e.* unmasked (LXX. *Jerome, γνωσθήσεται, manifestus fiet*). Usually it is explained: he is knowing, clever, with the remark that נָדַע is here the passive of הוֹדִיעַ (*Gesen., Ewald, Hitzig*); *Hiph.* to give to feel; *Niph.* to become to feel, properly to be made to know (*Luth.: made wise*); but the passive of the *Hiph.* is the *Hoph.* Such a *Niph.* in which the causative (not simply transitive) signification of the *Hiph.* would be applied passively is without example (*vid. Ewald, § 133a*); the meaning of Jer. xxxi. 19 also is: after I have become known, *i.e.* been made manifest, uncovered, drawn into the light.

Ver. 10. This verse contains another proverb, similarly formed, parallel with the half of ver. 8 :

He that winketh with the eye causeth trouble ;  
And a foolish mouth comes to ruin.

Regarding the winking or nipping, *i.e.* the repeated nipping of the eyes (cf. *nictare*, frequent. of *nicere*), as the conduct of the malicious or malignant, which aims at the derision or injury of him to whom it refers, *vid.* under vi. 13 ; there ףף was connected with ך of the means of the action ; here, as Ps. xxxv. 19, cf. Prov. xvi. 30, it is connected with the object accus. He who so does produces trouble (heart-sorrow, xv. 13), whether it be that he who is the butt of this mockery marks it, or that he is the victim of secretly concerted injury ; ףף is not here used impersonally, as xiii. 10, but as xxix. 15, cf. Lev. xix. 28, xxiv. 20, in the sense of the cause. 10*b* forms a striking contrast to 10*a*, according to the text of the LXX. : *ὁ δὲ ἐλέγχων μετὰ παρρησίας εἰρηνοποιεῖ*. The Targ., however, abides, contrary to the Syr., by the Hebrew text, which certainly is older than this its correction, which Ewald and Lagarde unsuccessfully attempt to translate into Hebrew. The foolish mouth, here understood in conformity with 10*a*, is one who talks at random, without examination and deliberation, and thus suddenly stumbles and falls over, so that he comes to lie on the ground, to his own disgrace and injury.

Ver. 11. Another proverb, similar to the half of ver. 6 :

A fountain of life is the mouth of the righteous ;  
But the mouth of the godless hideth violence.

If we understand 11*b* wholly as 6*b* : *os improborum obteget violentia*, then the meaning of 11*a* would be, that that which the righteous speaks tends to his own welfare (Fl.). But since the words spoken are the means of communication and of intercourse, one has to think of the water as welling up in one, and flowing forth to another ; and the meaning of 11*b* has to accommodate itself to the preceding half proverb, whereby it cannot be mistaken that םף (violence), which was 6*b* subj., bears here, by the contrast, the stamp of the obj. ; for the possibility of manifold windings and turnings is a characteristic of the Mashal. In the Psalms and Prophets it is God who is called םף ףף, Ps. xxxvi. 10, Jer. ii. 13, xvii. 13 ; the proverbial poetry plants the figure on ethical ground, and understands by it a living power, from which wholesome effects accrue to its possessor, xiv. 27, and go forth from him to others,

xiii. 14. Thus the mouth of the righteous is here called a fountain of life, because that which he speaks, and as he speaks it, is morally strengthening, intellectually elevating, and inwardly quickening in its effect on the hearers; while, on the contrary, the mouth of the godless covereth wrong (*violentiam*), i.e. conceals with deceitful words the intention, directed not to that which is best, but to the disadvantage and ruin of his neighbours; so that words which in the one case bring to light a ground of life and of love, and make it effectual, in the other case serve for a covering to an immoral, malevolent background.

Ver. 12. Another proverb of the different effects of hatred and of love:

Hate stirreth up strife,  
And love covereth all transgressions.

Regarding מְרִיבִים, for which the *Keri* elsewhere substitutes מְרַיִיבִים, *vid.* under vi. 14. Hatred of one's neighbour, which is of itself an evil, has further this bad effect, that it calls forth hatred, and thus stirreth up strife, feuds, factions, for it incites man against man (cf. עָרַר, Job iii. 8); on the contrary, love covers not merely little errors, but also greater sins of every kind (כָּל־פְּשָׁעִים), viz. by pardoning them, concealing them, excusing them, if possible, with mitigating circumstances, or restraining them before they are executed. All this lies in the covering. James, however, gives it, v. 20, another rendering: love covers them, viz. from the eyes of a holy God; for it forgives them to the erring brother, and turns him from the error of his way. The LXX. improperly translate πάντας δὲ τοὺς μὴ φιλονεικοῦντας κελόπτει φιλία; but Peter (1 Pet. iv. 8) as well as James, but none of the Greek versions: ἡ ἀγάπη καλύπτει πλήθος ἁμαρτιῶν. The Romish Church makes use of this passage as a proof for the introduction of the *fides formata*, viz. *caritate*, in justification, which is condemned in the *Apology of the Augsburg Confession*; and, indeed, the *multitudo peccatorum* is not meant of the sins of him who cherishes love, but of the sins of the neighbour. Sin stirs up hatred in men in their relation to one another; but love covers the already existing sins, and smooths the disturbances occasioned by them.

Ver. 13. There follow now two other proverbs on the use and abuse of speech:

On the lips of the man of understanding wisdom is found;  
And the rod for the back of the fool.

With Löwenstein, Hitzig, and others, it is inadmissible to regard לִשְׁנֵי as second subject to מִצֵּיט. The mouth itself, or the word of the mouth, may be called a rod, viz. a rod of correction (Isa. xi. 4); but that wisdom and such a rod are found on the lips of the wise would be a combination and a figure in bad taste. Thus 13b is a clause by itself, as Luther renders it: "but a rod belongs to the fool's back;" and this will express a contrast to 13a, that while wisdom is to be sought for on the lips of the man of understanding (cf. Mal. ii. 7), a man devoid of understanding, on the contrary, gives himself to such hollow and corrupt talk, that in order to educate him to something better, if possible, the rod must be applied to his back; for, according to the Talmudic proverb: that which a wise man gains by a hint, a fool only obtains by a club. The rod is called מִצֵּיט, from צֵיט, to be smooth, to go straight down (as the hair of the head); and the back נֶי, from נָי, to be rounded, i.e. concave or convex.

Ver. 14 Wise men store up knowledge;

But the mouth of the fool is threatening destruction.

Ewald, Bertheau, Hitzig, Oetinger: "The mouth of the fool blunders out, and is as the sudden falling in of a house which one cannot escape from." But since מִצֵּיט is a favourite *Mishle*-word to denote the effect and issue of that which is dangerous and destructive, so the sense is perhaps further to be extended: the mouth of the fool is for himself (xiii. 3) and others a near, i.e. an always threatening and unexpectedly occurring calamity; unexpectedly, because suddenly he blunders out with his inconsiderate shame-bringing talk, so that such a fool's mouth is to every one a *præsens periculum*. As to צֵיט, it is worthy of remark that in the Beduin, ضغن, fut. i, signifies to be still, to be thoughtful, to be absorbed in oneself (vid. Wetstein on Job, p. 281). According to Codd. and editions, in this correct, יִפֵּי is to be written instead of יִפֵּי אֵייל; vid. the law concerning the *Makkeph* in the three poetical books, Baer's *Torath Emeth*, p. 40.

A pair of proverbs regarding possession and gain.

Ver. 15. Regarding possession:

The rich man's wealth is his strong city;

The destruction of the poor is their poverty.

The first line=xviii. 11. One may render the idea according to that which is internal, and according to that which is external; and the proverb remains in both cases true. As נָי may mean, of itself alone,

power, as means of protection, or a bulwark (Ps. viii. 3), or the consciousness of power, high feeling, pride (Judg. v. 21); so קִרְיָתוֹ עִזּוֹ may be rendered as an object of self-confidence, and מִתְחַתָּהוּ, on the contrary, as an object of terror (Jer. xlviii. 39): the rich man, to whom his estate (*vid.* on הוֹן, p. 63) affords a sure reserve and an abundant source of help, can appear confident and go forth energetically; on the contrary, the poor man is timid and bashful, and is easily dejected and discouraged. Thus *e.g.* Oetinger and Hitzig. But the objective interpretation is allowable, and lies also much nearer: the rich man stands thus independent, changes and adversities cannot so easily overthrow him, he is also raised above many hazards and temptations; on the contrary, the poor man is overthrown by little misfortunes, and his despairing endeavours to save himself, when they fail, ruin him completely, and perhaps make him at the same time a moral outlaw. It is quite an experienced fact which this proverb expresses, but one from which the double doctrine is easily derived: (1) That it is not only advised, but also commanded, that man make the firm establishing of his external life-position the aim of his endeavour; (2) That one ought to treat with forbearance the humble man; and if he always sinks deeper and deeper, one ought not to judge him with unmerciful harshness and in proud self-exaltation.

Ver. 16. Regarding gain:

The gain of the righteous tendeth to life;  
The income of the godless to sin.

Intentionally, that which the righteous receives is called פְּעֻלָּתוֹ (as Lev. xix. 13), as a reward of his labour; that which the godless receives is called חֲבוּתָאָהוּ, as income which does not need to be the reward of labour, and especially of his own immediate labour. And with לְחַיִּים לְחַטָּאת, runs parallel, from the supposition that sin carries the germ of death in itself. The reward of his labour serves to the righteous to establish his life, *i.e.* to make sure his life-position, and to elevate his life-happiness. On the contrary, the income of the godless serves only to ruin his life; for, made thereby full and confident, he adds sin to sin, whose wages is death. Hitzig translates: for expiation, *i.e.* to lose it again as atonement for past sins; but if חַיִּים and חַטָּאת are contrasted with each other, then חַטָּאת is death-bringing sin (viii. 35 f.).

The group of proverbs now following bring again to view the

good and bad effects of human speech. The seventeenth verse introduces the transition :

Ver. 17 There is a way to life when one gives heed to correction ;  
And whoever disregards instruction runs into error.

Instead of אָרַח הַיָּם (v. 6), there is here אָרַח לְחַיִּים ; and then this proverb falls into rank with ver. 16, which contains the same word לְחַיִּים. The accentuation denotes אָרַח as subst. ; for אָרַח [way, road] = אָרַח [a wayfarer, part. of אָרַח] would, as שָׁמַע, Lev. xi. 7, נָטַע, Ps. xciv. 9, have the tone on the ultima. It is necessary neither to change the tone, nor, with Ewald, to interpret אָרַח as *abstr. pro concreto*, like הִלָּךְ, for the expression “wanderer to life” has no support in the *Mishle*. Michaelis has given the right interpretation: *via ad vitam est si quis custodiat disciplinam*. The syntactical contents, however, are different, as e.g. 1 Sam. ii. 13, where the participle has the force of a hypothetical clause ; for the expression : “a way to life is he who observes correction,” is equivalent to : he is on the way to life who . . . ; a variety of the manner of expression : “the porch was twenty cubits,” 2 Chron. iii. 4, particularly adapted to the figurative language of proverbial poetry, as if the poet said : See there one observant of correction—that (viz. the שָׁמַר [שָׁמַר, to watch] representing itself in this שָׁמַר) is the way to life. מוֹסֵר and מוֹכֵחַת are related to each other as παιδεία and ἐλεγχος ; עָזַב [עָזַב, to leave, forsake] is equivalent to בָּלַתִּי שָׁמַר מִתְעָה. בָּלַתִּי שָׁמַר would be unsuitable as a contrast in the causative sense : who guides wrong, according to which Bertheau understands 17a, that only he who observes correction can guide others to life. We expect to hear what injuries he who thinks to raise himself above all reproach brings on himself. Hitzig, in his Commentary (1858), for this reason places the *Hithpa.* מִתְעָה (rather write מִתְעָה) in the place of the *Hiph.* ; but in the *Comm. on Jeremiah* (1866), xlii. 20, he rightly remarks : “To err, not as an involuntary condition, but as an arbitrary proceeding, is suitably expressed by the *Hiph.*” In like manner הִנִּיחַ (to touch), הִרְחִיק (to go to a distance), denote the active conduct of a being endowed with reason ; Ewald, § 122, c. Jewish interpreters gloss מִתְעָה by supplying נִשְׁטוּ ; but it signifies only as inwardly transitive, to accomplish the action of the תְּעוֹת.

Ver. 18 He that hideth hatred is a mouth of falsehood ;  
And he that spreadeth slander is a fool.

The LXX., καλύπτουσω ἔχθραν χεῖλα δίκαια, which Ewald pre-



fers, and which has given occasion to Hitzig to make a remarkable conjecture ("He who conceals hatred, close lips," which no one understands without Hitzig's comment. to this his conjecture). But (1) to hide hatred (cf. ver. 11, xxvi. 24) is something altogether different from to cover sin (ver. 12, xvii. 9), or generally to keep anything secret with discretion (x. 13); and (2) that *δικαία* is a corrupt reading for *ἄδικα* (as Grabe supposes, and Symmachus translates) or *δόλια* (as Lagarde supposes, and indeed is found in Codd.). Michaelis well remarks: *odium tectum est dolosi, manifesta sycophantia stultorum*. Whoever conceals hateful feelings behind his words is *שֵׁפֶטֶר הַחֵץ*, a mouth of falsehood (cf. the mouth of the fool, ver. 14); one does not need to supply *שֵׁפֶטֶר*, but much rather has hence to conclude that a false man is simply so named, as is proved by Ps. cxx. 3. There is a second moral judgment, 18b: he who spreadeth slander (*שֵׁפֶטֶר*, according to the Masoretic writing: he who divulges it, the correlate to *הביא*, to bring to, Gen. xxxvii. 2) is a *Thor* [fool, stupid, dull], *כִּסִּיל* (not a *Narr* [fool, godless person], *אִוִּיל*); for such slandering can generally bring no advantage; it injures the reputation of him to whom the *רִבְיָה*, i.e. the secret report, the slander, refers; it sows discord, has incalculable consequences, and finally brings guilt on the tale-bearer himself.

Ver. 19 In a multitude of words transgression is not wanting;  
But he who restrains his lips shows wisdom.

We do not, with Bertheau, understand 19a: by many words a transgression does not cease to be what it is; the contrast 19b requires a more general condemnation of the multitude of words, and *לֹא יִתְּרֹם* not only means to cease from doing (to leave off), and to cease from being (to take away), but also not at all to do (to intermit, Ezek. iii. 11; Zech. xi. 12), and not at all to be (to fail, to be absent), thus: *ubi verborum est abundantia non deest peccatum* (Fl.). Michaelis suitably compares *πολυλογία πολλά σφάλματα ἔχει* by Stobäus, and *כל המרבה דברים מביא חטא* in the tractate *Aboth* i. 17, wherewith Rashi explains the proverb. *פֶּשַׁע* is not here, as elsewhere, e.g. Ps. xix. 14, with special reference to the sin of falling away from favour, apostasy, but, like the post-biblical *עֲבָרָה*, generally with reference to every kind of violation (*פֶּשַׁע* = *فسق* *dirumpere*) of moral restraint; here, as Jansen remarks, *peccatum sive mendacii, sive detractiois, sive alterius indiscretæ læsionis, sive*

*vanitatis, sive denique verbi otiosi.* In 19*b* it is more appropriate to regard לִשְׂפָתַי as the present of the internal transitive (*intelligenter agit*) than to interpret it in the attributive sense (*intelligens*).

Ver. 20 Choice silver is the tongue of the righteous ;  
But the heart of the godless is little worth.

Choice silver is, as viii. 19, cf. 10, pure, freed from all base mixtures. Like it, pure and noble, is whatever the righteous speaks; the heart, *i.e.* the manner of thought and feeling, of the godless is, on the contrary, like little *instar nihili, i.e.* of little or no worth, Arab. *yasway kályla* (Fl.). LXX.: the heart of the godless ἐκλελεψει, *i.e.* יטעט, at first arrogant and full of lofty plans, it becomes always the more dejected, discouraged, empty. But 20*a* leads us to expect some designation of its worth. The Targ. (according to which the Peshito is to be corrected; *vid.* Levy's *Wörterbuch*, ii. 26): the heart of the godless is מִחֲתָה (from חָתָה), refuse, dross. The other Greek versions accord with the text before us.

Ver. 21 The lips of the righteous edify many ;  
But fools die through want of understanding.

The LXX. translate 21*a*: the lips of the righteous ἐπίσταται ὑψηλά, which would at least require ידעו רבות רעה. רעה is, like the post-bibl. פִּרְנִים (*vid.* the *Hebr. Römerbrief*, p. 97), another figure for the N. T. οἰκοδομεῖν: to afford spiritual nourishment and strengthening, to which Fleischer compares the ecclesiastical expressions: *pastor, ovile ecclesiae, les ouailles*; רעה means leader, Jer. x. 21, as well as teacher, Eccles. xii. 11, for it contains partly the prevailing idea of leading, partly of feeding. רעה stands for פִּרְעִינָה, as ver. 32, v. 2. In 21*b*, Bertheau incorrectly explains, as Euchel and Michaelis: *stulti complures per dementem unum moriuntur*; the fool has truly enough in his own folly, and needs not to be first drawn by others into destruction. חֵסֶר is not here the connective form of חָסַר (Jewish interpreters: for that reason, that he is such an one), nor of חָסַר (Hitzig, Zöckler), which denotes, as a concluded idea, *penuria*, but like רָחַב, xxi. 4, שָׁבַב, vi. 10, and שָׁפַל, xvi. 19, *infin.*: they die by want of understanding (cf. v. 23); this *amentia* is the cause of their death, for it leads fools to meet destruction without their observing it (Hos. iv. 6).

Three proverbs which say that good comes from above, and is as a second nature to the man of understanding:

Ver. 22 Jahve's blessing—it maketh rich ;  
 And labour addeth nothing thereto

Like 24a, הֵיאָ limits the predicate to this and no other subject: "all depends on God's blessing." Here is the first half of the *ora et labora*. The proverb is a compendium of Ps. cxxvii. 1, 2. 22b is to be understood, according to ver. 2 of this Solomonic psalm, not that God adds to His blessing no sorrow, much rather with the possession grants at the same time a joyful, peaceful mind (LXX., Targ., Syriac, Jerome, Aben-Ezra, Michaelis, and others), which would require the word עֲלִיָּה; but that trouble, labour, *i.e.* strenuous self-endeavours, add not (anything) to it, *i.e.* that it does not associate itself with the blessing (which, as the Jewish interpreters rightly remark, is, according to its nature, תּוֹסֵפֶת, as the curse is חֲסֵרֶת) as the *causa efficiens*, or if we supply *quidquam*, as the complement to עִמָּה [along with it]: nothing is added thereto, which goes along with that which the blessing of God grants, and completes it. Thus correctly Rashi, Luther, Ziegler, Ewald, Hitzig, Zöckler. The now current accentuation, וְלֹא יוֹסֵף עֲצֵב עִמָּה, is incorrect. Older editions, as Venice 1525, 1615, Basel 1618, have וְלֹא יוֹסֵף עֲצֵב עִמָּה, the transformation of וְלֹא יוֹסֵף עֲצֵב. Besides, עֲצֵב has double Segol (*vid.* Kimchi's *Lex.*), and יוֹסֵף is written, according to the Masora, in the first syllable *plene*, in the last *defective*.

Ver. 23 Like sport to a fool is the commission of a crime ;  
 And wisdom to a man of understanding.

Otherwise Löwenstein : to a fool the carrying out of a plan is as sport ; to the man of understanding, on the contrary, as wisdom. וְיָפֶה, from וְיָמַם, to press together, mentally to think, as Job xvii. 11, and according to Gesenius, also Prov. xxi. 27, xxiv. 9. But וְיָפֶה has the prevailing signification of an outrage against morality, a sin of unchastity ; and especially the phrase וְיָפֶה וְעָשָׂה is in Judg. xx. 6 and in Ezekiel not otherwise used, so that all the old interpreters render it here by *patrare scelus*; only the Targum has the equivocal עֲבַד עֲבִידָתָא; the Syriac, however, حَبَّ حَسَبًا. Sinful conduct appears to the fool, who places himself above the solemnity of the moral law, as sport ; and wisdom, on the contrary, (appears as sport) to a man of understanding. We would not venture on this accaptation of בְּשִׂחוֹת if עֲשֵׂה were not attributed, viii. 30 f., to wisdom itself. This alternate relationship recommends itself by the indetermination of וְיָפֶה, which is not favourable to the interpretation :

*sed sapientiam colit vir intelligens*, or as Jerome has it: *sapientia autem est viro prudentia*. The subjects of the antithesis chiasmically combine within the verse: חכמה, in contrast to wicked conduct, is acting in accordance with moral principles. This to the man of understanding is as easy as sporting, just as to the fool is shameless sinning; for he follows in this an inner impulse, it brings to him joy, it is the element in which he feels himself satisfied.

Ver. 24 That of which the godless is afraid cometh upon him,  
And what the righteous desires is granted to him.

The formation of the clause 24a is like the similar proverb, xi. 27b; the subject-idea has there its expression in the genitival *annexum*, of which Gen. ix. 6b furnishes the first example; in this passage before us it stands at the beginning, and is, as in ver. 22, emphatically repeated with אָהֵר. מִנְעוּרָה, properly the turning oneself away, hence shrinking back in terror; here, as Isa. lxvi. 4, of the object of fear, parallel to תִּשְׁאָלָה, wishing, of the object of the wish. In 24b Ewald renders אָהֵר as adj. from אָהֵר (whence אָהֵר), after the form אָהֵר, and translates: yet to the righteous desire is always green. But whether אָהֵר is probably formed from אָהֵר, and not from אָהֵר, is a question in xii. 12, but not here, where wishing and giving (fulfilling) are naturally *correlata*. Hitzig corrects אָהֵר, and certainly the supplying of 'ה is as little appropriate here as at xiii. 21. Also a "one gives" is scarcely intended (according to which the Targ., Syr., and Jerome translate passively), in which case the Jewish interpreters are wont to explain אָהֵר, *scil.* הִנְחֵם; for if the poet thought of אָהֵר with a personal subject, why did he not rescue it from the dimness of such vague generality? Thus, then, אָהֵר is, with Böttcher, to be interpreted as impersonal, like xiii. 10, Job xxxvii. 10, and perhaps also Gen. xxxviii. 28 (Ewald, § 295a): what the righteous wish, that there is, *i.e.* it becomes actual, is fulfilled. In this we have not directly and exclusively to think of the destiny at which the godless are afraid (Heb. x. 27), and toward which the desire of the righteous goes forth; but the clause has also truth which is realized in this world: just that which they greatly fear, *e.g.* sickness, bankruptcy, the loss of reputation, comes upon the godless; on the contrary, that which the righteous wish realizes itself, because their wish, in its intention, and kind, and content, stands in harmony with the order of the moral world.

There now follows a series of proverbs, broken by only one dissimilar proverb, on the immoveable continuance of the righteous:

Ver. 25 When the storm sweeps past, it is no more with the wicked ;  
But the righteous is a building firm for ever.

How ver. 25 is connected with ver. 24 is shown in the Book of Wisdom v. 15 (the hope of the wicked like chaff which the wind pursues). The Aram., Jerome, and *Græc. Venet.* interpret כ of comparison, so that the destruction of the godless is compared in suddenness and rapidity to the rushing past of a storm ; but then הִנֵּה ought to have been used instead of סָפָה ; and instead of רָשָׁע אֲנִי with the ו *apodosis*, a disturbing element in such a comparison, would have been used רָשָׁע אֲנִי, or at least אֲנִי רָשָׁע. The thought is no other than that of Job xxi. 18: the storm, which is called סָפָה, from סָפַח, to rush forth, is meant, as sweeping forth, and כ the temporal, as Ex. xi. 4 (LXX. *παραπορευομένης καταγλιδος*), with ו *apod.* following, like *e.g.*, after a similar member of a temporal sentence, Isa. x. 25. סָפָה is a figure of God-decreed calamities, as war and pestilence, under which the godless sink, while the righteous endure them ; cf. with 25a, i. 27, Isa. xxviii. 18 ; and with 25b, iii. 25, Hab. ii. 4, Ps. xci. "An everlasting foundation," since אֲנִי is understood as looking forwards, not as at Isa. lviii. 12, backwards, is a foundation capable of being shaken by nothing, and synecdoch. generally a building. The proverb reminds us of the close of the Sermon on the Mount, and finds the final confirmation of its truth in this, that the death of the godless is a penal thrusting of them away, but the death of the righteous a lifting them up to their home. The righteous also often enough perish in times of war and of pestilence ; but the proverb, as it is interpreted, verifies itself, even although not so as the poet, viewing it from his narrow O. T. standpoint, understood it ; for the righteous, let him die when and how he may, is preserved, while the godless perishes.

Ver. 26. This proverb stands out of connection with the series :

As vinegar to the teeth, and as smoke to the eyes,  
So is the sluggard to them who give him a commission.

A parabolic proverb (*vid.* p. 9), *priamel*-like in its formation (p. 13). Here and there אֲנִי is found with *Mugrash*, but in correct texts it has *Rebîa-magnum* ; the verse is divided into two by *Athnach*, whose subordinate distributive is (*Accentssystem*, xi. § 1) *Rebîa-magnum*. Smoke makes itself disagreeably perceptible to the sense of smell, and particularly to the eyes, which it causes to smart so that they overflow with tears ; wherefore Virgil speaks of it as *amarus*, and Horace *lacrimosus*. חָמֵץ (from חָמַץ, to be sour,

harsh) signifies properly that which is sour, as *acetum*, *ὄξος*; here, after the LXX. *δμφαξ*, the unripe grapes, but which are called *בִּטָּר* (*בִּטָּרָה*) (*vid.* under Job xv. 33), by which the Syr., here following the LXX., translates, and which also in the Talmud, *Demaï* i. 1, is named *חֶצֶן*, after a doubtful meaning (*vid.* Aruch, and on the other side Rashi), thus: vinegar, which the word commonly means, and which also accords with the object of the comparison, especially if one thinks of the sharp vinegar-wine of the south, which has an effect on the teeth denoted by the Hebr. verb *יהה*, as the effect of smoke is by *כהה* (Fl.). The plur. *לְשֹׁלְהֵי* is that of the category, like xxii. 21, xxv. 13; the parallel *אֲרֵנִי* of the latter passage does not at least make it necessary to regard it, like this, as a *plur. excellentiæ* (Bertheau, Hitzig, Ewald). They who send a sluggard, *i.e.* who make him their agent, do it to their own sorrow; his slothfulness is for them, and for that which they have in view, of dull, *i.e.* slow and restrained, of biting, *i.e.* sensibly injurious operation.

From this point the proverbs fall into the series connecting themselves with ver. 25:

Ver. 27 The fear of Jahve multiplies the days of life;  
But the years of the godless are shortened.

This parable, like ver. 25, also corresponds with the O. T. standpoint, having in view the present life. The present-life history confirms it, for vice destroys body and soul; and the fear of God, which makes men contented and satisfied in God, is truly the right principle of longevity. But otherwise also the pious often enough die early, for God carries them away *כּפּוּנֵי הָרַעָה* [from the face of the evil], Isa. lvii. 1 f.; or if they are martyrs for the truth (Ps. xlv. 23, cf. lx. 6), the verification of the above proverb in such cases moves forward (Wisd. iv. 7 ff.) into eternity, in which the life of the pious continues for ever, while that of the godless loses itself with his death in the state of everlasting death. ix. 11, cf. iii. 2, resembles 27a. Instead of *תִּקְצְרֶנָּה*, *תִּקְצְרֶנָּה* was to be expected; but the flexion does not distinguish the transitive *קָצַר* (Arab. *kaṣara*) and intransitive *קָצַר* (Arab. *kaṣura*) as it ought.

Ver. 28 The expectation of the righteous is gladness,  
And the hope of the godless comes to nothing.

*תּוֹחֶלֶת* as well as *תִּקְוָה* proceed on the fundamental idea of a strained earnest looking back upon something, the same fundamental idea which in another view gives the meaning of strength (*חֵיל*, Arab. *ḥayl*; *kuwwat*, *kawiyiy*, cf. *בְּרִיל*, Arab. *jdl*, *plectere*, and *בְּרִיל*, *strong* and

*strength*). The substantival clause 28a denotes nothing more than : it is gladness (cf. iii. 17, all their steps are gladness), but which is equivalent to, it is that in its issue, *in gaudium desinit*. Hitzig's remark that תחלת is the chief idea for hope and fear, is not confirmed by the usage of the language; it always signifies joyful, not anxious, expectation; cf. the interchange of the same two synonyms xiii. 7, and תַּיִת, Ps. cxii. 10, instead of תַּיִת (here and Job viii. 13). While the expectation of the one terminates in the joy of the fulfilment, the hope of the other (אבר, R. בר, to separate) perishes, *i.e.* comes to nothing.

Ver. 29 Jahve's way is a bulwark to the righteous;  
But ruin to those that do evil.

Of the two meanings which קָעוּ (קָעוּ) has : a stronghold from קָעוּ, and asylum (= Arab. *m'adz*) from קָעוּ, the contrast here demands the former. 'הַ קָעוּ' and 'הַ קָעוּ', understood objectively, are the two O. T. names of true religion. It means, then, the way which the God of revelation directs men to walk in (Ps. cxliii. 8), the way of His precepts, Ps. cxix. 27, His way of salvation, Ps. lxxvii. 3 (4); in the N. T. ἡ ὁδὸς τοῦ Θεοῦ, Matt. xxii. 16, Acts xviii. 25 f.; cf. ἡ ὁδὸς simply, Acts ix. 2, xxiv. 14. This way of Jahve is a fortress, bulwark, defence for innocence, or more precisely, a disposition wholly, *i.e.* unreservedly and without concealment, directed toward God and that which is good. All the old interpreters, also Luther, but not the *Græc. Venet.*, translate as if the expression were לְתָם; but the punctuation has preferred the *abstr. pro concreto*, perhaps because the personal תָּם nowhere else occurs with any such prefix; on the contrary, תָּם is frequently connected with ב, ב, ל. לתם דרך, *integro viæ (vitæ)*, are by no means to be connected in one conception (Ziegler, Umbr., Elster), for then the poet ought to have written מָעוּ יִהְיֶה לְתָם-דֶּרֶךְ. 29b cannot be intepreted as a thought by itself : and ruin (*vid.* regarding מַחֲרָה, *ruina*, and subjectively *con-sternatio*, ver. 16) comes to those who do evil; but the thought, much more comprehensive, that religion, which is for the righteous a strong protection and safe retreat, will be an overthrow to those who delight only in wickedness (*vid.* on אָז, p. 143), is confirmed by the similarly formed distich, xxi. 15. Also almost all the Jewish interpreters, from Rashi to Malbim, find here expressed the operation of the divine revelation set over against the conduct of men,—essentially the same as when the Tora or the Chokma present to men for their choice life and death; or the gospel of salvation,

according to 2 Cor. ii. 15, is to one the savour of life unto life, to another the savour of death unto death.

Ver. 30 The righteous is never moved ;  
But the godless abide not in the land.

Love of home is an impulse and emotion natural to man ; but to no people was fatherland so greatly delighted in, to none was exile and banishment from fatherland so dreadful a thought, as it was to the people of Israel. Expatriation is the worst of all evils with which the prophets threatened individuals and the people, Amos vii. 17, cf. Isa. xxii. 17 f. ; and the history of Israel in their exile, which was a punishment of their national apostasy, confirms this proverb and explains its form ; cf. ii. 21 f., Ps. xxxvii. 29. לֹא is, like ix. 13, the emphatic No of the more elevated style ; נִסְוֹת, the opposite of נִבְטָן, xii. 3 ; and שָׁרְפוֹ signifies to dwell, both inchoative : to come to dwell, and consecutive : to continue to dwell (e.g. Isa. lvii. 15, of God who inhabiteth eternity). In general, the proverb means that the righteous fearlessly maintains the position he takes ; while, on the contrary, all they who have no hold on God lose also their outward position. But often enough this saying is fulfilled in this, that they, in order that they may escape disgrace, became wanderers and fugitives, and are compelled to conceal themselves among strangers.

Ver. 31. For the third time the favourite theme already handled in three appendixes is taken up :

The mouth of the righteous bringeth forth wisdom,  
And the tongue of falsehood shall be rooted up.

Regarding the biblical comparison of thoughts with branches, and of words with flowers and fruits, *vid.* my *Psychol.* p. 181 ; and regarding the root נָבַ (with its weaker אָב), to swell up and to spring up (to well, grow, etc.), *vid.* what is said in the *Comm. on Genesis* on נִבְיָא, and in *Isaiah* on אָב. We use the word נִבַּ of that which sprouts or grows, and נִבְבּ of that which causes that something sprout ; but also נִבַּ may, after the manner of verbs of being full (iii. 10), of flowing (Gesen. § 138, 1, Anm. 2), take the object accus. of that from which anything sprouts (xxiv. 31), or which sprouting, it raises up and brings forth (cf. Isa. lvii. 19). The mouth of the righteous sprouts, brings forth (in Ps. xxxvii. 30, without a figure, יִדְבָּרָה, i.e. utters) wisdom, which in all relations knows how to find out that which is truly good, and suitable for the end intended, and happily to unriddle difficult complications.



The conception of wisdom, in itself practical (from חכם, to be thick = solid, firm), here gains such contents by the contrast: the tongue—whose character and fruit is falsehood, which has its delight in intentional perversions of fact, and thus increaseth complications (*vid.* regarding תְּהַפְּכוֹת, ii. 12)—is rooted up, whence it follows as regards the mouth of the righteous, that it continues for ever with that its wholesome fruit.

Ver. 32 The lips of the righteous know what is acceptable;  
But the mouth of the godless is mere falsehood.

Hitzig, instead of לִפְתָּי, reads לִפְתָּי; the ἀποστάζει [they distil or send forth] of the LXX. does not favour this, for it is probably only a corruption of ἐπίσταται, which is found in several MSS. The *Græc. Venet.*, which translates ποιμανούσι, makes use of a MS. which it sometimes misreads. The text does not stand in need of any emendations, but rather of a corrected relation between the clauses, for the relation of 31a with 32b, and of 32a with 31b, strongly commends itself (Hitzig); in that case the explanation lies near: the lips of the righteous find what is acceptable, viz. to God. But this thought in the Mashal language is otherwise expressed (xii. 2 and paral.); and also 32a and 32b fit each other as contrasts, if by לִפְתָּי, as xi. 27, xiv. 9, is to be understood that which is acceptable in its widest generality, equally then in relation to God and man. It is a question whether ידען means that they have knowledge of it (as one *e.g.* says ידע סֵפֶר, to understand writing, *i.e.* the reading of it), or that they think thereupon (cf. xxvii. 23). Fundamentally the two ideas, according to the Hebrew conception of the words, lie in each other; for the central conception, perceiving, is biblically equivalent to a delighted searching into or going towards the object. Thus: the lips of the righteous think of that which is acceptable (לִפְתָּי, cogn. to חן, gracefulness; χάρις, Col. iv. 6); while the mouth of the godless is mere falsehood, which God (the wisdom of God) hates, and from which discord on all sides arises. We might transfer ידען to 32b; but this line, interpreted as a clause by itself, is stronger and more pointed (Fl.)

The next three proverbs treat of honesty, discretion, and innocence or dove-like simplicity:

xi. 1 Deceitful balances are an abomination to Jahve;  
But a full weight is His delight.

The very same proverb, with slightly varied expression, is found in xx. 23; and other such like proverbs, in condemnation of false

and in approbation of true balances, are found, xx. 10, xvi. 11; similar predicates, but connected with other subjects, are found at xii. 22, xv. 8. "An abomination to Jahve" is an expression we have already twice met with in the introduction, iii. 32, vi. 16, cf. viii. 7; *תועבה* is, like *תועה*, a participial noun, in which the active conception of abhorring is transferred to the action accomplished. *רצון* is in post-biblical Hebr. the designation of the *arbitrium* and the *voluntas*; but here *רצונו* signifies not that which God wishes, but that which He delights in having. "מְרִמָּה" (here for the first time in Proverbs), from *רָמָה*, the *Piel* of which means (xxvi. 19) *aliquem dolo et fraude petere*. *אָבֶן*, like the Pers. *sanak*, *sanakh*, Arab. *šajat*, a stone for weight; and finally, without any reference to its root signification, like Zech. v. 8, *אבן העופרת*, a leaden weight, as when we say: a horseshoe of gold, a chess-man of ivory."

Ver. 2. Now follows the Solomonic "Pride goeth before a fall."

There cometh arrogance, so also cometh shame;  
But with the humble is wisdom.

Interpreted according to the Hebr.: if the former has come, so immediately also comes the latter. The general truth as to the causal connection of the two is conceived of historically; the fact, confirmed by many events, is represented in the form of a single occurrence as a warning example; the preterites are like the Greek *aoristi gnomici* (*vid.* p. 32); and the perf., with the *fut. consec.* following, is the expression of the immediate and almost simultaneous consequence (*vid.* at Hab. iii. 10): has haughtiness (*וָרָם* after the form *וָלָץ*, from *וָרַץ*, to boil, to run over) appeared, then immediately also disgrace appeared, in which the arrogant behaviour is overwhelmed. The harmony of the sound of the Hebr. *וָרָם* and *וָלָץ* cannot be reproduced in German [nor in English]; Hitzig and Ewald try to do so, but such a *quid pro quo* as "*Kommt Unglimpf kommt an ihn Schimpf*" [there comes arrogance, there comes to him disgrace] is not a translation, but a distortion of the text. If, now, the antithesis says that with the humble is wisdom, wisdom is meant which avoids such disgrace as arrogance draws along with it; for the *וָנִיץ* thinks not more highly of himself than he ought to think (R. *ץ*, *subsidiere, demitti, Deutsch. Morgenl. Zeitsch.* xxv. 185).

Ver. 3 The integrity of the upright guideth them;

But the perverseness of the ungodly destroyeth them.

To the upright, *יֵשְׁרִים*, who keep the line of rectitude without turn-

ing aside therefrom into devious paths (Ps. cxv. 4 f.), stand opposed (as at ii. 21 f.) the ungodly (faithless),  $\text{בְּנֵי אֱדֹמִים}$ , who conceal (from  $\text{בָּנֵי}$ , to cover, whence  $\text{בָּנֵי} = \text{בְּנֵי}$ ) malicious thoughts and plans. And the contrast of  $\text{יִשְׁרָאֵל}$ , integrity = unreserved loving submission, is  $\text{הֶלֶב}$ , a word peculiar to the Solomonic Mashal, with its verb  $\text{הִלְבֵּן}$  (*vid.* p. 32). Hitzig explains it by the Arab. *salaf*, to step out, to tread over; and Ewald by *lafat*, to turn, to turn about ("treacherous, false step"), both of which are improbable. Schulzens compares *salaf* in the meaning to smear (R.  $\text{הָלַב}$ ,  $\text{בָּלַב}$ , *ἀλείφειν*; cf. regarding such secondary formations with *sh* preceding, Hupfeld on Ps. v. 7), and translates here, *lubricitas*. But this rendering is scarcely admissible. It has against it lexical tradition (Menahem:  $\text{מַוָּחָב}$ , wavering; Parchon:  $\text{הִיָּב}$ , falsifying; Kimchi:  $\text{מַוָּחָב}$ , misrepresentation, according to which the *Græc. Venet. σκολιότης*), as well as the methodical comparison of the words. The Syriac has not this verbal stem, but the Targum has  $\text{הִלְבֵּן}$  in the meaning to distort, to turn the wrong way (*σκολιῶν, στρεβλοῦν*), Prov. x. 10, and Esth. vi. 10, where, in the second Targum,  $\text{הִלְבֵּן מִפִּי}$  means "his mouth was crooked." With justice, therefore, Gesenius in his *Thesaurus* has decided in favour of the fundamental idea *pervertere*, from which also the Peshito and Saadia proceed; for in Ex. xxiii. 8 they translate (Syr.) *mhapék* (it, the gift of bribery, perverts) and (Arab.) *tazyf* (=  $\text{הִלְבֵּן}$ , it falsifies). Fl. also, who at xv. 4 remarks, " $\text{הִלְבֵּן}$ , from  $\text{הִלְבֵּן}$ , to stir up, to turn over, so that the lowermost becomes the uppermost," gives the preference to this primary idea, in view of the Arab. *salaf*, *invertere terram conserendi causa*. It is moreover confirmed by *salaf*, *præcedere*, which is *pervertere* modified to *prævertere*. But how does  $\text{הִלְבֵּן}$  mean *perversio* (Theod. *ἵποσκελισμός*), in the sense of the overthrow prepared for thy neighbour? The parallels demand the sense of a condition peculiar to the word and conduct of the godless (treacherous), xxii. 12 (cf. Ex. xxiii. 8), xix. 3, thus *perversitas*, perversity; but this as contrary to truth and rectitude (*opp.*  $\text{יִשְׁרָאֵל}$ ), "perverseness," as we have translated it, for we understand by it want of rectitude (dishonesty) and untruthfulness. While the sincerity of the upright conducts them, and, so to say, forms their *salvus conductus*, which guards them against the danger of erring and of hostile assault, the perverseness of the treacherous destroys them; for the disfiguring of truth avenges itself against them, and they experience the reverse of the proverb,

“*das Ehrlich währt am längsten*” (honesty endures the longest). The *Chethib* דָּשָׁר (דָּשָׁרִים) is an error of transcription; the *Keri* has the proper correction, דָּשָׁרִים = דָּשָׁרִים, Jer. v. 6. Regarding שָׁרַף (whence שָׁרַף), which, from its root-signification of making close and fast, denotes violence and destruction, *vid.* under Gen. xvii.

Three proverbs in praise of צְדָקָה:

Ver. 4 Possessions are of no profit in the day of wrath;  
But righteousness delivereth from death.

That which is new here, is only that possessions and goods (*vid.* regarding חָן, p. 63) are destitute of all value in the day of the *μελλουσα ὀργή*; for יּוֹם עֲבָרָה, the day of wrath breaking through the limits (of long-suffering), has the same meaning as in the prophets; and such prophetic words as Isa. x. 3, Zeph. i. 18, and, almost in the same words, Ezek. vii. 19, are altogether similar to this proverb. The LXX., which translates *ἐν ἡμέρᾳ ἐπαγωγῆς*, harmonizes in expression with Sir. v. 8, cf. ii. 2. Theodotion translates יָמֵי, xxvii. 10, by *ἐπαγωγῆ* (providence, fate).

Ver. 5 The righteousness of the blameless smootheneth his way,  
And by his own wickedness doth the wicked fall.

With the תְּמִים (cf. i. 12), formed after the passive, more than with תָּם, is connected the idea of the perfected, but more in the negative sense of moral spotlessness than of moral perfection. The rectitude of a man who seeks to keep his conscience and his character pure, maketh smooth (שָׁרַף, as iii. 6, not of the straightness of the line, but of the surface, evenness) his life's path, so that he can pursue his aim without stumbling and hindrance, and swerving from the direct way; while, on the contrary, the godless comes to ruin by his godlessness—that by which he seeks to forward his interests, and to make a way for himself, becomes his destruction.

Ver. 6 The rectitude of the upright saveth them,  
And in their own covetousness are the faithless taken.

The integrity of those who go straight forward and straight through, without permitting themselves to turn aside on crooked ways, delivers them from the snares which are laid for them, the dangers they encounter; while, on the contrary, the faithless, though they mask their intentions ever so cunningly, are ensnared in their passionate covetousness: the mask is removed, they are convicted, and are caught and lost. Regarding תְּהִיב, abyss, overthrow, also stumbling against anything = covetousness, *vid.* at x. 3, and under Ps. v. 10. The form of the expression *6b* follows the scheme, “in

the image of God created He man," Gen. ix. 6. The subject is to be taken from the genitive, as is marked by the accentuation, for it gives *Mugrash* to the **וְיִבְרָתָהּ**, as if it were the principal form, for **וְיִבְרָתָהּ**.

Three proverbs regarding destruction and salvation :

Ver. 7 When a godless man dies, his hope cometh to nought,  
And the expectation of those who stand in fulness of strength  
is destroyed.

We have already remarked in the Introduction that **אָמֵן** is a favourite word of the Chokma, and the terminological distinction of different classes and properties of men (*vid.* pp. 40, 42); we read, vi. 12, **אָמֵן בְּלִיעַל**, and here, as also Job xx. 29, xxvii. 13, **אָמֵן רָשָׁע**, cf. xxi. 29, **אָמֵן רָשָׁע**, but generally only **אָמֵן** is used. A godless man, to whom earthly possessions and pleasure and honour are the highest good, and to whom no means are too base, in order that he may appease this his threefold passion, rocks himself in unbounded and measureless hopes; but with his death, his hope, *i.e.* all that he hoped for, comes to nought. The LXX. translate *τελευτήσαντος ἀνδρὸς δικαίου οὐκ ἔλλυται ἔλπις*, which is the converse of that which is here said, **7a**: the hope of the righteous expects its fulfilment beyond the grave. The LXX. further translate, *τὸ δὲ καύχημα (ἡλπίς) τῶν ἀσεβῶν ἔλλυται*; but the distich in the Hebr. text is not an antithetic one, and whether **אָמֵן** may signify the wicked (thus also the Syr., Targ., Venet., and Luther), if we regard it as a brachyology for **אָמֵן רָשָׁע**, or as the plur. of an adj. **אָמֵן**, after the form **אָמֵן** (Elazar b. Jacob in Kimchi), or wickedness (Zöckler, with Hitzig, "the wicked expectation"), is very questionable. Yet more improbable is Malbim's (with Rashi's) rendering of this **אָמֵן**, after Gen. xlix. 3, Ps. lxxviii. 51, and the Targ. on Job xviii. 12, of the children of the deceased; children *gignuntur ex robore virili*, but are not themselves the *robur virile*. But while **אָמֵן** is nowhere the plur. of **אָמֵן** in its ethical signification, it certainly means in Ps. lxxviii. 51, as the plur. of **אָמֵן**, manly strength, and in Isa. xl. 26, 29 the fulness of strength generally, and once, in Hos. ix. 4, as plur. of **אָמֵן** in its physical signification, derived from its root-meaning *anhelitus* (Gen. xxxv. 18, cf. Hab. iii. 7), deep sorrow (a heightening of the **אָמֵן**, Deut. xxvi. 14). This latter signification has also been adopted: Jerome, *expectatio sollicitorum*; Bertheau, "the expectation of the sorrowing;" Ewald, "continuance of sorrow;" but the meaning of this

in this connection is so obscure, that one must question the translators what its import is. Therefore we adhere to the other rendering, "fulness of strength," and interpret אֹנִים as the opposite of אִין אֹנִים, Isa. xl. 29, for it signifies, *per metonymiam abstracti pro concr.*, those who are full of strength; and we gain the meaning that there is a sudden end to the expectation of those who are in full strength, and build their prospects thereon. The two synonymous lines complete themselves, in so far as אֹנִים gains by רשע אדם the associated idea of self-confidence, and the second strengthens the thought of the first by the transition of the expression from the fut. to the preterite (Fl.). ותחלה has, for the most part in recent impressions, the *Mugrash*; the correct accentuation, according to codices and old impressions, is ותחלה אֹנִים (*vid.* Baer's *Torath Emeth*, p. 10, § 4).

Ver. 8 The righteous is delivered from trouble,  
And the godless comes in his stead.

The succession of the tenses gives the same meaning as when, periodizing, we say: while the one is delivered, the other, on the contrary, falls before the same danger. נִחַלץ (*vid.* under Isa. lviii. 11) followed by the historical tense, the expression of the principal fact, is the perfect. The statement here made clothes itself after the manner of a parable in the form of history. It is true there are not wanting experiences of an opposite kind (from that here stated), because divine justice manifests itself in this world only as a prelude, but not perfectly and finally; but the poet considers this, that as a rule destruction falls upon the godless, which the righteous with the help of God escapes; and this he realizes as a moral motive. In itself תִּחַתֵּי may also have only the meaning of the exchange of places, but the LXX. translate ἀντ' αὐτοῦ, and thus in the sense of representation the proverb appears to be understood in connection with xxi. 18 (cf. the prophetic-historical application, Isa. xliii. 4). The idea of atonement has, however, no application here, for the essence of atonement consists in the offering up of an innocent one in the room of the guilty, and its force lies in the offering up of self; the meaning is only, that if the divinely-ordained linking together of cause and effect in the realms of nature and of history brings with it evil, this brings to the godless destruction, while it opens the way of deliverance for the righteous, so that the godless becomes for the righteous the

לִפְרָר, or, as we might say in a figure of similar import, the lightning conductor.

Ver. 9 The wicked with his mouth prepareth destruction for his neighbour;  
But by knowledge the righteous are delivered from it.

The LXX. translate, ἐν στόματι ἀσεβῶν παγίς (πῆ?) πολιταῖς, αἰσθησις δὲ δικαίοις εὐδοξία (צִלָּה). There is no reason for changing (with Hitzig and Ewald) the text, which in the form in which it is here translated was before all other translators (Aq., Symmachus, Theodotion, Syr., Targ., Jerome). The accentuation, which separates the two instrumental statements by greater disjunctives from that which follows, is correct. The "three" Greek versions [viz. of Aquila, Theodotion, and Symmachus] translate ἡγῆ by ὑποκριτής, which it means in the modern idiom; but in the ancient Hebr. it signifies, him who is resolved upon evil, as in Arab. *hanyf*, him who is resolved upon that which is right: he who turns aside to evil enters on a path far removed from that which is right. In אֲשֶׁר־יִתֵּן one is reminded (without any etymological reason) of אֲשֶׁר (pit), and so in אֲשֶׁר־יִתֵּן of אֲשֶׁר־יִתֵּן (Ps. cvii. 20) or a similar word; but אֲשֶׁר־יִתֵּן contains the reference, in this connection not easy to be mistaken, to the hostile purposes of the wicked masked by the words of the mouth, which are seen through by the righteous by virtue of knowledge which makes them acquainted with men. This penetrating look is their means of deliverance.

Three proverbs follow relating to the nature of city and national life, and between them two against mockery and backbiting:

Ver. 10 In the prosperity of the righteous the city rejoiceth;  
And if the wicked come to ruin, there is jubilation.

The אֲשֶׁר־יִתֵּן denotes the ground but not the object, as elsewhere, but the cause of the rejoicing, like the אֲשֶׁר, 10b, and in the similar proverb, xxix. 2, cf. xxviii. 12. If it goes well with the righteous, the city has cause for joy, because it is for the advantage of the community; and if the wicked (godless) come to an end, then there is jubilation (substantival clause for אֲשֶׁר־יִתֵּן), for although they are honoured in their lifetime, yet men breathe freer when the city is delivered from the tyranny and oppression which they exercised, and from the evil example which they gave. Such proverbs, in which the city (*civitas*) represents the state, the πόλις the πολιτεία, may, as Ewald thinks, be of earlier date than the days of an Asa or Jehoshaphat; for "from the days of Moses and Joshua to the days of David and Solomon, Israel was a great nation, divided

indeed into many branches and sections, but bound together by covenant, whose life did not at all revolve around one great city alone." We value such critical judgments according to great historical points of view, but confess not to understand why קְרִיָה must just be the chief city and may not be any city, and how on the whole a language which had not as yet framed the conception of the state (post-bibl. פְּרִיָה), when it would describe the community individually and as a whole, could speak otherwise than of city and people.

Ver. 11 By the blessing of the upright a city is exalted,  
But by the mouth of the godless it is broken down.

This verse is related, in the way of confirming it, to ver. 10. The LXX., which omits ver. 4, here omits 10b and 11a, and combines 10a and 11b into one proverb (*vid.* Lagarde). The meaning is clear: "by the benedictions and pious prayers of the upright a city rises always to a higher eminence and prosperity; while, on the contrary, the deceitful, arrogant, blasphemous talk of the godless brings ruin to it" (Fl.). The nearest contrast to "by the blessing of the upright" would be "by the cursing of the wicked," but not in the sense of the poet, who means to say that the city raises itself by the blessing of the upright, and on the contrary, when godless men are exalted, then by their words (whose blessing is no better than their curse) it comes to ruin. קָרָה (= קְרִיָה) occurs only four times in Proverbs, and in Job xxix. 7.

Ver. 12. There now follow two proverbs which refer to the intercourse of private life.

He who mocketh his neighbour is devoid of understanding;  
But the intelligent man remaineth silent.

xiv. 21 is a proverb similarly beginning with בְּזוֹ לְרֵעֵהוּ; xiii. 13 is another beginning with בְּזוֹ לְרֵעֵב. From this one sees that בָּזָהּ (cf. בָּזָהּ, Isa. xxxvii. 22) does not mean a speaking contemptuously in one's presence; as also from vi. 30, that contemptuous treatment, which expresses itself not in mockery but in insult, is thus named; so that we do not possess a German [nor an English] expression which completely covers it. Whoever in a derisive or insulting manner, whether it be publicly or privately, degrades his neighbour, is unwise (חָסֵדָה as pred., like vi. 32); an intelligent man, on the contrary, keeps silent, keeps his judgment to himself, abstains from arrogant criticisms, for he knows that he is not infallible, that he is not acquainted with the heart, and he pos-



esses too much self-knowledge to raise himself above his neighbour as a judge, and thinks that contemptuous rejection, unamiable, reckless condemnation, does no good, but on the contrary does evil on all sides.

Ver. 13 He who goeth about tattling revealeth secrets;

But he who is of a faithful spirit concealeth a matter.

The tattler is called רָכִיל (intensive form of רָכַל), from his going hither and thither. אֲנִישׁ רָכִיל, Ezek. xxii. 9, are men given to tattling, backbiters; הוֹלֵךְ רָכִיל (cf. Lev. xix. 16), one of the tattlers or backbiters goes, a divulger of the matter, a tell-tale. It is of such an one that the proverb speaks, that he reveals the secret (סוד, properly the being close together for the purpose of private intercourse, then that intercourse itself, *vid.* at Ps. xxv. 14); one has thus to be on his guard against confiding in him. On the contrary, נֹאמַר רִיחָא, *firmus (fidus) spiritus*, properly one who is established, or reflexively one who proves himself firm and true (*vid.* at Gen. xv. 6), conceals a matter, keeps it back from the knowledge and power of another. Zöckler rightly concludes, in opposition to Hitzig, from the parallelism that the הוֹלֵךְ רָכִיל is subject; the arrangement going before also shows that this is the "ground-word" (Ewald); in xx. 19a the relation is reversed: the revealer of secrets is rightly named (cf. Sir. xxvii. 16, ὁ ἀποκαλύπτων μυστήρια, κ.τ.λ.).

Ver. 14 Where there is no direction a people fall;

But where there is no want of counsellors there is safety.

Regarding תְּהָבֵלוֹת, *vid.* at i. 5. There it means rules of self-government; here, rules for the government of the people, or, since the *pluralet.* denotes a multiplicity in unity, circumspect *κυβέρνησις*. With 14b, xxiv. 6b (where direction in war, as here in peace, is spoken of, and the meaning of the word specializes itself accordingly) agrees; cf. also xv. 22b. Hitzig criticises the proverb, remarking, "we who have the longest resorted to many counsellors, as a consequence of the superabundance have learned to say, 'Too many cooks spoil the broth,' and, 'He who asks long, errs.'" But the truth of the clause 14b is in modern times more fully illustrated in the region of ecclesiastical and political affairs; and in general it is found to be true that it is better with a people when they are governed according to the laws and conclusions which have resulted from the careful deliberation of many competent and authorized men, than when their fate is entrusted

unconditionally to one or to a few. The proverb, it must be acknowledged, refers not to counsellors such as in Isa. iii. 3, but as in Isa. i. 26.

Ver. 15. There follow now two proverbs regarding kindness which brings injury and which brings honour :

It fares ill, nothing but ill, with one who is surety for another ;  
But he who hateth suretyship remaineth in quietness.

More closely to the original : It goes ill with him ; for the proverb is composed as if the writer had before his eyes a definite person, whom one assails when he for whom he became security has not kept within the limits of the performance that was due. Regarding עֲרַב with the accus. of the person : to represent one as a surety for him, and נָרַח as denoting the other (the stranger), *vid.* at vi. 1. The meaning of רַע יֵרֵעַ is seen from xx. 16a. יֵרֵעַ is, like xiii. 20, the *fut. Niph.* of רָעַע, or of רָעַע = רָעַע, after the forms יֵפֹל, יֵעֹר (Olsh. § 265e). The added רַע has, like עָרַיָה, Hab. iii. 9, the same function as the *inf. absol. (intensivus)* ; but as the *infin.* form רַע could only be *inf. constr.* after the form רָעַע, Jer. v. 26, the *infinitive absol.* must be רָעַע : thus רַע is an accus., or what is the same, an adverbial adj. : he is badly treated (maltreated) in a bad way, for one holds him to his words and, when he cannot or will not accomplish that which is due in the room of him for whom he is bail, arrests him. He, on the contrary, who hates הוֹקֵעִים has good rest. The persons of such as become surety by striking the hands cannot be meant, but perhaps people thus becoming surety by a hand-stroke,—such sureties, and thus such suretyship, he cannot suffer ; רָעַע approaches an abstract [“striking hands,” instead of “those who strike hands”] in connection with this שֵׁנָה, expressing only a strong impossibility, as הִבְלִיָה, Zech. ii. 7, 14, means uniting together in the sense of combination.

Ver. 16 A gracious woman retaineth honour,  
And strong men retain riches.

The LXX. had אִשְׁת׃ חַיִּיל (not אִשְׁת׃ חַיִּיל) in view : γυνή εὐχάριστος ἐγγείρει ἀνδρὶ δόξαν,—this ἀνδρὶ is an interpolation inserted for the sake of the added line, θρόνος δὲ ἀτιμίας γυνή μισοῦσα δίκαια. The proverb thus expanded is on both sides true : an amiable woman (*gratiosa*) brings honour to her husband, gives him relief, while one who hates the right (that which is good, gentle) is a disgraceful vessel (*opp.* כְּבֹד, Isa. xxii. 23), which disfigures the

household, makes the family unloved, and lowers it. But the commencing line, by which 16*b* is raised to an independent distich, is so much the more imperfect: *πλούτου ἀκατηροὶ ἐνδεεῖς γίνονται*; for that the negligent (idle) bring it not to riches, is, as they are wont in Swabia to call such truisms, a *Binsenwahrheit*. But it is important that the translation of 16*b*, *οἱ δὲ ἀνδρῶλοι ἐρείδονται πλούτῳ* (the Syr. has “knowledge” for riches), presupposes the phrase *וְיָרֵתִים* (cf. x. 4, LXX.), and along with it this, that *יִתְמַנּוּ* is so rendered as if the words were *יִתְמַנּוּ בְעֵשֶׂר*, is to be regarded as unhistorical. If we now take the one proverb as it is found in the Hebr. text, then the repetition of the *חַמֵּךְ* in the two lines excites a prejudice in favour of it. The meaning of this otherwise difficult *חַמֵּךְ* is missed by Löwenstein and Zöckler: a gracious woman retaineth honour (Symm. *ἀνθέξεται δόξης*); for (1) *חַמֵּךְ חַיִל* would better agree with this predicate, and (2) it is evident from xxix. 23 that *חַמֵּךְ כְּבוֹד* is not to be understood in the sense of *firmiter tenere*, but in the inchoative sense of *consequi honorem*, whence also the *ἐγείπει ἀνδρῶ* of the LXX. It is true that xxxi. 30 states that “grace (!!) is nothing,” and that all depends on the fear of God; but here the poet thinks on “grace” along with the fear of God, or he thinks on them as not separated from each other; and since it is doubly true, which is moreover besides this true, that a wife of gracious outward appearance and demeanour obtains honour, her company is sought, she finds her way into the best society, they praise her attractive, pleasant appearance, and that the husband also of such a wife participates to some extent in this honour. Experience also confirms it, that the *עֲרִיצִים*, strong men, obtain riches (cf. Isa. xlix 25); and this statement regarding the *עֲרִיצִים* fits better as a contrast to 16*a*, as a like statement regarding the *חַרְוִתִים*, diligent, for the *עֲרִיץ* (from *עָרַץ*, to place in terror, Ps. x. 18), whose power consists in terrorism or violence, is the most direct contrast of a wife, this *σκαῖος ἀσθενέστερον*, who by heart-winning attraction makes yet better conquests: she thereby obtains a higher good, viz. honour, while the former gains only riches, for “a name” (viz. a good one) “is better than great riches,” xxii. 1. If we read *חַרְוִתִים*, this thoughtful contrast is lost.

Three proverbs regarding benevolence:

Ver. 17 The benevolent man doeth good to his own soul,

And the violent man brings trouble on his own flesh.

Many interpreters reverse the relation of subject and predicate

(Targ. only in 17*b*, after the phrase רַמְבוּר, for which the Syr. has only (רַמְבוּר): *qui sibi ipsi benefacit, is quidem erga alios quoque benignus præsumentur, quum caritas ordinata a se ipsa incipiat; qui vero carnem suam male habet, est crudelis erga alios* (Michaelis). But this cannot be established; for certainly it occurs that whoever does good to himself does good also to others, and that whoever is hard against himself also judges and treats others harshly; but in by far the greatest number of cases the fact is this, that he who does not deny anything to himself is in relation to others an egoist, and this is not a "benevolent man;" and, on the contrary, that he who denies to himself lawful enjoyments is in relation to others capable of self-denial and self-sacrifice, and thus is the contrast of a "violent man." The word of Sirach, xiv. 5, ὁ ποιητὸς ἑαυτοῦ τίνα ἀγαθὸς ἔσται, to which Bertheau appeals, alludes to the niggard, and it is true indeed that this עֵבֶר שְׂאִיר, but not every עֵבֶר שְׂאִיר, is a niggard. Thus the "benevolent man" and the "violent man" will be the two subject conceptions, and as it is said of the benevolent (הַקָּרֵן as e.g. Hos. vi. 6, of a more restricted sense, as Isa. lvii. 1) that he does good (בְּיָדָיו, viz. טוֹב, xxxi. 12), so of the violent (unmerciful) אֲכַרְרֵי as xii. 20, Jer. vi. 23, l. 42) that he brings evil on his own flesh (LXX. αὐτοῦ σῶμα); for שְׂאִיר as a parallel word to נִשְׂחָשׁוּ (cf. p. 195) signifies not blood-relations (Symm., Jerome, Luther, and Grotius), but it has here, as at Mic. iii. 2, its nearest signification, from which it then comes to signify those who are of our flesh and blood. But for that reason the meaning of the poet cannot be that given by Elster: "he who exercises benevolence toward others creates within himself a determination which penetrates his whole being with generous and fruitful warmth, as on the other hand the feeling of hatred deprives the heart of him who cherishes it of the true fountain of life." If this were meant, then soul and spirit, not soul and flesh, would stand in parallelism. The weal and woe refers thus to the divine retribution which requites the conduct of a man toward his neighbours, according to its character, with reward or punishment (Hitzig, Zöckler).

Ver. 18. Man consists of body and soul. In regard to both, benevolence brings its reward, and hatred its punishment.

The godless acquires deceptive gain;

But he that soweth righteousness, a true reward.

Jerome makes 18*b* an independent clause, for he translates it as if

the word were written **וְלִזְרָע**; the Syr. and Targ. also, as if **לְכָרוּ** **אֲמָתוֹ** (his fidelity is his reward). But according to the text as it stands, **עֲלֶה** extends its regimen to both parts of the verse; to make is here equivalent to, to work out, to acquire, *περιποιεῖσθαι*, as Gen. xxxi. 1, Jer. xvii. 11, etc. The labour of the godless has selfishness as its motive, and what he acquires by his labour is therefore "delusive gain,"—it is no blessing, it profits him not (x. 2), and it brings him no advantage (x. 16). He, on the contrary, acquires truth, *i.e.* a truly profitable and enduring reward, who sows right-doing, or better: good-doing, by which we also, as the biblical moral in **צְדָקָה**, think principally of well-doing, unselfish activity and self-sacrificing love. Hos. x. 12 speaks of sowing which has only **צְדָקָה** as the norm; and how **צְדָקָה** is understood is seen from the parallel use of **חֶסֶד** [piety]. The "true reward" is just the harvest by which the sowing of the good seed of noble benevolent actions is rewarded.

Ver. 19 Genuine righteousness reaches to life,

And he who pursues evil does it to his death.

The LXX. translate *ὁ δὲ δίκαιος*, and the Syrian follows this unwarrantable *quid pro quo*; the Bible uses the phrase **בְּעוֹלָה** and the like, but not **בְּצְדָקָה**. The *Græc. Venet.* (translating *ὁ δὲ*) deprives the distich of its supposed independence. The Targ. renders **נָ** with the following **ו** as correlates, *sic . . . uti*; but **נ** in comparative proverbs stands naturally in the second, and not in the first place (*vid.* p. 10). Without doubt **נ** is here a noun. It appears to have a personal sense, according to the parallel **וְיִמְרִירָהּ**, on which account Elster explains it: he who is firm, steadfast in righteousness, and Zöckler: he who holds fast to righteousness; but **נ** cannot mean "holding fast," nor does **מְבֹרָךְ**;—"fast" does not at all agree with the meaning of the word, it means upright, and in the ethical sense genuine; thus Ewald better: "he who is of genuine righteousness," but "genuine in (of) righteousness" is a tautological connection of ideas. Therefore we must regard **נ** as a substantival neuter, but neither the *rectum* of Cocceius nor the *firmum* of Schultens furnishes a naturally expressed suitable thought. Or is **נָ** a substantive in the sense of 2 Kings vii. 31? The word denotes the pedestal, the pillar, the standing-place; but what can the basis refer to here (Euchel)? Rather read "aim" (Oetinger) or "direction" (Löwenstein); but **נ** does not take its meaning from the *Hiph.* **הִכִּין**. One might almost

assume that the *Chokma*-language makes **יָשָׁר**, *taliter*, a substantive, and has begun to use it in the sense of *qualitas* (like the post-bibl. **אֲיִכּוּת**), so that it is to be explained: the quality of righteousness tendeth to life. But must we lose ourselves in conjectures or in modifications of the text (Hitzig, **יָשָׁר**, as a banner), in order to gain a meaning from the word, which already has a meaning? We say **יָשָׁר יָדְבַר** to speak right (Num. xxvii. 7), and **עָשׂוֹת יָשָׁר** to do right (Eccles. viii. 10); in both cases **יָשָׁר** means standing = consisting, steadfast, right, *recte*. The contrast is **לֹא-יָשָׁר**, 2 Kings vii. 9, which is also once used as a substantive, Isa. xvi. 6: the unrighteousness of his words. So here **יָשָׁר** is used as a substantive connected in the genitive, but not so that it denotes the right holding, retaining of righteousness, but its right quality,—**אֲמִתּוּת**—**שֶׁל-צְדָקָה**, as Rashi explains it, *i.e.*, as we understand it: genuineness, or genuine showing of righteousness, which is not mere appearance without reality. That **בְּיָמֵי** denotes such people as seek to appear not otherwise than what they truly are, is in favour of this interpretation. Such genuine righteousness as follows the impulse of the heart, and out of the fulness of the heart does good, has life as its result (xix. 23), an inwardly happy and externally a prosperous life; on the other hand, he who wilfully pursues evil, and finds in it satisfaction, brings death upon himself: he does it to his death, or if we make (which is also possible) **הַיָּדְבָר** the subject: it tends to his death. Thus in other words: Love is life; hatred destroys life.

The following proverbs are especially directed, as connected with this **יָשָׁר**, against the contradiction of the external appearance and of the masked internal nature.

Ver. 20 An abomination to Jahve are the crookedly dishonest of heart,  
And they who are of honest walk are His delight.

We read, ii. 15, viii. 8, **עֲקֻשׁ** (the form of the transgressions); but here, where the “crookedness” is transferred to the heart, we require another word, which renders the idea of falseness, the contrary of directness, lying in it, without any mixture of the fundamental conception *flexuosus* or *tortuosus*. **הַיָּשָׁרִים** are not only those whose walk is externally without offence and blameless, but, in conformity with the contrast, those whose manner of conduct proceeds from a disposition that is pure, free from deception and concealment. Jerome, *et voluntas ejus in iis qui simpliciter ambulant*. But the word is not **בְּתָמִימִי**; they [the upright] are

themselves His רצון (xi. 1) [delight]: He regards them, and only them, with satisfaction.

Ver. 21 Assuredly [the hand to it] the wicked remaineth not unpunished,  
But the seed of the righteous is delivered.

The LXX. render here, as xvi. 5, where the לִי יָד repeats itself, *χειρι χειρας ἐμβάλων ἀδικως*, which is not to be understood, as Evagrius supposes, of one that can be bribed, but only of a violent person; the Syr. and Targ. have the same reference; but the subject is certainly עָר, and a governing word, as נָשָׂא (2 Sam. xx. 21), is wanting, to say nothing of the fact that the phrase "one hand against the other" would require the words to be יָד בְּיָד. Jerome and the *Græc. Venet.*, without our being able, however, to see their meaning. The translation of the other Greek versions is not given. The Jewish interpreters offer nothing that is worthy, as *e.g.* Immanuel and Meîri explain it by "immediately," which in the modern Hebr. would require מִיָּד, and besides is not here suitable. The Midrash connects with 21a the earnest warning that he who sins with the one hand and with the other does good, is nevertheless not free from punishment. Schultens has an explanation to give to the words which is worthy of examination: hand to hand, *i.e.* after the manner of an inheritance *per posteros* (Ex. xx. 5), resting his opinion on this, that Arab. *yad* (cf. יָד, Isa. lvi. 5) is used among other significations in that of authorizing an inheritance. Gesenius follows him, but only urging the idea of the sequence of time (cf. Pers. *dest bedest*, hand to hand = continuing after one another), and interprets יָד בְּיָד as Fleischer does: *ab ætate in ætatem non (i.e. nullo unquam tempore futuro) erit impunis scelestus, sed posteri justorum salvi erunt.* According to Böttcher, "hand to hand" is equivalent to from one hand to another, and this corresponds to the thought expressed in Plutarch's *de sera numinis vindicta*: if not immediately, yet at last. We may refer in vindication of this to the fact that, as the Arab. lexicographers say, *yad*, used of the course of time, means the extension (*madd*) of time, and then a period of time. But for the idea expressed by *nunquam*, or *neutiquam*, or *tandem aliquando*, the language supplied to the poet a multitude of forms, and we do not see why he should have selected just this expression with its primary meaning *alternatim* not properly agreeing with the connection. Therefore we prefer with Ewald to regard לִי יָד as a formula of confirmation derived from the common speech of the

people: hand to hand (ף as in לְיָדַי, Job xvii. 3), i.e. the hand for it [I pledge it, guarantee it] (Bertheau, Hitzig, Elster, Zöckler). But if 21a assures by the pledge of the hand, and as it were lays a wager to it, that the wicked shall not go unpunished, then the genitive in יָרַע צְדִיקִים is not that of dependence by origin, but, as Isa. lxv. 23, i. 4, the genitive of apposition, for יָרַע here, as דָּוָר, Ps. xxiv. 6, cxii. 2, denotes a oneness of like origin and of like kind, but with a preponderance of the latter. נִמְלָט is the 3d *pret.*, which by the preceding fut. retains the reference to the future: the merited punishment comes on the wicked, but the generation of the righteous escapes the judgment. פָּע has the ך dagheshed (*Michlol* 63b) according to the rule of the רִחִיק, according to which the consonant first sounded after a word terminating in an accented *a* or *el* is doubled, which is here, as at xv. 1, done with the ך.

Ver. 22 A golden ring in a swine's snout,—  
A fair woman and without delicacy.

This is the first instance of an emblematical proverb in which the first and second lines are related to each other as figure and its import, *vid.* p. 9. The LXX. translates rhythmically, but by its ὠσπερ . . . οὐτως it destroys the character of this picture-book proverbial form. The nose-ring, נֶזֶם, generally attached to the right nostril and hanging down over the mouth (*vid.* Lane's *Manners, etc.*) is a female ornament that has been in use since the time of the patriarchs (Gen. xxiv. 47). If one supposes such a ring in a swine's snout, then in such a thing he has the emblem of a wife in whom beauty and the want of culture are placed together in direct contrast. טַעַם is taste carried over into the intellectual region, the capability of forming a judgment, Job xii. 20, and particularly the capability of discovering that which is right and adapted to the end in view, 1 Sam. xxv. 33 (of Abigail), here in accordance with the figure of a beast with which the ideas of uncleanness, shamelessness, and rudeness are associated, a mind for the noble, the fine, the fitting, that which in the higher and at the same time intellectual and ethical sense we call tact (fine feeling); פְּרִת (*alienata*) denotes the want of this capacity, not without the accompanying idea of self-guilt.

Ver. 23 The desire of the righteous is nothing but good,  
The expectation of the godless is presumption.

This is usually explained with Fleischer: If the righteous wish for



anything, their wish reaches to no other than a fortunate issue; but if the godless hope for anything, then there is to them in the end as their portion, not the good they hoped for, but wrath (x. 28, cf. xi. 4). However, that עֲבָרָה is at once to be understood thus, as in יוֹם עֲבָרָה, and that the phrase is to be rendered: the hope of the godless is God's wrath, is doubtful. But עֲבָרָה denotes also want of moderation, and particularly in the form of presumption, xxi. 24, Isa. xvi. 6; and thus we gain the thought that the desire of the righteous is directed only to that which is good, and thus to an object that is attainable because well-pleasing to God, while on the contrary the hope of the godless consists only in the suggestions of their presumption, and thus is vain self-deceit. The punctuation תְּאוֹת צְדִיקִים is contrary to rule; correct texts have תְּאוֹת צְדִיקִים, for *Declî* stands before *Athnach* only if the *Athnach*-word has two syllables (*Torath Emeth*, p. 43; *Accentssystem*, xviii. § 4).

Three proverbs regarding giving which is not loss but gain.

Ver. 24 There is one who giveth bounteously, and he increaseth still more; And (there is) one who withholdeth what is due, only to his loss.

The first of the proverbs with שׁ (there is), which are peculiar to the first collection (*vid.* p. 32). The meaning is, that the possessions of the liberal giver do not decrease but increase, and that, on the contrary, the possessions of the niggardly do not increase but decrease. מִפֶּיֶר is not to be understood after Ps. cxii. 9. Instead of עוֹר וְנוֹסֵף the three Erfurt codd. have וְנוֹסֵף (with retrogression of the tone?), which Hitzig approves of; but the traditional phrase which refers (*et qui augetur insuper*) עוֹר וְנוֹסֵף not to the possession of him who scattereth, but to himself, is finer in the expression: In the characteristic of the other, מִיֶּשֶׁר is commonly interpreted comparatively: *plus æquo* (Cocceius) or *justo* (Schelling). But מִן אַחֲרֵי הַשֵּׁנָה is to be regarded as governed by it, and יֶשֶׁר denotes not competence, riches, as Arab. *yusr* (Bertheau, Zöckler), also not upright-ness = beneficence (Midrash, מִן הַצְדִּיקָה), but duty, upright-ness, as Job xxxiii. 23, where it denotes that which is advantageous to man, as here that which befits him: he who holds back, namely himself, from that which is due to himself, and thus should permit to himself, such an one profits nothing at all by this ἀφειδία (17b, Col. ii. 23), but it tends only to loss to him, only to the lessening of that which he possesses. We shall meet with this (לְמַחְסוֹר) אִתְּךָ לְמַחְסוֹר xiv. 23, and frequently again—it is a common Maschal formula (cf. καὶ τόσῳ μᾶλλον ὑστερεῖται, Sir. xi. 11). The

cause of the strange phenomenon that the liberal gains and the niggardly loses is not here expressed, but the following proverb gives the explanation of it:

Ver. 25 A liberal soul [soul of blessing] is made fat,  
And he that watereth others is also watered.

A synonymous distich (*vid.* p. 7). A soul of blessing is one from whom blessings go out to others, who is even a blessing to all with whom he comes into fellowship; בְּרַכָּה denotes also particularly the gifts of love, 1 Sam. xxv. 27, בְּרַחַד denotes, if the Arab. is right, which derives it from the fundamental idea "to spread out:" to cause to increase and prosper by means of word and deed. The blessing which goes out from such a soul comes back again to itself: חֲרִשָּׁן (as xiii. 4, xxviii. 25), it is made fat, gains thereby sap and strength in fulness; the *Pual* refers to the ordinance of God; xxii. 9 is kindred in meaning to this *anima benefica pinguescit*. In 25b יִרְאָה is the Aramaic form of writing, but without the Aramaic vocalization (cf. i. 10 יִרְאָה, Isa. xxi. 12 יִרְאָה). Perhaps the א makes it noticeable that here a different word from יִרְיָה, morning rain, is used; however, Symm. translates *πρωϊνός*, and the *Græc. Venet.* (Kimchi following it) *ύερός*. As a rule, we do not derive יִרְאָה from יִרְיָה, of which it would be the *Hophal* (= יִרְיָה, as חֲרִשָּׁן, Lev. iv. 23, = חֲרִשָּׁן) (Ewald, § 131 f.); for the idea *conspergitur*, which the *Ho.* of the *Hiph.* יִרְיָה, Hos. vi. 3, expresses, is, as correlate to בְּרַכָּה, as a parallel word to חֲרִשָּׁן, one not of equal force. Jerome was guided by correct feeling, for he translates: *et qui inebriat ipse quoque inebriabitur*. The stem-word is certainly יִרְיָה, whether it is with Hitzig to be punctuated יִרְאָה = יִרְיָה, or with Fleischer we are to regard יִרְאָה as derived *per metathesin* from יִרְיָה, as for Arab. *ârây* (to cause to see) is used<sup>1</sup> the vulgar Arab. *ârway* (in the Syr. Arab.) and *âwray* (in the Egypt. Arab.). We prefer the latter, for the passing of יִרְיָה (from יִרְיָה) into יִרְאָה is according to rule, *vid.* at xxiii. 21.

Ver. 26 Whoso withholdeth corn, him the people curse;  
But blessing is on the head of him that selleth it.

This proverb is directed against the corn-usurer, whose covetousness and deceitful conduct is described Amos viii. 4-8. But whilst it is there said that they cannot wait till the burdensome

<sup>1</sup> Hitzig's comparison of *rawâd*, *finem respicere*, as transposed from *waray* is incorrect; the former verb, which signifies to consider, thus appears to be original.

interruption of their usurious conduct on account of the sacred days come to an end, the figure here is of a different aspect of their character: they hold back their stores of corn in the times of scarcity, for they speculate on receiving yet higher prices for it. **בָּר** (from **בָּרַר**, to purify, to be pure) is thrashed grain, cf. Arab. *burr*, wheat, and *nakky* of the cleaning of the grain by the separation from it of the tares, etc. (Fl.); the word has *Kametz*, according to the Masora, as always in pause and in the history of Joseph. **מְנַעַע** has *Munach* on the syllable preceding the last, on which the tone is thrown back, and *Metheg* with the *Tsere* as the sign of a pause, as i. 10 **בָּצַע** (*vid.* p. 67). **מִשְׁבִּיר**, *qui annonam vendit*, is denom. of **שָׁבַר**, properly that which is crushed, therefore grain (Fl.). **לְאֻמִּים**, which we would understand in the Proph. of nations, are here, as at xxiv. 24, the individuals of the people. The **בְּרָכָה** which falls on the head of the charitable is the thanks of his fellow-citizens, along with all good wishes.

That self-sacrificing endeavour after the good of others finds its reward in the thought encircling the following proverbs.

Ver. 27 He that striveth after good, seeketh that which is pleasing;  
And he that searcheth after evil, it shall find him.

Here we have together three synonyms of seeking: **בָּקַשׁ** (R. **בַּק**, *findere*), which has the general meaning *querere*, from the root-idea of penetrating and pressing forwards; **דָּרַשׁ** (R. **דַּר**, *terere*), which from the root-idea of trying (proving) corresponds to the Lat. *studere*; and **שָׁחַר** (whence here **שָׁחַר** instead of **מִשְׁחַר**, as **דָּבַר** instead of **מִדְּבַר**), which means *mane*, and thus *sedulo querere* (*vid.* at i. 28). From 27b, where by **רָעָה** is meant evil which one prepares for another, there arises for **טוֹב** the idea of good thoughts and actions with reference to others. He who applies himself to such, seeks therewith that which is pleasing, *i.e.* that which pleases or does good to others. If that which is pleasing to God were meant, then this would have been said (cf. xii. 2); the idea here is similar to x. 32, and the word **בָּקַשׁ** is used, and not **יִמְצָא**, because reference is not made to a fact in the moral government of the world, but a description is given of one who is zealously intent upon good, and thus of a noble man. Such an one always asks himself (cf. Matt. vii. 12): what will, in the given case, be well-pleasing to the neighbour, what will tend to his true satisfaction? Regarding the punctuation here, **שָׁחַר**, *vid.* at ver. 26. The subject to **תְּבוֹאֵנֶנּוּ**, which, x. 24, stands as the fundamental idea, here follows

from the governed רָעַר, which may be the gen. (Ps. xxxviii. 13) as well as the accus.

Ver. 28 He that trusteth in his riches shall fall,

And the righteous shall flourish like the green leaf.

יָפֹאֵל (*plene* after the Masora) as well as the figure וְנִצְלָה (cf. for the punctuation וְנִצְלָה, x. 26) are singular, but are understood if one observes that in 28*a* a withered tree, and in 28*b* a tree with leaves ever green, hovers before the imagination of the poet (cf. Ps. i. 3, Jer. xvii. 8). The proud rich man, who on the ground of his riches appears to himself to be free from danger, goes on to his ruin (יָפֹאֵל as xi. 5, and frequently in the Book of Proverbs), while on the contrary the righteous continues to flourish like the leaf—they thus resemble the trees which perennially continue to flourish anew. Regarding עָלָה as originally collective (Symm. θάλλος), *vid.* at Isa. i. 30, and regarding פָּרַח (R. פָּר, to break), here of the continual breaking forth of fresh-growing leaf-buds, *vid.* at Isa. xi. 1. The apostolic word names this continual growth the metamorphosis of believers, 2 Cor. ii. 18. The LXX. has read וְנִצְלָה (approved by Hitzig): and he who raiseth up the righteous.

Ver. 29 He that troubleth his own household shall inherit the wind,

And a fool becomes servant to the wise in heart.

Jerome well translates: *qui conturbat domum suam*, for עָרַר closely corresponds to the Lat. *turbare*; but with what reference is the troubling or disturbing here meant? The Syr. translates 29*a* doubly, and refers it once to deceit, and the second time to the contrary of avarice; the LXX., by ὁ μὴ συμπεριφερόμενος τῷ ἑαυτοῦ ὄλεθρῳ, understands one who acts towards his own not unsociably, or without affability, and thus not tyrannically. But עָרַר xi. 17, is he who does not grudge to his own body that which is necessary; עָרַר יִשְׂרָאֵל is applied to Elijah, 1 Kings xviii. 17, on account of whose prayer there was a want of rain; and at xv. 27 it is the covetous who is spoken of as עָרַר בֵּיתוֹ. The proverb has, accordingly, in the man who “troubles his own house” (Luth.), a niggard and sordid person (Hitzig) in view, one who does not give to his own, particularly to his own servants, a sufficiency of food and of necessary recreation. Far from raising himself by his household arrangements, he shall only inherit wind (יָנַחַל, not as the Syr. translates, יָנַחַל, in the general signification to inherit, to obtain, as iii. 35, xxviii. 10, etc.), *i.e.* he goes always farther and farther back (for he deprives his servants of all pleasure and love

for their work in seeking the prosperity of his house), till in the end the reality of his possession dissolves into nothing. Such conduct is not only loveless, but also foolish; and a foolish person (*vid.* regarding לַיָּסֵף at i. 7) has no influence as the master of a house, and generally is unable to maintain his independence: "and the servant is a fool to him who is wise of heart." Thus the LXX. (cf. also the LXX. of x. 5), Syr., Targ., Jerome, *Græc. Venet.*, Luth. construe the sentence. The explanation, *et servus stulti cordato (sc. addicitur)*, i.e. even the domestics of the covetous fool are at last partakers in the wise beneficence (Fl.), places 29b in an unnecessary connection with 29a, omits the verb, which is here scarcely superfluous, and is not demanded by the accentuation (cf. e.g. xix. 22b).

Ver. 30 The fruit of the righteous is a tree of life,  
And the wise man winneth souls.

The LXX. translate, ἐκ καρποῦ δικαιοσύνης φέται δένδρον ζωῆς; Hitzig takes thence the word פִּרְיָ; but this translation discredits itself by the unnatural reversal of the relation of fruit and tree. The fruit of the righteous is here not the good which his conduct brings to him, as Isa. iii. 10, Jer. xxxii. 19, but his activity itself proceeding from an internal impulse. This fruit is a tree of life. We need to supplement פִּרְיָ [fruit] as little here as תַּרְיָן [a traveller] at x. 17; for the meaning of the proverb is, that the fruit of the righteous, i.e. his external influence, itself is a tree of life (*vid.* p. 32), namely for others, since his words and actions exert a quickening, refreshing, happy influence upon them. By this means the wise (righteousness and wisdom come together according to the saying of the *Chokma*, i. 7a) becomes a winner of souls (חָקַל as vi. 25, but taken in *bonam partem*), or, as expressed in the N. T. (Matt. iv. 19), a fisher of men, for he gains them not only for himself, but also for the service of wisdom and righteousness.

Ver. 31 Lo, the righteous findeth on earth his reward;  
How much more the godless and the sinner!

The particles הֲאֵלֶּם signify properly, interrogatively: Shall it yet be said that . . .; it corresponds to the German "*geschweige denn*" [*nedum*] (Fl.). הֲ is already in bibl. Hebr. in the way of becoming a conditional particle; it opens, as here, the antecedent of a *gratio a minori ad majus* introduced by כִּי הֲאֵלֶּם, Job xv. 15 f., xxv. 5 f., cf. הֲ (הֲנֵה) with הֲאֵלֶּם following, Gen. xlv. 8, 2 Sam. xii. 18. xiii. 13 presents itself as the nearest parallel to הֲאֵלֶּם, where it means, to

be rewarded. It is a *vocabulum anceps*, and denotes full requital, *i.e.*, according to the reference, either righteous reward or righteous punishment. If 30a is understood of reward, and 30b of punishment, then the force of the argument in the conclusion consists in this, that the righteous can put forth no claim to a recompense, because his well-doing is never so perfect as not to be mingled with sin (Eccles. vii. 20; Ps. cxliii. 2); while, on the contrary, the repression of the wicked, who, as  $\text{עָרַף}$  as to his intention, and  $\text{אָחַז$  as to his conduct, actually denies his dependence on God, is demanded by divine holiness. But the conclusion is not stringent, since in the relation of God to the righteous His dispensation of grace and faithfulness to promises also come into view, and thus in both cases  $\text{בְּשֵׁי$  appears to require the same interpretation: if the righteous does not remain unrevengeed, so much more shall not the godless and the sinner remain . . ., or how much less shall the godless and the sinner remain so. Thus the *Græc. Venet.*,  $\Theta\epsilon\omega\ \delta\ \delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma\ \acute{\epsilon}\nu\ \tau\eta\ \gamma\eta\ \acute{\alpha}\pi\omicron\tau\iota\theta\eta\sigma\epsilon\tau\alpha\iota$ ; thus also Luther, and among the moderns Löwenstein and Elster. Of the proverb so understood the LXX. version,  $\epsilon\iota\ \delta\ \mu\acute{\epsilon}\nu\ \delta\acute{\iota}\kappa\alpha\iota\omicron\varsigma\ \mu\acute{\omicron}\lambda\iota\varsigma\ (\mu\acute{\omicron}\lambda\omicron\gamma\iota\varsigma)\ \sigma\acute{\omega}\zeta\epsilon\tau\alpha\iota,\ \delta\ \acute{\alpha}\sigma\epsilon\beta\eta\varsigma\ \kappa\alpha\iota\ \acute{\alpha}\mu\alpha\rho\tau\alpha\lambda\omicron\varsigma\ \pi\omicron\upsilon\ \phi\alpha\upsilon\epsilon\iota\tau\alpha\iota$  (cf. 1 Pet. iv. 18); may be a free translation, for in the  $\text{עָרַף}$  there certainly lies, according to the sense, a  $\text{עָרַף}\ \text{עָרַף}$ . Also  $\text{עָרַף}$  has the principal tone, not  $\text{עָרַב}$ . The thought: even on this side (on earth), lies beyond the sphere of the O. T. consciousness. The earth is here the world of man.

Three proverbs on knowledge, the favour of God, firmness and the means thereto.

xii. 1 He loveth correction who loveth knowledge,

And he hateth instruction who is without reason.

It is difficult in such cases to say which is the relation of the ideas that is intended. The sequence of words which lies nearest in the Semitic substantival clause is that in which the predicate is placed first; but the subject may, if it is to be made prominent, stand at the head of the sentence. Here, 1b, the placing of the subject in advance recommends itself: one who hates instruction is devoid of reason. But since we have no reason in 1a to invert the order of the words as they lie together, we take the conceptions placed first in both cases as the predicates. Thus: he who loves knowledge shows and proves that he does so by this, that he willingly puts himself in the place of a learner; and devoid of reason is he who with aversion rejects reproof, which is designed to guard him from

future mistakes and false steps. Regarding the punctuation אָהָב גָּעַת (with *Mercha* on the ante-penult. and the העמדה-sign on the penult.), *vid.* at xi. 26 f., i. 19. In 1*b* the *Munach* in תוכחה is transformed from *Mugrash* (*Accentsystem*, xviii. § 2), as in xv. 10*b*. בָּעֵר (cf. xxx. 2) is a being who is stupid as the brute cattle (בָּעֵר, from בָּעַר, to graze, cattle of all kinds; Arab. *b'ayr*, the beast *κατ' ἐξ*, i.e. the camel); as a *homo brutus* is compared to a בְּהֵמָה (Ps. xlix. 21, lxxiii. 22), and is called Arab. *behymt*, from *bahym*, "shut up" (spec. *dabb*, a bear; *thur*, an ox; *hamâr*, an ass) (Fl.).

Ver. 2 A good man obtaineth favour with Jahve,

But the man of wicked devices He condemns.

He who is an אִישׁ מְסֻמָּת (xiv. 17, cf. Ps. xxxvii. 7) is defined in xxiv. 8 (cf. p. 39): he is a man of devices (*vid.* regarding the etymon, p. 56), namely, that are wicked, one who contrives evil against his neighbour. The meaning of the subject-conception מֵטוֹב is defined according to this, although in itself also it is clear, for טוֹב, used of God (e.g. Ps. lxxiii. 1, lxxxvi. 5) and of men (xiii. 22, xiv. 14), denotes the good (*bonus*) in the sense of the benevolent (*benignus*); the Scripture truths, that God is love, that love is the essence of goodness and is the fulfilling of the law, are so conformed to reason, that they stamp themselves as immediate component parts of the human consciousness. A מֵטוֹב is thus a man who acts according to the ruling motive of self-sacrificing love; such an one obtains (*vid.* on יָפִיץ, *educit = adipiscitur*, at iii. 13) the favour of God, He is and shows Himself kind to him, while on the contrary He condemns the wicked intriguer. Hitzig translates: the former of intrigues is punishable (as the Syr.: is condemned; Targ.: his contrivance is shattered to pieces); but to become a רָשָׁע = *reus* הַרְשָׁע does not denote, but either to practise רָשָׁע, Job xxxiv. 12, or to set forth as רָשָׁע = to condemn, Isa. l. 9. Taken in the former signification (Jerome, *impie agit*), a declaration is made which is not needed, since the moral badness already lies in the reference of the subject: thus יִרְשָׁע will be used also of Jahve. In proof that the poet did not need to say וְאִתְרִאשׁוּ, Zöckler rightly points to x. 6, Job xxii. 29.

Ver. 3 A man does not stand by wickedness,

But the root of the righteous remains unmoved.

In רָשָׁע there lies the idea of want of inward stay (*vid.* at Ps. i. 1); in a manner of thought and of conduct which has no stay in God and His law, there can be expected no external endurance, no solidity.

The righteous, on the contrary, have their root in God; nothing can tear them from the ground in which they are rooted, they are as trees which no storm outroots. The very same thought is clothed in other words in x. 25, and another statement regarding the root of the righteous is found at xii. 12.

We now place together vers. 4–12. One proverb concerning the house-wife forms the beginning of this group, and four regarding the management of the house and business form the conclusion.

Ver. 4 A good [*brave*] wife is the crown of her husband,  
But as rottenness in his bones is one that causeth shame.

As xi. 16 says of אִשָּׁה חַיִּל, the pleasant wife (חַיִּל = *χαρίς*), that she obtaineth honour, so this proverb of אִשָּׁה חַיִּל, the good wife (חַיִּל = *ἀρετή*, *virtus*), that she raises her husband to higher honour: she is for his self-consciousness *στέφανος καυχήσεως* (1 Thess. ii. 19), and is also to him such a crown of honour before the world (cf. xxxi. 23). On the contrary, a מְבִיטָה, conducting herself shamefully (cf. regarding the double meaning of this *Mishle* word, which only here occurs in the fem., at x. 5), is to her husband *instar cariei in ossibus*. רֶקֶב (רֶקֶב, x. 7) denotes both the *caries* and the worm-hole (cf. Job xli. 19, עֵץ רֶקֶב, worm-eaten wood). Like as the *caries* slowly but continuously increases, till at last the part of the body which the bone bears and the whole life of the man falls to ruin; so an unhappy marriage gnaws at the marrow of life, it destroys the happiness of life, disturbs the pursuit, undermines the life of the husband.

Ver. 5 The thoughts of the righteous are justice,  
The counsels of the godless are deceit.

They are so, that is, in their contents and their aim. To the righteous are ascribed מִחֻשָּׁבוֹת, namely, simple and clear; to the godless, חֲבִלּוֹת, carefully thought out, prudently thought through schemes and measures (regarding the word and the idea, *vid.* p. 57), but on that very account not simple, because with a tendency; for the righteous have an objective rule, namely, that which is right in the sight of God and of men, but the godless have only a selfish purpose, which they seek to attain by deceiving, and at the cost of, their neighbour.

Ver. 6 The word of the godless is to lie in wait for the blood of others,  
But the mouth of the upright delivereth them.



Our editions have דְּבַר־רְשָׁעִים, but the right sequence of the accents (in Cod. 1294 and elsewhere) is דְּבַר־רְשָׁעִים; the logical relation in this transformation, which is only rhythmically conditioned, remains the same. The vocalization wavers between אָרַב, which would be imper., and אָרַב, which is infin., like אָמַר, xxv. 7, עָנִשׁ, xxi. 11, אָכַל, Gen. iii. 11. However one punctuates it, the infin. is intended in any case, in which the expression always remains sketchy enough: the words of the godless are lying in wait for blood, *i.e.* they are calculated to bring others to this, into the danger of their lives, *e.g.* before the tribunal by false charges and false witness. דָּם is the accus. of the object; for instead of אָרַב לְדָם (i. 11), to lurk for blood, a shorter expression, אָרַב דָּם, is used (Ewald, § 282*a*). The suffix of יָצִילִים<sup>1</sup> might appear, after xi. 6*a*, to refer back to the יֹשְׁרִים; but the thought that their mouth saves the upright, that they thus know to speak themselves out of the danger, is by far less appropriate (*vid.*, on the contrary, ברַעַת, xi. 9) than the thought that the mouth of the upright delivereth from danger those whose lives are threatened by the godless, as is rightly explained by Ewald, Bertheau, Elster. The personal subject or object is in the Mashal style often to be evolved from the connection, *e.g.* xiv. 26, xix. 23.

Ver. 7 The godless are overturned and are no more,  
But the house of the righteous stands.

Bertheau and Zöckler explain: The wicked turn about, then are they no more; *i.e.* as we say: it is over with them "in the turning of a hand." The noun in the *inf. absol.* may certainly be the subject, like xvii. 12, as well as the object (Ewald, § 328*c*), and הִפָּךְ may be used of the turning about of oneself, Ps. lxxviii. 9, 2 Kings v. 26, 2 Chron. ix. 12. That explanation also may claim for itself that הִפָּךְ nowhere occurs with a personal object, if we except one questionable passage, Isa. i. 7. But here the interpretation of the רְשָׁעִים as the object lies near the contrast of בֵּית, and moreover the interpretation of the הִפָּךְ, not in the sense of *στρέφειν* (LXX.), but of *καταστρέφειν* (Syr., Targ., Jerome, *Græc. Venet.*, Luther), lies near the contrast of יַעֲבֹר. The *inf. absol.* thus leaves the power from which the catastrophe proceeds indefinite, as the *pass.* יִהְיֶה פָּנָיו would also leave it, and the act de-

<sup>1</sup> Elias Levita, in his note to the root פָּה in Kimchi's *Wörterbuch*, reads הַיָּצִילִים, and so also do 6 codd. in Kennicot. But פָּה is masculine.

signedly presented in a vague manner to connect with the certain consequences therewith, as xxv. 4 f., as if to say: there comes only from some quarter an unparalleled overthrow which overwhelms the godless; thus no rising up again is to be thought on, it is all over with them; while, on the contrary, the house of the righteous withstands the storm which sweeps away the godless.

Ver. 8 According to the measure of his intelligence is a man praised,  
And whoever is of a perverse mind is despised.

Everywhere in the *Mishle* שָׂכַל has no other meaning than *intellectus* (*vid.* p. 87). The praise which is given to a man measures itself לְפִי שָׂכָלוֹ (punctuate לְפִי שָׂכָלוֹ, according to *Torath Emeth*, p. 41, *Accentssystem*, xx. § 1), *i.e.* according to the measure (so פִּי is used in the oldest form of the language) of his intelligence, or as we may also say, of his culture; for in these proverbs, which make the fear of God the highest principle, שָׂכַל means also understanding of moral excellence, not merely the intellectual superiority of natural gifts. הֶלֶל is here a relative conception of manifold gradations, but it does not mean renown in general, but good renown. Parallel with שָׂכָלוֹ, לֵב refers to the understanding (*voûs*); the rendering of Löwenstein, "who is of false heart," is defective. נִעְוָה (synon. of נִפְתָּל and עֲקָשׁ, but nowhere else interchanging with it) means here *a vero et recto detortus et aversus* (Fl.). Such a man who has not a good understanding, nor any certain rule of judgment, falls under contempt (*Græc. Venet.* τῶ ὀντωτῆ εἰς μυσσαγμόν, after the false reading of יהוה instead of יהיה), *i.e.* he defames himself by his crooked judgment of men, of things and their relations, and is in this account in no position rightly to make use of them.

Ver. 9 Better is he who is lowly and has a servant,

Than he that makes himself mighty and is without bread.

This proverb, like xv. 17, commends the middle rank of life with its quiet excellences. נִקְלָה (like 1 Sam. xviii. 23), from קָלָה, cognate with קָלַל, Syr. 'kly, to despise, properly *levi pendere, levem habere* (whence קָלִי, scorn, disgrace), here of a man who lives in a humble position and does not seek to raise himself up. Many of the ancients (LXX., Symmachus, Jerome, Syr., Rashi, Luther, Schultens) explain לוֹ יַעֲבֹד by, and is a servant to himself, serves himself; but in that case the words would have been יַעֲבֹד לְנַפְשׁוֹ (Syr. (דְּמִשְׁמִישׁ נַפְשֵׁהּ)), or rather יַעֲבֹד הוּא. יַעֲבֹד לוֹ would be more appropriate, as thus pointed by Ziegler, Ewald, and Hitzig. But if one adheres to the traditional reading, and interprets this, as it

must be interpreted: *et cui servus* (Targ., *Græc. Venet.*), then that supplies a better contrast to תַּסְרֵר־לָהֶם, for “the first necessity of an oriental in only moderate circumstances is a slave, just as was the case with the Greeks and Romans” (Fl.). A man of lowly rank, who is, however, not so poor that he cannot support a slave, is better than one who boasts himself and is yet a beggar (2 Sam. iii. 29). The *Hithpa.* often expresses a striving to be, or to wish to appear to be, what the adj. corresponding to the verb states, e.g. הִתְעַשָּׂר, הִתְנַהֵל; like the Greek middles, *εἶσεσθαι, ἀξεσθαι*, cf. הִתְחַבֵּם and *σοφλιξεσθαι*. So here, where with Fleischer we have translated: who makes himself mighty, for כָּבַד, *gravem esse*, is etymologically also the contrast of קָלָה. The proverb, Sirach x. 26: *κρείσσων ἐργαζόμενος καὶ περισσεύων ἐν πάσῃ, ἢ δοξαζόμενος καὶ ἀπορῶν ἄρτων* (according to the text of Fritzsche), is a half remodelling, half translation of this before us.

Ver. 10 The righteous knows how his cattle feel,

And the compassion of the godless is cruel.

The explanation: the righteous taketh care for the life of his beast (Fl.), fails, for 10a is to be taken with Ex. xxiii. 9; נֶפֶשׁ signifies also the state of one's soul, the frame of mind, the state of feeling; but יָדַע has, as in the related proverb, xxvii. 23, the meaning of careful cognizance or investigation, in conformity with which one acts. If the *Torá* includes in the law of the Sabbath (Ex. xx. 10, xxiii. 12) useful beasts and cattle, which are here especially meant, and secures to them the reward of their labour (Deut. xxv. 4); if it forbids the mutilation, and generally the giving of unnecessary pain, to beasts; if it enjoins those who take a bird's nest to let the dam escape (Deut. xxii. 6 f.),—these are the prefigurations of that *בהמה נפש בהמה*, and as the God of the *Torá* thus appears at the close of the Book of Jonah, this wonderful apology (*defensio*) of the all-embracing compassion, the God also of the world-history in this sympathy for the beasts of the earth as the type of the righteous.

In 10b most interpreters find an oxymoron: the compassion of the godless is compassionless, the direct opposite of compassion; *i.e.* he possesses either altogether no compassion, or he shows such as in its principle, its expression, and in its effects is the opposite of what it ought to be (Fl.). Bertheau believes that in the sing. of the predicate אֲכַרֵּי he is justified in translating: the compassion of the wicked is a tyranny. And as one may speak of a loveless love, *i.e.* of a love which in its principle is nothing else than selfishness, so

also of a compassionless compassion, such as consists only in gesture and speech, without truth of feeling and of active results. But how such a compassionless compassion toward the cattle, and one which is really cruel, is possible, it may be difficult to show. Hitzig's conjecture, חַסְדֵי, sprang from this thought: the most merciful among sinners are cruel—the sinner is as such not חַסְדֵי. The LXX. is right in the rendering, τὰ δὲ σπλάγγνα τῶν ἀσεβῶν ἀνελεήμονα. The noun חַסְדֵי means here not compassion, but, as in Gen. xliii. 30 (LXX. ἔντερα or ἔγκατα) and 1 Kings iii. 26 (LXX. μήτρα), has the meaning the bowels (properly tender parts, cf. Arab. *rakhuma*, to be soft, tender, with *rhm*), and thus the interior of the body, in which deep emotions, and especially strong sympathy, are wont to be reflected (cf. Hos. x. 8). The singular of the predicate אֲכֹרֵי arises here from the unity of the subject-conception: the inwards, as Jer. i. 12, from the reference of the expression to each individual of the many.

Ver. 11 He that tilleth his own ground is satisfied with bread,

And he that followeth after vain pursuits is devoid of understanding.

Yet more complete is the antithetic parallelism in the *doublette*, xxviii. 19 (cf. also Sir. xx. 27a). The proverb recommends the cultivation of the field as the surest means of supporting oneself honestly and abundantly, in contrast to the grasping after vain, *i.e.* unrighteous means of subsistence, windy speculations, and the like (Fl.). רִיקִים are here not persons (Bertheau), but things without solidity and value (LXX. μάταια; Aquila, Theodotion, κενά), and, in conformity with the contrast, not real business. Elsewhere also the mas. plur. discharges the function of a neut. noun of multitude, *vid.* יְיָיִים, *principalia*, viii. 6, and יָרִים, Ps. xix. 14—one of the many examples of the imperfect use of the gender in Hebr.; the speaker has in רִיקִים, *vana et inania*, not אֲנָשִׁים (Judg. ix. 4), but רְבִירִים (Deut. xxxii. 47) in view. The LXX. erroneously at xxviii. 19, and Symmachus and Jerome at both places understand רִיקִים of slothfulness.

Ver. 12 The godless lusteth after the spoil of evil-doers;

But the root of the righteous shoots forth.

This translation is at the same time an explanation, and agrees with Fleischer's "the godless strives by unrighteous gain like the wicked (iv. 14) to enrich himself, namely, as must be understood from the antithetic members of the parallelism, in vain, without thereby making progress and gaining anything certain. The preterite, as

xi. 2, 8, etc., places the general true proposition as a separate historic principle derived from experience. In 12*b* יִתֵּן stands elliptically or pregnantly: *edet, scil. quod radix edere solet, sobolem stirpis, ramorum, etc.*, as in the Arab. *natan* and *ánatan* are specially used without an obj. of the spontaneousness of an odour." מְצוֹד (from צוֹד, to spy, to hunt) is elsewhere the instrument of the hunt (a net), here the object and end of it. If the words had been מְצוֹדֵי רַעִים, then we would explain after מְלֵאכֵי רַעִים, Ps. lxxviii. 49 (*vid. comm. on*), and אֲשַׁת רַע, vi. 24; but in the difference of number, רַעִים will not be the qualitative but the subjective personal genitive: *capturam qualem mali captant*. Ewald, who understands רַעִים, 11*b*, of good-for-nothing-fellows, interprets רַעִים here, on the contrary, as neuter (§ 172*b*): the desire of the wicked is an evil net, *i.e.* wherein he catches all manner of evil for himself. The LXX. has here two proverbs, in which מְצוֹד occurs in the plur. and in the sense of ὄχρωμάτα; 12*b* of the Hebr. text is rendered: αἱ δὲ ῥίζαι τῶν εὐσεβῶν ἐν ὄχρωμάσιν, which Schleusner explains *immota erunt*. The Hebr. text can gain nothing from this variation. That the LXX. read וְשֵׁשׁ צְרִיקִים אֵיתָן is not probable, since they nowhere thus translate אֵיתָן. But Reiske and Ziegler have, like Ewald and Hitzig, combined יִתֵּן of this proverb with יִתֵּן from אֵיתָן (Arab. *wátin*), *firmum, perennem esse*. Hitzig translates the distich, after emending the text of 12*a* by the help of the LXX. and the Arab.: the refuge of the wicked is crumbling clay, but the root of the righteous endures (יִתֵּן from יִתֵּן). Böttcher also reads חֲמַר instead of חֲמַר, and translates (*vid. p. 192, l. 11*): the refuge of the wicked is miry clay, but the root of the righteous holdeth fast (יִתֵּן = Arab. *wátin*). But this derivation of a verb יִתֵּן is not necessary. The *Græc. Venet.* rightly, ῥίζα δὲ δικαίων δώσει. The obj. is self-evident. Rashi reads מִה שֶׁהוּא רֵאוּ לִיתֵן הוּא חֲמַר. So also Schulzens. The root giveth, is equivalent to, it is productive in bringing forth that which lies in its nature. That the root of the righteous endures (Targ. נִתְקַיֵּם) is otherwise expressed, xii. 3.

Proverbs regarding injurious and beneficial words, wise hearing and prudent silence.

Ver. 13 In the transgression of the lips there lies a dangerous snare;  
The righteous escapeth from trouble.

The consecutive *modus* (יִצְאָה) is here of greater weight than *e.g.* at xi. 8, where the connection follows without it (יִבְנֶה) from the idea of the change of place. The translation: but the right-

eous . . . restores מַצִּי (מַצִּי), and ignores the syllogistic relation of the members of the proverb, which shows itself here (cf. the contrary, xi. 9) to a certain degree by מַצִּי. Ewald displaces this relation, for he paraphrases: "any one may easily come into great danger by means of inconsiderate words; yet it is to be hoped that the righteous may escape, for he will guard himself against evil from the beginning." He is right here in interpreting צָרָה and מִקְשׁ רָע as the designation of danger into which one is betrayed by the transgressions of his lips, but "inconsiderate words" are less than מִשְׁעַ שְׁפָתַיִם. One must not be misled into connecting with שָׁעַ the idea of missing, or a false step, from the circumstance that שָׁעַ means a step; both verbs have, it is true, the common R. שָׁעַ with the fundamental idea of placing apart or separating, but שָׁעַ has nothing to do with שָׁעַ (step = placing apart of the legs), but denotes (as Arab. *fusuwk fisk*, from the primary meaning *diruptio, direntio*) a sinning, breaking through and breaking off the relation to God (cf. *e.g.* xxviii. 24), or even the restraints of morality (x. 19). Such a sinning, which fastens itself to, and runs even among the righteous, would not be called שָׁעַ, but rather מַצִּי (xx. 9). According to this the proverb will mean that sinful words bring into extreme danger every one who indulges in them—a danger which he can with difficulty escape; and that thus the righteous, who guards himself against sinful words, escapes from the distress (cf. with the expression, Eccles. vii. 18) into which one is thereby betrayed. רָע is the descriptive and expressive epithet to מִקְשׁ (cf. Eccles. ix. 12): a bad false trap, a malicious snare, for מִקְשׁ is the snare which closes together and catches the bird by the feet. This proverb is repeated at xxix. 6, peculiarly remodelled. The LXX. has after ver. 13 another distich:

He who is of mild countenance findeth mercy;  
He who is litigious oppresses souls.

(מַצִּי, or rather, more in accordance with the Hebrew original: oppresses himself, מַצִּי.)

Ver. 14 From the fruit which the mouth of the man bringeth forth is he satisfied with good,

And what the hands of the man accomplish returns back to him.

The proverb finds its final verification in the last judgment (cf. Matt. xii. 37), but it is also illustrated in the present life. If the mouth of a man bringeth forth fruit,—namely, the fruit of wholesome doctrine, of right guidance, of comforting exhortation, of

peace-bringing consolation for others,—this fruit is also to his own advantage, he richly enjoys the good which flows out of his own mouth, the blessing he bestows is also a blessing for himself. The same also is the case with the actions of a man. That which is done, or the service which is rendered by his hands, comes back to him as a reward or as a punishment. **כִּמְלֵךְ** signifies primarily accomplishment, execution, and is a twofold, double-sided conception: a rendering of good or evil, and merit on the side of men (whether merited reward or merited punishment), as well as recompense, requital on the side of God. The first line is repeated, somewhat altered, at xiii. 2, xviii. 20. The whole proverb is prophetically echoed in Isa. iii. 10 f. The *Keri* **יְשִׁיב** has Jahve as the subject, or rather the subject remains undefined, and “one requites him” is equivalent to: it is requited to him. The *Chethib* seems to us more expressive; but this use of the active with the undefined subject, instead of the passive, is certainly as much in the *Mishle* style (cf. xiii. 21) as the development of the subject of the clause from a foregoing genitive.

Ver. 15 The way of the fool is right in his own eyes,  
But the wise listeneth to counsel.

Other proverbs, like xvi. 2, say that generally the judgment of a man regarding his character does not go beyond a narrow subjectivity; but there are objective criteria according to which a man can prove whether the way in which he walks is right; but the fool knows no other standard than his own opinion, and however clearly and truly one may warn him that the way which he has chosen is the wrong way and leads to a false end, yet he obstinately persists;<sup>1</sup> while a wise man is not so wise in his own eyes (iii. 7) as not to be willing to listen to well-meant counsel, because, however careful he may be regarding his conduct, yet he does not regard his own judgment so unerring as not to be inclined ever anew to try it and let it stand the test. Ewald has falsely construed: yet whoever hears counsel is wise. In consequence of the contrast, **אֵייל** and **הַכֶּם** are the subject ideas, and with **לְעֵצָה** is brought forward that which is in contrast to the self-complacency of the fool, the conduct of the wise man.

<sup>1</sup> Vid. kindred proverbs by Carl Schulze, *Die bibl. Sprichwörter der deutschen Sprache* (1860), p. 50, and M. C. Wahl's *Das Sprichwort in der heb.-aram. Literatur, u.s.w.* (1871), p. 31.

Ver. 16. The relations of the subject and the predicate are the same as in the preceding verse.

The fool makes known his vexation on the same day [at once],  
On the contrary, the prudent man hideth the offence.

Very frequently in these proverbs the first line is only defined by the adducing of the second, or the second holds itself in the light of the first. A post-bibl. proverb says that a man is known by three things: by his כוֹס (his behaviour in drinking), his כִּס (his conduct in money transactions), and his כַּעַס (his conduct under deep inward excitement). So here: he is a fool who, if some injury is done to him, immediately shows his vexation in a passionate manner; while, on the contrary, the prudent man maintains silence as to the dishonour that is done to him, and represses his displeasure, so as not to increase his vexation to his own injury. Passionless retaliation may in certain cases be a duty of self-preservation, and may appear to be necessary for the protection of truth, but passionate self-defence is always of evil, whether the injury which is inflicted be justifiable or unjustifiable. Regarding צָרוּם, *callidus*, *vid.* p. 56; Schultens' comparison of the Greek *γεγυμνασμένος* is only a conceit in want of better knowledge. Regarding כָּסֶה (only here and at ver. 23) with חִכְמָה, as שָׁחַר (only xi. 27) with מִשְׁחַר, *vid.* Ewald, § 170a. בְּיוֹם signifies on the self-same day = without delay, immediately, and is well translated by the LXX. *αὐθήμερον*. With another object, 16b is repeated in 23a.

Most of the remaining parables of this section refer to the right use and the abuse of the tongue.

Ver. 17 He that breathes the love of truth, utters that which is right;  
But a lying tongue, deceit.

This verse is similar in meaning to xiv. 5 (where 5b = vi. 19a); the second line of the distich = xiv. 25b. Everywhere else יִפְיֵה stand together, only here יִפְיֵה is joined to אֱמֻנָה; *vid.* regarding this יִפְיֵה forming an attributive clause, and then employed as an adjective, but with distinct verbal force, at vi. 19. Viewed superficially, the proverb appears tautological; it is not so, however, but places in causal connection the internal character of men and their utterances: whoever breathes אֱמֻנָה, truth or conscientiousness (the property of the אֱמֵן, *vid.* at Ps. xii. 2), *i.e.* lets the voice of this be heard in his utterances, such an one speaks צְדָקָה, *i.e.* uprightness, integrity, that which is correct, right (Isa. xlv. 19, cf. xli. 26), in relation to truth in general, and to the present case in particular;



but he who עָדָה שְׁקָרִים, *i.e.* he who, against better knowledge and the consciousness of untruth, confirms by his testimony (from עָדָה, *revertere*, to say again and again), therewith gives utterance to his impure character, his wicked intention, proceeding from delight in doing evil or from self-interest, and diverted towards the injury of his neighbour. As אִמּוֹנָה and מְרֵמָה correspond as statements of the contents of the utterances, so צָדֵק and שְׁקָרִים as statements of their motive and aim. מְרֵמָה is obj. accus. of the יָבִיד (from הִבִּיד, to bring to light, cf. נִגְיָד, visibility) to be supplied, not the pred. nom. *dolorum structor*, as Fleischer poetically finds.

Ver. 18 There is that babbleth like the thrusts of a sword,  
But the tongue of the wise is healing.

The second (cf. xi. 24) of the proverbs beginning with יָשׁ. The verb בִּטָּה (בִּטָּא), peculiar to the Hebr., which in the modern Hebr. generally means "to speak out" (בִּטָּא in the grammar: the pronunciation) (according to which the LXX., Syr., and Targ. translate it by אָמַר), means in biblical Hebr., especially with reference to the binding of oneself by an oath (Lev. v. 4), and to solemn protestations (Num. xxx. 7, 9, according to which Jerome, *promittit*): to utter incautiously in words, to speak without thought and at random, referred erroneously by Gesenius to the R. בַּט, to be hollow, probably a word imitative of the sound, like the Greek βατταρλῆειν, to stammer, and βαττολογεῖν, to babble, which the lexicographers refer to a talkative person of the name of Βάττος, as our "salbadern" [=to talk foolishly] owes its origin to one Jenaer Bader on the Saal. Theod. and the *Græc. Venet.* give the false reading בוֹטָה (πεποιθώς). בִּטָּה קָרוֹת חָרֵב stands *loco accusativi*, the בִּי being regarded as a noun: (*effutiens verba*) *quæ sunt instar confossionum gladii* (Fl.). We also call such a man, who bridles his loquacity neither by reflection nor moderates it by indulgent reference to his fellow-men, a *Schwertmaul* (sword-mouth) or a *Schandmaul* (a mouth of shame = slanderer), and say that he has a tongue like a sword. But on the other hand, the tongue of the wise, which is in itself pure gentleness and a comfort to others, since, far from wounding, rather, by means of comforting, supporting, directing exhortation, exercises a soothing and calming influence. Regarding רָפָא, whence מְרַפֵּא, Dietrich in Gesenius' *Lex.* is right. The root-meaning of the verb רָפָא (cognate רָפָה, to be loose, *Hiph.* to let go, *Hithpa.* xviii. 9, to show oneself slothful) is, as the Arab. kindred word *rafâ, rafa, raf, rawf (ráf)* shows,

that of stilling, softening, soothing, whence arises the meaning of healing (for which the Arab. has *tabb* and *'alkh*); the meaning to repair, to mend, which the Arab. *rafâ* and *rafa* have, does not stand in a prior relation to to heal, as might appear from Job xiii. 4, but is a specializing of the general idea of *reficere* lying in *mitigare*, just as the patcher is called *ἀκέστρια* = *ἡπήτρια*,<sup>1</sup> from *ἀκέομαι*, which means equally to still and to heal. Since thus in רפא the meanings of mitigating and of healing are involved, it is plain that כּוּרפא, as it means healing (the remedy) and at the same time (cf. *θεραπεία*, Rev. xxii. 2) the preservation of health, iv. 22, vi. 15, xvi. 24, xxix. 1, so also may mean mildness (here and xv. 4), tranquillity (xiv. 30; Eccles. x. 4, calm patience in contrast to violent passion), and refreshing (xiii. 17). Oetinger and Hitzig translate here "medicine;" our translation, "healing (the means of healing)," is not essentially different from it.

Ver. 19 The lip of truth endures for ever,

But the lying tongue only while I wink with the eye.

None of the old translators understood the phrase וְעַד־אֲרִינְעָה; the *Venet.* also, which follows Kimchi's first explanation, is incorrect: *ἕως ῥήξεως*, till I split (shatter) it (the tongue). Abulwalid is nearer the correct rendering when he takes אֲרִינְעָה as a noun = רִנֵּעַ with *He parag.* Ahron b. Joseph is better in rendering the phrase by: until I make a רנע, and quite correct if רנע (from רִנֵּעַ = Arab. *rafj*, which is used of the swinging of the balance) is taken in the sense of a twinkling of the eye (Schultens: *vibramen*); cf. Orelli's *Die hebr. Synonyme der Zeit und Ewigkeit*, p. 27 f., where the synonyms for a twinkling of the eye, a moment, are placed together. עַר (properly progress) has in this phrase the meaning, while, so long as, and the cohortative signifies, in contradistinction to אֲרִינְעָה, which may also denote an unwilling movement of the eyelids, a movement proceeding from a free determination, serving for the measurement of a short space of time, Ewald, § 228a. אֲרִינְעָה, Jer. xlix. 19, l. 44, where Ewald takes אֲרִינְעָה כִּי (when I . . .) in the same sense as אֲדִי־אֲרִינְעָה here, which is more appropriate than the explanation of Hitzig, who regards כִּי as opening the principal clause, and attaches to הֲרִינְעָה the quite too pregnant signification "to need (for an action) only a moment." The lip of truth, *i.e.* the lip which speaketh truth, endures for ever

<sup>1</sup> Whether *πάπτιον*, explained neither by Curtius nor by Flick, stands in a relation to it, we leave out of view.

(for truth, אֱמֶת = אֲמִנָה, is just the enduring); but the tongue of falsehood is only for a moment, or a wink of the eye, for it is soon convicted, and with disgrace brings to silence; for a post-bibl. Aram. proverb says: קִישָׁטָא קָאִי שְׁקָרָא לֹא קָאִי, the truth endures, the lie endures not (*Schabbath* 104a), and a Hebrew proverb: הַשְּׁקֵר אֵין לוֹ רַגְלַיִם, the lie has no feet (on which it can stand).<sup>1</sup>

Ver. 20 Deceit is in the heart of him who deviseth evil,  
But those who devise peace cause joy.

Regarding the figure of forging, fabricating (LXX., Aquila, Symmachus, and Theodotion, *τετραλειν*), or of ploughing, which underlies the phrase חָרַשׁ רָע, *moliri malum*, *vid.* at iii. 29. That deceit is in the heart of him who deviseth evil (בְּלִבְחֻרְשֵׁי רָע), as is correctly punctuated *e.g.* by Norzi) appears to be a platitude, for the חָרַשׁ רָע is as such directed against a neighbour. But in the first place, 20a in itself says that the evil which a man hatches against another always issues in a fraudulent, malicious deception of the same; and in the second place, it says, when taken in connection with 20b, where שְׂמֵחָה is the parallel word to מְרִמָּה, that with the deception he always at the same time prepares for him sorrow. The contrast to חֻרְשֵׁי רָע is יוֹעֲצֵי שְׁלוֹם, and thus denotes not those who give counsel to contending parties to conclude peace, but such as devise peace, *viz.* in reference to the neighbour, for יָעַץ means not merely to impart counsel, but also mentally to devise, to resolve upon, to decree, 2 Chron. xxv. 16, Isa. xxxii. 7 f.; *cf.* יָעַץ עַל, Jer. xlix. 30. Hitzig and Zöckler give שְׁלוֹם the general idea of welfare (that which is salutary), and interpret the שְׂמֵחָה as the inner joy of the good conscience. Certainly שְׁלוֹם (R. שָׁל, *extrahere*, in the sense of deliverance from trouble) means not only peace as to the external relationship of men with each other, but also both internal and external welfare. Thus it is here meant of external welfare; Hitzig rightly compares Jer. xxix. 11 with Nahum i. 11 to the contrast between שְׁלוֹם and רָע. But as מְרִמָּה is not self-deception, but the deception of another, so also שְׂמֵחָה is not the joy of those who devise the device in their hearts for the deception of others, but the joy they procure for others. Thoughts of peace for one's neighbour are always thoughts of procuring joy for him, as thoughts of evil are thoughts of deceit, and thus of procuring sorrow for him. Thus וְלִיּוֹעֲצֵי is an abbreviated expression for וְלִבְלֵב יוֹעֲצֵי.

<sup>1</sup>  *Vid. Duke's Rabbin. Blumenlese* (1844), p. 231.

Ver. 21 No evil befalls the righteous,  
But the godless are full of evil.

Hitzig translates אָנִי "sorrow," and Zöckler "injury;" but the word signifies evil as ethical wickedness, and although it may be used of any misfortune in general (as in אֲנִי בְּיָמַי, *opp.* בְּיָמַי); thus it denotes especially such sorrow as is the harvest and product of sin, xxii. 8, Job iv. 8, Isa. lix. 4, or such as brings after it punishment, Hab. iii. 7, Jer. iv. 15. That it is also here thus meant the contrast makes evident. The godless are full of evil, for the moral evil which is their life-element brings out of itself all kinds of evil; on the contrary, no kind of evil, such as sin brings forth and produces, falls upon the righteous. God, as giving form to human fortune (Ex. xxi. 13), remains in the background (cf. Ps. xci. 10 with v. 1 f.); *vid.* regarding אָנִי, the weaker power of עָנָה, to go against, to meet, to march against, Fleischer, Levy's *Chald. Wörtbuch*, 572.

Ver. 22 Lying lips are an abhorrence to Jahve,  
And they that deal truly are His delight.

The frame of the distich is like xi. 1, 20. אֲמֹנִים is probity as the harmony between the words and the inward thoughts. The LXX., which translates *ὁ δὲ ποιῶν πίστει*, had in view עֲשֵׂה אֲמֹנִים (עֲשֵׂה אֲמֹנִים, cf. Isa. xxvi. 2); the text of all other translations agrees with that commonly received.

Ver. 23 A prudent man conceals knowledge,  
And a heart-fool proclaims imbecility.

In 23a ver. 16b is repeated, only a little changed; also 16a corresponds with 23a, for, as is there said, the fool knows not how to keep his anger to himself, as here, that a heart-fool (cf. the lying mouth, 22a) proclaims (trumpets forth), or as xiii. 16 says, displays folly without referring to himself the *si tacuisses*. To this forward charalatan blustering, which intends to preach wisdom and yet proclaims in the world mere folly, *i.e.* nonsense and imbecility, and thereby makes itself troublesome, and only to be laughed at and despised, stands in contrast the relation of the אָדָם עָרִים, *homo callidus*, who possesses knowledge, but keeps it to himself without bringing it forth till an occasion presents itself for setting it forth at the right place, at the right time, and to the right man. The right motive also regulates such silence as well as modesty. But this proverb places it under the point of view of prudence.

We take verses 24–28 together as a group. In these verses

the subject is the means of rising (in the world), and the two ways, the one of which leads to error, and the other to life.

Ver. 24 The hand of the diligent attains to dominion,  
But slothfulness will become tributary.

In x. 4 רָמְיָהּ was adj., but to יָד standing beside it; here it is to be regarded as adj. to יָד (sluggish hand) supplied from 24a, but may be equally regarded as a subst. (slothfulness) (*vid.* at ver. 27). Regarding חָרִיץ, *vid.* p. 211. מַס signifies tribute and service, *i.e.* tributary service rendered to a master. In xi. 29b עָבַד stands for it. It is still the experience of to-day, as it was of Solomon's time, that slothfulness (indolence) brings down to a state of servitude, if not even deeper, but that vigorous activity raises to dominion or to the position of a master, *i.e.* to independence, wealth, respect, and power.

Ver. 25 Trouble in the heart of a man boweth it down,  
And a friendly word maketh it glad.

The twofold anomaly that רָאָה is construed as masc. and יָב as fem. renders the text doubtful, but the LXX., Syr., Targum, which introduce another subject, φοβερός λόγος (יָב רָבֵר מְרִאָּיָה ?), do not improve it; Theodotion's is preferable, who translates μέριμνα ἐν καρδίᾳ ἀνδρὸς κατίσχει αὐτόν, and thus reads יִשְׁחָנֵּה. But the rhyme is thereby lost. As כָּבוֹד, Gen. xlix. 6, so also may יָב be used as fem., for one thereby thinks on נֶפֶשׁ; the plur. לְבוֹת (לְבָבוֹת), according to which in Ezek. xvi. 30 we find the sing. לְבָה, may also conform to this. And יִשְׁחָנֵּה as pred. to רָאָה follows the scheme ii. 10b, perhaps not without attractional co-operation after the scheme קָשָׁה נִבְרִים חֲתִים, 1 Sam. ii. 4. הִשְׁחָה, from שָׁחָה, occurs only here; but הִשְׁחָה, from שָׁחָה, occurs only twice. הִשְׁחָה מִבֶּן מִבֶּן designates in the book of Joshua and in Kings (1 Kings viii. 56) the divine promise; here it is of the same meaning as 1 Kings xii. 7: an appeasing word. Who has not in himself had this experience, how such a word of friendly encouragement from a sympathizing heart cheers the sorrowful soul, and, if only for a time, changes its sorrow into the joy of confidence and of hope!

Ver. 26 The righteous looketh after his pastures,  
But the way of the godless leadeth them into error.

In 26a no acceptable meaning is to be gained from the traditional mode of vocalization. Most of the ancients translate יָתֵר as part. to יָתֵר, as it occurs in post-bib. Hebr., *e.g.* חֲבֵה יָתֵרָה, prevailing, altogether peculiar love. Thus the Targum, מִבֶּן מִבֶּן; *Venet.*

πεπερίττευται (after Kimchi); on the other hand, Aquila, active: περισεύων τὸν πλησίον (making the neighbour rich), which the meaning of the *Kal* as well as the form יָתַר oppose; Luther, "The righteous man is better than his neighbour," according to which Fleischer also explains, "Probably יָתַר from יָתַר, πλεονάζειν, has the meaning of πλεον ἔχων, πλεονεκτῶν, he gains more honour, respect, riches, etc., than the other, viz. the unrighteous." Yet more satisfactory Ahron b. Joseph: not the nobility and the name, but this, that he is righteous, raises a man above others. In this sense we would approve of the *præstantior altero justus*, if only the two parts of the proverb were not by such a rendering wholly isolated from one another. Thus יָתַר is to be treated as the fut. of יָתַר. The Syr. understands it of right counsel; and in like manner Schultens explains it, with Cocceius, of intelligent, skilful guidance, and the moderns (e.g. Gesenius) for the most part of guidance generally. Ewald rather seeks (because the proverb-style avoids the placing of a fut. verb at the commencement of the proverb [but cf. xvii. 10]) to interpret יָתַר as a noun in the sense of director, but his justification of the fixed *a* is unfounded. And generally this sense of the word is exposed to many objections. The verb יָתַר signifies, after its root, to go about, "to make to go about," but is, however, not equivalent to, to lead (whence Böttcher too ingeniously derives יָתַר = יָאִתַר from אָתַר = אָשַׁר); and whence this strange word, since the Book of Proverbs is so rich in synonyms of leading and guiding! The *Hiph.* יָתַר signifies to send to spy, Judg. i. 23, and in this sense the poet ought to have said יָתַר לְרֵעֵיוֹ: the righteous spies out (the way) for his neighbour, he serves him, as the Targum-Talmud would say, as יָתַר. Thus connected with the obj. accus. the explanation would certainly be: the righteous searches out his neighbour (Löwenstein), he has intercourse with men, according to the maxim, "*Trau schau wem.*" But why not יָרַעֵיוֹ, but יָרַעֵיוֹ, which occurs only once, xix. 7, in the *Mishle*, and then for an evident reason? Therefore, with Döderlein, Dathe, J. D. Michaelis, Ziegler, and Hitzig, we prefer to read יָרַעֵיוֹ; it is at least not necessary, with Hitzig, to change יָתַר into יָתַר, since the *Hiphil* may have the force of the intens. of the *Kal*, but יָתַר without the jussive signification is a poetic licence יָתַר. That יָתַר can quite well be used of the exploring of the pasture, the deriv. יָתַר, Job xxxix. 18, shows. Thus altered, 26a falls into an appropriately contrasted relation to 26b. The way of the godless

leads them into error; the course of life to which they have given themselves up has such a power over them that they cannot set themselves free from it, and it leads the enslaved into destruction: the righteous, on the contrary, is free with respect to the way which he takes and the place where he stays; his view (regard) is directed to his true advancement, and he looketh after his pasture, *i.e.* examines and discovers, where for him right pasture, *i.e.* the advancement of his outer and inner life, is to be found. With מְעֵדָה there is a combination of the thought of this verse with the following, whose catch-word is צִירוֹ, his prey.

Ver. 27 The slothful pursues not his prey;

But a precious possession of a man is diligence.

The LXX., Syr., Targ., and Jerome render יִחַרְרֵךְ in the sense of obtaining or catching, but the verbal stem חרך nowhere has this meaning. When Fleischer remarks, חַרְרֵךְ, ἄπ. λεγ., probably like לָכַךְ, properly to entangle in a noose, a net, he supports his opinion by reference to חַרְכִּים, which signifies lattice-windows, properly, woven or knitted like a net. But חַרְרֵךְ, whence this חַרְכִּים, appears to be equivalent to the Arab. *khark*, *fissura*, so that the plur. gives the idea of a manifoldly divided (lattice-like, trellis-formed) window. The Jewish lexicographers (Menahem, Abulwalid, Parchon, also Juda b. Koreish) all aim at that which is in accord with the meaning of the Aram. חַרְרֵךְ, to singe, to roast (= Arab. *hark*): the slothful roasteth not his prey, whether (as Fürst presents it) because he is too lazy to hunt for it (Berth.), or because when he has it he prepares it not for enjoyment (Ewald). But to roast is צָלָה, not דָּרַךְ, which is used only of singeing, *e.g.* the hair, and roasting, *e.g.* ears of corn, but not of the roasting of flesh, for which reason Joseph Kimchi (*vid.* Kimchi's *Lex.*) understands צִירוֹ of wild fowls, and יַחַרְרֵךְ of the singeing of the tips of the wings, so that they cannot fly away, according to which the *Venet.* translates οὐ μὲν εἶ . . . ἢ θήρα αὐτοῦ. Thus the Arab. must often help to a right interpretation of the ἄπ. λεγ. Schultens is right: *Verbum harak*, חַרְרֵךְ, *apud Arabes est movere, ciere, excitare, κινεῖν generatim, et speciatim excitare prædam e cubili, κινεῖν τὴν θήραν.* The Lat. *agitare*, used of the frightening up and driving forth of wild beasts, corresponds with the idea here, as *e.g.* used by Ovid, *Metam.* x. 538, of Diana:

*Aut pronos lepores aut celsum in cornua cervum*

*Aut agitat damas.*

Thus יַחַרְרֵךְ together with צִירוֹ gains the meaning of hunting, and

generally of catching the prey. רַמְיָהּ is here incarnate slothfulness, and thus without ellipse equivalent to איש רמיה. That in the contrasted clause חרוץ does not mean ἀποτόμως, decreed (Löwenstein), nor gold (Targ., Jerome, Venet.), nor that which is excellent (Syr.), is manifest from this contrast as well as from x. 4, xii. 24. The clause has from its sequence of words something striking about it. The LXX. placed the words in a different order: κτῆμα δὲ τίμιον ἀνθρώπου καθαρὸς (חרוץ in the sense of Arab. *khālas*). But besides this transposition, two others have been tried: הן אדם חרוץ יקר, the possession of an industrious man is precious, and הן יקר אדם חרוץ, a precious possession is that (supply הן) of an industrious man. But the traditional arrangement of the words gives a better meaning than these modifications. It is not, however, to be explained, with Ewald and Bertheau: a precious treasure of a man is one who is industrious, for why should the industrious man be thought of as a worker for another and not for himself? Another explanation advanced by Kimchi: a valuable possession to men is industry, has the twofold advantage that it is according to the existing sequence of the words, and presents a more intelligible thought. But can חרוץ have the meaning of תְּרִיצוּת (the being industrious)? Hitzig reads חָרוֹץ, to make haste (to be industrious). This is unnecessary, for we have here a case similar to x. 17, where שׁוֹכֵר is to be expected: a precious possession of a man is it that, or when, he is industrious, חָרוֹץ briefly for חָרוֹצוֹ. The accentuation fluctuates between וְהוֹן אָדָם יָקָר (so e.g. Cod. 1294), according to which the Targum translates, and וְהוֹן אָדָם יָקָר, which, according to our explanation, is to be preferred.

Ver. 28 In the path of righteousness is life,  
And the way of its path is immortality.

All the old versions to the Venet. give אֵל instead of אֵלֵי, and are therefore under the necessity of extracting from וְדַרְכָּהּ נְתִיבָהּ a meaning corresponding to this, εἰς θάνατον, in which they are followed by Hitzig: "a devious way leadeth to death." But נְתִיבָהּ (נְתִיבָה) signifies step, and generally way and street (*vid.* at i. 15), not "devious way," which is expressed, Judg. v. 6, by אַרְחוֹת עַקְלָלוֹת אֵל, by אַרְחוֹת עַקְלָלוֹת אֵל is anywhere punctuated thus in the sense of אֵל is previously improbable, because the Babylonian system of punctuation distinguishes the negative אֵל with a short *Pathach*, and the prepositional אֵל (Arab. *ilā*) with a short *Chirek*, from each other



(*vid.* Pinsker, *Einkl.* p. xxii. f.); the punctuation 2 Sam. xiii. 16, Jer. li. 3, gives no support to the opinion that here לֹא is vocalized thus in the sense of לֹא־יָמוּת, and it is not to be thus corrected. Nothing is more natural than that the Chokma in its constant contrast between life and death makes a beginning of expressing the idea of the *ἀθανασία* (*vid.* p. 42), which Aquila erroneously read from the אֱלֹהֵי-מֵוֹת, Ps. xlviii. 15. It has been objected that for the formation of such negative substantives and noun-adjectives לֹא (*e.g.* לֹא-יָמוּת, לֹא-עָמָד) and not לֹא is used; but that לֹא also may be in close connection with a noun, 2 Sam. i. 13 shows. There אֱלֹהֵי-מָוֶת is equivalent to אֱלֹהֵי יְהִי מָוֶת, according to which it may also be explained in the passage before us, with Luther and all the older interpreters, who accepted לֹא in its negative signification: and on (the אֱלֹהֵי governing) the way . . . is no death. The negative לֹא frequently stands as an intensifying of the objective לָמָוֶת; but why should the Chokma, which has already shown itself bold in the coining of new words, not apply itself to the formation of the idea of immortality?: the idol name אֱלֹהֵי-מָוֶת is the result of a much greater linguistic boldness. It is certain that לֹא is here not equivalent to לֹא־יָמוּת; the Masora is therefore right in affirming that נְחִיבָהּ is written with *He raphatum pro map-*

*picato* (*vid.* Kimchi, *Michlol* 31a, and in the *Lex.*), cf. 1 Sam. xx. 20, *vid.* Böttcher, § 418. Thus: the way of their step is immortality, or much rather, since נְחִיבָהּ is not a fixed idea, but also denotes the going to a distance (*i.e.* the journey), the behaviour, the proceeding, the walk, etc.: the walking (the stepping over and passing through) of their way is immortality. Rich in synonyms of the way, the Hebrew style delights in connecting them with picturesque expressions; but נְחִיבָהּ always means the way in general, which divides into אֲרָחוֹת or נְחִיבוֹת (Job vi. 18, Jer. xviii. 5), and consists of such (Isa. iii. 16). The distich is synonymous: on the path of righteousness (accentuate צְדִיקָה בְּאֶרֶץ) is life meeting him who walks in it, and giving itself to him as a possession, and the walking in its path is immortality (cf. iii. 17, x. 28); so that to go in it and to be immortal, *i.e.* to be delivered from death, to be exalted above it, is one and the same thing. If we compare with this, xiv. 32b, it is obvious that the Chokma begins (*vid.* *Psychol.* p. 410) to break through the limits of this present life, and to announce a life beyond the reach of death.

The proverb xii. 28 is so sublime, so weighty, that it manifestly

forms a period and conclusion. This is confirmed from the following proverb, which begins like x. 1 (cf. 5), and anew stamps the collection as intended for youth :

xiii. 1 A wise son is his father's correction ;  
But a scorner listens not to rebuke.

The LXX., which the Syr. follows, translate *Τὸς πανουργὸς ὑπήκοος πατρὶ*, whence it is not to be concluded with Lagarde that they read *נוֹסֵר* in the sense of a *Ni. tolerativum*; they correctly understood the text according to the Jewish rule of interpretation, "that which is wanting is to be supplied from the context." The Targ. had already supplied *שָׁמַע* from 1*b*, and is herein followed by Hitzig, as also by Glassius in the *Philologia sacra*. But such an ellipse is in the Hebr. style without an example, and would be comprehensible only in passionate, hasty discourse, but in a language in which the representation *filius sapiens disciplinam patris audit* numbers among the anomalies is not in general possible, and has not even its parallel in Tacitus, *Ann.* xiii. 56: *deesse nobis terra, in qua vivamus—in qua moriemur, non potest*, because here the primary idea, which the one expression confirms, the other denies, and besides no particle, such as the *?* of this passage before us, stands between them. Böttcher therefore maintains the falling out of the verb, and writes *יָבִין* before *יָבִין*; but one says not *בִּין מוֹסֵר*, but *שָׁמַע מוֹסֵר*, i. 8, iv. 1, xix. 27. Should not the clause, as it thus stands, give a sense complete in itself? But *מוֹסֵר* can hardly, with Schultens and Ewald, be taken as *part. Hoph.* of *יָסַר*: one brought up by his father, for the usage of the language knows *מוֹסֵר* only as *part. Hoph.* of *סָרַר*. Thus, as Jerome and the *Venet.* translate: a wise son is the correction of his father, *i.e.* the product of the same, as also Fleischer explains, "Attribution of the cause, the ground, as elsewhere of the effect." But we call that which one has trained (vegetable or animal) his *Zucht* (= *παιδελα* in the sense of *παιδευμα*). To the wise son (x. 1) who is indebted to the *מוֹסֵר אָב* (iv. 1), stands opposed the *לֵץ* (*vid.* i. 22), the mocker at religion and virtue, who has no ear for *יְעָרָה*, strong and stern words which awaken in him a wholesome fear (cf. xvii. 10, Jude 23: *ἐν φόβῳ*).

Ver. 2 From the fruit of the mouth of a man he himself enjoys good ;  
But the delight of the godless is violence.

2*a* = xii. 14*a*, where *יִשְׂבַּע* for *יֵאָכֵל*. A man with a fruit-bringing mouth, himself enjoys also the blessing of his fruit-producing

speech; his food (cf. *βρωμα*, John iv. 34) is the good action in words, which in themselves are deeds, and are followed by deeds; this good action affords enjoyment not merely to others, but also to himself. Ewald and Bertheau attract לֹאֲכֹל to 2*b*; so also does Fleischer: "the violence which the בְּנֵי־יִם wish to do to others turns back upon themselves; they must eat it also, *i.e.* bear its evil consequences." The thought would then be like x. 6: *os improborum obteget violentia*, and "to eat violence" is parallel to "to drink (xxvi. 6) violence (injury)." But wherefore then the naming of the soul, of which elsewhere it is said that it hungers or satiates itself, but never simply (but cf. Luke xii. 19) that it eats? On the contrary, שָׂבַע means also *appetitus*, xxiii. 2, and particularly wicked desire, Ps. xxvii. 12; here, as Ps. xxxv. 25, the object of this desire (*Psychol.* p. 202). Regarding בְּנֵי־יִם, *vid.* above, p. 85. There are such as do injury in a cunning deceitful manner to their neighbour to their own advantage. While the former (the righteous) distributes to his neighbour from the inner impulse without having such a result in view, yet according to God's direction he derives enjoyment himself therefrom: the desire of the latter goes to מִצְרָה, *ἀδικία*, and thus to the enjoyment of good unrighteously and violently seized.

Ver. 3 He that guardeth his mouth keepeth his soul;

He that openeth wide his lips, to him it is destruction.

3*a* is extended in xxi. 23 to a distich. Mouth and soul stand in closest interchangeable relation, for speech is the most immediate and continuous expression of the soul; thus whoever guards his mouth keeps his soul (the *Venet.*, with excellent rendering of the synonym, *ὁ τηρῶν τὸ στόμα ἑαυτοῦ φυλάσσει τὴν ψυχὴν ἑαυτοῦ*), for he watches that no sinful vain thoughts rise up in his soul and come forth in words, and because he thus keeps his soul, *i.e.* himself, safe from the destructive consequences of the sins of the tongue. On the contrary, he who opens wide his lips, *i.e.* cannot hold his mouth (LXX. *ὁ δὲ προσηύχης χεῖλεσιν*), but expresses unexamined and unconsidered whatever comes into his mind and gives delight, he is destruction to himself (supply מִצְרָה), or to him it is destruction (supply מִצְרָה); both interpretations are possible, the parallelism brings nearer the former, and the parallel xviii. 7 brings nearer the latter. פָּשַׁע means to spread (Schultens: *diducere cum ruptura vel ad rupturam usque*), here the lips, *Pih.* Ezek. xvi. 25, the legs, Arab. *fashkh, farshkh*; *vid.* regarding the R. שָׂבַע, to extend, to

spread out, Fleischer in the supplements to the *A. L. Z.* 1843, col. 116. Regarding the *Mishle* word מְחַתֵּחַ, *vid.* under x. 14.

Ver. 4. The three proverbs (1-3) which refer to hearing and speaking are now followed by a fourth which, like vers. 2 and 3, speaks of the נַפְשׁוֹ.

The soul of the sluggard desires, yet has not;  
But the soul of the industrious is richly satisfied.

The view that the *o* in נַפְשׁוֹ עַל is the *cholem compaginis*, Böttcher, § 835, meets with the right answer that this would be the only example of a vocal *casus* in the whole of gnomic poetry; but when on his own part (*Neue Aehrenlese*, § 1305) he regards נַפְשׁוֹ as the accus. of the nearer definition (= בְּנַפְשׁוֹ), he proceeds inadvertently on the view that the first word of the proverb is מְחַתֵּחַ, while we read מְחַתֵּחַ, and נַפְשׁוֹ is thus the nom. of the subject. נַפְשׁוֹ עַל means "his (the sluggard's) soul" (for עַל occurs as explanatory permutative briefly for נַפְשׁוֹ עַל), as פְּרִיָּהּ פְּעֵיפֵיהָ means "its branches (*i.e.* of the fruitful tree)," Isa. xvii. 6. One might, it is true, add הַ to the following word here, as at xiv. 13; but the similar expression appertaining to the *syntax ornata* occurs also 2 Sam. xxii. 33, Ps. lxxi. 7, and elsewhere, where this is impracticable. Meiri appropriately compares the scheme Ex. ii. 6, she saw him, *viz.* the boy. With reference to the מְחַתֵּחַ here violently (cf. xxviii. 1) introduced, Böttcher rightly remarks, that it is an adverb altogether like *necquidquam*, xiv. 6, xx. 4, Ps. lxxviii. 21, etc., thus: *appetit necquidquam anima ejus, scilicet pigri*. 4*b* shows the meaning of the desire that has not, for there מְחַתֵּחַ occurs, a favourite strong *Mishle* word (xi. 25, xxviii. 25, etc.) for abundant satisfaction (the LXX. here, as at xxviii. 25, ἐν ἐπιμελείᾳ, *sc.* ἔσονται, instead of which, Montfaucon supposed *πιμελείᾳ*, which is, however, a word not authenticated). The slothful wishes and dreams of prosperity and abundance (cf. xxi. 25 *f.*, a parallel which the Syr. has here in view), but his desire remains unsatisfied, since the object is not gained but only lost by doing nothing; the industrious gain, and that richly, what the slothful wishes for, but in vain.

Ver. 5. Two proverbs of the character of the righteous and of the effect of righteousness:

A deceitful thing the righteous hateth;  
But the godless disgraceth and putteth to shame.

With דְּבַר in the sphere of an intelligible generality (as here of falsehood, or Ps. xli. 9 of worthlessness) a concrete event is in

view, as with דִּבְרֵי in the following plur. a general fact is separated into its individual instances and circumstances (*vid.* at Ps. lxxv. 4); for דבר means not only the word in which the soul reveals itself, but also any fact in which an inner principle or a general fact or a whole comes forth to view. The righteous hateth all that bears in it the character of a falsehood (punctuate דִּבְרֵי־שָׁקֶר with *Gaja*, cf. xii. 19), but the godless . . . Should we now, with Bertheau, Hitzig, and others, translate “acteth basely and shamefully”? It is true that both *Hiph.*s may be regarded as transitive, but this expression gives no right contrast to 5a, and is pointless. We have seen at x. 5 that הִכִּישׁ, like הִשְׁבִּיל, has also a causative signification: to put to shame, *i.e.* bring shame upon others, and that xix. 26, where מִכִּישׁ וּמְחַפֵּיר are connected, this causative signification lies nearer than the intrinsically transitive. Thus it will also here be meant, that while the righteous hateth all that is false or that is tainted by falsehood, the godless on the contrary loves to disgrace and to put to shame. But it is a question whether יִבְאִישׁ is to be derived from בָּאֵשׁ = בּוֹאֵשׁ, and thus is of the same meaning as יִכִּישׁ; הִבְאִישׁ, Isa. xxx. 5, which there signifies *pudefactum esse*, is pointed הִבְאִישׁ, and is thus derived from a יִבֵּשׁ = בּוֹאֵשׁ, *vid.* 2 Sam. xix. 6. But הִבְאִישׁ occurs also as *Hiph.* of בָּאֵשׁ, and means transitively to make of an evil savour, Gen. xxxiv. 30, cf. Ex. v. 21, as well as intransitively to come into evil savour, 1 Sam. xxvii. 12. In this sense of *putidum faciens*, bringing into evil savour, יִבְאִישׁ occurs here as at xix. 26, suitably along with יִחַפֵּיר; xix. 26 is the *putidum facere* by evil report (slander), into which the foolish son brings his parents, here by his own evil report, thus to be thought of as brought about by means of slander. The old translators here fall into error; Luther renders both *Hiph.*s reflexively; only the *Venet.* (after Kimchi) is right: ὀξώσει (from an ὀξοῦν as trans. to ὀξείν) καὶ ἀτιμώσει, he makes to be of ill odour and dishonours.

Ver. 6 Righteousness protecteth an upright walk,

And godlessness bringeth sinners to destruction.

The double thought is closely like that of xi. 5, but is peculiarly and almost enigmatically expressed. As there, צִדְקָה and רְשָׁעִים are meant of a twofold inner relation to God, which consists of a ruling influence over man's conduct and a determination of his walk. But instead of naming the persons of the רְשָׁעִים and הַצְּדִיקִים as the objects of this influence, the proverb uses the abstract expression, but with personal reference, הַמְּדַרְרֵה and הַמְּחַפֵּיר, and

designates in two words the connection of this twofold character with the principles of their conduct. What is meant by  $\text{הַיָּזִיר}$  and  $\text{הִסְלִיף}$  proceeds from the contrasted relationship of the two (cf. xxii. 12).  $\text{נָצַר}$  signifies *observare*, which is not suitable here, but also *tueri* ( $\text{τηρῆιν}$ ), to which  $\text{הִסְלִיף}$  (*vid.* at xi. 3, and in Gesen. *Thesaurus*), not so much in the sense of "to turn upside down," *pervertere* (as xi. 3, Ex. xxiii. 8), as in the sense of "to overthrow," *evertere* (as e.g. xxi. 12), forms a fitting contrast. He who walks forth with an unfeigned and untroubled pure mind stands under the shield and the protection of righteousness (cf. with this *προσωποῖα* Ps. xxv. 21), from which such a walk proceeds, and at the same time under the protection of God, to whom righteousness appertains, is well-pleasing; but he who in his conduct permits himself to be determined by sin, godlessness (cf. Zech. v. 8) from which such a love for sin springs forth, brings to destruction; in other words: God, from whom the  $\text{רָשָׁע}$ , those of a perverse disposition, tear themselves away, makes the sin their snare by virtue of the inner connection established by Him between the  $\text{רָשָׁע}$  and the destruction (Isa. ix. 17). In the LXX. this 6th verse was originally wanting; the translation in the version of Aquila, in the Complut. and elsewhere, which the Syr. follows, falsely makes  $\text{הַמַּטָּה}$  the subj.: *τοὺς δὲ ἀσεβεῖς φαύλους ποιεῖ ἀμαρτία.*

Ver. 7. Two proverbs of riches and poverty:—

There is one who maketh himself rich and hath nothing;  
There is another who representeth himself poor amid great riches.

A sentence which includes in itself the judgment which xii. 9 expresses. To the *Hithpa.*  $\text{הִתְכַבֵּר}$  (to make oneself of importance) there are associated here two others, in the meaning to make oneself something, without anything after it, thus to place oneself so or so, Ewald, § 124a. To the clauses with  $\text{י}$  there is supplied a self-intelligible  $\text{לו}$ .

Ver. 8 A ransom for a man's life are his riches;  
But the poor heareth no threatening.

Bertheau falls into error when he understands  $\text{וְנִעַרָה}$  of warning; the contrast points to threatening with the loss of life. The wealth of the rich before the judgment is not here to be thought of; for apart from this, that the *Torá* only in a single case permits, or rather ordains (Ex. xxi. 29 f.), ransom from the punishment of death, and declares it in all other cases inadmissible, Num. xxxv. 31 f. (one might indeed think of an administration of

justice not strictly in accordance with the Mosaic law, or altogether accessible to bribery), 8*b* does not accord therewith, since the poor in such cases would fare ill, because one would lay hold on his person. But one may think *e.g.* on waylayers as those introduced as speaking i. 11–14. The poor has no room to fear that such will threateningly point their swords against his breast, for there is nothing to be got from him: he has nothing, one sees it in him and he is known as such. But the rich is a valuable prize for them, and he has to congratulate himself if he is permitted to escape with his life. Also in the times of war and commotion it may be seen that riches endanger the life of their possessor, and that in fortunate cases they are given as a ransom for his life, while his poverty places the poor man in safety. To לֹא שָׁמַע Hitzig fittingly compares Job iii. 18, xxxix. 7: he does not hear, he has no need to hear. Michaelis, Umbreit, Löwenstein (who calls to remembrance the state of things under despotic governments, especially in the East) also explain 8*b* correctly; and Fleischer remarks: *pauper minas hostiles non audit, i.e. non minatur ei hostis.* Ewald's syntactic refinement: "Yet he became poor who never heard an accusation," presents a thought not in harmony with 8*a*.

The three following proverbs in vers. 9–11 have at least this in common, that the two concluding words of each correspond with one another almost rhythmically.

Ver. 9 The light of the righteous burneth joyously,  
And the lamp of the godless goeth out.

The second line = xxiv. 20*b*, cf. xx. 20. In the Book of Job xviii. 5 f., אֹר רְשָׁעִים יִדְעַךְ and יָרוּ עֲלֶיךָ יִדְעַךְ (cf. xxi. 17) stand together, and there is spoken of (xxix. 3) a divine יָר as well as a divine אֹר which enlightens the righteous; however, one must say that the poet, as he, vi. 3, deliberately calls the *Torá* אֹר, and the commandment, as derived from it and separated, נֵר, so also here designedly calls the righteous אֹר, viz. אֹר הַיּוֹם (iv. 18, cf. 2 Pet. i. 19), and the godless נֵר, viz. נֵר דְלוֹק,—the former imparts the sunny daylight, the latter the light of tapers set in darkness. The authentic punctuation is אֹר־צִרִיקִים, Ben-Naphtali's is אֹר צ' without *Makkeph*. To יִשְׂמַח Hitzig compares the "laughing tongue of the taper" of Meidāni, iii. 475; Kimchi also the "laughing, *i.e.* amply measured span, כַּמְפָּה שׁוֹהֵק," of the Talmud; for the light laughs when it brightly shines, and increases rather than decreases; in Arab. *samūha* has in it the idea of joy directly related to that of liberality. The

LXX. translates **מַבְטֵחַ** incorrectly by *διαπαντός*, and has a distich following ver. 9, the first line of which is *ψυχὰὶ δόλαι (הַיָּדָיִם שֶׁנֶּשְׁנָה?)* *πλανῶνται ἐν ἁμαρτίαις*, and the second line is from Ps. xxxvii. 21b.

Ver. 10 Nothing comes by pride but contention ;

But wisdom is with those who receive counsel.

The restrictive **רַק** (only) does not, according to the sense, belong to **הַיָּדָיִם** (by pride), but to **הַיָּדָיִם**, *vid.* under Ps. xxxii. 6 and Job ii. 10. Of **הַיָּדָיִם** = there is, *vid.* under x. 24. Bertheau's "one causes" is not exact, for "one" [*man*] is the most general personal subject, but **הַיָּדָיִם** is in such cases to be regarded as impersonal: by pride is always a something which causes nothing but quarrel and strife, for the root of pride is egoism. Line second is a variant to xi. 2b. *Bescheidenheit* (modesty) is in our old [German] language exactly equivalent to *Klugheit* (prudence). But here the **וְנָתַתְּ** are more exactly designated as permitting themselves to be advised; the elsewhere reciprocal **וְנָתַתְּ** has here once a tolerative signification, although the reciprocal is also allowable: with such as reciprocally advise themselves, and thus without positiveness supplement each his own knowledge by means of that of another. Most interpreters regard 10b as a substantival clause, but why should not **הַיָּדָיִם** be carried forward? With such as permit themselves to be advised, or are not too proud to sustain with others the relation of giving and receiving, there is wisdom, since instead of hatred comes wisdom—the peaceful fruit resulting from an interchange of views.

Ver. 11 Wealth by means of fraud always becomes less ;

But he that increaseth it by labour gains always more.

We punctuate **הַיָּדָיִם הַיָּדָיִם** (with *Makkeph*, as in Ven. 1521, Antw. 1582, Frank.-on-the-Oder 1595, Gen. 1618, Leyden 1662), not **הַיָּדָיִם הַיָּדָיִם** (as other editions, and *e.g.* also Löwenstein); for the meaning is not that the wealth becomes less by **הַיָּדָיִם** (Targ., but not the Syr.), or that it is less than **הַיָּדָיִם** (Umbreit), but **הַיָּדָיִם הַיָּדָיִם** is one idea: wealth proceeding from **הַיָּדָיִם**; but **הַיָּדָיִם**, properly a breath (Theod. *ἀπὸ ἀτμοῦ* or *ἀτμῶδος*), then appearance without reality (Aquila, *ἀπὸ ματαιότητος*), covers itself here by that which we call swindle, *i.e.* by morally unrestrained fraudulent and deceitful speculation in contrast to solid and real gain. The translations: *ἐπισπουδαζομένη μετὰ ἀνομίας* (LXX.), *ὑπερσπουδαζομένη* (Symmachus, *Quinta*<sup>1</sup>),

<sup>1</sup> [A fragment of an anonymous translation, so called from the place it holds in Origen's *Hexapla*.]



*festinata* (Jerome), do not necessarily suppose the phrase מְהֵרָה = מְהֵרָה, xx. 21 *Keri*, for wealth which comes מהבל is obtained in a windy (unsubstantial) manner and as if by storm, of which the proverb holds good: “*so gewonnen so zerronnen*” (= quickly come, quickly go). מְהֵרָה needs neither to be changed into that unhebraic מְהֵרָה (Hitzig) nor into the cognate מְהֵרָה (Ewald), but yet inferior to מהבל in the content of its idea. The contrast of one who by fraud and deception quickly arrives at wealth is one who brings it together in his hand, ἐπὶ χειρός (*Venet.*), i.e. always as often as he can bear it in his hand and bring it forth (Ewald, Bertheau, Elster, and Lagarde), or according to the measure of the hand, κατὰ χεῖρα (which means “according to external ability”), so that על, which is applied to the formation of adverbs, e.g. Ps. xxxi. 24 (Hitzig),—by both explanations על-יך has the meaning of “gradually,”—is used as in the post-bib. Hebr. על יך על יך = מעט מעט, e.g. *Schabbath* 156a (*vid.* Aruch under על) (distinguish from ב-יך = with thought, intentionally, *Berachoth* 52b). There is scarcely a word having more significations than יך. Connected with על, it means at one time side or place, at another mediation or direction; that which is characteristic here is the omission of the pronoun (על-יך, על-יך). The LXX. translates יך על יך with the unrestrained freedom which it allows to itself by μετ' εὐσεβείας, and has following πληθυνθήσεται another line, δίκαιος οὐκ εἶπαι καὶ κίχρῶ (from Ps. xxxvii. 26).

The figures of paradise in vers. 12 and 14 require us to take along with them the intermediate verse (13).

Ver. 12 Deferred waiting maketh the heart sick,  
And a tree of life is a wish accomplished.

Singularly the LXX. *Κρείσσων ἐναρχόμενος βουθῶν καρδία*, followed by the Syr. (which the Targ. transcribes<sup>1</sup>): Better is he who begins to help than he who remains in hesitating expectation, by which תחלת is doubled, and is derived once from תחיל, to wait, and the second time from תחל, to begin. If the LXX., with its imitators, deteriorates to such a degree proverbs so clear, beautiful, and inviolable, what may one expect from it in the case of those not easily understood! מְשֹׁךְ signifies also, Isa. xviii. 2, to be widely extended (cf. Arab. *meshak*), here in the sense of time, as מְשֹׁךְ, to prolong, Isa. xiii. 22, and post-bib. מְשֹׁךְ מְשֹׁךְ, the course of time.

<sup>1</sup> That the Targum of the Proverbs is a Jewish elaboration of the Peshito text, *vid.* Nöldeke in *Merx' Archiv*, Bd. ii. pp. 246–49.

Regarding  $\text{תְּחַלֵּה}$ , *vid.* at x. 28, where as xi. 27  $\text{תְּחַלֵּה}$ , here  $\text{תְּחַלֵּה}$ , as also Ps. lxxviii. 29 of the object of the wish, and with  $\text{בָּרוּךְ}$  in the sense of being fulfilled (cf. Josh. xxi. 43), as there with  $\text{הִבִּיא}$  in the sense of accomplishing or performing. Extended waiting makes the heart sick, causes heart-woe ( $\text{מִחֻלָּה}$ , *part. fem. Hiph.* of  $\text{חָלָה}$ , to be slack, feeble, sick; R.  $\text{ל}$ , to loosen, to make loose); on the contrary, a wish that has been fulfilled is a tree of life (cf. p. 32), of a quickening and strengthening influence, like that tree of paradise which was destined to renew and extend the life of man.

Ver. 18 Whoever despiseth the word is in bonds to it,  
And he that feareth the commandment is rewarded.

The word is thought of as ordering, and thus in the sense of the commandment, *e.g.* 1 Sam. xvii. 19, Dan. ix. 23, 25. That which is here said is always true where the will of a man has subordinated itself to the authoritative will of a superior, but principally the proverb has in view the word of God, the  $\text{מִצְוָה}$  *κατ' ἐξ.* as the expression of the divine will, which (vi. 3) appears as the secondary, with the  $\text{תּוֹרָה}$ , the general record of the divine will. Regarding  $\text{בָּרוּךְ}$  of contemptuous, spiteful opposition, *vid.* at vi. 30, cf. xi. 12. Joël (*vid.* p. 136, *note*) records the prevailing tradition, for he translates: "Whoever despises advice rushes into destruction; whoever holds the commandment in honour is perfect." But that  $\text{שָׁלוֹם}$  is to be understood neither of perfection nor of peace (LXX. and Jerome), but means *compensabitur* (here not in the sense of punishment, but of reward), we know from xi. 31. The translation also of  $\text{לֹא יִהְיֶה לּוֹ}$  by "he rushes into destruction" (LXX. *καταφθαρήσεται*, which the Syr.-Hexap. repeats; Luther, "he destroys himself;" the Venet. *οὐχ ἔσται οἱ, periet sibi*) fails, for one does not see what should have determined the poet to choose just this word, and, instead of the ambiguous *dat. ethicus*, not rather to say  $\text{יִהְיֶה לּוֹ נֶפֶשׁוֹ}$ . So also this  $\text{יִהְיֶה לּוֹ}$  is not with Gesenius to be connected with  $\text{הָבַל}$  = Arab. *khabl, corrumpere*, but with  $\text{הָבַל}$  = Arab. *habl, ligare, obligare*. Whoever places himself contemptuously against a word which binds him to obedience will nevertheless not be free from that word, but is under pledge until he redeem the pledge by the performance of the obedience refused, or till that higher will enforce payment of the debt withheld by visiting with punishment. Jerome came near the right interpretation: *ipse se in futurum obligat*; Abulwalid refers to Ex. xxii. 25; and Parchon, Rashi, and others paraphrase:  $\text{כִּשְׁבּוֹ תִּמְשָׁכְנִי עָלַי}$

he is confiscated as by mortgage. Schultens has, with the correct reference of the ל not to the contemner, but to the word, well established and illustrated this explanation: he is pledged by the word, Arab. *marhwan* (*rahyn*), viz. *pigneratus pœnæ* (Livius, xxix. 36). Ewald translates correctly: he is pledged to it; and Hitzig gives the right explanation: "A חֲבִילָה [a pledge, cf. xx. 16] is handed over to the offended law with the חֲבִילָה [the bad conduct] by the despiser himself, which lapses when he has exhausted the forbearance, so that the punishment is inflicted." The LXX. has another proverb following ver. 13 regarding υἱὸς δόλιος and οἰκέτης σοφός; the Syr. has adopted it; Jerome has here the proverb of the *animæ dolosæ* (*vid.* at ver. 9).

Ver. 14 The doctrine of the wise man is a fountain of life,  
To escape the snares of death.

An *integral* distich, *vid.* p. 8 of the Introduction. Essentially like 14a, x. 11 says, "a fountain of life is the mouth of the righteous." The figure of the fountain of life with the teleological 'וּן לְסוּר (the ל of the end and consequence of the action) is repeated xiv. 27. The common non-biblical figure of the *laquei mortis* leads also to the idea of death as יָקִיץ [a fowler], Ps. xci. 3. If it is not here a mere formula for the dangers of death (Hitzig), then the proverb is designed to state that the life which springs from the doctrine of the wise man as from a fountain of health, for the disciple who will receive it, communicates to him knowledge and strength, to know where the snares of destruction lie, and to hasten with vigorous steps away when they threaten to entangle him.

Four proverbs follow, whose connection appears to have been occasioned by the sound of their words (ברע . . . ברעה, כל . . . שכל) (ריש . . . רשע).

Ver. 15 Fine prudence produceth favour;  
But the way of the malicious is uncultivated.

Regarding שִׁכְלָה טוֹב (thus to be punctuated, without *Makkeph* with *Munach*, after Codd. and old editions), *vid.* p. 84; for the most part it corresponds with that which in a deep ethical sense we call fine culture. Regarding יָמִין, *vid.* at x. 10: it is not used here, as there, impersonally, but has a personal subject: he brings forth, causes. Fine culture, which shows men how to take the right side and in all circumstances to strike the right key, exercises a kindly heart-winning influence, not merely, as would be expressed by יִמְצֵא הוּן, to the benefit of its possessor, but, as is expressed

יתן הן, such as removes generally a partition wall and brings men closer to one another. The אֵיתָן [*perennis*], touching it both for the eye and the ear, forms the contrast to יתן הן. This word, an elative formation from יתן = יתן, denotes that which stretches itself far, and that with reference to time: that which remains the same during the course of time. "That which does not change in time, continuing the same, according to its nature, strong, firm, and thus אֵיתָן becomes the designation of the enduring and the solid, whose quality remains always the same." Thus Orelli, *Die hebr. Synonyme der Zeit u. Ewigkeit*, 1871. But that in the passage before us it denotes the way of the בגדים as "endlessly going forward," the explanation of Orelli, after Böttcher (*Collectanea*, p. 135), is withdrawn by the latter in the new *Aehrenlese* (where he reads אֵיתָן, "constant strife"). And נחל אֵיתָן (Deut. xxi. 4) does not mean "a brook, the existence of which is not dependent on the weather and the season of the year," at least not in accordance with the traditional meaning which is given *Sota* ix. 5 (cf. the Gemara), but a stony valley; for the Mishna says: אֵיתָן כמשמעו קשה, i.e. אֵיתָן is here, according to its verbal meaning, equivalent to קשה (hard). We are of the opinion that here, in the midst of the discussion of the law of the עולה ערושה (the ritual for the atonement of a murder perpetrated by an unknown hand), the same meaning of the אֵיתָן is certified which is to be adopted in the passage before us. Maimuni<sup>1</sup> (in *Sota* and *Hilchoth Rozeach* ix. 2) indeed, with the Mishna and Gemara, thinks the meaning of a "strong rushing wâdy" to be compatible; but קשה is a word which more naturally denotes the property of the ground than of a river, and the description, Deut. xxi. 4: in a נחל אֵיתָן, in which there is no tillage and sowing, demands for נחל here the idea of the valley, and not primarily that of the valley-brook. According to this tradition, the Targum places a תִּקְיָא in the Peshito translation of 15b, and the *Venet.* translates, after Kimchi, ὄδδς δὲ ἀνταρτών (of ἀνταρτής from ἀνταίρειν) ἰσχυρά. The fundamental idea of remaining like itself, continuing, passes over into the idea of the firm, the hard, so that אֵיתָן is a word that interchanges with סלע, Num. xxiv. 21, and serves as a figurative designation of the rocky mountains, Jer. xlix. 19, and the rocky framework of the earth, Mic. vi. 2. Thus the meaning of hardness (πετρῶδες, Matt. xiii. 5) connects itself with

<sup>1</sup> [= *R. Moses b. Maimun* = *Rambam*, so called by the Jews from the initial letters of his name = *Maimonides*, d. 1204.]

the word, and at the same time, according to Deut. xxi. 4, of the uncultivable and the uncultivated. The way of the בני־רים, the treacherous (*vid.* p. 84), i.e. the manner in which they transact with men, is stiff, as hard as stone, and repulsive; they follow selfish views, never placing themselves in sympathy with the condition of their neighbour; they are without the tenderness which is connected with fine culture; they remain destitute of feeling in things which, as we say, would soften a stone. It is unnecessary to give a catalogue of the different meanings of this אִי־ן, such as *vorago* (Jerome), a standing bog (Umbreit), an ever trodden way (Bertheau), etc.; Schultens offers, as frequently, the relatively best: *at via perfidorum pertinacissime tensum*; but תִּן does not mean to strain, but to extend. The LXX. has between 15a and 15b the interpolation: τὸ δὲ γυῶναι νόμον διαβολὰς ἐστὶν ἀγαθῆς.

Ver. 16 Every prudent man acteth with understanding;  
But a fool spreadeth abroad folly.

Hitzig reads, with the Syr. (but not the Targ.) and Jerome, לָל (*omnia agit*), but contrary to the Hebr. syntax. The לָל is not feeble and useless, but means that he always acts בְּדַעַת, mit *Bedacht* [with judgment] (*opp.* בְּקִלִּי דַעַת, *inconsulto*, Deut. iv. 42, xix. 4), while on the contrary the fool displays folly. xii. 23 and xv. 2 serve to explain both members of the verse. *Bedächtigkeit* [judgment] is just knowledge directed to a definite practical end, a clear thought concentrated on a definite point. יִקְרָא, he calls out, and יִפְּץ, he sputters out, are parallels to יִפְרֹשׂ. Fleischer: פִּרְשׂ, *expandit* (*opp.* Arab. *tawy, intra animum colibuit*), as a cloth or paper folded or rolled together, cf. Schiller's<sup>1</sup>—

“ He spreads out brightly and splendidly  
The enveloped life.”

There lies in the word something derisive: as the merchant unrolls and spreads out his wares in order to commend them, so the fool does with his foolery, which he had enveloped, i.e. had the greatest interest to keep concealed within himself—he is puffed up therewith.

Ver. 17 A godless messenger falls into trouble;  
But a faithful messenger is a cordial.

The traditional text, which the translations also give (except Jerome, *nuntius impius*, and leaving out of view the LXX., which

<sup>1</sup> [“ *Er breitet es heiter und glänzend aus,  
Das zusammengewickelte Leben.*”]

makes of ver. 17 a history of a foolhardy king and a wise messenger). has not מְלַאֲךָ, but מְלַאֲךָ; the Masora places the word along with מְלַאֲךָ, Gen. xlviii. 16. And יָפֵל is likewise testified to by all translators; they all read it as *Kal*, as the traditional text punctuates it; Luther alone departs from this and translates the *Hiph.*: "a godless messenger bringeth misfortune." Indeed, this conj. יָפֵל presses itself forward; and even though one read יָפֵל, the sense intended by virtue of the parallelism could be no other than that a godless messenger, because no blessing rests on his godlessness, stumbles into disaster, and draws him who gave the commission along with him. The connection מְלַאֲךָ רָשָׁע is like אָרַם רָשָׁע, xi. 7 (cf. the fem. of this adj., Ezek. iii. 18). Instead of בָּרָע is בָּרָעָה, xvii. 20, xxviii. 14, parallels (cf. also xi. 5) which the punctuators may have had in view in giving the preference to *Kal*. With מְלַאֲךָ, from לָאֲךָ, R. לָךְ, to make to go = to send, is interchanged צִיר, from צָוֵר, to turn, whence to journey (cf. Arab. *sar*, to become, to be, as the vulg. "to be to Dresden = to journey" is used). The connection צִיר נְאֻמִּים (cf. the more simple צִיר נְאֻמָּן, xxv. 13) is like xiv. 15, עַד אֲמוּנִים; the *pluralet.* means faithfulness in the full extent of the idea. Regarding מְרַפֵּא, the means of healing, here of strength, refreshment, *vid.* iv. 22, xii. 18.

Ver. 18 Poverty and shame (to him) who rejecteth correction;  
But he who regardeth reproof is honoured.

We are neither to supply אִישׁ before רִישׁ וְקֶלֶן (or more correctly, *abstr. pro concr.*, as רִמְיָה, xii. 27), nor לְ before פֹּרַע, as Gesenius (*Lehrgeb.* § 227a) does; nor has the *part.* פֹּרַע the value of a hypothetical clause like xviii. 13, Job xli. 18, although it may certainly be changed into such without destroying the meaning (Ewald, Hitzig); but "poverty and shame is he who is without correction," is equivalent to, poverty and shame is the conclusion or lot of him who is without correction; it is left to the hearer to find out the reference of the predicate to the subject in the sense of the quality, the consequence, or the lot (cf. *e.g.* x. 17, xiii. 1, xiv. 35).<sup>1</sup> Regarding פֹּרַע, *vid.* p. 73. The Latin expression corresponding is: *qui detrectat disciplinam*. He who rejects the admonition and correction of his parents, his pastor, or his friend, and refuses every counsel to duty as a burdensome moralizing, such an one must at last gather wisdom by means of injury if he is at

<sup>1</sup> *Vid.* regarding the strong demand which the Hebr. style makes on hearer and reader, my *Gesch. der jüdischen Poesie* (1863), p. 189.

all wise : he grows poorer in consequence of missing the right rule of life, and has in addition thereto to be subject to disgrace through his own fault. On the contrary, to him who has the disgrace to deserve reproof, but who willingly receives it, and gives it effect, the disgrace becomes an honour, for not to reject reproof shows self-knowledge, humility, and good-will; and these properties in the judgment of others bring men to honour, and have the effect of raising them in their position in life and in their calling.

Two pairs of proverbs regarding fools and wise men, ranged together by catchwords.

Ver. 19 Quickened desire is sweet to the soul,

And it is an abomination to fools to avoid evil.

A synthetic distich (*vid.* p. 8), the first line of which, viewed by itself, is only a feebler expression of that which is said in 12b, for תאוה נהיה is essentially of the same meaning as תאוה באה, not the desire that has just arisen and is not yet appeased (Ümbreit, Hitzig, Zöckler), which when expressed by a *part.* of the same verb would be הוה (= אֲשֶׁר הִיְתָה), but the desire that is appeased (Jerome, Luther, also *Venet.* ἐφθεσις γενομένη, *i.e.* after Kimchi: in the fulfilling of past desire; on the contrary, the Syr., Targ. render the phrase נאוה of becoming desire). The *Niph.* נהיה denotes not the passing into a state of being, but the being carried out into historical reality, *e.g.* Ezek. xxi. 12, xxxix. 8, where it is connected with באה; it is always the expression of the completed fact to which there is a looking back, *e.g.* Judg. xx. 3; and this sense of the *Niph.* stands so fast, that it even means to be done, finished (brought to an end), to be out, to be done with anything, *e.g.* Dan. ii. 1.<sup>1</sup> The sentence, that fulfilled desire does good to the soul, appears commonplace (Hitzig); but it is comprehensive enough on the ground of Heb. xi. to cheer even a dying person, and conceals the ethically significant truth that the blessedness of vision is measured by the degree of the longing of faith. But the application of the clause in its

<sup>1</sup> We have said, p. 215, that a *Niph.* in which the peculiar causative meaning of the *Hiph.* would be rendered passively is without example; we must here with נהיה add, that the *Niph.* of intransitive verbs denotes the entrance into the condition expressed by the *Kal*, and may certainly be regarded, according to our way of thinking, as passive of the *Hiphil* (Ges. § 51, 2). But the old language shows no הוה to which נהיה (Arab. *ainhaway*, in Mutenebbi) stood as passive; in the Arab. also the seventh form, rightly regarded, is always formed from the first, *vid.* Fleischer's *Beiträge*, u.s.w., in the *Sitzungs-Bericht*. d. *Sächs. Gesellschaft d. Wiss.* 1863, p. 172 f.

pairing with 19*b* acquires another aspect. On this account, because the desire of the soul is pleasant in its fulfilment, fools abhor the renouncing of evil, for their desire is directed to that which is morally worthless and blameworthy, and the endeavour, which they closely and constantly adhere to, is to reach the attainment of this desire. This subordinate proposition of the conclusion is unexpressed. The pairing of the two lines of the proverb may have been occasioned by the resemblance in sound of תּוֹעֵבָה and תַּיִתּוּהוּ. תַּיִתּוּהוּ is *n. actionis*, like xvi. 17, cf. 6. Besides, it is to be observed that the proverb speaks of fools and not of the godless. Folly is that which causes that men do not break free from evil, for it is the deceit of sinful lust which binds them fast thereto.

Ver. 20 Whoever goes with wise men, becomes wise ;

And whoever has intercourse with fools, becomes base.

Regarding the significance of this proverb in the history of the religion and worship of Israel, *vid.* p. 39. We have translated 20*a* after the *Keri*; the translation according to the *Chethib* is: "go with wise men and become wise" (cf. viii. 33), not הִלֵּיךְ, for the connection of the (meant imperatively) *infin. absol.* with an imper. (meant conclusively) is not tenable; but הִלֵּיךְ is an imper. form established by הִלֵּכִי, Jer. li. 50 (cf. לָבַת = הִלֵּיךְ, Num. xxii. 14), and appears to have been used with such shades of conception as here of intercourse and companionship for לָךְ. Regarding יָרִיעַ, *vid.* at xi. 15; there it meant *malo afficietur*, here it means *malus (pejor) fiet*. The *Venet.* (contrary to Kimchi, who explains by *frangetur*) rightly has *κακωθήσεται*. There is here a play upon words; רָעָה means to tend (a flock), also in general to be considerate about anything (xv. 14, Isa. xlv. 20), to take care of anything with the accusative of the person (xxviii. 7, xxix. 3), to hold intercourse with any one: he who by preference seeks the society of fools, himself becomes such (Jerome, *similis efficietur*), or rather, as יָרִיעַ expresses, he comes always morally lower down. "A wicked companion leads his associate into hell."

Ver. 21 Evil pursueth sinners,

And the righteous is repaid with good.

To תִּרְדָּה of the punishment which follows after sinners at their heels, cf. Nah. i. 8. Greek art gives wings to Nemesis in this sense. To translate 21*b*, with Löwenstein, "The pious, the good rewards them," is untenable, for טוֹב, the good (*e.g.* xi. 27), never appears personified, only טוֹב, goodness, Ps. xxiii. 6, according to



which the LXX. τοὺς δὲ δικαίους καταλήψεται (ישי) ἀγαθά. Still less is טוב meant personally, as the Venet. τὰ δὲ δίκαια ἀποδώσει χρηστός, which probably means: righteous conduct will a good one, viz. God, reward. טוב is an attribute of God, but never the name of God. So the verb עָלַם, after the manner of verbs of educating and leading (עבר, עשה, גמל), is connected with a double accusative. The Syr., Targum, and Jerome translate passively, and so also do we; for while we must think of God in the *retribuet*, yet the proverb does not name Him any more than at xii. 14, cf. x. 24; it is designedly constructed, placing Him in the background, with vague generality: the righteous will one, will they, reward with good—this expression, with the most general personal subject, almost coincides with one altogether passive.

Ver. 22 The good man leaveth behind him for his children's children,  
And the wealth of the sinner is laid up for the just.

As a commencing word, טוב signifies in the *Mishle* for the most part *bonum* (*præ*); but here, as at xii. 2, cf. xxii. 9, xiv. 4, it signifies *bonus*. As the expression that God is טוב (Ps. xxv. 8, etc.) of the O. T. is equivalent to the N. T. that He is ἀγάπη, so that man who in his relation to others is determined by unselfish love is טוב for the good man [*der Gültige*], i.e. the man who is willing to communicate all good is truly good, because the essence of צדקה, righteousness of life, is love. Such an one suffers no loss by his liberality, but, according to the law, xi. 25, by which a dispenser of blessings is at the same time also a recipient of blessings, he has only gain, so that he makes his children's children to inherit, i.e. leaves behind him an inheritance extending even to his grandchildren (*vid.* regarding הַנְחִיל, p. 182; here trans. as containing its object in itself, as at Deut. xxxii. 8: to make to inherit, to place in possession of an inheritance). The sinner, on the contrary (חַוֵּטִים sing. to חַוֵּט, ἀμαρτωλοί), loses his wealth, it is already destined to pass over to the righteous who is worthy of it, and makes use (cf. Job xxvii. 17) of that which he possesses in accordance with the will and appointment of God—a revelation of justice appertaining to time, the exceptions to which the old limited doctrine of requital takes no notice of. כֹּחַ, strength, then like our "*Vermögen*" (cf. *opes, facultates*), that by means of which one is placed in circumstances to accomplish much (Fl.); cf. regarding the fundamental idea *contorquere, compingere*, p. 226, also regarding צַפַּן, properly *condensare*, then *condere*, p. 61.

Connected with ver. 22 there now follow two proverbs regarding sustenance, with one intervening regarding education.

Ver. 23 The poor man's fresh land gives food in abundance,  
And many are destroyed by iniquity.

The Targ. and Theodotion (*μέγας*) translate רב, but the Masora has רב with short *Kametz*, as xx. 6, Eccles. i. 8 (cf. Kimchi under רב). The rendering: *multitudo cibi est ager pauperum*, makes the produce the property of the field (= *frugum fertilis*). ניר is the new field (*novale* or *novalis*, viz. *ager*), from ניר, to make arable, fruitful; properly to raise up, viz. by grubbing and freeing of stones (סגל). But why, asks Hitzig, just the new field? As if no answer could be given to this question, he changes ניר into נב, and finds in 23a the description of a *rentier*, "a great man who consumes the income of his capital." But how much more intelligible is the new field of the poor man than these capitals (ראשים) with their *per cents* (ניב)! A new field represents to us severe labour, and as belonging to a poor man, a moderate field, of which it is here said, that notwithstanding its freshly broken up fallow, it yet yields a rich produce, viz. by virtue of the divine blessing, for the proverb supposes the *ora et labora*. Regarding ראשים = ראש, vid. at x. 4. Jerome's translation, *patrum* (properly, heads), follows a false Jewish tradition. In the antithesis, 23b, one is tempted to interpret שׁ in the sense of viii. 21 [substance, wealth], as Schultens, *opulentia ipsa raditur quum non est moderamen*, and Euchel: that which is essentially good, badly managed, goes to ruin. But שׁ and שׁ at the beginning of a proverb, or of a line of a proverb, in every case means *est qui*. That a wealthy person is meant, the contrast shows. נספה, which denotes anything taken away or gathered up, has the same meaning here as at 1 Sam. xxvii. 1: *est qui* (Fl. *quod*, but the parallel does not demand this) *abripitur*, i.e. *quasi turbine auferatur et perdatur*; the word reminds us of סופה, whirlwind, but in itself it means only something smooth and altogether carried off. The א is here as at Gen. xix. 15; elsewhere אֵלָּא מִשְׁפָּט means with injustice (properly, not-right), xvi. 8, Jer. xxii. 13, Ezek. xxii. 29; here it is not the א of the means, but of the mediate cause. While the (industrious and God-fearing) poor man is richly nourished from the piece of ground which he cultivates, many a one who has incomparably more than he comes by his unrighteousness down to a state of beggary, or even lower: he is not only in poverty, but along with this his honour, his freedom, and the very life of his person perish.

Ver. 24 He that spareth his rod hateth his son,  
And he who loveth him visits him early with correction.

The pædagogic rule of God, iii. 12, avails also for men, xxiii. 13 f., xxix. 15. The rod represents here the means of punishment, the *patria potestas*. He who spareth or avoideth this, and who does this even from love, has yet no true right love for his son; he who loveth him correcteth him early. With *ἐπιμελῶς παιδεύει* of the LXX. (cf. Sir. xxx. 1, *ἐνδεδλεχῆσει μάστιγας*) the thought is in general indicated, but the expression is not explained. Many erroneously regard the suffix of *שָׁחַר* as referring to the object immediately following (de Dieu, Ewald, Bertheau, Zöckler); Hitzig, on the contrary, rightly remarks, that in this case we should expect the words to be, after v. 22 (cf. Ex. ii. 6), *אֶת־הַפֶּיֶסֶר*. He himself, without any necessity, takes *שָׁחַר* in the sense of the Arab. *shkar*, *compescere*. Hofmann (*Schriftbew.* ii. 2. 402) is right in saying that “*שָׁחַר* is connected with a double accusative as elsewhere *קָרַם* occurs; and the meaning is, that one ought much more to anticipate correction than restrain it where it is necessary.” *שָׁחַר* means to go out early to anything (*vid.* p. 73), according to which a Greek rendering is *ὀρθρίζει* (*Venet.* *ὀρθριεῖ*) *αὐτῷ παιδεύει*: *maturat ei castigationem* = *mature eum castigat* (Fl.). *שָׁחַר* does not denote the early morning of the day (as Rashi, *לבקריום*), but the morning of life (as Euchel, *בשחר ימי*). “The earlier the fruit, the better the training.” A father who truly wishes well to his son keeps him betimes under strict discipline, to give him while he is yet capable of being influenced the right direction, and to allow no errors to root themselves in him; but he who is indulgent toward his child when he ought to be strict, acts as if he really wished his ruin.

Ver. 25 The righteous has to eat to the satisfying of his soul;  
But the body of the godless must suffer want.

Jerome translates *תָּחַסר* freely by *insaturabilis* (he has want = has never enough), but in that case we would have expected *תָּחַסַר תָּחַסֵר*; also in 25a *עָרַשׁבַע* would have been used. We have thus before us no commendation of temperance and moderation in contrast to gluttony, but a statement regarding the diversity of fortune of the righteous and the godless—another way of clothing the idea of x. 3. *עָרַשׁבַע* is a segolate form, thus an infin. formation, formally different from the similar *עָרַבַע*, iii. 10. Regarding *בִּטֵן*, *vid. Psychol.* p. 265 f.; it is a nobler word than “*Bauch*” [belly], for it denotes not the external arch, but, like *κοιλία* (R. *בט*, *concauus*), the inner

body, here like xviii. 20, as that which receives the nourishment and changes it *in succum et sanguinem*. That God richly nourishes the righteous, and on the contrary brings the godless to want and misery, is indeed a rule with many exceptions, but understood in the light of the N. T., it has deep inward everlasting truth.

Chap. xiv. The division of chapters here corresponds to a new commencement made in ver. 1. This proverb reminds us of the allegorical conclusion of the Introduction, and appears, since it is older, to have suggested it (*vid. p. 34*). The three proverbs 1-3 form a beautiful *trifolium*: wise management, God-fearing conduct, and wise silence, with their threefold contraries.

Ver. 1 The wisdom of the woman buildeth her house,  
And folly teareth it down with its own hands.

Were it חכמות נשים, after. Judg. v. 29, cf. Isa. xix. 11, then the meaning would be: the wise among women, each of them buildeth her house. But why then not just חכמה חכמה, as 2 Sam. xiv. 2, cf. Ex. xxxv. 25? The Syr., Targum, and Jerome write *sapiens mulier*. And if the whole class must be spoken of, why again immediately the individualizing in בנתה? The LXX. obliterates that by its *ἐκδοδόμησαν*. And does not אלהת [folly] in the contrasted proverb (1b) lead us to conclude on a similar abstract in 1a? The translators conceal this, for they translate אלהת personally. Thus also the *Venet.* and Luther; אלהת is, says Kimchi, an adj. like ערה, *cæca*. But the linguistic usage does not point אלהת with אלהת to אלהת. It is true that a fem. of אלהת does not occur; there is, however, also no place in which אלהת may certainly present itself as such. Thus also חכמות must be an abstr.; we have shown at i. 20 how חכמות, as neut. plur., might have an abstr. meaning. But since it is not to be perceived why the poet should express himself so singularly, the punctuation חכמות is to be understood as proceeding from a false supposition, and is to be read חכמות, as at ix. 1 (especially since this passage rests on the one before us). Fleischer says: "to build the house is figuratively equivalent to, to regulate well the affairs of a house, and to keep them in a good condition; the contrary, to tear down the house, is the same contrast as the Arab. 'amârat âllyt and kharab allyt. Thus e.g. in Burckhardt's *Sprüche*. 217, harrt sabrt bythâ 'amârat, a good woman (*ein braves Weib*) has patience (with her husband), and thereby she builds up her house (at the same time an example of the use of the preterite in like general sentences for individual-

izing); also No. 430 of the same work: 'amârat âlbyť wla kharâbt, it is becoming to build the house, not to destroy it; cf. in the *Thousand and One Nights*, where a woman who had compelled her husband to separate from her says: *ána âlty 'amalt hadhá barwhy wâkhrnt byty bnfsy*. Burckhardt there makes the remark: 'amârat âlbyť denotes the family placed in good circumstances—father, mother, and children all living together happily and peacefully." This conditional relation of the wife to the house expresses itself in her being named as house-wife (cf. *Househre* [= honour of a house] used by Luther, Ps. lxxviii. 13), to which the Talmudic זְבִיחַי (= *uxor mea*) answers; the wife is noted for this, and hence is called עֵיקַר הַבַּיִת, the root and foundation of the house; *vid.* Buxtorf's *Lex.* col. 301. In truth, the oneness of the house is more dependent on the mother than on the father. A wise mother can, if her husband be dead or neglectful of his duty, always keep the house together; but if the house-wife has neither understanding nor good-will for her calling, then the best will of the house-father cannot hinder the dissolution of the house, prudence and patience only conceal and mitigate the process of dissolution—folly, viz. of the house-wife, always becomes more and more, according to the degree in which this is a caricature of her calling, the ruin of the house.

Ver. 2 He walketh in his uprightness who feareth Jahve,  
And perverse in his ways is he that despiseth Him.

That which syntactically lies nearest is also that which is intended; the ideas standing in the first place are the predicates. Wherein it shows itself, and whereby it is recognised, that a man fears God, or stands in a relation to Him of indifference instead of one of fear and reverence, shall be declared: the former walketh in his uprightness, *i.e.* so far as the consciousness of duty which animates him prescribes; the latter in his conduct follows no higher rule than his own lust, which drives him sometimes hither and sometimes thither. הוֹלֵךְ בְּיִשְׁרָאֵל (cf. יִשְׂרָאֵל הוֹלֵךְ, Mic. ii. 7) is of kindred meaning with הוֹלֵךְ בְּתוֹמָם, xxviii. 6 (הוֹלֵךְ בְּתוֹמִים, x. 9), and הוֹלֵךְ בְּחָזֶק, Isa. lvii. 2. The connection of לֹא הִרְבֵּי follows the scheme of 2 Kings xviii. 37, and not 2 Sam. xv. 32, Ewald, § 288c. If the second word, which particularizes the idea of the first, has the reflexive suff. as here, then the accusative connection, or, as ii. 15, the prepositional, is more usual than the genitive. Regarding לֹא, *flectere, inclinare* (a word common to the author of i.-ix.), *vid.* at ii. 15. With

בְּחִוְהוּ, cf. 1 Sam. ii. 30; the suffix without doubt refers to God, for חוּהוּ is the word that stands in parallel contrast to 'יָרָא ה'.

Ver. 3 In the mouth of the fool is a switch of pride;

But the lips of the wise preserve them.

The noun חִטָּר (Aram. חִטְרָא, Arab. *khitr*), which besides here occurs only at Isa. xi. 1, meaning properly a brandishing (from חִטַּר = Arab. *khatr*, to brandish, to move up and down or hither and thither, whence *álkhittár*, the brandisher, poet. the spear), concretely, the young elastic twig, the switch, *i.e.* the slender flexible shoot. Luther translates, "fools speak tyrannically," which is the briefer rendering of his earlier translation, "in the mouth of the fool is the sceptre of pride;" but although the Targum uses חוּטְרָא of the king's sceptre and also of the prince's staff, yet here for this the usual Hebr. שֵׁבֶט were to be expected. In view of Isa. xi. 1, the nearest idea is, that pride which has its roots in the heart of the fool, grows up to his mouth. But yet it is not thus explained why the representation of this proceeding from within stops with חִטָּר (cf. xi. 30). The *βακτηρία ὑβρεως* (LXX., and similarly the other Greek versions) is either meant as the rod of correction of his own pride (as *e.g.* Abulwalid, and, among the moderns, Bertheau and Zöckler) or as chastisement for others (Syr., Targum: the staff of reviling). Hitzig is in favour of the former idea, and thinks himself warranted in translating: a rod for his back; but while נִיָּה is found for נִאָּוֶה, we do not (cf. under Job xli. 7: a pride are the, etc.) find נִאָּוֶה for גוֹה, the body, or גַּי, the back. But in general it is to be assumed, that if the poet had meant חִטָּר as the means of correction, he would have written נִאָּוֶהוּ. Rightly Fleischer: "The tongue is often compared to a staff, a sword, etc., in so far as their effects are ascribed to it; we have here the figure which in Rev. i. 16 passes over into plastic reality." Self-exaltation (R. נָא, to strive to be above) to the delusion of greatness is characteristic of the fool, the אֵיִל [godless], not the כְּסִיל [stupid, dull]—Hitzig altogether confounds these two conceptions. With such self-exaltation, in which the mind, morally if not pathologically diseased, says, like Nineveh and Babylon in the prophets, I am alone, and there is no one with me, there is always united the scourge of pride and of disgrace; and the meaning of 36 may now be that the lips of the wise protect those who are exposed to this injury (Ewald), or that they protect the wise themselves against such assaults (thus most interpreters).

But this reference of the *eos* to others lies much more remote than at xii. 6; and that the protection of the wise against injury inflicted on them by words is due to their own lips is unsatisfactory, as in this case, instead of *Bewahrung* [*custodia*], we would rather expect *Vertheidigung* [*defensio*], *Dämpfung* [damping, extinguishing], *Niederduckung* [stooping down, accommodating oneself to circumstances]. But also it cannot be meant that the lips of the wise preserve them from the pride of fools, for the thought that the mouth preserves the wise from the sins of the mouth is without meaning and truth (cf. the contrary, xiii. 3). Therefore Arama interprets the verb as jussive: the lips = words of the wise mayest thou keep, *i.e.* take to heart. And the *Venet.* translates: *χείλη δὲ σοφῶν φυλάξεις αὐτά*, which perhaps means: the lips of the wise mayest thou consider, and that not as a prayer, which is foreign to the *gnome*, but as an address to the hearer, which *e.g.* xx. 19 shows to be admissible. But although in a certain degree of similar contents, yet 3*a* and 3*b* clash. Therefore it appears to us more probable that the subject of 3*b* is the חכמה contained in חכמים; in vi. 22 wisdom is also the subject to השמר עליך without its being named. Thus: while hurtful pride grows up to the throat of the fool, that, *viz.* wisdom, keeps the lips of the wise, so that no word of self-reflection, especially none that can wound a neighbour, escapes from them. The form *הַשְׁמַרְתָּ* is much more peculiar than *שָׁמַרְתָּ*, Ex. xviii. 26, and *תִּשְׁמְרֵנִי*, Ruth ii. 8, for the latter are obscured forms of *שָׁמַרְתָּ* and *תִּשְׁמְרֵנִי*, while on the contrary the former arises from *הַשְׁמַרְתָּ*.<sup>1</sup> If, according to the usual interpretation, we make *שָׁמַרְתָּ* the subject, then the construction follows the rule, Gesen. § 146, 2. The LXX. transfers it into Greek: *χείλη δὲ σοφῶν φυλάσσει αὐτούς*. The probable conjecture, that *הַשְׁמַרְתָּ* is an error in transcription for *הַשְׁמַרְתָּ אֹתָם* = *הַשְׁמַרְתָּ אֹתָם* (this is found also in Luzzatto's *Gramm.* § 776; and Hitzig adduces as other examples of such transpositions of the ו Jer. ii. 25, xvii. 23, Job xxvi. 12, and Josh ii. 4, ותצפנו for ותצפנו), we do not acknowledge, because it makes the lips the subject with an exclusiveness the justification of which is doubtful to us.

<sup>1</sup> *Vid.* regarding these forms with *δ* instead of the simple *Sheva*, Kimchi, *Michlol* 20*ab*. He also remarks that these three forms with *ú* are all *Milra*; this is the case also in a remarkable manner with *שָׁמַרְתָּ*, *vid. Michlol* 21*b*; *Livjath Chen* ii. 9; and particularly Hei'enheim, in his edition of the Pentateuch entitled *Meór Enajim*, under Ex. xviii. 26.

Ver. 4. The switch and the preserving, ver. 3, may have given occasion to the collector, amid the store of proverbs before him, now to present the agricultural figure :

Without oxen the crib is empty ;

But rich increase is by the strength of the plough-ox.

This is a commendation of the breeding of cattle, but standing here certainly not merely as useful knowledge, but as an admonition to the treatment in a careful, gentle manner, and with thankful recompense of the ox (xii. 10), which God has subjected to man to help him in his labour, and more generally, in so far as one seeks to gain an object, to the considerate adoption of the right means for gaining it. אֲלָפִים (from אָלַף, to cling to) are the cattle giving themselves willingly to the service of men (poet. equivalent to בְּקָרִים). שׁוֹר (חֹר, Arab. *thwr*), Ved. *sthúras*, is the Aryan-Semitic name of the plough-ox. The noun אֲבוּס (= אָבוּס like אָטָן, אָטָן) denotes the fodder-trough, from אָבַס, to feed, and thus perhaps as to its root-meaning related to φάτνη (πάτνη), and may thus also designate the receptacle for grain where the corn for the provender or feeding of the cattle is preserved—מִאֲבוּס, Jer. i. 26, at least has this wider signification of the granary ; but there exists no reason to depart here from the nearest signification of the word : if a husbandman is not thoughtful about the care and support of the cattle by which he is assisted in his labour, then the crib is empty—he has nothing to heap up ; he needs not only fodder, but has also nothing. בָּר (in pause בֶּר), clean (synon. נָקִי, cf. at xi. 26), corresponds with our *baar* [bare] = *bloss* [*nudus*]. Its derivation is obscure. The בֶּר, 4b, is that of the mediating cause : by the strength of the plough-ox there is a fulness of grain gathered into the barn (תְּבוּאוֹת, from בָּא, to gather in, anything gathered in). רֶבֶר is the inverted בֶּר. Striking if also accidental is the frequency of the א and ב in ver. 4. This is continued in ver. 5, where the collector gives two proverbs, the first of which commences with a word beginning with א, and the second with one beginning with ב :

Ver. 5 A faithful witness does not speak untruth ;

But a lying witness breathes out falsehoods.

The right vocalization and sequence of the accents is בִּקֵּשׁ לֵץ חֲכָמָה (ק with *Tsere* and the servile *Mahpach*, חֲכָמָה with *Munach*, because the following *Athnach*-word has not two syllables before the tone). As in 5a עַד אֲמוֹנִים, so in 5b עַד שֹׁקֵר is the subject. Different is the relation of subject and predicate in the second line of the



parallel proverbs, ver. 25, xix. 5. With 5a cf. צִיר אַמוּנִים, xiii. 17; and regarding יָפִיחַ (one who breathes out), *vid.* at vi. 19, xii. 17.

Ver. 6 In vain the scorner seeketh wisdom;

But to the man of understanding knowledge is easy.

The general sentence is concrete, composed in the common historical form. Regarding נִסְיָא, *nequidquam*, *vid.* at xiii. 4. The participle נִסְיָא is here neut. for נִסְיָאָה, something which makes itself easy or light. The frivolous man, to whom truth is not a matter of conscience, and who recognises no authority, not even the Supreme, never reaches to truth notwithstanding all his searching, it remains veiled to him and far remote; but to the man of understanding, who knows that the fear of God and not estrangement from God leads to truth, knowledge is an easy matter—he enters on the right way to this end, he brings the right receptivity, brings to bear on it the clear eye, and there is fulfilled to him the saying, “To him that hath it is given.”

Three proverbs regarding fools:

Ver. 7 Go from the presence of a foolish man,

And surely thou hast not known lips of knowledge;

*i.e.* surely hast not brought into experience that he possesses lips which express experimental knowledge, or: surely thou must confess on reflection that no prudent word has come forth from his mouth. If 7b were intended to assign a motive, then the expression would be כִּי בִלְיָדָע or וּבִלְיָדָע (Isa. xlv. 9), according to which Aquila and Theodotion translate, *καὶ οὐ μὴ γινώσκῃς*. נִגְנָר is the sphere of vision, and מִנְגֵּנָר denotes either away from the sphere of vision, as *e.g.* Isa. i. 16, or, inasmuch as מָן is used as in מַעַל, and the like: at a certain distance from the sphere of vision, but so that one keeps the object in sight, Gen. xxi. 16. לְנִגְנָר denotes, as the inverted expression Deut. xxviii. 66 shows, over against any one, so that he has the object visibly before him, and מִנְגֵּנָר לְ, Judg. xx. 34, from the neighbourhood of a place where one has it in view. So also here: go away from the *vis-à-vis* (*vis = visûs*) of the foolish man, if thou hast to do with such an one; whence, 7b, follows what he who has gone away must on looking back say to himself. בֹּל (with the pret. as *e.g.* Isa. xxxiii. 23) expresses a negative with emphasis. Nolde and others, also Fleischer, interpret 7b relatively: *et in quo non cognoveris labia scientiæ*. If וּבִלְיָדָע were the expression used, then it would be explained after ix. 13, for the idea of the foolish man is extended: and of such an one as absolutely

knows not how to speak anything prudent. But in **יָבִל־יִדְעָה** the relative clause intended must be indicated by the added **בּוֹ**: and of such an one in whom . . . Besides, in this case **יָבִל** (*vid.* Ps. xxxv. 15) would have been nearer than **יָבִל**. The LXX. has modified this proverb, and yet has brought out nothing that is correct; not only the Syr., but also Hitzig follows it, when he translates, "The foolish man hath everything before him, but lips of knowledge are a receptacle of knowledge" (**יָבִלִי דַעַת**). It racks one's brains to find out the meaning of the first part here, and, as Böttcher rightly says, who can be satisfied with the "lips of knowledge" as the "receptacle of knowledge"?

Ver. 8 The wisdom of the prudent is to observe his way,  
And the folly of fools is deceit.

The nearest idea is that of self-deceit, according to which the LXX., Syr., and Jerome render the word error ("*Irrsal*"). But **מְרִמָּה** is nowhere else used of self-deception, and moreover is not the suitable word for such an idea, since the conception of the *dolus malus* is constantly associated with it. Thus the contrast will be this: the wisdom of the prudent shows itself in this, that he considers his conduct (**יְהַרְרֵם** as vii. 7, cf. Ps. v. 2), *i.e.* regulates it carefully, examining and considering (xiii. 16) it according to right and duty; and that on the contrary the folly of fools shows itself in this, that they aim at the malevolent deception of their neighbour, and try all kinds of secret ways for the gaining of this end. The former is wisdom, because from the good only good comes; the latter is folly or madness, because deception, however long it may sneak in darkness, yet at last comes to light, and recoils in its destructive effects upon him from whom it proceeds.

Ver. 9 The sacrificial offering of fools mocketh;  
But between upright men there is good understanding.

We may not give to the *Hiph.* **יִלְלִי** any meaning which it nowhere has, as, to excuse (Kimchi), or to come to an agreement by mediation (Schultens). So we may not make **אֵיילִים** the subject (Targ., Symmachus, Jerome, Luther, "fools make sport with sin"), for one is persuaded that **אֵיילִים** is equivalent to **כָּל אֶחָד מִן הָאֵיילִים** (Immanuel, Meiri, and others), which would be more admissible if we had **מֵלִיץ** (*vid.* iii. 35), or if **יִלְיָן** did not immediately follow (*vid.* xxviii. 1). Aquila and Theodotion rightly interpret the relation of the component parts of the sentence: *ἄφρονος γλευνάζει πλημμύλεια*; and this translation of **שִׁפְטָם** also is correct if we take *πλημμύλεια* in

the sense of a *θυσία περι πλημμελείας* (Sir. vii. 31), in which the Judæo-Hellenic actually uses it (*vid.* Schleusner's *Lex.*). The idea of sacrificial offering is that of expiation: it is a penitential work, it falls under the prevailing point of view of an ecclesiastical punishment, a *satisfactio* in a church-disciplinary sense; the forgiveness of sins is conditioned by this, (1) that the sinner either abundantly makes good by restitution the injury inflicted on another, or in some other way bears temporal punishment for it, and (2) that he willingly presents the sacrifices of rams or of sheep, the value of which the priest has to determine in its relation to the offence (by a tax-scale from 2 shekels upwards). The *Torâ* gives accurately the offences which are thus to be atoned for. Here, with reference to 9b, there particularly comes into view the offence against property (Lev. v. 20 ff.) and against female honour (Lev. xix. 20–22). Fools fall from one offence into another, which they have to atone for by the presentation of sacrificial offerings; the sacrificial offering mocketh them (לִי with *accus.-object*, as xix. 28, Ps. cxix. 51), for it equally derides them on account of the self-inflicted loss, and on account of the efforts with which they must make good the effects of their frivolity and madness; while on the contrary, among men of upright character, רֵצוֹן, a relation of mutual favour, prevails, which does not permit that the one give to the other an indemnity, and apply the *Asham*- [אֲשָׁם = trespass-offering] *Torâ*. Symmachus rightly: *καὶ ἀνάμεσον εὐθέων εὐδοκία*. But the LXX. confuses this proverb also. Hitzig, with the Syr., follows it and translates:

The tents of the foolish are in punishment overthrown [*verfüllt*];

The house of the upright is well-pleasing [*wolgefällt*].

Is not this extravagant [*ungereimt* = not rhymed] in spite of the rhyme? These אהלי [tents] extracted from אוילים, and this בית [house] formed out of בֵּין, are nothing but an aimless and tasteless flourish.

Four proverbs of joy and sorrow in the present and the future:

Ver. 10 The heart knoweth the trouble of its soul,

And no stranger can intermeddle with its joy.

The accentuation לֵב יָדַע seems to point out יָדַע as an adjective (Löwenstein: a feeling heart), after 1 Kings iii. 9, or genit. (of a feeling heart); but Cod. 1294 and the Jemen Cod., and others, as well as the editions of Jablonsky and Michaelis, have לֵב with *Rebia*, so that this is by itself to be taken as the subject (cf. the accentuation xv. 5a and under at 16a). מַרְתָּ has the ך with *Dagesh*,

and consequently the short *Kametz* (*Michlol* 63*b*), like  $\text{מִשְׁפָּט}$  iii. 8, cf.  $\text{מִרְתָּה}$ , Judg. vi. 28, and on the contrary  $\text{מִרְתָּה}$ , Ezek. xvi. 4; it is the fem. of *mōr* = *morr*, from  $\text{מָרַר}$ , *adstringere, amarum esse*. Regarding  $\text{לֵב}$ , in contradistinction to  $\text{נֶפֶשׁ}$ , *vid. Psychol.* p. 251. "All that is meant by the Hellenic and Hellenistic *νοῦς, λόγος, συνείδησις, θυμός*, is comprehended in *καρδία*, and all by which the  $\text{בֶּשֶׂר}$  and  $\text{נֶפֶשׁ}$  are affected comes in  $\text{לֵב}$  into the light of consciousness."

The first half of the proverb is clear: the heart, and only it, *i.e.* the man in the centre of his individuality, knows what brings bitterness to his soul, *i.e.* what troubles him in the sphere of his natural life and of the nearest life-circle surrounding him. It thus treats of life experiences which are of too complex a nature to be capable of being fully represented to others, and, as we are wont to say, of so delicate a nature that we shrink from uncovering them and making them known to others, and which on this account must be kept shut up in our own hearts, because no man is so near to us, or has so fully gained our confidence, that we have the desire and the courage to pour out our hearts to him from their very depths. Yet the saying, "Every one knows where the shoe pinches him" (1 Kings viii. 38), stands nearer to this proverb; here this expression receives a psychological, yet a sharper and a deeper expression, for the knowledge of that which grieves the soul is attributed to the heart, in which, as the innermost of the soul-corporeal life, it reflects itself and becomes the matter-of-fact of the reflex consciousness in which it must shut itself up, but also for the most part without external expression. If we now interpret  $\text{לֹא יִתְעַרֵב}$  as prohibitive, then this would stand (with this exception, that in this case  $\text{לֹא}$  instead of  $\text{לֵב}$  is to be expected) in opposition, certainly not intended, to the exhortation, Rom. xii. 15, "Rejoice with them that do rejoice," and to the saying, "Distributed joy is doubled joy, distributed sorrow is half sorrow;" and an admonition to leave man alone with his joy, instead of urging him to distribute it, does not run parallel with 10*a*. Therefore we interpret the fut. as *potentialis*. As there is a soul-sorrow of the man whose experience is merely a matter of the heart, so there is also a soul-joy with which no other (*vid.* regarding  $\text{וְיָ}$ , p. 135, and cf. here particularly Job xix. 27) intermeddleth ( $\text{אֵין הַתְּעַרֵב$  like Ps. cvi. 35), in which no other can intermeddle, because his experience, as *e.g.* of blessed spiritual affection or of benevolent feeling, is purely of a personal nature, and admits of no participation (cf. on *ἐκρυψε*, Matt. xiii. 44), and

thus of no communication to others. Elster well observes: "By this thought, that the innermost feelings of a man are never fully imparted to another man, never perfectly cover themselves with the feelings of another, yea, cannot at all be fully understood by another, the worth and the significance of each separate human personality is made conspicuous, not one of which is the example of a species, but each has its own peculiarity, which no one of countless individuals possesses. At the same time the proverb has the significance, that it shows the impossibility of a perfect fellowship among men, because one never wholly understands another. Thereby it is indicated that no human fellowship can give true salvation, but only the fellowship with God, whose love and wisdom are capable of shining through the most secret sanctuary of human personality." Thus also Dächsel (but he interprets 10b admonitorily): "Each man is a little world in himself, which God only fully sees through and understands. His sorrow appertaining to his innermost life, and his joy, another is never able fully to transfer to himself. Yea, the most sorrowful of all experiences, the most inward of all joys, we possess altogether alone, without any to participate with us."

Ver. 11 The house of the wicked is overthrown;  
But the tent of the upright flourishes.

In the cogn. proverb, xii. 7, line 2 begins with **בְּיֵסֶד**, but here the apparently firmly-founded house is assigned to the godless, and on the contrary the tent, easily destroyed, and not set up under the delusion of lasting for ever, is assigned to the righteous. While the former is swept away without leaving a trace behind (Isa. xiv. 23), the latter has blossoms and shoots (**הַפְּרִיָּה**) as inwardly transitive, like Job xiv. 9, Ps. xcii. 14); the household of such remains not only preserved in the same state, but in a prosperous, happy manner it goes forward and upward.

Ver. 12 There is a way that seemeth right to one,  
But the end thereof are the ways of death.

This is literally repeated in xvi. 25. The rightness is present only as a phantom, for it arises wholly from a terrible self-deception; the man judges falsely and goes astray when, without regard to God and His word, he follows only his own opinions. It is the way of estrangement from God, of fleshly security; the way of vice, in which the blinded thinks to spend his life, to set himself to fulfil his purposes; but the end thereof (**אֲחֵרֵיהֶם** with neut.

fem.: the end of this intention, that in which it issues) are the ways of death. He who thus deceives himself regarding his course of life, sees himself at last arrived at a point from which every way which now further remains to him leads only down to death. The self-delusion of one ends in death by the sentence of the judge, that of another in self-murder; of one in loathsome disease, of another in a slow decay under the agony of conscience, or in sorrow over a henceforth dishonoured and distracted life.

Ver. 18 Even in the midst of laughter the heart experiences sadness;  
And to it, joy, the end is sorrow.

Every human heart carries the feeling of disquiet and of separation from its true home, and of the nothingness, the transitoriness of all that is earthly; and in addition to this, there is many a secret sorrow in every one which grows out of his own corporeal and spiritual life, and from his relation to other men; and this sorrow, which is from infancy onward the lot of the human heart, and which more and more deepens and diversifies itself in the course of life, makes itself perceptible even in the midst of laughter, in spite of the mirth and merriment, without being able to be suppressed or expelled from the soul, returning always the more intensely, the more violently we may have for a time kept it under and sunk it in unconsciousness. Euchel cites here the words of the poet, according to which 13a is literally true:

“No, man is not made for joy;  
Why weep his eyes when in heart he laughs?”<sup>1</sup>

From the fact that sorrow is the fundamental condition of humanity, and forms the background of laughter, it follows, 13b, that in general it is not good for man to give himself up to joy, viz. sensual (worldly), for to it, joy, the end (the issue) is sorrow. That is true also of the final end, which according to that saying, *μακάριοι οἱ κλαίοντες νῦν ὅτι γελᾶτε*, changes laughter into weeping, and weeping into laughter. The correction אֲחֵרֵית הַשְׂמֵחָה (Hitzig) presses upon the *Mishle* style an article in such cases rejected, and removes a form of expression of the Hebr. *syntaxis ornata*, which here, as at Isa. xvii. 6, is easily obviated, but which is warranted by a multitude of other examples, *vid.* at xiii. 4 (also v. 22), and cf. Philippi's *Status Const.* p. 14 f., who regards the second word, as here אֲחֵרֵית, after the Arab., as accus. But in cases like אֲחֵרֵית

<sup>1</sup> “Nein, der Mensch ist zur Freude nicht gemacht,  
Darum weint sein Aug' wenn er herzlich lacht.”

שָׁקַר, although not in cases such as Ezra ii. 62, the accus. rendering is tenable, and the Arab. does not at all demand it.<sup>1</sup> In the old Hebr. this *solutio* of the *st. constr.* belongs to the elegances of the language; it is the precursor of the vulgar post-bibl. אֲחִירָתָהּ שְׁלֵשֶׁת־שָׁמָּה. That the Hebr. may also retain a gen. where more or fewer parts of a sentence intervene between it and its governing word, is shown by such examples as Isa. xlvi. 9, xlix. 7, lxi. 7.<sup>2</sup>

There follows a series of proverbs which treat of the wicked and the good, and of the relation between the foolish and the wise :

Ver. 14 He that is of a perverse heart is satisfied with his own ways ;  
And a good man from himself.

We first determine the subject conception. טוֹב לֵב (one turning aside τῆς καρδίας or τῆν καρδίαν) is one whose heart is perverted, נָטוּב, turned away, viz. from God, Ps. xlv. 19. The Book of Proverbs contains besides of this verb only the name of dross (*recedanea*) derived from it; טוּב, separated, drawn away, is such a half passive as טוּר, Isa. xlix. 21, שׁוּב, Mic. ii. 8, etc. (Olsh. § 245a). Regarding טוֹב לֵב, *vid.* at xii. 2, cf. xiii. 22: a man is so called whose manner of thought and of action has as its impulse and motive self-sacrificing love. When it is said of the former that he is satisfied with his own ways, viz. those which with heart turned away from God he enters upon, the meaning is not that they give him peace or bring satisfaction to him (Löwenstein), but we see from i. 31, xviii. 20, that this is meant recompensatively: he gets, enjoys the reward of his wandering in estrangement from God. It is now without doubt seen that 14b expresses that wherein the benevolent man finds his reward. We will there-

<sup>1</sup> Regarding the supplying (*ibdāl*) of a foregoing genitive or accus. pronoun of the third person by a definite or indefinite following, in the same case as the substantive, Samachschari speaks in the *Mufassal*, p. 94 ss., where, as examples, are found: *raicituhu Zeidan*, I have seen him, the Zeid; *marartu bihi Zeidin*, I have gone over with him, the Zeid; *saraftu wugáhahá awwalihá*, in the flight I smote the heads of the same, their front rank. *Vid.* regarding this anticipation of the definite idea by an indefinite, with explanations of it, Fleischer's *Maḳḳari*, *Additions et Corrections*, p. xl. col. 2, and Dieterici's *Mutanabbi*, p. 341, l. 13.

<sup>2</sup> These examples moreover do not exceed that which is possible in the Arab., *vid.* regarding this omission of the *mudáf*, where this is supplied from the preceding before a genitive, Samachschari's *Mufassal*, p. 34, l. 8-13. Perhaps לֶחֶם, Obad. ver. 7, of thy bread = the (men) of thy bread, is an example of the same thing.

fore not explain (after iv. 15, cf. Num. xvi. 26, 2 Sam. xix. 10) : the good man turns himself away from him, or the good man stands over him (as Jerome, *Venet.*, after Eccles. v. 7);—this rendering gives no contrast, or at least a halting one. The  $\text{פ}$  of  $\text{מַעְלֵי}$  must be parallel with that of  $\text{מִדְּרָכָיו}$ . From the LXX., ἀπὸ δὲ τῶν διανοημάτων αὐτοῦ, the Syr. rightly: from the fruit (religiousness) of his soul; the Targ.: from his fruit. Buxtorf, against Cappellus, has already perceived that here no other phrase but the explanation of  $\text{מַעְלֵי}$  by *ex eo quod penes se est* lies at the foundation. We could, after vii. 14, also explain: from that which he perceives as his obligation (duty); yet that other explanation lies proportionally nearer, but yet not so that we refer the suffix to the blackslider of 14a: in it (his fate) the good man is satisfied, for this contrast also halts, the thought is not in the spirit of the Book of Proverbs (for xxix. 16b does not justify it); and in how totally different a connection of thought  $\text{מַעְלֵי}$  is used in the Book of Proverbs, is shown by xxiv. 17b; but generally the Scripture does not use  $\text{שָׁבַע}$  of such satisfaction, it has, as in 14a, also in 14b, the recompensative sense, according to the fundamental principle,  $\delta \epsilon \lambda \nu \sigma \pi \epsilon \lambda \rho \eta \alpha \nu \theta \rho \omega \pi \omicron \varsigma \tau \omicron \upsilon \tau \omicron \kappa \alpha \iota \theta \epsilon \rho \lambda \epsilon \iota$  (Gal. vi. 7). The suffix refers back to the subject, as we say:  $\text{רִחֵי עָלַי רַחֵם עָלַי}$  (*Psychol.* p. 152). But considerations of an opposite kind also suggest themselves. Everywhere else  $\text{מַעַל}$  refers not to that which a man has within himself, but that which he carries without; and also that  $\text{מַעְלֵי}$  can be used in the sense of  $\text{מִשְׁעָלָיו}$ , no evidence can be adduced: it must be admitted to be possible, since the writer of the Chronicles (2 Chron. i. 4) ventures to use  $\text{בְּהִכִּין מַעְלֵי}$ . Is  $\text{מַעְלֵי}$  thus used substantively: by his leaves (Aben Ezra and others)? If one compares xi. 28 with Ps. i. 3, this explanation is not absurd; but why then did not the poet rather use  $\text{מַפְרֵי}$ ? We come finally to the result, that  $\text{מַעְלֵי}$ , although it admits a connected interpretation, is an error of transcription. But the correction is not  $\text{יַמְעָלָיו}$  (Elster) nor  $\text{יַמְעַלְלָיו}$  (Cappellus), for  $\text{עָלִים}$  and  $\text{עַלְלִים}$ , deeds, are words which do not exist; nor is it  $\text{יַמְפְעָלָיו}$  (Bertheau) nor  $\text{יַמְנַעָלָיו}$  (Ewald), but  $\text{יַמְמַעָלָיו}$  (which Cappellus regarded, but erroneously, as the LXX. phrase); for (1) throughout almost the whole O. T., from Judg. ii. 19 to Zech. i. 18,  $\text{דְּרָכִים}$  and  $\text{מַעַלְלִים}$  are interchangeable words, and indeed almost an inseparable pair, cf. particularly Jer. xvii. 10; and (2) when Isaiah (iii. 10) says,  $\text{אִמְרוּ צְדִיק כִּי־טוֹב פִּרְיֵי מַעַלְלֵיהֶם יֹאכְלוּ}$ , this almost sounds like a prophetic paraphrase of the second line



of the proverb, which besides by this emendation gains a more rhythmical sound and a more suitable compass.<sup>1</sup>

Ver. 15 The simple believeth every word ;  
But the prudent takes heed to his step.

We do not translate, "every thing," for "word" and faith are correlates, Ps. cvi. 24, and פְּתִי is the non-self-dependent who lets himself be easily persuaded by the talk of another (*vid.* p. 56) : he believes every word without proving it, whether it is well-meant, whether it is true, whether it is salutary and useful, so that he is thus, without having any firm principle, and without any judgment of his own, driven about hither and thither ; the prudent, on the other hand, considers and marks his step, that he may not take a false step or go astray, he proves his way (8a), he takes no step without thought and consideration (רָבַח or רָבַחָ with ל, to consider or reflect upon anything, Ps. lxxiii. 17, cf. xxxiii. 15)—he makes sure steps with his feet (Heb. xii. 13), without permitting himself to waver and sway by every wind of doctrine (Eph. iv. 14).

Ver. 16 The wise feareth and departeth from evil ;  
But the fool loseth his wits and is regardless.

Our editions have יִרְאָה with *Munach*, as if יִרְאָה הָכֵם were a substantive with its adjective ; but Cod. 1294 has הָכֵם with *Rebia*, and thus it must be : הָכֵם is the subject, and what follows is its complex predicate. Most interpreters translate 16b : the fool is over-confident (*Zöckler*), or the fool rushes on (*Hitzig*), as also Luther : but a fool rushes wildly through, *i.e.* in a daring, presumptuous manner. But הִתְעַבֵּר denotes everywhere nothing else than to fall into extreme anger, to become heated beyond measure, xxvi. 17 (cf. xx. 2), Deut. iii. 26, etc. Thus 16a and 16b are fully contrasted. What is said of the wise will be judged after Job i. 1, cf. Ps. xxxiv. 15, xxxvii. 27 : the wise man has fear, *viz.* fear of God, or rather, since הוֹאֵלֵהִים is not directly to be supplied, that careful, thoughtful, self-mistrusting reserve which flows from the reverential awe of God ; the fool, on the contrary, can neither rule nor bridle his affections, and without any just occasion falls into passionate excitement. But on the other side he is self-confident, regardless, secure ; while the wise man avoids the evil, *i.e.* carefully goes out of its way, and in N. T. phraseology "works out his own salvation with fear and trembling."

<sup>1</sup> As here an ל too few is written, so at Isa. xxxii. 1 (וְלִשְׂרִים) and Ps. lxxiv. 14 (לְצִיִּים) one too many.

Ver. 17. This verse, as if explanatory of **מַחֲעַבֵּר**, connects itself with this interpretation of the contrasts, corresponding to the general *usus loquendi*, and particularly to the *Mishle* style.

One who is quick to anger worketh folly,  
And a man of intrigues is hated.

Ewald finds here no right contrast. He understands **אִישׁ מְזַמָּה** in a good sense, and accordingly corrects the text, substituting for **אִישׁ מְזַמָּה**, **אִישׁ מְשַׁמָּה** (**אִישׁ מְשַׁמָּה**), for he translates: but the man of consideration bears (properly smooths, viz. his soul). On the other hand it is also to be remarked, that **אִישׁ מְזַמָּה**, when it occurs, is not to be understood necessarily in a good sense, since **מְזַמָּה** is used just like **מְזַמָּה**, at one time in a good and at another in a bad sense, and that we willingly miss the "most complete sense" thus arising, since the proverb, as it stands in the Masoretic text, is good Hebrew, and needs only to be rightly understood to let nothing be missed in completeness. The contrast, as Ewald seeks here to represent it (also Hitzig, who proposes **אִישׁ מְשַׁמָּה**: the man of consideration remains quiet; Syr. *ramys*, circumspect), we have in ver. 29, where the *μακρόθυμος* stands over against the *ὄξύθυμος* (**הָאִישׁ** or **הָאִישׁ**) of the breathing of anger through the nose, cf. Theocritus, i. 18: *καὶ οἱ ἀεὶ δριμεία χολὰ ποτὶ ῥινὶ κάθηται*). Here the contrast is different: to the man who is quick to anger, who suddenly gives expression to his anger and displeasure, stands opposed the man of intrigues, who contrives secret vengeance against those with whom he is angry. Such a deceitful man, who contrives evil with calculating forethought and executes it in cold blood (cf. Ps. xxxvii. 7), is hated; while on the contrary the noisy lets himself rush forward to inconsiderate, mad actions, but is not hated on that account; but if in his folly he injures or disgraces himself, or is derided, or if he even does injury to the body and the life of another, and afterwards with terror sees the evil done in its true light, then he is an object of compassion. Theodotion rightly: (*ἀνήρ δὲ διαβουλίων μισηθήσεται*, and Jerome: *vir versutus odiosus est* (not the Venet. *ἀνήρ βδελυγμῶν*, for this signification has only **הָאִישׁ**, and that in the sing.); on the contrary, the LXX., Syr., Targum, and Symmachus incorrectly understand **אִישׁ מְזַמָּה** *in bonam partem*.

Ver. 18 The simple have obtained folly as an inheritance;  
But the prudent put on knowledge as a crown.

As a parallel word to **יִבְתִּירֵי**, **נְחִלֵי** (after the Masora defective), also in the sense of Arab. *ākthar*, *multiplicare*, *abundare* (from Arab.

*kathura*, to be much, perhaps<sup>1</sup> properly comprehensive, encompassing), would be appropriate, but it is a word properly Arabic. On the other hand, inappropriate is the meaning of the Heb.-Aram. בָּתַר, to wait (properly waiting to surround, to go round any one, cf. *manere aliquem* or *aliquod*), according to which Aquila, ἀναμενουσιν, and Jerome, *expectabunt*. Also הִכְתִּיר, to encompass in the sense of to embrace (LXX. κρατήσουσιν), does not suffice, since in the relation to נָחַל one expects an idea surpassing this. Certainly there is a heightening of the idea in this, that the *Hiph.* in contradistinction to נָחַל would denote an object of desire spontaneously sought for. But far stronger and more pointed is the heightening of the idea when we take יִכְתֹּר as the denom. of כִּתָּר (Gr. κίταρις, κίδαρις, Babyl. כוד, *codur*, cf. כִּדור, a rounding, *sphaera*). Thus Theodotion, στεφθήσονται. The *Venet.* better actively, ἐστεφάντο (after Kimchi: ישימו הרעת ככתר על ראשם), the Targ., Jerome, Luther (but not the Syr., which translates נָחַל by “to inherit,” but יִכְתֹּר by μεριούνται, which the LXX. has for נָחַל). The bibl. language has also (Ps. cxlii. 8) הַכְתִּיר in the denom. signification of to place a crown, and that on oneself; the non-bibl. has כִּכְתִּיר (like the bibl. מַעֲטִייר) in the sense of distributor of crowns,<sup>2</sup> and is fond of the metaphor הרעת כתר, crown of knowledge. With those not self-dependent (*vid.* regarding the plur. form of פְּתִי, p. 56), who are swayed by the first influence, the issue is, without their willing it, that they become habitual fools: folly is their possession, *i.e.* their property. The prudent, on the contrary, as ver. 15 designates them, have thoughtfully to ponder their step to gain knowledge as a crown (cf. הַעֲשִׂיר, to gain riches, הַפְרִיחַ, 116, to gain flowers, Gesen. § 53, 2). Knowledge is to them not merely an inheritance, but a possession won, and as such remains with them a high and as it were a kingly ornament.

Ver. 19 The wicked must bow before the good,

And the godless stand at the doors of the righteous.

The good, viz. that which is truly good, which has love as its principle, always at last holds the supremacy. The good men who manifest love to men which flows from love to God, come finally forward, so that the wicked, who for a long time played the part of lords,

<sup>1</sup> According to rule the Hebr. ש becomes in Arab. ش, as in Aram. ת; but *kithar* might be from *ktar*, an old verb rarely found, which *derivata* with the idea of encircling (wall) and of rounding (bunch) point to.

<sup>2</sup> *Vid. Wissenschaft, Kunst, Judenthum* (1838), p. 240.

bow themselves willingly or unwillingly before them, and often enough it comes about that godless men fall down from their prosperity and their places of honour so low, that they post themselves at the entrance of the stately dwelling of the righteous (xiii. 22), waiting for his going out and in, or seeking an occasion of presenting to him a supplication, or also as expecting gifts to be bestowed (Ps. xxxvii. 25). The poor man Lazarus *πρὸς τὸν πύλωνα* of the rich man, Luke xvi. 20, shows, indeed, that this is not always the case on this side of the grave. *קָנַף* has, according to the Masora (cf. Kimchi's *Wörterbuch* under *קנף*), the ultima accented; the accentuation of the form *קָנַף* wavers between the *ult.* and the *penult.* Olsh. p. 482 f., cf. Gesen. 68, *Ann.* 10. The substantival clause 19*b* is easily changed into a verbal clause: they come (Syr.), appear, stand (incorrectly the Targ.: they are judged in the gates of the righteous).

Three proverbs on the hatred of men :

Ver. 20 The poor is hated even by his neighbour ;  
But of those who love the rich there are many.

This is the old history daily repeating itself. Among all people is the saying and the complaint :

*Donec eris felix multos numerabis amicos,  
Tempora si fuerint nubilia solus eris.*<sup>1</sup>

The Book of Proverbs also speaks of this lamentable phenomenon. It is a part of the dark side of human nature, and one should take notice of it, so that when it goes well with him, he may not regard his many friends as all genuine, and when he becomes poor, he may not be surprised by the dissolution of earlier friendship, but may value so much the higher exceptions to the rule. The connection of the passive with *יָ* of the subject (cf. xiii. 13), as in the Greek with the dative, is pure Semitic; sometimes it stands with *יָ*, but in the sense of *ἀπό*, Cant. iii. 10, before the influence of the West led to its being used in the sense of *ἐπὶ* (Ges. § 143, 2); *שָׂנְאָה*, is hated (Cod. 1294 : *שָׂנְאָה*), connects with the hatred which is directed against the poor also the indifference which makes him without sympathy, for one feels himself troubled by him and ashamed.

Ver. 21 Whoever despiseth his neighbour committeth sin ;  
But whoever hath compassion on the suffering—blessings on him !  
One should regard every human being, especially such as God has

<sup>1</sup> Ovid, *Trist.* i. 8.

placed near to him, as a being having the same origin, as created in the image of God, and of the same lofty destination, and should consider himself as under obligation to love him. He who despiseth his neighbour (write מֵהֶגֶץ with *Metheg*, and *vid.* regarding the constr. with dat. object. vi. 30, cf. xi. 12, xiii. 13) sins in this respect, that he raises himself proudly and unwarrantably above him; that the honour and love he shows to him he measures not by the rule of duty and of necessity, but according to that which is pleasing to himself; and in that he refuses to him that which according to the ordinance of God he owes him. In ver. 21b the *Chetháb* עֲנִיִּים and the *Kerí* עֲנָוִים (*vid.* at Ps. ix. 13) interchange in an inexplicable way; עֲנָוִים is the bowed down (cf. Arab. *ma'nuww*, particularly of the prisoner, from 'ana, fut. *ya'nuw*, to bow, bend), עֲנִי (Arab. 'anin, with the art. *ál'niy*, from the intrans. 'aniya, to be bowed down) the patient bearer who in the school of suffering has learned humility and meekness. One does not see why the *Kerí* here exchanges that passive idea for this ethical one, especially since, in proving himself to be מְחַוֵּן (compassionate) (for which elsewhere the *part. Kal* חוֹנֵן, xiv. 31, xix. 17, xxviii. 8), one must be determined only by the needy condition of his neighbour, and not by his (the neighbour's) moral worthiness, the want of which ought to make him twofold more an object of our compassion. All the old translators, from the LXX. to the *Venet.* and Luther, on this account adopt the *Chetháb*.

Ver. 22. The proverb terminating (ver. 21) with אֲשֶׁרֵי (cf. xvi. 20) is now followed by one not less singularly formed, commencing with הֵלֵא (cf. viii. 1).

Will they not go astray who devise evil,  
And are not mercy and truth to those who devise good?

The *part. Hithp.* חֹרֵשׁ signifies both the plougher and the artisan; but on this account to read with Hitzig both times חֹרֵשׁ, *i.e.* *machinatores*, is nothing less than advisable, since there is connected with this metaphorical חֹרֵשׁ, as we have shown at iii. 29, not only the idea of fabricating, but also that of ploughing. Just so little is there any reason for changing with Hitzig, against all old translators, יִתֵּעַ into יִרַע: will it not go ill with them . . .; the fut. יִתַּע (cf. Isa. lxiii. 17) is not to be touched; the perf. חָע (e.g. Ps. lviii. 4) would denote that those who contrive evil are in the way of error, the fut. on the contrary that they will fall into error (cf. xii. 26 with Job xii. 24). But if הֵלֵא יִתַּע is the expression of the result which shall

certainly come to such, then 22*b* stands as a contrast adapted thereto: and are not, on the contrary, mercy and truth those who contrive that which is good, *i.e.* (for that which befalls them, as xiii. 18*a*, cf. xiv. 35*b*, is made their attribute) are they not an object of mercy and truth, *viz.* on the part of God and of men, for the effort which proceeds from love and is directed to the showing forth of good is rewarded by this, that God and men are merciful to such and maintain truth to them, stand in truth to them; for **הָסֵר וְאִמְתָּ** is to be understood here, as at iii. 3, neither of God nor of men exclusively, but of both together: the wicked who contrive evil lose themselves on the way to destruction, but grace and truth are the lot of those who aim at what is good, guarded and guided by which, they reach by a blessed way a glorious end.

There now follows a considerable series of proverbs (vers. 23–31) which, with a single exception (ver. 24), have all this in common, that one or two key-words in them begin with **ט**.

Ver. 23 In all labour there is gain,  
But idle talk leadeth only to loss.

Here the key-words are **טוֹתֵר** and **טְחִסּוֹר** (parallel xxi. 5, cf. with xi. 24), which begin with **ט**. **עֲצָב** is labour, and that earnest and unwearied, as at x. 22. If one toils on honestly, then there always results from it something which stands forth above the endeavour as its result and product, *vid.* at Job xxx. 11, where it is shown how **יָתֵר**, from the primary meaning to be stretched out long, acquires the meaning of that which hangs over, shoots over, copiousness, and gain. By the word of the lips, on the contrary, *i.e.* purposeless and inoperative talk (**דְּבַר עִפְתִּים**) as Isa. xxxvi. 5, cf. Job xi. 2), nothing is gained, but on the contrary there is only loss, for by it one only robs both himself and others of time, and wastes strength, which might have been turned to better purpose, to say nothing of the injury that is thereby done to his soul; perhaps also he morally injures, or at least discomposes and wearies others.

Ver. 24 It is a crown to the wise when they are rich;  
But the folly of fools remains folly.

From xii. 4, 31, xvii. 6, we see that **עֲטֶרֶת הַחֲכָמִים** is the predicate. Thus it is the riches of the wise of which it is said that they are a crown or an ornament to them. More than this is said, if with Hitzig we read, after the LXX., **עֲרִיטָם**, their prudence, instead of **עֲטֶרֶת**. For then the meaning would be, that the wise need no

other crown than that which they have in their prudence. But yet far more appropriately "riches" are called the crown of a wise man when they come to his wisdom; for it is truly thus that riches, when they are possessed along with wisdom, contribute not a little to heighten its influence and power, and not merely because they adorn in their appearance like a crown, or, as we say, surround as with a golden frame, but because they afford a variety of means and occasions for self-manifestation which are denied to the poor. By this interpretation of 24a, 24b comes out also into the light, without our requiring to correct the first אֱלֵלָה, or to render it in an unusual sense. The LXX. and Syr. translate the first אֱלֵלָה by διατριβή (by a circumlocution), the Targ. by gloria, fame—we know not how they reach this. Schultens in his *Com.* renders: *crassa opulentia elumbium crassities*, but in his *Animadversiones* he combines the first אֱלֵלָה with the Arab. *awwale*, precedence, which Gesen. approves of. But although the meaning to be thick (properly *coalescere*) appertains to the verbal stem אָל as well as the meaning to be before (Arab. *āl, āwila, wāl*), yet the Hebr. אֱלֵלָה always and everywhere means only folly,<sup>1</sup> from the fundamental idea *crassities* (thickness). Hitzig's אֱלֵלָה (which denotes the consequence with which the fool invests himself) we do not accept, because this word is Hitzig's own invention. Rather לֵיִת is to be expected: the crown with which fools adorn themselves is folly. But the sentence: the folly of fools is (and remains) folly (Symmachus, Jerome, *Venet.*, Luther), needs the emendation as little as xvi. 22b, for, interpreted in connection with 24a, it denotes that while wisdom is adorned and raised up by riches, folly on the other hand remains, even when connected with riches, always the same, without being either thereby veiled or removed,—on the contrary, the fool, when he is rich, exhibits his follies always more and more. C. B. Michaelis compares Lucian's *simia est simia etiamsi aurea gestet insignia*.

Vcr. 25 A witness of truth delivereth souls;

But he who breathes out lies is nothing but deception.

When men, in consequence of false suspicions or of false accusations, fall into danger of their lives (דִּינֵי נַפְשׁוֹת) is the designation in the later language of the law of a criminal process), then a tongue

<sup>1</sup> Ewald's derivation of אֱלֵלָה from אָל = אָוִן, null, vain, is not much better than Heidenheim's from אָוִל: one who says "perhaps" = a sceptic, *vid.* p. 59, *note*.

which, pressed by conscientiousness and not deterred by cowardice, will utter the truth, saves them. But a false tongue, which as such (*vid.* 5*b*) is a יִפְחֵ כֹזְבִים (after the Masora at this place יִפְחֵ defective), *i.e.* is one who breathes out lies (*vid.* regarding יִפְחֵ at vi. 19), is mere deception (LXX., without reading כְּרָמָה [as Hitzig does]: δόλιος). In xii. 17 כְּרָמָה is to be interpreted as the object. accus. of יָנִיד carried forward, but here to carry forward כְּרָמָה (Arama, Löwenstein) is impracticable—for to deliver deceit = the deceiver is not expressed in the Hebr.—מַרְמָה is, as possibly also xii. 16 (LXX. δόλιος), without אֵשׁ or יָר being supplied, the pred. of the substantival clause: such an one is deception (in bad Latin, *dolositas*), for he who utters forth lies against better knowledge must have a malevolent, deceitful purpose.

Ver. 26 In the fear of Jahve lies a strong ground of confidence,  
And the children of such an one have a refuge.

The so-called *essentia* stands here, as at Ps. lxxviii. 5, lv. 19, Isa. xxvi. 4, before the subject idea; the clause: in the fear of God exists, *i.e.* it is and proves itself, as a strong ground of confidence, does not mean that the fear of God is something in which one can rely (Hitzig), but that it has (xxii. 19, Jer. xvii. 7, and here) an inheritance which is enduring, unwavering, and not disappointing in God, who is the object of fear; for it is not faith, nor anything else subjective, which is the rock that bears us, but this Rock is the object which faith lays hold of (cf. Isa. xxviii. 16). Is now the לִבְנֵי to be referred, with Ewald and Zöckler, to ה' ? It is possible, as we have discussed at Gen. vi. 1 f.; but in view of parallels such as xx. 7, it is not probable. He who fears God entails in the Abrahamic way (Gen. xviii. 19) the fear of God on his children, and in this precious paternal inheritance they have a מְחֻסָּה (not מְחַסָּה, and therefore to be written with Masoretic exactness מְחֻסָּה), a fortress or place of protection, a refuge in every time of need (cf. Ps. lxxi. 5–7). Accordingly, לִבְנֵי refers back to the ה' יָרָא, to be understood from ה' בִּירֵאתָ (LXX., Luther, and all the Jewish interpreters), which we find not so doubtful as to regard on this account the explanation after Ps. lxxiii. 15, cf. Deut. xiv. 1, as necessary, although we grant that such an introduction of the N. T. generalization and deepening of the idea of sonship is to be expected from the Chokma.

Ver. 27 The fear of Jahve is a fountain of life,  
To escape the snares of death.



There springs up a life which makes him who carries in himself (cf. John iv. 14, ἐν αὐτῷ) this welling life, penetrating and strong of will to escape the snares (write after the Masora כַּפְּקִישׁ defective) which death lays, and which bring to an end in death—a repetition of xiii. 4 with changed subject.

Ver. 28 In the multitude of the people lies the king's honour ;  
And when the population diminishes, it is the downfall of his glory.

The honour or the ornament (*vid.* regarding הָרָר, *tumere, ampliari*, the root-word of הָרָר and הִרְרָה at Isa. lxiii. 1) of a king consists in this, that he rules over a great people, and that they increase and prosper; on the other hand, it is the ruin of princely greatness when the people decline in number and in wealth. Regarding כַּהֲרָה, *vid.* at x. 14. כַּהֲרָה signifies prepositionally “with-out” (properly, by non-existence), *e.g.* xxvi. 20, or adverbially “groundless” (properly, for nothing), Isa. lii. 4; here it is to be understood after its contrast בְּרִבָּה: in the non-existence, but which is here equivalent to in the ruin (cf. כַּהֲרָה, the form of which in conjunction is כַּהֲרָה, Gen. xlvii. 15), lies the misfortune, decay, ruin of the principedom. The LXX. ἐν δὲ ἐκλείψει λαοῦ συντριβὴ δυνάστου. Certainly רָזַן (from רָז, Arab. *razuna*, to be powerful) is to be interpreted personally, whether it be after the form בְּנוֹד with a fixed, or after the form יִקְוֶה with a changeable *Kametz*; but it may also be an abstract like שְׁלוֹם (= Arab. *selâm*), and this we prefer, because in the personal signification רָזַן, viii. 15, xxxi. 4, is used. We have not here to think of רָזַן (from רָזַה), consumption (the *Venet.* against Kimchi, *πεντας*); the choice of the word also is not determined by an intended amphibology (Hitzig), for this would be meaningless.

Ver. 29 He that is slow to anger is rich in understanding ;  
But he that is easily excited carries off folly.

אִישׁ אֲרָא (constr. of אֲרָא) is he who puts off anger long, viz. the outbreak of anger, הִתְאַרְרָה, xix. 11, *i.e.* lets it not come in, but shuts it out long (*μακρόθυμος* = *βραδὺς εἰς ὀργήν*, Jas. i. 19); and קָצַר רִיר, he who in his spirit and temper, viz. as regards anger (for רִיר denotes also the breathing out and snorting, Isa. xxv. 4, xxxiii. 11), is short, *i.e.* (since shortness of time is meant) is rash and suddenly (cf. quick to anger, *præceps in iram*, 17a) breaks out with it, not δολοφύνητος (but here ὀξύθυμος), as the LXX. translate 17a. The former, who knows how to control his affections, shows himself

herein as "great in understanding" (cf. 2 Sam. xxiii. 20), or as a "man of great understanding" (Lat. *multus prudentiâ*); the contrary is he who suffers himself to be impelled by his affections into hasty, inconsiderate action, which is here expressed more actively by מְרִים אֵלָהּ. Does this mean that he bears folly to the view (Luther, Umbreit, Bertheau, Elster, and others)? But for that idea the *Mishle* style has other expressions, xii. 23, xiii. 16, xv. 2, cf. xiv. 17. Or does it mean that he makes folly high, *i.e.* shows himself highly foolish (LXX., Syr., Targum, Fleischer, and others)? But that would be expressed rather by הִנְדִּיל or הִרְבֵּה. Or is it he heightens folly (Löwenstein, Hitzig)? But the remark that the angry ebullition is itself a gradual heightening of the foolish nature of such an one is not suitable, for the choleric man, who lets the evenness of his disposition be interrupted by a breaking forth of anger, is by no means also in himself a fool. Rashi is right when he says, מַפְרִיֶשֶׁה לְחֵלְקוֹ, *i.e.* (to which also Fleischer gives the preference) *aufert pro portione sua stultitiam*. The only appropriate parallel according to which it is to be explained, is iii. 35. But not as Ewald: he lifts up folly, which lies as it were before his feet on his life's path; but: he takes off folly, in the sense of Lev. vi. 8, *i.e.* he carries off folly, receives a portion of folly; for as to others, so also to himself, when he returns to calm blood, that which he did in his rage must appear as folly and madness.

Vcr. 30 A quiet heart is the life of the body,  
But covetousness is rottenness in the bones.

Heart, soul, flesh, is the O. T. trichotomy, Ps. lxxxiv. 3, xvi. 9; the heart is the innermost region of the life, where all the rays of the bodily and the soul-life concentrate, and whence they again unfold themselves. The state of the heart, *i.e.* of the central, spiritual, soul-inwardness of the man, exerts therefore on all sides a constraining influence on the bodily life, in the relation to the heart the surrounding life. Regarding לֵב מְרִיבָה, *vid.* at xii. 18, p. 262. Thus is styled the quiet heart, which in its symmetrical harmony is like a calm and clear water-mirror, neither interrupted by the affections, nor broken through or secretly stirred by passion. By the close connection in which the corporeal life of man stands to the moral-religious determination of his intellectual and mediately his soul-life—this threefold life is as that of one personality, essentially one—the body has in such quiet of spirit the best means

of preserving the life which furthers the well-being, and co-operates to the calming of all its disquietude; on the contrary, passion, whether it rage or move itself in stillness, is like the disease in the bones (xii. 4), which works onward till it breaks asunder the framework of the body, and with it the life of the body. The plur. **בְּשָׂרִים** occurs only here; Böttcher, § 695, says that it denotes the whole body; but **בְּשָׂר** also does not denote the half, **בְּשָׂרִים** is the surrogate of an *abstr.*: the body, *i.e.* the bodily life in the totality of its functions, and in the entire manifoldness of its relations. Ewald translates bodies, but **בָּשָׂר** signifies not the body, but its material, the animated matter; rather cf. the Arab. *ābshār*, “corporeal, human nature,” but which (leaving out of view that this plur. belongs to a later period of the language) has the parallelism against it. Regarding **קִנְיָאָה** (jealousy, zeal, envy, anger) Schul- tens is right: *affectus inflammans æstuque indignationis fervidus*. from **קָנָה**, Arab. *kandā*, to be high red.

Ver. 31 He who oppresseth the poor reproacheth his Maker;  
And whosoever is merciful to the poor, it is an honour to him.

Line first is repeated in xvii. 5a somewhat varied, and the relation of the idea in 31b is as xix. 17a, according to which **וּמִכְבָּדוֹ** is the predicate and **הוֹיָנוּ אֲבֵינוּ** the subject (Symmachus, Targ., Jerome, Venet., Luther), not the reverse (Syr.); **הוֹיָנוּ** is thus not the 3 per. *Po.* (LXX.), but the *part. Kal* (for which 21b has the *part. Po.* **מְחִינֵנוּ**). The predicates **חָרַף עֵשָׂיו** (*vid.* regarding the perf. Gesen. § 126, 3) and **וּמִכְבָּרוֹ** follow one another after the scheme of the *Chiasmus*. **עֵשָׂיו** has *Munach* on the first syllable, on which the tone is thrown back, and on the second the *עמרה* sign (*vid. Torah Emeth*, p. 21), as *e.g.* **פּוֹטֵר**, xvii. 14, and **אֶהָב**, xvii. 19. The showing of forbearance and kindness to the poor arising from a common relation to one Creator, and from respect towards a personality bearing the image of God, is a conception quite in the spirit of the Chokma, which, as in the Jalve religion it becomes the universal religion, so in the national law it becomes the human (*vid.* p. 41). Thus also Job xxxi. 15, cf. iii. 9 of the Epistle of James, which in many respects has its roots in the Book of Proverbs. Matt. xxv. 40 is a New Testament side-piece to 31b.

Ver. 32. This verse also contains a key-word beginning with **מ**, but pairs acrostically with the proverb following:

When misfortune befalls him, the godless is overthrown;  
But the righteous remains hopeful in his death.

When the subject is רָעָה connected with אֵשֶׁר (the godless), then it may be understood of evil thought and action (Eccles. vii. 15) as well as of the experience of evil (*e.g.* xiii. 21). The LXX. (and also the Syr., Targ., Jerome, and *Venet.*) prefers the former, but for the sake of producing an exact parallelism changes בְּמוֹתָו [in his death] into בְּחַיָּתָו [in his uprightness], reversing also the relation of the subject and the predicate: ὁ δὲ πεπορθὸς τῇ ἑαυτοῦ ὀσιότητι (the Syr.: in this, that he has no sin; Targ.: when he dies) δίκαιος. But no Scripture word commends in so contradictory a manner self-righteousness, for the verb חָסָה never denotes self-confidence, and with the exception of two passages (Judg. ix. 15, Isa. xxx. 2), where it is connected with בְּצִלָּהּ, is everywhere the exclusive (*vid.* Ps. cxviii. 8 f.) designation of confidence resting itself in God, even without the 'ה, as here and at Ps. xvii. 7. The parallelism leads us to translate ברַעוּתוֹ, not on account of his wickedness, but with Luther, in conformity with בְּמִשְׁחָתוֹ, in his misfortune, *i.e.* if it befall him. Thus Jeremiah (xxiii. 12) says of the sins of his people: בְּאֶפְלָה יִדְחוּ, in the deep darkness they are driven on (*Niph.* of דָּחָה = רָחַח), and xxiv. 16 contains an exactly parallel thought: the godless stumble ברַעוּתוֹ, into calamity. Ewald incorrectly: in his calamity the wicked is overthrown—for what purpose then the pronoun? The verb דָּחָה frequently means, without any addition, “to stumble over heaps,” *e.g.* Ps. xxxv. 5, xxxvi. 13. The godless in his calamity is overthrown, or he fears in the evils which befall him the intimations of the final ruin; on the contrary, the righteous in his death, even in the midst of extremity, is comforted, *viz.* in God in whom he confides. Thus understood, Hitzig thinks that the proverb is not suitable for a time in which, as yet, men had not faith in immortality and in the resurrection. Yet though there was no such revelation then, still the pious in death put their confidence in Jahve, the God of life and of salvation—for in Jahve<sup>1</sup> there was for ancient Israel the beginning, middle, and end of the work of salvation—and believing that they were going home to Him, committing their spirit into His hands (Ps. xxxi. 6), they fell asleep, though without any explicit knowledge, yet not without the hope of eternal life. Job also knew that (xxvii. 8 ff.) between the death of those estranged from God and of those who feared God there was not only an external, but a deep essential distinction; and now

<sup>1</sup> *Vid.* my *Bibl.-prophet. Theol.* (1845), p. 268, cf. *Bibl. Psychologie* (1861), p. 410, and *Psalmen* (1867), p. 52 f., and elsewhere.

the Chokma opens up a glimpse into the eternity heavenwards, xv. 24, and has formed, xii. 28, the expressive and distinctive word אֶל־מֵתָה, for immortality, which breaks like a ray from the morning sun through the night of the *Sheol*.

Ver. 33 Wisdom rests in the heart of the man of understanding ;  
But in the heart of fools it maketh itself known.

Most interpreters know not what to make of the second line here. The LXX. (and after it the Syr.), and as it appears, also Aquila and Theodotion, insert *ού* ; the Targ. improves the Peshito, for it inserts אֵילָת (so that xii. 23, xiii. 16, and xv. 2 are related). And Abulwalid explains : in the heart of fools it is lost ; Euchel : it reels about ; but these are imaginary interpretations resting on a misunderstanding of the passages, in which יָדַע means to come to feel, and הוֹדִיעַ to give to feel (to punish, correct). Kimchi rightly adheres to the one ascertained meaning of the words, according to which the *Venet.* μέσον δὲ ἀφρόνων γνωσθήσεται. So also the translation of Jerome : *et indoctos quosque (quoque) erudiet*, is formed, for he understands the "and is manifest among fools" (Luther) not merely, as C. B. Michaelis, after the saying : *opposita juxta se posita magis elucescunt*, but of a becoming manifest, which is salutary to these. Certainly בְּקִרְבֵּן can mean among = in the circle of, xv. 31 ; but if, as here and e.g. Jer. xxxi. 31, בְּקִרְבֵּן is interchanged with בְּלֵב, and if חֲכָמָה בְּקִרְבֵּן is the subject spoken of, as 1 Kings iii. 28, then בְּקִרְבֵּן does not mean among (in the midst of), but in the heart of the fool. According to this, the Talmud rightly, by comparison with the current proverb (*Mezîa 85b*) : אַחֲתִירָא בְּלִינָא קִישׁ קִישׁ קִירָא, a stater in a flaggon cries *Kish, Kish, i.e.* makes much clatter. In the heart of the understanding wisdom rests, *i.e.* remains silent and still, for the understanding feels himself personally happy in its possession, endeavours always the more to deepen it, and lets it operate within ; on the contrary, wisdom in the heart of the fools makes itself manifest : they are not able to keep to themselves the wisdom which they imagine they possess, or the portion of wisdom which is in reality theirs ; but they think, as it is said in Persius : *Scire tuum nihil est nisi scire hoc te sciat alter*. They discredit and waste their little portion of wisdom (instead of thinking on its increase) by obtrusive ostentatious babbling.

Two proverbs follow regarding the state and its ruler :

Ver. 34 Righteousness exalteth a nation,  
And sin is a disgrace to the people.

The Hebr. language is richer in synonyms of "the people" than the German. גוי (formed like the non-bibl. מים, water, and גוי, corporeality, from גוה, to extend itself from within outward; cf. ix. 3, גוי, x. 13, גוי) is, according to the *usus loq.*, like *natio* the people, as a mass swollen up from a common origin, and עמ, 28a (from עמם, to bind), the people as a confederation held together by a common law; אומם (from אמם, to unite, bind together) is the mass (multitude) of the people, and is interchanged sometimes with גוי, Gen. xxv. 23, and sometimes with עמ, ver. 28. In this proverb, אומם stands indeed intentionally in the plur., but not גוי, with the plur. of which אומם, the idea of the non-Israelitish nations, too easily connects itself. The proverb means all nations without distinction, even Israel (cf. under Isa. i. 4) not excluded. History everywhere confirms the principle, that not the numerical, nor the warlike, nor the political, nor yet the intellectual and the so-called civilized greatness, is the true greatness of a nation, and determines the condition of its future as one of progress; but this is its true greatness, that in its private, public, and international life, צדקה, i.e. conduct directed by the will of God, according to the norm of moral rectitude, rules and prevails. Righteousness, good manners, and piety are the things which secure to a nation a place of honour, while, on the contrary, חטא, sin, viz. prevailing, and more favoured and fostered than contended against in the consciousness of the moral problem of the state, is a disgrace to the people, i.e. it lowers them before God, and also before men who do not judge superficially or perversely, and also actually brings them down. רם, to raise up, is to be understood after Isa. i. 2, cf. xxiii. 4, and is to be punctuated חרם, with *Munach* of the penult., and the העמדה-sign with the *Tsere* of the last syllable. Ben-Naphtali punctuates thus: חרם. In 34b all the artifices of interpretation (from Nachmani to Schultens) are to be rejected, which interpret חסד as the *Venet.* (ἔλεος δὲ λαῶν ἀμαρτία) in its predominant Hebrew signification. It has here, as at Lev. xx. 17 (but not Job vi. 14), the signification of the Syr. *chesdho*, *opprobrium*; the Targ. חסדא, or more frequently חסדא, as among Jewish interpreters, is recognised by Chanan'el and Rashbam. That this חסד is not foreign to the *Mishle* style, is seen from the fact that חסד, xxv. 10, is used in the sense of the Syr. *chasam*, *invidere*, *obtrectare*, shows that these verbal stems are formed from the R. חס, *stringere*, to strike. Already it is in some

measure perceived how  $\text{חָסַר}$ , Syr. *chasadh*, Arab. *hasada*, may acquire the meaning of violent love, and by the mediation of the jealousy which is connected with violent love, the signification of grudging, and thus of reproach and of envy; yet this is more manifest if one thinks of the root-signification *stringere*, in the meaning of loving, as referred to the subject, in the meanings of disgrace and envy, as from the subject directed to others. Ewald (§ 51c) compares  $\text{חָסַל}$  and  $\text{חָסַר}$ , Ethiop. *chasra*, in the sense of *carpere*, and on the other side  $\text{חָסַח}$  in the sense of "to join;" but  $\text{חָסַח}$  does not mean to join (*vid.* Ps. ii. 12), and instead of *carpere*, the idea more closely connected with the root is that of *stringere*, cf. *stringere folia ex arboribus* (Cæsar), and *stringere* (to diminish, to squander, strip) *rem ingluvie* (Horace, Sat. i. 2. 8). The LXX. has here read  $\text{חָסַר}$  (xxviii. 22), diminution, decay, instead of  $\text{חָסַר}$  (shame); the *quid pro quo* is not bad, the Syr. accepts it, and the *miseros facit* of Jerome, and Luther's *verderben* (destruction) corresponds with this phrase better than with the common traditional reading which Symmachus rightly renders by *δνειδος*.

Ver. 35 The king's favour is towards a prudent servant,  
And his wrath visits the base.

Regarding the contrasts  $\text{מִשְׁכִּיל}$  and  $\text{מַבְיִשׁ}$ , *vid.* at x. 5; cf. xii. 4. The substantival clause 35a may mean: the king's favour has (possesses) . . ., as well as: it is imparted to, an intelligent servant; the arrangement of the words is more favourable to the latter rendering. In 35b the gender of the verb is determined by attraction after the pred., as is the case also at Gen. xxxi. 8, Job xv. 31, Ewald, § 317c. And "his wrath" is equivalent to is the object of it, cf. 22b, xiii. 18, and in general, p. 282. The syntactical character of the clause does not permit the supplying of  $\text{ל}$  from 35a. Luther's translation proceeds only apparently from this erroneous supposition.

Chap. xv. 1-6. We take these verses together as forming a group which begins with a proverb regarding the good and evil which flows from the tongue, and closes with a proverb regarding the treasure in which blessing is found, and that in which no blessing is found.

Ver. 1 A soft answer turneth away wrath,  
And a bitter word stirreth up anger.

In the second line, the common word for anger ( $\text{אָרַף}$ , from the breathing with the nostrils, xiv. 17) is purposely placed, but in

the first, that which denotes anger in the highest degree (הַמָּה from הָמָה, cogn. הַמָּה, Arab. *hamiya*, to glow, like שֶׁנָּה from שָׁנָה): a mild, gentle word turns away the heat of anger (*excandescantiam*), puts it back, cf. xxv. 15. The *Dagesh* in הַי follows the rule of the דחיק, i.e. of the close connection of a word terminating with the accented הַ, הַ, הַ with the following word (*Michlol* 63*b*). The same is the meaning of the Latin proverb:

*Franquitur ira gravis  
Quando est responsio suavis.*

The וְכִבֵּר מְעַצֵּב produces the contrary effect. This expression does not mean an angry word (Ewald), for מְעַצֵּב is not to be compared with the Arab. *ghadab*, anger (Umbreit), but with Arab. *'adb*, cutting, wounding, paining (Hitzig), so that וְכִבֵּר מְעַצֵּב is meant in the sense of Ps. lxxviii. 40: a word which causes pain (LXX. λυπηρός, Theod. πονικός), not after the meaning, a word provoking to anger (Gesenius), but certainly after its effect, for a wounding word "makes anger arise." As one says of anger עָשָׂה, "it turns itself" (e.g. Isa. ix. 11), so, on the other hand, עָלָה, "it rises up," Eccles. x. 4. The LXX. has a third line, ὀργὴ ἀπόλλυσι καὶ φρονίμους, which the Syr. forms into a distich by the repetition of xiv. 32*b*, the untenableness of which is at once seen.

Ver. 2. The *πραῦτης σοφίας* (Jas. iii. 13) commended in ver. 1 is here continued:

The tongue of the wise showeth great knowledge,  
And the mouth of fools poureth forth folly.

As הִיטִיב נֶגַן, Isa. xxiii. 16, means to strike the harp well, and הִיטִיב לִכְתָּב, xxx. 29, to go along merrily, so הִיטִיב דַּעַת, to know in a masterly manner, and here, where the subject is the tongue, which has only an instrumental reference to knowledge: to bring to light great knowledge (cf. 7*a*). In 2*b* the LXX. translate στόμα δὲ ἀφρόνων ἀναγγέλλει κακά. From this Hitzig concludes that they read דַּעַת as 28*b*, and prefers this phrase; but they also translated in xiii. 16, xiv. 28, xxvi. 11, אִמְלָתָא by κακίαν, for they interpreted the unintelligible word by combination with עֲלִיתָא, and in xii. 23 by ἀραῖς, for they thought they had before them אִלֵּוּ (from אִלָּה).

Ver. 3 The eyes of Jahve are in every place,  
Observing the evil and the good.

The connection of the dual עֵינַיִם with the plur. of the adjective, which does not admit of a dual, is like vi. 17, cf. 18. But the first line is a sentence by itself, to which the second line gives a



closer determination, as showing how the eyes of God are everywhere (cf. 2 Chron. xvi. 9, after Zech. iv. 10) abroad over the whole earth, viz. beholding with penetrating look the evil and the good (הַיָּדָיִם, to hold to, to observe, cf. ἐπιβλέποντες, Sir. xxiii. 19), i.e. examining men whether they are good or evil, and keeping them closely before His eyes, so that nothing escapes him. This universal inspection, this omniscience of God, has an alarming but also a comforting side. The proverb seeks first to warn, therefore it speaks first of the evil.

Ver. 4 Gentleness of the tongue is a tree of life;

But falseness in it is a wounding to the spirit.

Regarding מַרְפָּס, *vid.* at xii. 18, and regarding מַלְּוָה, at xi. 3; this latter word we derive with Fleischer from מַלְּוָה, to subvert, overthrow, but not in the sense of "violence, *asperitas*, in as far as violent speech is like a stormy sea," but of perversity, *perversitas* (*Venet.* λοξότης), as the contrast to truthfulness, rectitude, kindness. Gentleness characterizes the tongue when all that it says to a neighbour, whether it be instruction or correction, or warning or consolation, it says in a manner without rudeness, violence, or obtrusiveness, by which it finds the easiest and surest acceptance, because he feels the goodwill, the hearty sympathy, the humility of him who is conscious of his own imperfection. Such gentleness is a tree of life, whose fruits preserve life, heal the sick, and raise up the bowed down. Accordingly, שֶׁבֶר בְּרוּחַ is to be understood of the effect which goes forth from perversity or falseness of the tongue upon others. Fleischer translates: *asperitas autem in ea animum vulnerat*, and remarks, "שֶׁבֶר בְּרוּחַ, *abstr. pro concreto*. The verb שֶׁבַר, and the *n. verbale* שֶׁבֶר derived from it, may, in order to render the meaning tropical, govern the prep. בְּ, as the Arab. *kaser baklby*, he has broken my heart (opp. Arab. *jabar baklaby*), cf. בפסניו, xxi. 29, *vid. De Glossis Habichtianis*, p. 18; yet it also occurs with the accus., Ps. lxix. 21, and the corresponding gen. שֶׁבֶר רֵיחַ, Isa. lxv. 14." In any case, the breaking (deep wounding) is not meant in regard to his own spirit, but to that of the neighbour. Rightly Luther: but a lying (tongue) makes heart-sorrow (elsewhere, a false one troubles the cheerful); Euchel: a false tongue is soul-wounding; and the translation of the year 1844: falsehood is a breach into the heart. Only for curiosity's sake are two other interpretations of 4a and 4b mentioned: the means of safety to the tongue is the tree of life, i.e. the *Tōra* (*Erachin* 15b); and: per-

versity suffers destruction by a breath of wind, after the proverb, וְרוּחַ שִׁישׁ בּוֹ נִסּוֹת רַחַם רַחַם קִמְעָא שׁוֹבְרָא, a breath of wind breaks a man who is puffed up<sup>1</sup> (which Meîri presents for choice, *vid.* also Rashi, who understands רַחַם of the storm of judgment). The LXX. translates, in 4*b*, a different text: ὁ δὲ συντηρῶν αὐτὴν πλησθήσεται πνεύματος; but the יִשְׂבַּע הָיָה here supposed cannot mean “to be full of spirit,” but rather “to eat full of wind.” Otherwise the Syr. and Targ.: and he who eateth of his own fruit is satisfied (Heb. וְאִכַּל כִּפְרָיו יִשְׂבַּע),—an attempt to give to the phrase יִשְׂבַּע a thought correct in point of language, but one against which we do not give up the Masoretic text.

Ver. 5 A fool despiseth his father's correction;  
But he that regardeth reproof is prudent.

We may with equal correctness translate: he acts prudently (after 1 Sam. xxiii. 22); and, he is prudent (after xix. 25). We prefer, with Jerome, *Venet.*, and Luther, the latter, against the LXX., Syr., and Targ., because, without a doubt, the יָרַם is so thought of at xix. 25: the contrast is more favourable to the former. It is true that he who regardeth reproof is not only prudent, but also that he is prudent by means of observing it. With line first cf. i. 7 and i. 30, and with line second, xii. 1. Luther translates: the fool calumniates . . .; but of the meanings of abuse (properly *pungere*) and scorn, the second is perhaps here to be preferred.

Ver. 6 The house of the righteous is a great treasure-chamber;  
But through the gain of the wicked comes trouble.

The contrast shows that הֵיכָל does not here mean force or might (LXX., Syr., Targ., Jerome, and *Venet.*), which generally this derivative of the verb הָקַם never means, but store, fulness of possession, prosperity (Luther: in the house of the righteous are goods enough), in this sense (cf. xxvii. 24) placing itself, not with the Arab. *hasuna*, to be firm, fastened (Aram. *ܡܫܚܢܐ*), but with Arab. *khazan*, to deposit, to lay up in granaries, whence our “Magazin.” הֵיכָל may indeed, like הֵיכָל, have the meaning of riches, and הֵיכָל does actually mean, in the Jewish-Aram., to possess, and the *Aphel* אֶחְזַק, to take into possession (*κρατείνω*); but the constant use of the noun הֵיכָל in the sense of store, with the kindred idea of laying up, e.g. Jer. xx. 5, and of the *Niph.* נִחְזַק, which means, Isa. xxiii. 18, with נִחְזַק, “to be magazined,” gives countenance to the

<sup>1</sup> *Vid.* Duke's *Rabbinische Blumenlese*, p. 176, where the rendering is somewhat different.

idea that  $\text{בֵּית}$  goes back to the primary conception, *recondere*, and is to be distinguished from  $\text{בֵּיתִי}$ ,  $\text{בֵּיתָם}$ , and other derivatives after the fundamental conception. We may not interpret  $\text{בֵּית}$ , with Fleischer, Bertheau, and Zöckler, as accus.: in the house (cf.  $\text{בֵּית}$ , viii. 2), nor prepositionally as *chez* = *casa*; but: "the house of the righteous is a great store," equivalent to, the place of such. On the contrary, destruction comes by the gain of the wicked. It is impossible that  $\text{נִעְבְּרָה}$  can have the house as the subject (Löwenstein), for  $\text{בֵּית}$  is everywhere *mas*. Therefore Abulwald, followed by Kimchi and the *Venet.* (*δλεθρος*), interprets  $\text{נִעְבְּרָה}$  as *subst.*, after the form of the Mishnic  $\text{נִבְרַחַת}$ , a pool, cf.  $\text{נִחְרָצָה}$ , peremptorily decided, decreed; and if we do not extinguish the  $\text{ב}$  of  $\text{יִבְתְּבוֹאֵת}$  (the LXX. according to the second translation of this doubly-translated distich, Syr., and Targ.), there remains then nothing further than to regard  $\text{נִעְבְּרָה}$  either as *subst. neut.* overturned = overthrow (cf. such part. nouns as  $\text{בּוֹסְרָה}$ ,  $\text{בּוֹעֲרָה}$ , but particularly  $\text{נִסְבָּה}$ , 2 Chron. x. 15), or as *impers. neut. pass.*: it is overthrown = there is an overthrow, like  $\text{נִשְׁעָרָה}$ , Ps. l. 3: it is stormed = a storm rages. The gain of the wicked has overthrow as its consequence, for the greed of gain, which does not shrink from unrighteous, deceitful gain, destroys his house,  $\text{עֵבֶר בֵּיתוֹ}$ , ver. 27 (*vid.* regarding  $\text{עֵבֶר}$ , xi. 29). Far from enriching the house, such gain is the cause of nothing but ruin. The LXX., in its first version of this distich, reads, in  $\text{בְּרִבּוֹת צֶדֶק}$  (*ἐν πλεοναζούσῃ δικαιοσύνῃ*), and in  $\text{בְּדֵבֶר נִעְבְּרָה}$  (*יִבְתְּבוֹאֵת רִשְׁעֵהּ*) (and together with the fruit the godless is rooted out, *ὁλόρριζοὶ ἐκ γῆς ἀπολούνται*); for, as Lagarde has observed, it confounds  $\text{עֵבֶר}$  with  $\text{עָקַר}$  (to root, *privativ*: to root up).

Vers. 7–17. A second series which begins with a proverb of the power of human speech, and closes with proverbs of the advantages and disadvantages of wealth.

Ver. 7 The lips of the wise spread knowledge;

But the direction is wanting to the heart of fools.

It is impossible that  $\text{לֵאמֹנִים}$  can be a second object. *accus. dependent* on  $\text{יִזְרִי$  (*dispersunt*, not  $\text{יִצְרִי}$ , xx. 28; *φυλάσσουνσι*, as Symmachus translates): but the heart of fools is unrighteous (error or falsehood) (Hitzig after Isa. xvi. 6); for then why were the lips of the wise and the heart of the fools mentioned?  $\text{לֵאמֹנִים}$  also does not mean *οὐχ οὕτως* (an old Greek anonymous translation, Jerome, Targ., *Venet.*, Luther): the heart of the fool is quite different from the heart of the wise man, which spreads abroad knowledge

(Zückler), for it is not heart and heart, but lip and heart, that are placed opposite to each other. Better the LXX. *οὐκ ἀσφαλῆς*, and yet better the Syr. *lo kinîn* (not right, sure). We have seen, at xi. 19, that *פ* as a participial adj. means standing = being, continuing, or also standing erect = right, *i.e.* rightly directed, or having the right direction; *פָּוֹרְתָהּ* means there conducting oneself rightly, and thus genuine rectitude. What, after 7a, is more appropriate than to say of the heart of the fool, that it wants the receptivity for knowledge which the lips of the wise scatter abroad? The heart of the fool is not right, it has not the right direction, is crooked and perverse, has no mind for wisdom; and that which proceeds from the wise, therefore, finds with him neither estimation nor acceptance.

Ver. 8 The sacrifice of the godless is an abhorrence to Jahve;  
But the prayer of the upright is His delight.

Although the same is true of the prayer of the godless that is here said of their sacrifice, and of the sacrifice of the righteous that is here said of their prayer (*vid.* xxviii. 9, and cf. Ps. iv. 6 with Ps. xxvii. 6), yet it is not by accident that here (line first = xxi. 27) the sacrifice is ascribed to the godless and the prayer to the upright. The sacrifice, as a material and legally-required performance, is much more related to dead works than prayer freely completing itself in the word, the most direct expression of the personality, which, although not commanded by the law, because natural to men, as such is yet the soul of all sacrifices; and the Chokma, like the Psalms and Prophets, in view of the ceremonial service which had become formal and dead in the *opus operatum*, is to such a degree penetrated by the knowledge of the incongruity of the offering up of animals and of plants, with the object in view, that a proverb like "the sacrifice of the righteous is pleasing to God" never anywhere occurs; and if it did occur without being expressly and unavoidably referred to the legal sacrifice, it would have to be understood rather after Ps. li. 18 f. than Ps. li. 20 f., rather after 1 Sam. xv. 22 than after Ps. lxvi. 13-15. *זָבַח*, which, when it is distinguished from *עֹלָה*, means (cf. vii. 14) the sacrifice only in part coming to the altar, for the most part applied to a sacrificial feast, is here the common name for the bloody, and, *per synecdochen*, generally the legally-appointed sacrifice, consisting in external offering. The *לְרִצֵּן*, Lev. i. 3, used in the *Tôra* of sacrifices, is here, as at Ps. xix. 15, transferred to prayer. The

fundamental idea of the proverb is, that sacrifices well-pleasing to God, prayers acceptable to God (that are heard, xv. 29), depend on the relations in which the heart and life of the man stand to God.

Ver. 9. Another proverb with the key-word תועבת :

An abomination to Jahve is the way of the godless ;  
But He loveth him who searcheth after righteousness.

The manner and rule of life is called the way. מִרְדֵּי is the heightening of יָרָה, xxi. 21, and can be used independently *in bonam*, as well as *in malam partem* (xi. 19, cf. xiii. 21). Regarding the form מִרְדֵּי, *vid.* Fleischer in *Deutsch. Morgenl. Zeitsch.* xv. 382.

Ver. 10 Sharp correction is for him who forsaketh the way ;  
Whoever hateth instruction shall die.

The way, thus absolute, is the God-pleasing right way (ii. 13), the forsaking of which is visited with the punishment of death, because it is that which leadeth unto life (x. 17). And that which comes upon them who leave it is called מוֹפֵרֶת רַע, *castigatio dura*, as much as to say that whoever does not welcome instruction, whoever rejects it, must at last receive it against his will in the form of peremptory punishment. The sharp correction (cf. Isa. xxviii. 28, 19*b*) is just the death under which he falls who accepts of no instruction (v. 23), temporal death, but that as a token of wrath which it is not for the righteous (xiv. 32).

Ver. 11 The underworld [Sheol] and the abyss are before Jahve ;  
But how much more the hearts of the children of men !

A syllogism, *a minori ad majus*, with מִי הָאֵל (LXX. πῶς οὐχὶ καὶ, Venet. μάλλον οὖν), like xii. 32.<sup>1</sup> מִבְּדֵי has a meaning analogous to that of τάρταρος (cf. ταρταροῦν, 2 Pet. ii. 4, to throw down into the τάρταρος), which denotes the lowest region of Hades (תַּחְתִּיתִּי אֵשׁ or תַּחְתִּיתִּי 'ש'), and also in general, Hades. If מְבֹרָן and מוֹת are connected, Job xxxvii. 22, and if מְבֹרָן is the parallel word to קֶבֶר, Ps. lxxxviii. 12, or also to שְׁאוֹל, as in the passage similar to this proverb, Job xxvi. 6 (cf. xxxviii. 17) : " Sheol is naked before

<sup>1</sup> In Rabbin. this concluding form is called קַל וְחָמֵר (light and heavy over against one another), and דִּין (judgment, viz. from premisses, thus conclusion), κατ' εἶς. Instead of the biblical מִי הָאֵל, the latter form of the language has כָּל־שֶׁבֶן (all speaks for it that it is so), עַל־אֲחַת כְּפֹה וְכַפֹּה (so much the more), אֵינוֹ דִּין, or also חֲמֵר קַל (*a minori ad majus = quanto magis*); *vid.* the Hebr. *Römerbrief*, p. 14.

Him, and Abaddon has no covering;" since אַבְדֹן is the general name of the underworld, including the grave, *i.e.* the inner place of the earth which receives the body of the dead, as the kingdom of the dead, lying deeper, does the soul. But where, as here and at xxvii. 10, אַבְדֹן and אַבְדֹן stand together, they are related to each other, as ἄδης and τάρταρος or ἄβυσσος, Rev. ix. 11 : אַבְדֹן is the lowest hell, the place of deepest descent, of uttermost destruction. The conclusion which is drawn in the proverb proceeds from the supposition that in the region of creation there is nothing more separated, and by a wide distance, from God, than the depth, and especially the undermost depth, of the realm of the dead. If now God has this region in its whole compass wide open before Him, if it is visible and thoroughly cognisable by Him (וַיֵּרָא, *acc. adv.* : *in conspectu*, from וַיֵּרָא, *eminere, conspicuum esse*),—for He is also present in the underworld, Ps. cxxxix. 8,—then much more will the hearts of the children of men be open, the inward thoughts of men living and acting on the earth being known already from their expressions. Man sees through man, and also himself, never perfectly; but the Lord can try the heart and prove the reins, Jer. xvii. 10. What that means this proverb gives us to understand, for it places over against the hearts of men nothing less than the depths of the underworld in eternity.

Ver. 12 The scorner liketh not that one reprove him,  
To wise men he will not go.

The *inf. absol.*, abruptly denoting the action, may take the place of the object, as here (cf. Job ix. 18, Isa. xlii. 24), as well as of the subject (xxv. 27, Job vi. 25). Thus הוֹכִיחַ is (ix. 7) construed with the dat. obj. Regarding the probable conclusion which presents itself from passages such as xv. 12 and xiii. 20, as to the study of wisdom in Israel, *vid.* p. 39. Instead of אָל, we read, xiii. 20 (cf. xxii. 24), אֶת־; for לָכַת אֶת־ means to have intercourse with one, to go a journey with one (Mal. ii. 6, cf. Gen. v. 24, but not 2 Sam. xv. 22, where we are to translate with Keil), according to which the LXX. has here μετὰ δὲ σοφῶν οὐχ ὁμιλήσει. The mocker of religion and of virtue shuns the circle of the wise, for he loves not to have his treatment of that which is holy reprov'd, nor to be convicted of his sin against truth; he prefers the society where his frivolity finds approbation and a response.

Ver. 13 A joyful heart maketh the countenance cheerful;  
But in sorrow of the heart the spirit is broken.

The expression of the countenance, as well as the spiritual *habitus* of a man, is conditioned by the state of the heart. A joyful heart maketh the countenance טוב, which means friendly, but here happy-looking = cheerful (for טוב is the most general designation of that which makes an impression which is pleasant to the senses or to the mind); on the contrary, with sorrow of heart (עצבת, constr. of עצבת, x. 10, as חפצאת = חפצאת, from חפצאה) there is connected a stricken, broken, downcast heart; the spiritual functions of the man are paralyzed; self-confidence, without which energetic action is impossible, is shattered; he appears discouraged, whereby רוח is thought of as the power of self-consciousness and of self-determination, but לב, as our "*Gemüt*" [*animus*], as the oneness of thinking and willing, and thus as the seat of determination, which decides the intellectual-corporeal life-expression of the man, or without being able to be wholly restrained, communicates itself to them. The ב of יבצעבת is, as xv. 16 f., xvi. 8, xvii. 1, meant in the force of being together or along with, so that רוח נבאה do not need to be taken separate from each other as subject and predicate: the sense of the noun-clause is in the ב, as *e.g.* also vii. 23 (it is about his life, *i.e.* it concerns his life). Elsewhere the crushed spirit, like the broken heart, is equivalent to the heart despairing in itself and prepared for grace. The heart with a more clouded mien may be well, for sorrow has in it a healing power (Eccles. vii. 3). But here the matter is the general psychological truth, that the corporeal and spiritual life of man has its regulator in the heart, and that the condition of the heart leaves its stamp on the appearance and on the activity of the man. The translation of the רוח נבאה by "oppressed breath" (Umbreit, Hitzig) is impossible; the breath cannot be spoken of as broken.

Ver. 14 The heart of the understanding seeketh after knowledge,  
And the mouth of fools practiseth folly.

Luther interprets רעה as metaphor. for to govern, but with such ethical conceptions it is metaphor. for to be urgently circumspect about anything (*vid.* xiii. 20), like Arab. *ra'y* and *r'áyt*, intentional, careful, concern about anything. No right translation can be made of the *Chethib* פני, which Schultens, Hitzig, Ewald, and Zücker prefer; the predicate can go before the פני, after the Semitic rule in the fem. of the sing., 2 Sam. x. 9, cf. Job xvi. 16,

*Chethib*, but cannot follow in the masc. of the sing.; besides, the operations of his look and aspect are ascribed to his face, but not spiritual functions as here, much more to the mouth, *i.e.* to the spirit speaking through it. The heart is within a man, and the mouth without; and while the former gives and takes, the latter is always only giving out. In xviii. 15, where a synonymous distich is formed from the antithetic distich, the ear, as hearing, is mentioned along with the heart as appropriating.  $\text{בָּן}$  is not an adj., but is gen., like  $\text{צַדִּיק}$ , 28a (opp.  $\text{וַיִּשׁ}$ ). חכם, xvi. 23. The *φιλοσοφία* of the understanding is placed over against the *μωρολογία* of the fools. The LXX. translates *καρδία ὀρθή ζητεῖ αἰσθησιον* (cf. xiv. 10, *καρδία ἀνδρὸς αἰσθητικῆς*); it uses this word after the Hellenistic *usus loq.* for  $\text{מַעֲמָד}$ , of experimental knowledge.

Ver. 15 All the days of the afflicted are evil;

But he who is of a joyful heart hath a perpetual feast.

Regarding  $\text{עָלִי}$  (the afflicted), *vid.* 21b. They are so called on whom a misfortune, or several of them, press externally or internally. If such an one is surrounded by ever so many blessings, yet is his life day by day a sad one, because with each new day the feeling of his woe which oppresses him renews itself; whoever, on the contrary, is of joyful heart (gen. connection as xi. 13, xii. 8), such an one (his life) is always a feast, a banquet (not  $\text{מִשְׁתֵּה$ , as it may be also pointed, but  $\text{מִשְׁתֵּה}$  and  $\text{תַּמְדִּיר}$  thus *adv.*, for it is never adj.; the post-bib. usage is  $\text{עוֹלוֹת תַּמְדִּיר}$  for  $\text{תַּמְדִּיר}$ ). Hitzig (and also Zöckler) renders 15b: And (the days) of one who is of a joyful heart are . . . Others supply  $\text{לֵי}$  (cf. xxvii. 7b), but our rendering does not need that. We have here again an example of that attribution (Arab. *ismād*) in which that which is attributed (*musnad*) is a condition (*hal*) of a logical subject (the *musnad ilēhi*), and thus he who speaks has this, not in itself, but in the sense of the condition; the inwardly cheerful is feasts evermore, *i.e.* the condition of such an one is like a continual festival. The true and real happiness of a man is thus defined, not by external things, but by the state of the heart, in which, in spite of the apparently prosperous condition, a secret sorrow may gnaw, and which, in spite of an externally sorrowful state, may be at peace, and be joyfully confident in God.

Ver. 16 Better is little with the fear of Jahve,

Than great store and trouble therewith.

The  $\text{ב}$  in both cases the LXX. rightly renders by *μετά*. How



מְהִימָה (elsewhere of wild, confused disorder, extreme discord) is meant of store and treasure, Ps. xxxix. 7 shows: it is restless, covetous care and trouble, as the contrast of the quietness and contentment proceeding from the fear of God, the noisy, wild, stormy running and hunting about of the slave of mammon. Theodotion translates the word here, as Aquila and Symmachus elsewhere, by words which correspond (*φαγέδαινα* = *φάγαινα* or *ἀχορτασία*) with the Syr. עֵנְוֹתָא, greed or insatiability.

Ver. 17 Better a dish of cabbage, and love with it,  
Than a fatted ox together with hatred.

With בו is here interchanged עִשׂ, which, used both of things and of persons, means to be there along with something. Both have the *Dag. forte conj.*, cf. to the contrary, Deut. xxx. 20, Mic. i. 11, Deut. xi. 22; the punctuation varies, if the first of the two words is a *n. actionis* ending in הַ. The dish (portion) is called אֲרָחָה, which the LXX. and other Greek versions render by *ξενισμός*, entertainment, and thus understand it of that which is set before a guest, perhaps rightly so, for the Arab. *árrakh* (to date, to determine), to which it is compared by Gesenius and Dietrich, is equivalent to *warrh*, a denom. of the name of the moon. Love and hatred are, according to circumstances, the disposition of the host, or of the participant, the spirit of the family:

*Cum dat oluscula mensa minuscula pace quietâ,  
Ne pete grandia lautaque prandia lite repleta.*

Two proverbs of two different classes of men, each second line of which terminates with a catchword having a similar sound (וּאֵרָח, וּאֵרָח).

Ver. 18 A passionate man stirreth up strife,  
And one who is slow to anger allayeth contention.

xxviii. 25a and xxix. 22a are variations of the first line of this proverb. The *Pih.* גָּרָה occurs only these three times in the phrase גָּרָה מְדוּן, R. גַּר, to grind, thus to strike, to irritate, cogn. to (but of a different root from) the verb עוֹרֵר, to excite, x. 12, and קִרְרָר, to set on fire, xxvi. 21, cf. שָׂלַח, vi. 14. Regarding הַמָּה, *vid.* xv. 1; we call such a man a "hot-head;" but the biblical conception nowhere (except in the Book of Daniel) places the head in connection with spiritual-psychical events (*Psychologie*, p. 254). Regarding אָרָה אֵפִים, *vid.* xiv. 29; the LXX. (which contains a translation of this proverb, and after it of a variation) translates *μακρόθυμος δὲ καὶ τὴν μέλλουσαν καταπραύνει*, *i.e.* (as the Syr. render it) he suppresses

the strife in its origin, so that it does not break out. But both are true: that he who is slow to anger, who does not thus easily permit himself to become angry, allayeth the strife which one enters into with him, or into which he is drawn, and that he prevents the strife, for he places over against provoking, injurious conduct, patient gentleness (מִרְפָּא, Eccles. x. 4).

Ver. 19 The way of the slothful is as hedged with thorns;  
But the path of the righteous is paved.

Hitzig misses the contrast between עָצֵל (slothful) and יֵשָׁרִים (upright), and instead of the slothful reads עֲרִירָן, the tyrannical. But is then the slothful יֵשָׁר? The contrast is indeed not that of contradiction, but the slothful is one who does not act uprightly, a man who fails to fulfil the duty of labour common to man, and of his own special calling. The way of such an one is כַּמְשַׁבֵּחַ חֲרִיק, like a fencing with thorns (from חֲרִיק, R. חר, to be pointed, sharp, distinguished from Arab. *hadk*, to surround, and in the meaning to fix with the look, *denom.* of *khadakt*, the apple of the eye), so that he goes not forwards, and sees hindrances and difficulties everywhere, which frighten him back, excusing his shunning his work, his remissness of will, and his doing nothing; on the contrary, the path of those who wait truly and honestly on their calling, and prosecute their aim, is raised up like a skilfully made street, so that unhindered and quickly they go forward (סִלְיָהוּ, R. סל, *aggerare*, cf. Jer. xviii. 15 with Isa. xlix. 11, and iv. 8, סִלְסֵל, which was still in use in the common language of Palestine in the second cent., *Rosch haschana*, 26b).

This collection of Solomonic proverbs began, x. 1, with a proverb having reference to the observance of the fourth commandment,<sup>1</sup> and a second chief section, xiii. 1, began in the same way. Here a proverb of the same kind designates the beginning of a third chief section. That the editor was aware of this is shown by the homogeneity of the proverbs, xv. 19, xii. 28, which form the conclusion of the first and second sections. We place together first in this new section, vers. 20-23, in which (with the exception of ver. 25) the יֵשָׁמַח [maketh glad] of the first (x. 1) is continued.

Ver. 20 A wise son maketh a glad father,  
And a fool of a man despiseth his mother.

<sup>1</sup> [The *fifth* commandment of the Westminster Shorter Catechism is named as the *fourth* in Luther's catechism.]

Line first = x. 1. The gen. connection of כְּסִיל אָדָם (here and at xxi. 20) is not superlative [the most foolish of men], but like פְּרָא אָדָם, Gen. xvi. 12; the latter: a man of the wild ass kind; the former: a man of the fool kind, who is the exemplar of such a sort among men. Piety acting in willing subordination is wisdom, and the contrary exceeding folly.

Ver. 21 Folly is joy to him that is devoid of understanding;  
But a man of understanding goeth straight forward.

Regarding חֶסֶד-לֵב, *vid.* at vi. 32 (cf. *libib*, which in the Samaritan means "dearly beloved," in Syr. "courageous," in Arab. and Aethiop. *cordatus*); אִישׁ חֲבִיבָה, x. 23, and יָצַר, with the accus. of the way, here of the going, iii. 6 (but not xi. 5, where the going itself is not the subject). In consequence of the contrast, the meaning of 21a is different from that of x. 23, according to which sin is to the fool as the sport of a child. Here אֵלֶּיָהּ is folly and buffoonery, drawing aside in every kind of way from the direct path of that which is good, and especially from the path of one's duty. This gives joy to the fool; he is thereby drawn away from the earnest and faithful performance of the duties of his calling, and thus wastes time and strength; while, on the contrary, a man of understanding, who perceives and rejects the vanity and unworthiness of such trifling and such nonsense, keeps the straight direction of his going, *i.e.* without being drawn aside or kept back, goes straight forward, *i.e.* true to duty, prosecutes the end of his calling. לֵבָת is accus., like xxx. 29, Mic. vi. 8.

Ver. 22 A breaking of plans where no counsel is;  
But where many counsellors are they come to pass.

On the other side it is also true according to the proverbs, "*so viel Köpfe so viel Sinne*" [*quot homines, tot sententiæ*], and "*viel Rath ist Unrath*" [*ne quid nimis*], and the like. But it cannot become a rule of morals not to accept of counsel that we may not go astray; on the contrary, it is and remains a rule of morals: not stubbornly to follow one's own heart (head), and not obstinately to carry out one's own will, and not in the darkness of wisdom to regard one's own plans as unimproveable, and not needing to be examined; but to listen to the counsel of intelligent and honest friends, and, especially where weighty matters are in hand, not affecting one's own person, but the common good, not to listen merely to one counsellor, but to many. Not merely the organism of the modern state, but also of old the Mosaic arrangement of

the Israelitish community, with its representative organization, its courts and councils, rested on the acknowledged justice and importance of the saying uttered in xi. 14, and here generalized. הִפֵּר, *infin. abs. Hiph.* of פָּרַר, to break, with the accus. following, stands here, like הִפֵּסוּ, xii. 7, instead of the finite: the thoughts come to a fracture (failure), *irrita fiunt consilia*. סֹר (= יִסֹּד, cf. נִסֵּר, Ps. ii. 2) means properly the being brought close together for the purpose of secret communication and counsel (cf. Arab. *sāwada*, to press close together = to walk with one privately). The LXX.: their plans are unexecuted, *οἱ μὴ τιμῶντες συνέδρια*, literally Symmachus, *διασκεδάζονται λογισμοὶ μὴ ὄντος συμβουλίου*. תִּקְוָה has, after Jer. iv. 14, li. 29, מִתְּשֻׁבוֹת as subject. The LXX. (besides perverting בָּרַב [by a multitude] into בָּלָב [*ἐν καρδίαις*]), the Syr., and Targ. introduce עֲצָה (xix. 21) as subject.

Ver. 23 A man has joy by the right answer of his mouth;

And a word in its season, how fair is it!

If we translate מַעֲנֶה only by "answer," then 23a sounds as a praise of self-complaisance; but it is used of true correspondence (xxix. 19), of fit reply (Job xxxii. 3, 5), of appropriate answer (cf. 28a, xvi. 1). It has happened to one in his reply to hit the nail on its head, and he has joy from that (שָׂמַח אַחֲרַי שְׂמִתָּה בִּי after בָּ, e.g. xxiii. 24), and with right; for the reply does not always succeed. A reply like this, which, according to circumstances, stops the mouth or bringeth a kiss (xxiv. 26), is a fortunate throw, is a gift from above. The synonymous parallel line measures that which is appropriate, not to that which is to be answered, but from a general point of view as to its seasonableness; עֵת (= עֵתָה from עָרַ) is here "the ethically right, becoming time, determined by the laws of wisdom (moral)" (*vid. Orelli, Synonyma der Zeit u. Ewigkeit*, p. 48), cf. עַל-אִפְּנֵי (translated by Luther "in its time"), xxv. 11. With מִדֵּי-טוֹב, cf. xvi. 16; both ideas lie in it: that such a word is in itself well-conditioned and successful, and also that it is welcome, agreeable, and of beneficial influence.

Four proverbs of fundamentally different doctrines:

Ver. 24 The man of understanding goeth upwards on a way of life,

To depart from hell beneath.

The way of life is one, v. 6, Ps. xvi. 11 (where, notwithstanding the want of the article, the idea is logically determined), although in itself forming a plurality of אֲדָוָה, ii. 19. "A way of life," in the translation, is equivalent to a way which is a way of life.

לְמַעַלָּה, upwards (as Eccles. iii. 21, where, in the doubtful question whether the spirit of a man at his death goes upwards, there yet lies the knowledge of the alternative), belongs, as the parallel מִשְׁאוֹל מִמָּוֶה shows, to אֲרוֹחַ חַיִּים as virtual adj.: a way of life which leads upwards. And the לְ of לְמַעַלָּה is that of possession, but not as of quiet possession (such belongs to him), but as personal activity, as in לֵךְ, he has a journey = he makes a journey, finds himself on a journey, 1 Kings xviii. 27; for לְמַעַן is not merely, as לְמַדָּה, xiii. 14, xiv. 27, the expression of the end and consequence, but of the subjective object, *i.e.* the intention, and thus supposes an activity corresponding to this intention. The O. T. reveals heaven, *i.e.* the state of the revelation of God in glory, yet not as the abode of saved men; the way of the dying leads, according to the O. T. representation, downwards into Sheôl; but the translations of Enoch and Elijah are facts which, establishing the possibility of an exception, break through the dark monotony of that representation, and, as among the Greeks the mysteries encouraged *ἠδυστέρας ἐλπίδας*, so in Israel the Chokma appears pointing the possessor of wisdom upwards, and begins to shed light on the darkness of Sheôl by the new great thoughts of a life of immortality, thus of a *ζωὴ αἰώνιος* (xii. 28) (*Psychologie*, p. 407 ff.), now for the first time becoming prominent, but only as a foreboding and an enigma. The idea of the Sheôl opens the way for a change: the gathering place of all the living on this side begins to be the place of punishment for the godless (vii. 27, ix. 18); the way leading upwards, *eis τὴν ζωὴν*, and that leading downwards, *eis τὴν ἀπώλειαν* (Matt. vii. 13 f.), come into direct contrast.

Ver. 25 The house of the proud Jahve rooteth out,  
And He establisheth the landmark of the widow.

The power unnamed in יִסְרָאֵל, ii. 22 (cf. xiv. 11a), is here named יְהוָה (thus to be pointed with *Mercha* and *Pasek* following). יְהוָה is the abbreviated fut. form which the elevated style, *e.g.* Deut. xxxii. 8, uses also as indic.,—a syntactical circumstance which renders Hitzig's correction יְהוָה superfluous. It is the border of the land-possession of the widows, removed by the יְהוָה (LXX. *ὕβριστῶν*), that is here meant. The possession of land in Israel was secured by severe punishment inflicted on him who removed the "landmark" (Deut. xix. 14, xxvii. 17), and the Chokma (xxii. 28; Job xxiv. 2) as well as the prophets (*e.g.* Hos. v. 10)

inculcate the inviolability of the borders of the possession, as the guardian of which Jahve here Himself appears.

Ver 26 An abomination to Jahve are evil thoughts;  
But gracious words are to Him pure.

Not personally (Luther: the plans of the wicked) but neutrally is  $\text{רע}$  here meant as at ii. 14, and in  $\text{אִשְׁתֵּי רָע}$ , vi. 24 (cf. Pers. *merdi niku*, man of good = good man), *vid.* Friedr. Philippi's *Status Constr.* p. 121. Thoughts which are of a bad kind and of a bad tendency, particularly (what the parallel member brings near) of a bad disposition and design against others, are an abomination to God; but, on the contrary, pure, viz. in His eyes, which cannot look upon iniquity (Hab. i. 13), are the  $\text{אֲמֵרֵי-נֶעֱם}$ , words of compassion and of friendship toward men, which are (after 26a) the expression of such thoughts, thus sincere, benevolent words, the influence of which on the soul and body of him to whom they refer is described, xvi. 24. The Syr., Targ., Symmachus, Theodotion, and the *Venet.* recognise in  $\text{יְסֻדוֹתֵימָם}$  the pred., while, on the contrary, the LXX., Jerome, and Luther (who finally decided for the translation, "but the pure speak comfortably") regard it as subject. But that would be an attribution which exceeds the measure of possibility, and for which  $\text{אֲמֵרֵי}$  or  $\text{דְּבָרַי}$  must be used; also the parallelism requires that  $\text{יְסֻדוֹתֵימָם}$  correspond with  $\text{חֻמְבַּת ה'}$ . Hence also the reference of  $\text{וְטַהֲרֵימָם}$  to the judgment of God, which is determined after the motive of pure untainted law; that which proceeds from such, that and that only, is pure, pure in His sight, and thus also pure in itself.

Ver. 27 Whoever does service to [*servit*] avarice troubleth his own house;  
But he that hateth gifts shall live.

Regarding  $\text{בָּצַע בָּצַע}$ , *vid.* at i. 19, and regarding  $\text{עֵבֶר בֵּיתוֹ}$ , xi. 29, where it is subject, but here object.; xxviii. 16b is a variation of 27b.  $\text{מִתְנַחֵת}$  are here gifts in the sense of Eccles. vii. 7, which pervert judgment, and cause respect of persons. The LXX. from this point mingles together a series of proverbs with those of the following chapter.

Two proverbs regarding the righteous and the wicked:

Ver. 28 The heart of the righteous considereth how to answer right,  
And the mouth of the godless poureth forth evil.

Instead of  $\text{לְעֵנֹת}$ , the LXX. (Syr. and Targ.) imagines  $\text{אֲמוֹנֹת}$ ,  $\text{πίστεως}$ ; Jerome translates, but falsely, *obedientiam* (from  $\text{עָנָה}$ , to bend oneself); Meiri thinks on  $\text{לְעֵנָה}$ , wormwood, for the heart of

the righteous revolves in itself the misery and the vanity of this present life; Hitzig corrects this verse as he does the three preceding: the heart of the righteous thinks on עֲנֹתָ, a plur. of verb עָנָה, which, except in this correction, does not exist. The proverb, as it stands, is, in fineness of expression and sharpness of the contrast, raised above such manglings. Instead of the righteous, the wise might be named, and instead of the godless, fools (cf. 2*b*); but the poet places the proverb here under the point of view of duty to neighbours. It is the characteristic of the righteous that he does not give the reins to his tongue; but as Luther has translated: the heart of the righteous considers [*tichtet* from *dictare*, frequently to speak, here carefully to think over] what is to be answered, or rather, since מִה־לְעֹנֹת is not used, he thinks thereupon to answer rightly, for that the word עָנָה is used in this pregnant sense is seen from 23*a*. The godless, on the contrary, are just as rash with their mouth as the righteous are of a thoughtful heart: their mouth sputters forth (*effulit*) evil, for they do not first lay to heart the question what may be right and just in the case that has arisen.

Ver. 29 Jahve is far from the godless;  
But the prayer of the righteous He heareth.

Line second is a variation of 8*b*. God is far from the godless, viz. as Polychronius remarks, *non spatii intercapedine, sed sententiarum diversitate*; more correctly: as to His gracious presence—הִלָּץ מֵהֵם, He has withdrawn Himself from them, Hos. x. 6, so that if they pray, their prayer reaches not to Him. The prayer of the righteous, on the contrary, He hears, He is graciously near to them, they have access to Him, He listens to their petitions; and if they are not always fulfilled according to their word, yet they are not without an answer (Ps. cxlv. 18).

Two proverbs regarding the eye and the ear:

Ver. 30 The light of the eye rejoiceth the heart,  
And a good message maketh the bones fat.

Hitzig corrects also here: מִרְיָה עֵינַיִם, that which is seen with the eyes, viz. after long desire; and certainly מִרְיָה עֵינַיִם can mean not only that which the eyes see (Isa. xi. 3), but also this, that the eyes do see. But is it true what Hitzig says in justification of his correction, that מִאֹרֶר never means light, or ray, or brightness, but lamp (*φωστῆρ*)? It is true, indeed, that מִאֹרֶר עֵינַיִם cannot mean a cheerful sight (Luther) in an objective sense (LXX. *θεωρῶν*

ὄφθαλμὸς καλός), as a verdant garden or a stream flowing through a landscape (Rashi), for that would be מְרֻמָּה מְאִיר עֵינַיִם, and “brightness which the eyes see” (Bertheau); the genitive connection certainly does not mean: the מְאִיר is not the light from without presenting itself to the eyes, but, like אֹר עֵינַיִם (Ps. xxxviii. 11) and similar expressions, the light of the eye itself [bright or joyous eyes]. But מְאִיר does not mean alone the body of light, but also the illumination, Ex. xxxv. 14 and elsewhere, not only that which (ὄ, τι) gives light, but also this, that (ὄ, τι) light arises and is present, so that we might translate it here as, at Ps. xc. 8, either the brightness, or that which gives light. But the clear brightness of one’s own eye cannot be meant, for then that were as much as to say that it is the effect, not that it is the cause, of a happy heart, but the brightness of the eyes of others that meet us. That this gladdens the heart of him who has a sight of it is evident, without any interchanging relation of the joy-beaming countenance, for it is indeed heart-gladdening to a man, to whom selfishness has not made the χαίρειν μετὰ χαίρόντων impossible, to see a countenance right joyful in truth. But in connection with xvi. 15, it lies nearer to think on a love-beaming countenance, a countenance on which joyful love to us mirrors itself, and which reflects itself in our heart, communicating this sense of gladness. The ancient Jewish interpreters understand מְאִיר עֵינַיִם of the enlightening of the eye of the mind, according to which Eichel translates: “clear intelligence;” but Rashi has remarked that that is not the explanation of the words, but the Midrash. That, in line second of this synonymous distich, שְׂמֵחָה מְבִינָה does not mean *alloquium humanum* (Fl.), nor a good report which one hears of himself, but a good message, is confirmed by xxv. 25; שְׂמֵחָה as neut. *part. pass.* may mean that which is heard, but the comparison of שְׂמֵחָה, שְׂבִיחָה, שְׂמֵחָה, stamps it as an abstract formation like נִדְרָה, נִדְרָה, נִדְרָה, according to which the LXX. translates it by ἀκοή (in this passage by φήμη). Regarding רִשְׁוֹן, richly to satisfy, or to refresh, a favourite expression in the *Mishle*, *vid.* at xi. 25, xiii. 4.

Ver. 31 An ear which heareth the doctrine of life  
Keeps itself in the circle of the wise.

As, vi. 33, תּוֹכַחַת מוֹסֵר means instructions aiming at discipline, so here תּוֹכַחַת חַיִּים means instructions which have life as their end, *i.e.* as showing how one may attain unto true life; Hitzig’s חָכְמָה, for חַיִּים, is a fancy. Is now the meaning this, that the ear



which willingly hears and receives such doctrine of life will come to dwell among the wise, *i.e.* that such an one (for  $\text{אִישׁ}$  is *synecdoche partis pro persona*, as Job xxix. 11) will have his residence among wise men, as being one of them, *inter eos sedem firmam habebit iisque annumerabitur* (Fl.)? By such a rendering, one is surprised at the harshness of the synecdoche, as well as at the circumstantiality of the expression (cf. xiii. 20,  $\text{אִישׁ}$ ). On the contrary, this corresponds with the thought that one who willingly permits to be said to him what he must do and suffer in order that he may be a partaker of life, on this account remains most gladly in the circle of the wise, and there has his appropriate place. The "passing the night" ( $\text{לַיְלָה}$ , cogn.  $\text{לַיְלָה}$ , Syr. Targ.  $\text{בַּיּוֹם}$ , Arab. *bât*) is also frequently elsewhere the designation of prolonged stay, *e.g.* Isa. i. 21.  $\text{בְּיַרְכָּב}$  is here different in signification from that it had in xiv. 23, where it meant "in the heart." In the LXX. this proverb is wanting. The other Greek translations have *οὐς ἀκούον ἐλέγχους ζωῆς ἐν μέσῳ σοφῶν ἀνλισθήσεται*. Similarly the Syr., Targ., Jerome, Venet., and Luther, admitting both renderings, but, since they render in the fut., bringing nearer the idea of prediction (Midrash :  $\text{זוכה לישב בְּישיבת חכמים}$ ) than of description of character.

Two proverbs with the catchword  $\text{מוֹסֵר}$  :

Ver. 32 He that refuseth correction lightly values his soul ;  
But he that heareth reproof getteth understanding.

Regarding  $\text{מוֹסֵר}$   $\text{פִּירַע מוֹסֵר}$ , *vid.* xiii. 18, cf. i. 25, and  $\text{מוֹסֵר נַפְשׁוֹ}$ , viii. 36.  $\text{נַפְשׁוֹ}$  contains more than the later expression  $\text{עַצְמוֹ}$ , self; it is equivalent to  $\text{הַיְיּוֹ}$  (Job ix. 21), for the  $\text{נַפְשׁ}$  is the bond of union between the intellectual and the corporeal life. The despising of the soul is then the neglecting, endangering, exposing of the life; in a word, it is suicide (10*b*). xix. 8*a* is a variation derived from this distich : "He who gains understanding loves his soul," according to which the LXX. translate here *ἀγαπᾷ ψυχὴν αὐτοῦ*.  $\text{לֵב}$  the Midrash explains by  $\text{הַכְּמָה שְׁנוּתוֹנָה בְּלֵב}$ ; but the correct view is, that  $\text{לֵב}$  is not thought of as a formal power, but as operative and carried into effect in conformity with its destination.

Ver. 33 The fear of Jahve is a discipline to wisdom,  
And before honour is humility.

We may regard  $\text{יְרֵאתָ ה'$  (the fear of Jahve) also as pred. here. The fear of Jahve is an educational maxim, and the end of education of the Chokma; but the phrase may also be the subject, and by such a rendering Luther's parallelism lies nearer: "The fear

of the Lord is discipline to wisdom ;” the fear of God, viz. continually exercised and tried, is the right school of wisdom, and humility is the right way to honour. Similar is the connection מִצַּר מִשְׁכַּל הַשֵּׁבֶל, discipline binds understanding to itself as its consequence, i. 3. Line second repeats itself, xviii. 12, “Pride comes before the fall.” Luther’s “And ere one comes to honour, he must previously suffer,” renders עָנָה rather than עָנָה. But the Syr. reverses the idea: the honour of the humble goeth before him, as also one of the anonymous Greek versions: *προπορεύεται δὲ ταπεινοῖς δόξα*. But the *δόξα* comes, as the above proverb expresses it, afterwards. The way to the height lies through the depth, the depth of humility under the hand of God, and, as עָנָה expresses, of self-humiliation.

Four proverbs of God, the disposer of all things :

Chap. xvi. 1 Man’s are the counsels of the heart ;

But the answer of the tongue cometh from Jahve.

Gesen., Ewald, and Bertheau incorrectly understand *1b* of hearing, i.e. of a favourable response to what the tongue wishes ; *1a* speaks not of wishes, and the gen. after מַעֲנָה (answer) is, as at xv. 23, Mic iii. 7, and also here, by virtue of the parallelism, the *gen. subjecti*. xv. 23 leads to the right sense, according to which a good answer is joy to him to whom it refers : it does not always happen to one to find the fitting and effective expression for that which he has in his mind ; it is, as this cog. proverb expresses it, a gift from above (*δοθήσεται*, Matt. x. 19). But now, since מַעֲנָה neither means answering, nor yet in general an expression (Euchel) or report (Löwenstein), and the meaning of the word at *4a* is not here in question, one has to think of him whom the proverb has in view as one who has to give a reason, to give information, or generally—since עָנָה, like *ἀμείβεσθαι*, is not confined to the interchange of words—to solve a problem, and that such an one as requires reflection. The scheme (project, premeditation) which he in his heart contrives, is here described as מַעְרִיב־לֵב, from עָרַב, to arrange, to place together, metaphorically of the reflection, i.e. the consideration analyzing and putting a matter in order. These reflections, seeking at one time in one direction, and at another in another, the solution of the question, the unfolding of the problem, are the business of men ; but the answer which finally the tongue gives, and which here, in conformity with the pregnant sense of מַעֲנָה (*vid.* at xv. 23, 28), will be regarded as right, appropriate, effective, thus generally the satisfying reply to the demand placed before him, is from God. It

is a matter of experience which the preacher, the public speaker, the author, and every man to whom his calling or circumstances present a weighty, difficult theme, can attest. As the thoughts pursue one another in the mind, attempts are made, and again abandoned; the state of the heart is somewhat like that of chaos before the creation. But when, finally, the right thought and the right utterance for it are found, that which is found appears to us, not as if self-discovered, but as a gift; we regard it with the feeling that a higher power has influenced our thoughts and imaginings; the confession by us, ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ (2 Cor. iii. 5), in so far as we believe in a living God, is inevitable.

Ver. 2 Every way of a man is pure in his own eyes;

But a weigher of the spirits is Jahve.

Variations of this verse are xxi. 2, where שָׁרָא for אָרָא (according to the root-meaning: pricking in the eyes, *i.e.* shining clear, then: without spot, pure, *vid.* Fleischer in Levy's *Chald. Wörterbuch*, i. 424), לְבוֹת for רְחוֹת, and בְּלִדְרֵי for בְּלִדְרֵי, whereupon here without synallage (for לָא means the totality), the singular of the pred. follows, as Isa. lxiv. 10, Ezek. xxxi. 15. For the rest, cf. with 2a, xiv. 12, where, instead of the subj. בְּעֵינַי, is used לְפָנַי, and with 2b, xxiv. 12, where God is described by אֲבוֹת לְבוֹת. The verb אָבָא is a secondary formation from אָבָא (*vid.* Hupfeld on Ps. v. 7), like אָבָא from Arab. *tyakn* (to be fast, sure), the former through the medium of the reflex. אָבָא, the latter of the reflex. Arab. *aitkn*; אָבָא means to regulate (from *regula*, a rule), to measure off, to weigh, here not to bring into a condition right according to rule (Theodotion, ἐδράζων, *stabiliens*, Syr. Targ. אָבָא, Venet. καταρτίξει; Luther, "but the Lord maketh the heart sure"), but to measure or weigh, and therefore to estimate rightly, to know accurately (Jerome, *spirituum ponderator est Dominus*). The judgment of a man regarding the cause of life, which it is good for him to enter upon, lies exposed to great and subtle self-deception; but God has the measure and weight, *i.e.* the means of proving, so as to value the spirits according to their true moral worth; his investigation goes to the root (cf. *κριτικός*, Heb. iv. 12), his judgment rests on the knowledge of the true state of the matter, and excludes all deception, so that thus a man can escape the danger of delusion by no other means than by placing his way, *i.e.* his external and internal life, in the light of the word of God, and desiring for himself the all-penetrating test of the Searcher of hearts (Ps.

cxxxix. 23 f.), and the self-knowledge corresponding to the result of this test.

Ver. 3 Roll on Jahve thy works,  
So thy thoughts shall prosper.

The proverbs vers. 1-3 are wanting in the LXX.; their absence is compensated for by three others, but only externally, not according to their worth. Instead of לָא, the Syr., Targ., and Jerome read לָא, *revela*, with which the לָא, Ps. xxxvii. 5, cf. lv. 23, interchanging with לָא (here and at Ps. xxii. 9), does not agree; rightly Theodotion, *κύλισσον ἐπὶ κύριον*, and Luther: "commend to the Lord thy works." The works are here, not those that are executed, Ex. xxiii. 16, but those to be executed, as Ps. xc. 17, where בְּיָנֶיךָ, here the active to בְּיָנֶיךָ, which at iv. 26 as jussive meant to be placed right, here with ו of the consequence in the *apodosis imperativi*: to be brought about, and to have continuance, or briefly: to stand (cf. xii. 3) as the contrast of disappointment or ruin. We should roll on God all matters which, as obligations, burden us, and on account of their weight and difficulty cause us great anxiety, for nothing is too heavy or too hard for Him who can overcome all difficulties and dissolve all perplexities; then will our thoughts, viz. those about the future of our duty and our life-course, be happy, nothing will remain entangled and be a failure, but will be accomplished, and the end and aim be realized.

Ver. 4 Jahve hath made everything for its contemplated end;  
And also the wicked for the day of evil.

Everywhere else מַעֲנֶה means answer (*Venet.* πρὸς ἀπόκρισιν αὐτοῦ), which is not suitable here, especially with the absoluteness of the לָא; the Syr. and Targ. translate, *obedientibus ei*, which the words do not warrant; but also *propter semet ipsum* (Jerome, Theodotion, Luther) give to אֵל no right parallelism, and, besides, would demand לְמַעַנְי or לְמַעַנְיָהוּ. The punctuation לְמַעַנְיָהוּ, which is an anomaly (cf. בְּבִרְתָּהּ, Isa. xxiv. 2, and בְּעֵרֵי, Ezra x. 14), shows (Ewald) that here we have, not the prepositional לְמַעַן, but ל with the subst. מַעֲנֶה, which in derivation and meaning is one with the form מַעַן abbreviated from it (cf. מַעַל, מַעַר), similar in meaning to the Arab. *ma'anyu*, aim, intention, object, and end, and mind, from *'atay*, to place opposite to oneself a matter, to make it the object of effort. Hitzig prefers לְמַעַנְיָהוּ, but why not rather לְמַעַנְיָהוּ, for the proverb is not intended to express that all that God has made serve a purpose (by which one is reminded of the arguments for the existence of

God from final causes, which are often prosecuted too far), but that all is made by God for its purpose, *i.e.* a purpose premeditated by Him, that the world of things and of events stands under the law of a plan, which has in God its ground and its end, and that also the wickedness of free agents is comprehended in this plan, and made subordinate to it. God has not indeed made the wicked as such, but He has made the being which is capable of wickedness, and which has decided for it, *viz.* in view of the "day of adversity" (Eccles. vii. 14), which God will cause to come upon him, thus making His holiness manifest in the merited punishment, and thus also making wickedness the means of manifesting His glory. It is the same thought which is expressed in Ex. ix. 16 with reference to Pharaoh. A *prædestinatio ad malum*, and that in the supralapsarian sense, cannot be here taught, for this horrible dogma (*horribile quidem decretum, fateor*, says Calvin himself) makes God the author of evil, and a ruler according to His sovereign caprice, and thus destroys all pure conceptions of God. What Paul, Rom. ix., with reference to Ex. ix. 16, wishes to say is this, that it was not Pharaoh's conduct that determined the will of God, but that the will of God is always the *antecedens*: nothing happens to God through the obstinacy and rebellion of man which determines Him to an action not already embraced in the eternal plan, but also such an one must against his will be subservient to the display of God's glory. The apostle adds ver. 22, and shows that he recognised the factor of human self-determination, but also as one comprehended in God's plan. The free actions of men create no situation by which God would be surprised and compelled to something which was not originally intended by Himself. That is what the above proverb says: the wicked also has his place in God's order of the world. Whoever frustrates the designs of grace must serve God in this, *ἐνδεύξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ* (Rom. ix. 22).

Here follow three proverbs of divine punishment, *expiatio* [Ver-sühnung] and *reconciliatio* [Versöhnung].

Ver. 5 An abomination to Jahve is every one who is haughty;  
The hand for it [assuredly] he remains not unpunished.

Proverbs thus commencing we already had at xv. 9, 26. הַגָּבִיחַ is a metaplastic connecting form of הַגָּבִיחַ; on the contrary, הַגָּבִיחַ, 1 Sam. xvi. 7, Ps. ciii. 11, means being high, as הַגָּבִיחַ, height; the form underlying הַגָּבִיחַ is not הַגָּבִיחַ (as Gesen. and Olshausen write it), but הַגָּבִיחַ. In *5b*, xi. 21a is repeated. The translators are per-

plexed in their rendering of לִי יָד. Fleischer: *ab ætate in ætatem non* (i.e. *nullo unquam tempore futuro*) *impunis erit.*

Ver. 6 By love and truth is iniquity expiated,

And through the fear of Jahve one escapes from evil—

literally, there comes (as the effect of it) the escaping of evil (סָר, *n. actionis*, as xiii. 19), or rather, since the evil here comes into view as to its consequences (xiv. 27, xv. 24), this, that one escapes evil. By אֱמֶת וְאֵמֶת are here meant, not the *χάρις καὶ ἀλήθεια* of God (Bertheau), but, like xx. 28, Isa. xxxix. 8, love and faithfulness in the relation of men to one another. The כּ is both times that of the mediating cause. Or is it said neither by what means one may attain the expiation of his sins, nor how he may attain to the escaping from evil, but much rather wherein the true reverence for Jahve, and wherein the right expiation of sin, consist? Thus von Hofmann, *Schriftbew.* i. 595. But the כּ of בַּחֶסֶד is not different from that of בְּזִמְתָּ, Isa. xxvii. 9. It is true that the article of justification is falsified if good works enter as *causa meritoria* into the act of justification, but we of the evangelical school teach that the *fides quâ justificat* is indeed inoperative, but not the *fides quæ justificat*, and we cannot expect of the O. T. that it should everywhere distinguish with Pauline precision what even James will not or cannot distinguish. As the law of sacrifice designates the victim united with the blood in the most definite manner, but sometimes also the whole transaction in the offering of sacrifice even to the priestly feast as serving לִבְיָהוּ, Lev. x. 17, so it also happens in the general region of ethics: the objective ground of reconciliation is the decree of God, to which the blood in the typical offering points, and man is a partaker of this reconciliation, when he accepts, in penitence and in faith, the offered mercy of God; but this acceptance would be a self-deception, if it meant that the blotting out of the guilt of sin could be obtained in the way of imputation without the immediate following thereupon of a blotting of it out in the way of sanctification; and therefore the Scriptures also ascribe to good works a share in the expiation of sin in a wider sense—namely, as the proofs of thankful (Luke vii. 47) and compassionate love (*vid.* at x. 2), as this proverb of love and truth, herein according with the words of the prophets, as Hos. vi. 6, Mic. vi. 6–8. He who is conscious of this, that he is a sinner, deeply guilty before God, who cannot stand before Him if He did not deal with him in mercy instead of justice, according to the pur-

pose of His grace, cannot trust to this mercy if he is not zealous, in his relations to his fellow-men, to practise love and truth; and in view of the fifth petition of the Lord's Prayer, and of the parable of the unmerciful steward rightly understood, it may be said that the love which covers the sins, x. 12, of a neighbour, has, in regard to our own sins, a covering or atoning influence, for "blessed are the merciful, for they shall obtain mercy." That "love and truth" are meant of virtues practised from religious motives, 6*b* shows; for, according to this line, by the fear of Jahve one escapes evil. The fear of Jahve is subjection to the God of revelation, and a falling in with the revealed plan of salvation.

Ver. 7 If Jahve has pleasure in the ways of a man,  
He reconciles even his enemies to him—

properly (for *הִשְׁלִים* is here the causative of the transitive, Josh. x. 1): He brings it about that they conclude peace with him. If God has pleasure in the ways of a man, *i.e.* in the designs which he prosecutes, and in the means which he employs, he shows, by the great consequences which flow from his endeavours, that, even as his enemies also acknowledge, God is with him (*e.g.* Gen. xxvi. 27 f.), so that they, vanquished in heart (*e.g.* 2 Sam. xix. 9 f.), abandon their hostile position, and become his friends. For if it is manifest that God makes Himself known, bestowing blessings on a man, there lies in this a power of conviction which disarms his most bitter opponents, excepting only those who have in selfishness hardened themselves.

Five proverbs of the king, together with three of righteousness in action and conduct:

Ver. 8 Better is a little with righteousness,  
Than rich revenues with unrighteousness.

The cogn. proverb xv. 16 commences similarly. Of *רֵב רֵב תְּבִנְיֹת*, multitude or greatness of income, *vid.* xiv. 4: "unrighteous wealth profits not." The possessor of it is not truly happy, for sin cleaves to it, which troubles the heart (conscience), and because the enjoyment which it affords is troubled by the curses of those who are injured, and by the sighs of the oppressed. Above all other gains rises *ἡ εὐσέβεια μετ' ἀνταρκείας* (1 Tim. vi. 6).

Ver. 9 The heart of man deviseth his way;  
But Jahve directeth his steps.

Similar to this is the German proverb: "*Der Mensch denkt, Gott lenkt*" [=our "man proposes, God disposes"], and the Arabic

*el-'abd* (אֲבִד = man) *judebbir wallah jukaddir*; Latin, *homo proponit, Deus disponit*; for, as Hitzig rightly remarks, 9b means, not that God maketh his steps firm (*Venet.*, Luther, Umbreit, Bertheau, Elster), but that He gives direction to him (Jerome, *dirigere*). Man deliberates here and there (אָצֵק, intens. of אָק, to calculate, reflect) how he will begin and carry on this or that; but his short-sightedness leaves much out of view which God sees; his calculation does not comprehend many contingencies which God disposes of and man cannot foresee. The result and issue are thus of God, and the best is, that in all his deliberations one should give himself up without self-confidence and arrogance to the guidance of God, that one should do his duty and leave the rest, with humility and confidence, to God.

Ver. 10 Oracular decision (belongeth) to the lips of the king;  
In the judgment his mouth should not err.

The first line is a noun clause; אָצֵק, as subject, thus needs a distinctive accent, and that is here, after the rule of the sequence of accents, and manuscript authority (*vid. Torah Emeth*, p. 49), not *Mehuppach legarme*, as in our printed copies, but *Dechi* (אָצֵק). Jerome's translation: *Divinatio in labiis regis, in judicio non errabit os ejus*, and yet more Luther's: "his mouth fails not in judgment," makes it appear as if the proverb meant that the king, in his official duties, was infallible; and Hitzig (Zöckler agreeing), indeed, finds here expressed the infallibility of the theocratic king, and that as an actual testimony to be believed, not only as a mere political fiction, like the phrase, "the king can do no wrong." But while this political fiction is not strange even to the Israelitish law, according to which the king could not be brought before the judgment, that testimony is only a pure imagination. For as little as the N. T. teaches that the Pope, as the legitimate *vicarius* of Christ, is infallible, *cum ex cathedra docet*, so little does the O. T. that the theocratic king, who indeed was the legitimate *vicarius Dei*, was infallible *in judicio ferendo*. Yet Ewald maintains that the proverb teaches that the word of the king, when on the seat of justice, is an infallible oracle; but it dates from the first bright period of the strong uncorrupted kingdom in Israel. One may not forget, says Dächsel also, with von Gerlach, that these proverbs belong to the time of Solomon, before it had given to the throne sons of David who did evil before the Lord. Then it would fare ill for the truth of the proverb—the course of history would



falsify it. But in fact this was never maintained in Israel. Of the idolizing flattering language in which, at the present day, rulers in the East are addressed, not a trace is found in the O. T. The kings were restrained by objective law and the recognised rights of the people. David showed, not merely to those who were about him, but also to the people at large, so many human weaknesses, that he certainly appeared by no means infallible; and Solomon distinguished himself, it is true, by rare kingly wisdom, but when he surrounded himself with the glory of an oriental potentate, and when Rehoboam began to assume the tone of a despot, there arose an unhallowed breach between the theocratic kingdom and the greatest portion of the people. The proverb, as Hitzig translates and expounds it: "a divine utterance rests on the lips of the king; in giving judgment his mouth deceives not," is both historically and dogmatically impossible. The choice of the word **דִּבְרֵי** (from **דָּבַר**, R. **דָּבַר שָׁפָה**, to make fast, to take an oath, to confirm by an oath, *incantare*, *vid.* at Isa. iii. 2), which does not mean prediction (Luther), but speaking the truth, shows that 10a expresses, not what falls from the lips of the king in itself, but according to the judgment of the people: the people are wont to regard the utterances of the king as oracular, as they shouted in the circus at Cæsarea of King Agrippa, designating his words as *θεοῦ φωνή καὶ οὐκ ἀνθρώπων* (Acts xii. 22). Hence 10b supplies an earnest warning to the king, *viz.* that his mouth should not offend against righteousness, nor withhold it. **לֹא יִמְעַל** is meant as warning (Umbreit, Bertheau), like **לֹא יִמְעַל**, xxii. 24, and **ב** in **לֹא יִמְעַל** is here, as always, that of the object; at least this is more probable than that **לֹא** stands without object, which is possible, and that **ב** designates the situation.

Ver. 11 The scale and balances of a right kind are Jahve's ;  
His work are the weights of the bag.

Regarding **מִשְׁכָּל**, *statera*, a level or steelyard (from **שָׁכַל**, to make even), *vid.* iv. 26; **מִשְׁכָּל** (from **שָׁכַל**, to weigh), *libra*, is another form of the balance: the shop-balance furnished with two scales. **אֲבָנִים** are here the stones that serve for weights, and **בֵּית**, which at i. 14 properly means the money-bag, money-purse (*cf.* vii. 20), is here, as at Mic. vi. 11, the bag in which the merchant carries the weights. The genit. **מִשְׁכָּל** belongs also to **מִשְׁכָּל**, which, in our edition, is pointed with the disjunctive *Mehuppach legarme*, is rightly accented in Cod. 1294 (*vid. Torah Emeth*, p. 50) with the con-

junctive *Mehuppach*. מִשְׁפָּט, as 11*b* shows, is not like מִרְמָה, the word with the principal tone; 11*a* says that the balance thus, or thus constructed, which weighs accurately and justly, is Jahve's, or His arrangement, and the object of His inspection, and 11*b*, that all the weight-stones of the bag, and generally the means of weighing and measuring, rest upon divine ordinance, that in the transaction and conduct of men honesty and certainty might rule. This is the declared will of God, the lawgiver; for among the few direct determinations of His law with reference to trade this stands prominent, that just weights and just measures shall be used, Lev. xix. 36, Deut. xxv. 13-16. The expression of the poet here frames itself after this law; yet 'ה is not exclusively the God of positive revelation, but, as agriculture in Isa. xxviii. 29, cf. Sirach vii. 15, so here the invention of normative and normal means of commercial intercourse is referred to the direction and institution of God.

Ver. 12 It is an abomination to kings to commit wickedness,  
For by righteousness the throne is established.

As 10*b* uttered a warning to the king, grounded on the fact of 10*a*, so 12*a* indirectly contains a warning, which is confirmed by the fact 12*b*. It is a fact that the throne is established by righteousness (יָדוֹן as expressive of a rule, like הַיָּדוֹן, Isa. xvi. 5, as expressive of an event); on this account it is an abomination to kings immediately or mediately to commit wickedness, i.e. to place themselves in despotic self-will above the law. Such wicked conduct shall be, and ought to be, an abhorrence to them, because they know that they thereby endanger the stability of their throne. This is generally the case, but especially was it so in Israel, where the royal power was never absolutistic; where the king as well as the people were placed under God's law; where the existence of the community was based on the understood equality of right; and the word of the people, as well as the word of the prophets, was free. Another condition of the stability of the throne is, after xxv. 5, the removal of godless men from nearness to the king. Rehoboam lost the greater part of his kingdom by this, that he listened to the counsel of the young men who were hated by the people.

Ver. 13. History is full of such warning examples, and therefore this proverb continues to hold up the mirror to princes.

Well-pleasing to kings are righteous lips,  
And whoever speaketh uprightly is loved.

Rightly the LXX. ἀγαπᾶ, individ. plur., instead of the plur. of *genus*, מְלִכִּים; on the contrary, Jerome and Luther give to the sing. the most general subject (one lives), in which case it must be distinctly said, that that preference of the king for the people who speak out the truth, and just what they think, is shared in by every one. צָרָק, as the property of the שִׁפְתָי, accords with the Arab. *ṣidk*, truth as the property of the *lasân* (the tongue or speech). יִשְׂרָיִם, from יִשָּׂר, means *recta*, as נְיָרִים, *principalia*, viii. 6, and רִיקִים, *inania*, xii. 11. יִשְׂרָיִם, Dan. xi. 10, neut. So neut. וַיִּשָּׂר, Ps. cxi. 8; but is rather, with Hitzig and Riehm, to be read וַיִּשָּׂר. What the proverb says cannot be meant of all kings, for even the house of David had murderers of prophets, like Manasseh and Joiakim; but in general it is nevertheless true that noble candour, united with true loyalty and pure love to the king and the people, is with kings more highly prized than mean flattery, seeking only its own advantage, and that, though this (flattery) may for a time prevail, yet, at last, fidelity to duty, and respect for truth, gain the victory.

Ver. 14 The wrath of the king is like messengers of death;  
But a wise man appeaseth him.

The clause: the wrath of the king is many messengers of death, can be regarded as the attribution of the effect, but it falls under the point of view of likeness, instead of comparison: if the king is angry, it is as if a troop of messengers or angels of death went forth to visit with death him against whom the anger is kindled; the plur. serves for the strengthening of the figure: not one messenger of death, but at the same time several, the wrinkled brow, the flaming eye, the threatening voice of the king sends forth (Fleischer). But if he against whom the wrath of the king has thus broken forth is a wise man, or one near the king who knows that ὁρῆν ἄνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται (Jas. i. 20), he will seek to discover the means (and not without success) to cover or to propitiate, *i.e.* to mitigate and appease, the king's anger. The Scripture never uses כִּפֵּר, so that God is the object (*expiare Deum*), because, as is shown in the *Comm. zum Hebräerbrief*, that were to say, contrary to the *decorum divinum*, that God's holiness or wrath is covered, or its energy bound, by the offering up of sacrifices or of things in which there is no inherent virtue of atonement, and which are made the means of reconciliation only by the accommodative arrangement of God. On the contrary,

כַּפַּר is used here and at Gen. xxxii. 21 of covering = reconciling (propitiating) the wrath of a man.

Ver. 15 In the light on the king's countenance there is life,  
And his favour is as a cloud of the latter rains.

Hitzig regards אור as the *inf.* (cf. iv. 18), but one says substantively אור פני, Job xxix. 24, etc., and in a similar sense מאור עינים, xv. 30; light is the condition of life, and the exhilaration of life, wherefore אור החיים, Ps. lvi. 14, Job xxxiii. 30, is equivalent to a fresh, joyous life; in the light of the king's countenance is life, means that life goes forth from the cheerful approbation of the king, which shows itself in his face, viz. in the showing of favour, which cheers the heart and beautifies the life. To speak of liberality as a shower is so common to the Semitic, that it has in Arab. the general name of *nadnā*, rain. 15*b* conforms itself to this. מלקוש (cf. Job xxix. 23) is the latter rain, which, falling about the spring equinox, brings to maturity the barley-harvest; on the contrary, מורה (יורה) is the early rain, which comes at the time of ploughing and sowing; the former is thus the harvest rain, and the latter the spring rain. Like a cloud which discharges the rain that mollifies the earth and refreshes the growing corn, is the king's favour. The noun עץ, thus in the *st. constr.*, retains its *Kametz*. Michlol 191*b*. This proverb is the contrast to ver. 14. xx. 2 has also the anger of the king as its theme. In xix. 12 the figures of the darkness and the light stand together as parts of one proverb. The proverbs relating to the king are now at an end. Ver. 10 contains a direct warning for the king; ver. 12 an indirect warning, as a conclusion arising from 12*b* (cf. xx. 28, where יָרִי is not to be translated *tueantur*; the proverb has, however, the value of a *nota bene*). Ver. 13 in like manner presents an indirect warning, less to the king than to those who have intercourse with him (cf. xxv. 5), and vers. 14 and 15 show what power of good and evil, of wrath and of blessing, is given to a king, whence so much the greater responsibility arises to him, but, at the same time also, the duty of all to repress the lust to evil that may be in him, and to awaken and foster in him the desire for good.

Five proverbs regarding wisdom, righteousness, humility, and trust in God, forming, as it were, a succession of steps, for humility is the virtue of virtues, and trust in God the condition of all salvation. Three of these proverbs have the word טוב in common.

Ver. 16 To gain wisdom, how much better is it than gold :

And to attain understanding to be preferred to silver.

Commendation of the striving after wisdom (understanding) with which all wisdom begins, for one gains an intellectual possession not by inheritance, but by acquisition, iv. 7. A similar "parallel-comparative clause" (Fl.), with the interchange of טוב and נבחר, is xxii. 1, but yet more so is xxi. 3, where נבחר, as here, is neut. pred. (not, as at viii. 10 and elsewhere, adj.), and עשה, such an anomalous form of the *inf. constr.* as here קנה, Gesen. § 75, Anm. 2; in both instances it could also be regarded as the *inf. absol.* (cf. xxv. 27) (*Lehrgebäude*, § 109, Anm. 2); yet the language uses, as in the case before us, the form קלה only with the force of an *abl.* of the gerund, as עשו occurs Gen. xxxi. 38; the *inf.* of verbs ל"ה as *nom.* (as here), *genit.* (Gen. i. 20), and *accus.* (Ps. ci. 3), is always either קלה or קלה. The meaning is not that to gain wisdom is more valuable than gold, but that the gaining of wisdom exceeds the gaining of gold and silver, the common *comparatio decurtata* (cf. Job xxviii. 18). Regarding קלה, *vid.* at iii. 14.

Ver. 17 The path of the righteous is the avoiding of evil,

And he preserveth his soul who giveth heed to his way.

The meaning of מסלה, occurring only here in the Proverbs, is to be learned from xv. 19. The attribution denotes that wherein the way they take consists, or by which it is formed; it is one, a straight and an open way, *i.e.* unimpeded, leading them on, because they avoid the evil which entices them aside to the right and the left. Whoever then gives heed to his way, preserveth his soul (שמר, as xiii. 3, on the contrary xxv. 5, subj.), that it suffer not injury and fall under death, for סור טרע and סור ממוקשי מות, xiv. 27, are essentially the same. Instead of this distich, the LXX. has three distichs; the thoughts presented in the four superfluous lines are all already expressed in the one distich. Ewald and Hitzig find in this addition of the LXX. a component part of the original text.

Ver. 18 Pride goeth before destruction,

And haughtiness cometh before a fall.

The contrast is לפני כבוד ענוה, xv. 33, according to which the "haughtiness comes before a fall" in xviii. 22 is expanded into the antithetic distich. שבר means the fracture of the limbs, destruction of the person. A Latin proverb says, "*Magna cadunt, inflata*

*crepant, tumefacta premuntur.*"<sup>1</sup> Here being dashed in pieces and overthrown correspond. שָׁבַר means neither bursting (Hitzig) nor shipwreck (Ewald). כָּשָׁל (like בִּטְחוֹן, וְזָרוֹן, etc.), from כָּשַׁל or נִכְשַׁל, to totter, and hence, as a consequence, to come to ruin, is a ἀπαξ. λεγ. This proverb, which stands in the very centre of the Book of Proverbs, is followed by another in praise of humility.

Ver. 19 Better in humility to dwell among sufferers,  
Than to divide spoil among the proud.

The form שָׁפַל is here not *adj.* as xxix. 23 (from שָׁפַל, like חָסַר, vi. 32, from חָסַר), but *inf.* (like Eccles. xii. 14, and חָסַר, *defectio*, x. 21). There existed here also no proper reason for changing עֲנִיִּים (*Chethib*) into עֲנִיִּים; Hitzig is right in saying that עֲנִי may also be taken in the sense of עָנָה [the idea "sufferer" is that which meditates], and that here the inward fact of humility and the outward of dividing spoil, stand opposed to one another. It is better to live lowly, *i.e.* with a mind devoid of earthly pride (*Demut* [humility] comes from *dō* with the deep *e*, *diu*, servant), among men who have experience of the vanity of earthly joys, than, intoxicated with pride, to enjoy oneself amid worldly wealth and greatness (cf. Isa. ix. 2).

Ver. 20 He that giveth heed to the word will find prosperity;  
And he that trusteth in Jahve, blessed is he!

The "word" here is the word *κατ' ἐξ.*, the divine word, for מִשְׁבָּר is the contrast of לִרְבֵּר, בְּוֹ לִרְבֵּר, xiii. 13a, cf. Neh. viii. 13. טוֹב is meant, as in xvii. 20, cf. xiii. 21, Ps. xxiii. 6; to give heed to God's word is the way to true prosperity. But at last all depends on this, that one stand in personal fellowship with God by means of faith, which here, as at xxviii. 25, xxix. 25, is designated after its specific mark as *fiducia*. The *Mashal* conclusion אֲשֶׁר־יִי אֲשֶׁר־יִי occurs, besides here, only at xiv. 21, xxix. 18.

Four proverbs of wisdom with eloquence:

Ver. 21 The wise in heart is called prudent,  
And grace of the lips increaseth learning.

Elsewhere (i. 5, ix. 9) הוֹסִיף לְפִי means more than to gain learning, *i.e.* erudition in the ethico-practical sense, for sweetness of the lips (*dulcedo orationis* of Cicero) is, as to learning, without significance, but of so much the greater value for teaching; for grace of

<sup>1</sup> An expression of similar meaning is אחרי דרנא תביר = after *Darga* (to rise up) comes *tebir* (breaking = destruction); cf. Zunz, in Geiger's *Zeitschrift*, vi. 315 ff.

expression, and of exposition, particularly if it be not merely rhetorical, but, according to the saying *pectus disertus facit*, coming out of the heart, is full of mind, it imparts force to the instruction, and makes it acceptable. Whoever is wise of heart, *i.e.* of mind or spirit (לֵב = the N. T. *νοῦς* or *πνεῦμα*), is called, and is truly, נָבוֹן [learned, intelligent] (Fleischer compares to this the expression frequent in Isaiah, "to be named" = to be and appear to be, the Arab. *du'ay lah*); but there is a gift which highly increases the worth of this understanding or intelligence, for it makes it fruitful of good to others, and that is grace of the lips. On the lips (x. 13) of the intelligent wisdom is found; but the form also, and the whole manner and way in which he gives expression to this wisdom, is pleasing, proceeding from a deep and tender feeling for the suitable and the beneficial, and thus he produces effects so much the more surely, and beneficently, and richly.

Ver. 22 A fountain of life is understanding to its possessor ;  
But the correction of fools is folly.

Oetinger, Bertheau, and others erroneously understand מוֹסֵר of the education which fools bestow upon others; when fools is the subject spoken of, מוֹסֵר is always the education which is bestowed on them, vii. 22, i. 7; cf v. 23, xv. 5. Also מוֹסֵר does not here mean education, *disciplina*, in the moral sense (Symmachus, *ἐννοια*; Jerome, *doctrina*): that which fools gain from education, from training, is folly, for מוֹסֵר is the contrast to מְקוֹר הַיַּיִם, and has thus the meaning of correction or chastisement, xv. 10, Jer. xxx. 14. And that the fruits of understanding (xii. 8, cf. שְׂכַל טוֹב, fine culture, xiii. 15) represented by מְקוֹר הַיַּיִם (*vid.* x. 11) will accrue to the intelligent themselves, is shown not only by the contrast, but also by the expression: *Scaturigo vitæ est intellectus orãditorum eo*, of those (= to those) who are endowed therewith (the LXX. well, τοῖς κακῆγημένοις). The man of understanding has in this intellectual possession a fountain of strength, a source of guidance, and a counsel which make his life secure, deepen, and adorn it; while, on the contrary, folly punishes itself by folly (cf. to the form, xiv. 24), for the fool, when he does not come to himself (Ps. cvii. 17–22), recklessly destroys his own prosperity.

Ver. 23 The heart of the wise maketh his mouth wise,  
And learning mounteth up to his lips.

Regarding הַשְׂבִּיל as causative: to put into the possession of intelligence, *vid.* at Gen. iii. 6. Wisdom in the heart produceth intelli-

gent discourse, and, as the parallel member expresses it, learning mounteth up to the lips, *i.e.* the learning which the man taketh into his lips (xxii. 18; cf. Ps. xvi. 4) to communicate it to others, for the contents of the learning, and the ability to communicate it, are measured by the wisdom of the heart of him who possesses it. One can also interpret הוסיף as *extens. increasing*: the heart of the wise increaseth, *i.e.* spreads abroad learning, but then בְּשִׁפְתָיו (Ps. cxix. 13) would have been more suitable; על־שִׁפְתָיו calls up the idea of learning as hovering on the lips, and thus brings so much nearer, for הוסיף, the meaning of the exaltation of its worth and impression.

Ver. 24 A honeycomb are pleasant words,  
Sweet to the soul, and healing to the bones.

Honeycomb, *i.e.* honey flowing from the צֶמֶת, the comb or cell (*favus*), is otherwise designated, Ps. xix. 11. מְרוֹק, with מְרַפָּא (*vid.* p. 132), is *neut.* אִמְרֵי־לֵעָם are, according to xv. 26, words which love suggests, and which breathe love. Such words are sweet to the soul of the hearer, and bring strength and healing to his bones (xv. 30); for מְרַפָּא is not only that which restores soundness, but also that which preserves and advances it (cf. *θεραπεία*, Rev. xxii. 2).

A group of six proverbs follows, four of which begin with אִישׁ, and five relate to the utterances of the mouth.

Ver. 25 There is a way which appears as right to a man;  
But the end thereof are the ways of death.

This verse = xiv. 12.

Ver. 26 The hunger of the labourer laboreth for him,  
For he is urged on by his mouth.

The Syr. translates: the soul of him who inflicts woe itself suffers it, and from his mouth destruction comes to him; the Targ. brings this translation nearer the original text (בִּיפּוֹא, humiliation, instead of אֲבָרָנָא, destruction); Luther translates thus also, violently abbreviating, however. But עָמַל (from עָמַל, Arab. *'amila*, to exert oneself, *laborare*) means, like *laboriosus*, labouring as well as enduring difficulty, but not, as *πονών τινα*, causing difficulty, or (Euchel) occupied with difficulty. And labour and the mouth stand together, denoting that man labours that the mouth may have somewhat to eat (cf. 2 Thess. iii. 10; שֵׁפֶט, however, gains in this connection the meaning of ψυχῆ ὀρεκτικῆ, and that of desire after nourishment, *vid.* at vi. 30, x. 3). אִמְרָא also joins itself to this circle



of ideas, for it means to urge (Jerome, *compulit*), properly (related to  $\text{קָפַף}$ , *incurvare*,  $\text{כָּפַף}$   $\text{כָּפַף}$ , to constrain, necessitate), to bow down by means of a burden. The Aramæo-Arab. signification, to saddle (Schultens: *clitellas imposuit ei os suum*), is a secondary denom. (*vid.* at Job xxxiii. 7). The *Venet.* well renders it after Kimchi:  $\epsilon\pi\epsilon\iota$   $\kappa\upsilon\pi\tau\epsilon\iota$   $\epsilon\pi'$   $\alpha\upsilon\tau\omicron\nu$   $\tau\omicron$   $\sigma\tau\omicron\mu\alpha$   $\alpha\upsilon\tau\omicron\upsilon$ . Thus: the need of nourishment on the part of the labourer works for him (*dat. commodi* like Isa. xl. 20), *i.e.* helps him to labour, for (not: if,  $\epsilon\acute{\alpha}\nu$ , as Rashi and others) it presses upon him; his mouth, which will have something to eat, urges him. It is God who has in this way connected together working and eating. The curse *in sudore vultus tui comedes panem* conceals a blessing. The proverb has in view this reverse side of the blessing in the arrangement of God.

Ver. 27 A worthless man diggeth evil;

And on his lips is, as it were, scorching fire.

Regarding  $\text{בִּלְעֵל}$   $\text{אֵשׁ}$ , *vid.* vi. 12, and regarding  $\text{בָּרַח$ , to dig round, or to bore out, *vid.* at Gen. xlix. 5, l. 5; here the figure, "to dig for others a pit," xxvi. 27, Ps. vii. 16, etc.: to dig evil is equivalent to, to seek to prepare such for others.  $\text{צָרַחַת}$  Kimchi rightly explains as a form similar to  $\text{לְשׁוֹבַת}$ ; as a subst. it means, Lev. xiii. 23, the mark of fire (the healed mark of a carbuncle), here as an adj. of a fire, although not flaming ( $\text{אֵשׁ לְהִבָּה}$ ), Isa. iv. 5, etc); yet so much the hotter, and scorching everything that comes near to it (from  $\text{צָרַח}$ , to be scorched, cogn.  $\text{שָׂרַח}$ , to which also  $\text{שָׂרַף}$  is perhaps related as a stronger power, like *comburere* to *adurere*). The meaning is clear: a worthless man, *i.e.* a man whose disposition and conduct are the direct contrast of usefulness and piety, uses words which, like an iron glowing hot, scorches and burns; his tongue is  $\text{\phi\lambda\omicron\gamma\iota\zeta\omicron\mu\acute{\epsilon}\nu\eta}$   $\text{\upsilon\pi\omicron$   $\text{\tau\eta\varsigma}$   $\text{\gamma\acute{\epsilon}\epsilon\nu\nu\eta\varsigma}$  (Jas. iii. 6).

Ver. 28 A man of falsehood scattereth strife,

And a backbiter separateth confidential friends.

Regarding  $\text{תְּהַפְּכוֹת}$  ( $\text{מַדְבָּר}$ )  $\text{אֵישׁ}$ , *vid.* ii. 12, and regarding  $\text{שִׁלְחָה$   $\text{מָדוֹן}$ , vi. 14; the thought of 28b is found at vi. 19.  $\text{נִרְפָּן}$  (with † *minusculum*, which occurs thrice with the terminal *Nun*) is a *Niphal* formation from  $\text{רָפַן}$ , to murmur (cf.  $\text{נִזְיִר}$ , from  $\text{זָיַר}$ ), and denotes the whisperer, viz. the backbiter,  $\text{\psi\iota\theta\rho\upsilon\pi\omicron\varsigma}$ , Sir. v. 14,  $\text{\psi\iota\theta\rho\iota\sigma\tau\eta\varsigma}$ , *susurro*; the Arab. *nyrj* is abbreviated from it, a verbal stem of  $\text{נִרַן}$  (cf. Aram. *noirgo*, an axe, Arab. *naurag*, a threshing-sledge =  $\text{מֹרַג}$ ) cannot be proved. Aquila is right in translating by  $\text{\tau\omicron\upsilon\theta\rho\upsilon\sigma\tau\eta\varsigma}$ , and Theodotion by  $\text{\gamma\omicron\gamma\gamma\iota\sigma\omicron\varsigma}$ , from  $\text{רָפַן}$ , *Niphal*.  $\text{נִרְפָּן}$ ,  $\text{\gamma\omicron\gamma\gamma\acute{\upsilon}\zeta\epsilon\upsilon}$ . Regarding

רֵעֵי אֱלֵנָּה, confidential friend, *vid.* p. 82; the sing., as xviii. 9, is used in view of the mutual relationship, and פִּרְיֵי פְּרִירֵי proceeds on the separation of the one, and, at the same time, of the other from it. Luther, in translating by "a slanderer makes princes disagree," is in error, for רֵעֵי אֱלֵנָּה, *φύλαρχος*, is not a generic word for prince.

Ver. 29 A man of violence enticeth his neighbour,  
And leadeth him in a way which is not good.

Cf. Gen. iv. 8. The subject is not moral enticement, but enticement to some place or situation which facilitates to the violent man the carrying out of his violent purpose (misdemeanour, robbery, extortion, murder). מִסָּהָ (here with שֵׁנָּה at iii. 31) is the injustice of club-law, the conduct of him who puts his superior power in godless rudeness in the place of God, Hab. i. 11, cf. Job xii. 6. "A way not good" (cf. Ps. xxxvi. 5) is the contradictory contrast of the good way: one altogether evil and destructive.

Ver. 30 He who shutteth his eyes to devise falsehood;  
He who biteth his lips bringeth evil to pass.

A physiognomical *Caveto*. The *ἀπ. λεγ.* הִצְעָה is connected with מִצְעָה, Isa. xxxiii. 15 (Arab. transp. *ghamd*), *comprimere*, formed from it. Regarding קָרָה of lips or eyes, *vid.* p. 144; the biting of the lips is the action of the deceitful, and denotes scorn, malice, knavery. The perf. denotes that he who is seen doing this has some evil as good as accomplished, for he is inwardly ready for it; Hitzig suitably compares 1 Sam. xx. 7, 33. Our editions (also Löwenstein) have בִּלְהֵ, but the Masora (*vid. Mas. finalis*, p. 1) numbers the word among those which terminate in א, and always writes בִּלְהֵ.

We now take together a series of proverbs, xvi. 31–xvii. 5, beginning with עֲטָרֶתָּה.

Ver. 31 A bright diadem is a hoary head,  
In the way of righteousness it is found—

namely, this bright diadem, this beautiful crown (iv. 8), which silver hair is to him who has it as the result of his advanced age (xx. 29), for "thou shalt rise up before the hoary head," Lev. xix. 32; and the contrast of an early death is to die in a good old age, Gen. xv. 15, etc., but a long life is on one side a self-consequence, and on another the promised reward of a course of conduct regulated by God's will, God's law, and by the rule of love to God and love to one's neighbour. From the N. T. standpoint that is also so far true, as in all the world there is no better established means of prolonging life than the avoidance of evil; but the clause corre-

sponding to the O. T. standpoint, that evil punishes itself by a premature death, and that good is rewarded by long life, has indeed many exceptions arising from the facts of experience against it, for we see even the godless in their life of sin attaining to an advanced old age, and in view of the veiled future it appears only as a one-sided truth, so that the words, Wisd. iv. 9, "discretion is to man the right grey hairs, and an unstained life is the right old age," which is mediated by life experiences, such as Isa. lvii. 1 f., stand opposed to the above proverb as its reversed side. That old Solomonic proverb is, however, true, for it is not subverted; and, in contrast to self-destroying vice and wickedness; calling forth the judgment of God, it is and remains true, that whoever would reach an honoured old age, attains to it in the way of a righteous life and conduct.

Ver. 32 Better one slow to anger than a hero in war;

And whoever is master of his spirit, than he who taketh a city.

Regarding אָרֶזֶת אִיִּים, *vid.* xiv. 29, where קִצְרוּתָא was the parallel of the contrast. The comparison is true as regards persons, with reference to the performances expressed, and (since warlike courage and moral self-control may be united in one person) they are properly those in which the טוב determines the moral estimate. In *Pirke Aboth* iv. 1, the question, "Who is the hero?" is answered by, "he who overcomes his desire," with reference to this proverb, for that which is here said of the ruling over the passion of anger is true of all affections and passions.

"Yet he who reigns within himself, and rules  
Passions, desires, and fears, is more a king;  
Which every wise and virtuous man attains."<sup>1</sup>

On the other side, the comparison is suggested:

Break your head, not so sore;  
Break your will—that is more.<sup>2</sup>

Ver. 33 One casts the lot into the lap;  
But all its decision cometh from Jahve.

The *Tóra* knows only in one instance an ordeal (a judgment of God) as a right means of proof, Num. v. 12–31. The lot is nowhere ordained by it, but its use is supported by a custom running parallel with the Mosaic law; it was used not only in private life,

<sup>1</sup> Milton's *Paradise Regained*, ii. 466–8.

<sup>2</sup> "Zerbrich den Kopf dir nicht so sehr;  
Zerbrich den Willen—das ist mehr."—MATTH. CLAUDIUS.

but also in manifold ways within the domain of public justice, as well as for the detection of the guilty, Josh. vii. 14 f., 1 Sam. xiv. 40–42. So that the proverb xviii. 18 says the same thing of the lot that is said in the Epistle to the Hebrews, vi. 16, of the oath. The above proverb also explains the lot for an ordeal, for it is God who directs and orders it that it fall out thus and not otherwise. A particular sanction of the use of the lot does not lie in this, but it is only said, that where the lot is cast, all the decision that results from it is determined by God. That is in all cases true; but whether the challenging of the divine decision in such a way be right in this or that case is a question, and in no case would one, on the contrary, venture to make the person of the transgressor discoverable by lot, and let it decide regarding human life. But antiquity judged this matter differently, as *e.g.* the Book of Jonah (chap. i.) shows; it was a practice, animated by faith, in God's government of the world, which, if it did not observe the boundary between faith and superstition, yet stood high above the unbelief of the "Enlightenment." Like the Greek *κόλπος*, פִּיָּה (from פָּה, Arab. *ḥak*, *khak*, to encompass, to stretch out) means, as it is commonly taken, *gremium* as well as *sinus*, but the latter meaning is the more sure; and thus also here it is not the lap as the middle of the body, so that one ought to think on him who casts the lot as seated, but also not the lap of the garment, but, like vi. 27, cf. Isa. xl. 11, the swelling, loose, external part of the clothing covering the bosom (the breast), where the lot covered by it is thrown by means of shaking and changing, and whence it is drawn out. The construction of the passive הִטַּל (from הָטַל = Arab. *tall*, to throw along) with the object. accus. follows the old scheme, Gen. iv. 18, and has its reason in this, that the Semitic passive, formed by the change of vowels, has not wholly given up the governing force of the active. הִטַּל signifies here decision as by the Urim and Thummim, Num. xxvii. 21, but which was no lot-apparatus.

xvii. 1. A comparative proverb with טוֹב, pairing with xvi. 32 :

Better a dry piece of bread, and quietness therewith,  
Than a house full of slain beasts with unquietness.

Similar to this in form and contents are xv. 16 f. and xvi. 8. פַּת הַרְרִיבָה is a piece of bread (פַּת, fem., as xxiii. 8) without savoury drink (Theodotion, *καθ' ἑαυτόν*, *i.e.* nothing with it), cf. Lev. vii. 10, a meat-offering without the pouring out of oil. זְבָחִים are not sacrificial gifts (Hitziḡ), but, as always, slain animals, *i.e.* either

offerings or banquets of slain beasts; it is the old name of the *שלמים* (cf. Ex. xviii. 12, xxiv. 5; Prov. vii. 14), part of which only were offered on the altar, and part presented as a banquet; and *זָבַח* (in contradist. to *מִזְבֵּחַ*, ix. 2, Gen. xliii. 16) denotes generally any kind of consecrated festival in connection with the worship of God, 1 Sam. xx. 29; cf. Gen. xxxi. 54. "Festivals of hatred" are festivals with hatred. *מִלֵּא* is part. with object.-accus.; in general *מִלֵּא* forms a constructive, *מִלֵּא* occurs only once (Jer. vi. 11), and *מִלֵּא* not at all. We have already, vii. 14, remarked on the degenerating of the *shelamim* feasts; from this proverb it is to be concluded that the merriment and the excitement bordering on intoxication (cf. with Hitzig, 1 Sam. i. 13 and 3), such as frequently at the *Kirmsen* merry-makings (*vid.* p. 164), brought quarrels and strife, so that the poor who ate his dry bread in quiet peace could look on all this noise and tumult without envy.

Ver. 2 A prudent servant shall rule over the degenerate son ;

And he divides the inheritance among the brethren.

Regarding the contrasts of *מִשְׁכִּיל* and *מְרִישׁ*, *vid.* at x. 5, xiv. 35. The printed editions present *בְּבֶן־מְרִישׁ* in genit. connection: a son of the scandalous class, which is admissible (*vid.* p. 79 and p. 330); but Cod. 1294 and Cod. *Jaman*,<sup>1</sup> Erf. No. 2, 3, write *בְּבֶן־מְרִישׁ* (with *Tsere* and *Munach*), and that is perhaps right, after x. 5, xvii. 25. The futures have here also a fut. signification: they say to what it will come. Grotius remarks, with reference to this: *manumissus tutor filiis relinquetur*; יחלק *tutorio officio*. But if he is a conscientious, unselfish tutor, he will not enrich himself by property which belongs to another; and thus, though not without provision, he is yet without an inheritance. And yet the supplanting of the degenerate is brought about by this, that he loses his inheritance, and the intelligent servant steps into his place. Has one then to suppose that the master of the house makes his servant a co-heir with his own children, and at the same time names him as his executor? That were a bad anachronism. The idea of the *διαθήκη* was, at the time when this proverb was coined, one unknown—Israelitish antiquity knows only the intestate right of inheritance, regulated by lineal and gradual succession. Then, if one thinks of the degenerate son, that he is disowned by the father, but that the intelligent servant is not rewarded during the life of his master for his true

<sup>1</sup> The Cod. brought by Sappir from Jemen (*vid.* p. 295), of which there is an account in the preface to the edition of *Isaiah* by Baer and me.

services, and that, after the death of the master, to such a degree he possesses the esteem and confidence of the family, that he it is who divides the inheritance among the brethren, *i.e.* occupies the place amongst them of distributor of the inheritance, not: takes a portion of the inheritance, for  $\text{חָלַק}$  has not the double meaning of the Lat. *participare*; it means to divide, and may, with  $\text{אָ}$ , mean "to give a part of anything" (Job xxxix. 17); but, with the accus., nothing else than to distribute, *e.g.* Josh. xviii. 2, where it is to be translated: "whose inheritance had not yet been distributed (not yet given to them)." Jerome, *hæreditatem dividet*; and thus all translators, from the LXX. to Luther.

Ver. 3 The fining-pot for silver, and the furnace for gold;  
And a trier of hearts is Jahve.

An emblematical proverb (*vid.* p. 9), which means that Jahve is for the heart what the smelting-pot (from  $\text{צָרַף}$ , to change, particularly to melt, to refine) is for silver, and what the smelting furnace ( $\text{בּוּר}$ , from  $\text{בּוּר}$ , R. בר, to round, Ex. xxii. 20) is for gold, that Jahve is for the heart, *viz.* a trier ( $\text{בַּחוּן}$ , to grind, to try by grinding, here as at Ps. vii. 10) of their nature and their contents, for which, of the proof of metals, is elsewhere (xvi. 2, xxi. 2, xxiv. 12) used the word (cf.  $\text{בַּחוּן}$ , the essay-master, Jer. vi. 7)  $\text{חֲכִינוּ}$ , weigher, or  $\text{דּוֹרֵשׁ}$ , searcher (1 Chron. xxviii. 9). Wherever the subject spoken of is God, the searcher of hearts, the plur.  $\text{לְבָבוֹת}$ , once  $\text{לְבָבוֹת}$ , is used; the form  $\text{לְבָבִים}$  occurs only in the *status conjunctus* with the suffix. In xxvii. 21 there follow the two figures, with which there is formed a *priamel* (*vid.* p. 13), as at xxvi. 3, another *tertium comparationis*.

Ver. 4 A profligate person giveth heed to perverse lips;  
Falsehood listeneth to a destructive tongue.

The meaning, at all events, is, that whoever gives ear with delight to words which are morally reprobate, and aimed at the destruction of neighbours, thereby characterizes himself as a profligate. Though  $\text{מִרְעַ$  is probably not pred. but subj., yet so that what follows does not describe the  $\text{מִרְעַ$  (the profligate hearkens . . .), but stamps him who does this as a  $\text{מִרְעַ$  (a profligate, or, as we say: only a profligate . . .).  $\text{מִרְעַ$ , for  $\text{מִרְעַ$ , is warranted by Isa. ix. 16, where  $\text{מִרְעַ$  (not  $\text{מִרְעַ$ , according to which the *Venet.* here translates  $\text{ἀπὸ κακοῦ}$ ) is testified to not only by correct codd. and editions, but also by the Masora (cf. *Michlol* 116b).  $\text{הִקְשִׁיב}$  (from  $\text{קָשַׁב}$ , R. קש, to stiffen, or, as we say, to prick, *viz.* the ear) is generally united with  $\text{לְ}$

or אָ, but, as here and at xxix. 12, Jer. vi. 19, also with עַל. אָן, wickedness, is the absolute contrast of a pious and philanthropic mind; הָיִת, from הָיָה, not in the sense of eagerness, as x. 3, xi. 6, but of yawning depth, abyss, catastrophe (*vid.* at Ps. v. 10), is equivalent to entire destruction—the two genitives denote the property of the lips and the tongue (*labium nequam, lingua perniciososa*), on the side of that which it instrumentally aims at (*cf.* Ps. xxxvi. 4, lii. 4): practising mischief, destructive plans. שָׁקֵר beginning the second line is generally regarded as the subj. parallel with מַרְע, as Luther, after Jerome, “A wicked man gives heed to wicked mouths, and a false man listens willingly to scandalous tongues.” It is possible that שָׁקֵר denotes incarnate falsehood, as רַמְיָה, xii. 27, incarnate slothfulness, *cf.* מַרְמָה, xiv. 25, and perhaps also xii. 17; צָרָק, Ps. lviii. 2, תַּרְשִׁיבָה, Mic. vi. 9; יָצַר סַמָּוָה, Isa. xxvi. 13, etc., where, without supplying אִישׁ (אֲנִישׁ), the property stands instead of the person possessing that property. The clause, that falsehood listeneth to a deceitful tongue, means that he who listens to it characterizes himself thereby, according to the proverb, *simile simili gaudet*, as a liar. But only as a liar? The punctuation before us, which repre-

sents מַרְע by *Dechi* as subj., or also pred., takes שָׁקֵר מִיִּזֵּן as obj. with מִיִּזֵּן as its governing word, and why should not that be the view intended? The representation of the obj. is an inversion less bold than Isa. xxii. 2, viii. 22, and that עַל here should not be so closely connected with the verb of hearing, as 4a lies near by this, that עַל הַקְּשִׁיב is elsewhere found, but not עַל הַיִּזְוֵן. Jewish interpreters, taking שָׁקֵר as obj., try some other meaning of מִיִּזֵּן than *auscultans*; but neither וָן, to approach, nor וָן, to arm (*Venet.* ψεύδος ὀπλιζει), gives a meaning suitable to this place. מִיִּזֵּן is equivalent to מִיִּזְוֵן. As מִיִּזְוֵן, Job xxxii. 11, is contracted into מִיִּזֵּן, so must מִיִּזְוֵן, if the character of the part. shall be preserved, become מִיִּזֵּן, mediated by מִיִּזְוֵן.

Ver. 5 He that mocketh the poor reproacheth his Maker ;

He that rejoiceth over calamity remains not unpunished.

Line first is a variation of xiv. 31a. God is, according to xxii. 2, the creator of the poor as well as of the rich. The poor, as a man, and as poor, is the work of God, the creator and governor of all things; thus, he who mocketh the poor, mocketh Him who called him into existence, and appointed him his lowly place. But in general, compassion and pity, and not joy (שְׂמֵחָה), commonly

with  $\zeta$ , of the person, e.g. Obad. ver. 12, the usual formula for *ἐπιχαιρεκακία*), is appropriate in the presence of misfortune ( $\tau\kappa$ , from  $\tau\alpha\tau$ , to be heavily burdened), for such joy, even if he on whom the misfortune fell were our enemy, is a *peccatum mortale*, Job xxxi. 29 f. There is indeed a hallowed joy at the actual revelation in history of the divine righteousness; but this would not be a hallowed joy if it were not united with deep sorrow over those who, accessible to no warning, have despised grace, and, by adding sin to sin, have provoked God's anger.

Ver. 6. With this verse this series of proverbs closes as it began :

A diadem of the old are children's children,  
And the glory of children are their parents.

Children are a blessing from God (Ps. cxxvii., cxxviii.); thus, a family circle consisting of children and grandchildren (including great-grandchildren) is as a crown of glory surrounding the grey-haired patriarch; and again, children have glory and honour in their parents, for to have a man of an honoured name, or of a blessed memory, as a father, is the most effective commendation, and has for the son, even though he is unlike his father, always important and beneficial consequences. In 6*b* a fact of experience is expressed, from which has proceeded the rank of inherited nobility recognised among men—one may abnegate his social rights, but yet he himself is and remains a part of the moral order of the world. The LXX. has a distich after ver. 4 [the Vatican text places it after ver. 6]: "The whole world of wealth belongs to the faithful, but to the unfaithful not even an obolus." Lagarde supposes that *ὁλος ὁ κόσμος τῶν χρημάτων* is a translation of  $\text{יְהִי שְׂפָתַי יְהִי}$ , instead of  $\text{יְהִי שְׂפָתַי יְהִי}$ , 7*a*. But this ingenious conjecture does not amount to the regarding of this distich as a variation of ver. 7.

The proverbs following, 7–10, appear to be united acrostically by the succession of the letters  $\psi$  ( $\psi$ ,  $\psi$ ) and  $\eta$ .

Ver. 7 It does not become a fool to speak loftily,  
How much less do lying lips a noble!

As at Isa. xxxii. 5 f.,  $\text{נָבֵל}$  and  $\text{נָדִיב}$  are placed opposite to one another; the latter is the nobly magnanimous man, the former the man who thinks foolishly and acts profligately, whom it does not become to use lofty words, who thereby makes the impression of his vulgarity so much the more repulsive (cf. Job ii. 10).  $\text{שְׂפָתַי יְהִי}$  (not  $\text{יְהִי שְׂפָתַי}$ , for the word belongs to those which retain their *Pathach*



or *Segol, in pausa*) is neither elevated (soaring) (Ewald) nor diffuse (Jo. Ernst Jungius in Oetinger: *lingua dicax ac sermonem ultra quam decorum verbis extendere solita*), rather imperative (Bertheau), better presumptuous (Hitzig) words, properly words of superfluity, *i.e.* of superabundant self-consciousness and high pretension (cf. the transitive bearing of the Arab. *watr* with *ὑβρίξειν*, from *ὑπέρ*, Aryan *upar*, *Job*, p. 363). Rightly Meîri, שפת נאווה ושררה. It produces a disagreeable impression, when a man of vulgar mind and of rude conduct, instead of keeping himself in retirement, makes himself of importance, and weighty in a shameless, impudent manner (cf. Ps. xii. 9, where וְלִמְתָּה, *vilitas*, in a moral sense); but yet more repulsive is the contrast, when a man in whom one is justified in expecting nobility of mind, in accordance with his life-position and calling, degrades himself by uttering deceitful words. Regarding the אָף בִּי, concluding *a minori ad majus*, we have already spoken at xi. 31, xv. 11. R. Ismael, in *Bereschith Rabba*, at xliv. 8, reckons ten such conclusions *a minori ad majus* in the Scriptures, but there are just as many *quanto magis*. The right accentuation (*e.g.* in Cod. 1294) is here אָף כִּי־לִנְדִיב, transformed from אָף כִּי־לִנְדִיב, according to *Accentuationssystem*, xviii. 2.

Ver. 8 The gift of bribery appears a jewel to its receiver ;  
Whitherso'er he turneth himself he acteth prudently.

How 8b is to be understood is shown by 1 Sam. xiv. 47, cf. Josh. i. 7; the *quoque se vertit, prudenter rem agit*, has accordingly in both sentences the person meant by בְּעֵינָי as subject, not the gift (Hitzig), of which אֲשֶׁר־בִּי, "it maketh prosperous," is not said, for אֲשֶׁר־בִּי means, used only of persons, prudent, and therefore successful, fortunate conduct. Such is said of him who has to give (Luther): he presses through with it whithersoever he turns. But the making of בְּעֵינָי the subj. does not accord with this: this means [gift] to one who has to give, appears to open doors and hearts, not merely as a golden key, it is truly such to him. Thus בעליו, as at iii. 27, will be meant of him to whom the present is brought, or to whom a claim thereto is given. But שָׂחָד means here not the gift of seasonable liberality (Zöckler), but, as always, the gift of bribery, *i.e.* a gift by which one seeks to purchase for himself (xvii. 23) preference on the part of a judge, or to mitigate the displeasure of a high lord (xxi. 14); here (for one does not let it depend merely on the faithfulness of another to his duty) it is

that by which one seeks to secure an advantage to himself. The proverb expresses a fact of experience. The gift of bribery, to which, as to a well-known approved means,  $\text{רָחֵם}$  refers, appears to him who receives and accepts it (Targ.) as a stone of pleasantness, a charming, precious stone, a jewel (*Juwel* from *joie* = *gaudium*); it determines and impels him to apply all his understanding, in order that he may reach the goal for which it shall be his reward. What he at first regarded as difficult, yea, impossible, that he now prudently carries out, and brings to a successful conclusion, wherever he turns himself, overcoming the seemingly insurmountable hindrances; for the enticement of the gift lifts him, as with a charm, above himself, for covetousness is a characteristic feature of human nature—*pecunia obediunt omnia* (Eccles. x. 19, Vulg.).

Ver. 9 He covereth transgressions who seeketh after love,

And he who always brings back a matter separateth friends.

The pred. stands first in the simple clause with the order of the words not inverted. That  $\text{מַכְסֵּה מִשְׁעַר}$  is also to be interpreted here as pred. (cf. 19a) is shown by x. 12, according to which love covereth all transgressions. We write  $\text{מַכְסֵּה מִשְׁעַר}$  with *Dag. forte conjunctivum* of  $\text{כֹּסֵה}$  (as of  $\text{כֹּסֵה}$  in Ezek. xviii. 6), and *Gaja* with the *Sheva*, according to the *Meth.-Setzung*, § 37; the punctuation  $\text{מַכְסֵּה מִשְׁעַר}$  also occurs. What the expression "to seek love" here means, is to be judged, with Hitzig, after Zeph. ii. 3, 1 Cor. xiv. 1. It is in no case equivalent to seek to gain the love of another, rather to seek to preserve the love of men towards one another, but it is to be understood not after 9b, but after x. 12: he seeks to prove love who does not strike on the great bell when his neighbour has sinned however grievously against him, does not in a scandal-loving manner make much ado about it, and takes care not thereby to widen the breach between men who stand near to one another, but endeavours by a reconciling, soothing, rectifying influence, to mitigate the evil, instead of making it worse. He, on the contrary, who repeats the matter ( $\text{שָׁנָה}$  with  $\text{כֹּסֵה}$  of the obj., to come back with something, as xxvi. 11), *i.e.* turns always back again to the unpleasant occurrence (Theodotion, *δευτερῶν ἐν λόγῳ*; Symmachus, *δευτερῶν λόγον*, as Sir. vii. 14, xix. 7), divides friends (*vid.* xvi. 28), for he purposely fosters the strife, the disharmony, ill-will, and estrangement which the offence produced; while the noble man, who has love for his motive and his aim, by prudent silence contributes to bring the offence and the division which it occasioned into forgetfulness.

Ver. 10 One reproof maketh more impression on a wise man  
Than if one reckoned a hundred to the fool

One of the few proverbs which begin with a future, *vid.* xii. 26, p. 265. It expresses what influence there is in one reproof with a wise man (מִבֵּן, viii. 9); נִעְרָה is the reproof expressed by the post-bibl. נִיפְסָה, as the lowest grade of disciplinary punishment, *admonitio*, connected with warning. The verbal form חָחַח is the reading of the LXX. and Syr. (συντρίβει ἀπειλή καρδίαν φρονίμου) for they read חָחַח נְעָרָה לֵב מִבֵּן, derived from חָחַח, and thus חָחַח (from *Hiph.* חָחַח); thus Luther: reproof alarms more the intelligent, but חָחַח with ב of the obj. is not Hebr.; on the contrary, the reading of the LXX. is in accordance with the usage of the language, and, besides, is suitable. It is, however, first to be seen whether the traditional text stands in need of this correction. As *fut. Niph.* חָחַח, apart from the ult. accent, to be expected, gives no meaning. Also if one derives it from חָחַח, to snatch away, to take away, it gives no appropriate thought; besides, חָחַח is construed with the object. *accus.*, and the *fut. Apoc.*, in itself strange here, must be pointed either חָחַח or חָחַח (after יָחַח) (Böttcher, *Lehrb.* ii. p. 413). Thus יָחַח, as at Job xxi. 13, Jer. xxi. 13, will be *fut. Kal* of יָחַח = יָחַח, Ps. xxxviii. 3 (Theodotion, Targ., Kimchi). With this derivation, also, יָחַח is to be expected; the reference in the *Handwörterbuch* to Gesen. *Lehrgebäude*, § 51, 1, Anm. 1, where, in an extremely inadequate way, the retrogression of the tone (נָסוּחַ אַחֲרָה) is spoken of, is altogether inappropriate to this place; and Böttcher's explanation of the ult. tone from an intended expressiveness is ungrammatical; but why should not יָחַח, from חָחַח, with its first syllable originating from contraction, and thus having the tone, be *Milel* as well as *Milra*, especially here, where it stands at the head of the sentence? With ב connected with it, חָחַח means: to descend into anything, to penetrate; Hitzig appropriately compares *altius in pectus descendit* of Sallust, *Jug.* 11. Jerome rightly, according to the sense: *plus proficit*, and the *Venet. ἀνεῖ* (read *ὄνεῖ*) ἀπειλή τῷ συνίοντι. In 10b מִבֵּן (cf. Deut. xxv. 3; 2 Cor. xi. 24) is to be supplied to מִבֵּן, not מִבֵּן (an hundred times, which may be denoted correctly by מִבֵּן as well as מִבֵּן, Eccles. viii. 12). With the wise (says a Talmudic proverb) a sign does as much as with the fool a stick does. Zehner, in his *Adagia sacra* (1601), cites Curtius (vii. 4): *Nobilis equus umbra quoque virgæ regitur, ignavus ne calcari quidem concitari potest.*

Five proverbs of dangerous men against whom one has to be on his guard :

Ver. 11 The rebellious seeketh only after evil,  
And a cruel messenger is sent out against him.

It is a question what is subj. and what obj. in 11a. It lies nearest to look on מְרִי as subj., and this word (from מָרָה, *stringere*, to make oneself exacting against any, to oppose, *ἀντιτελεω*) is appropriate thereto; it occurs also at Ezek. ii. 7 as *abstr. pro concreto*. That it is truly subj. appears from this, that בִּקֵּשׁ רָע, to seek after evil (cf. xxix. 10; 1 Kings xx. 7, etc.), is a connection of idea much more natural than בִּקֵּשׁ מְרִי [to seek after rebellion]. Thus אֵף will be logically connected with רָע, and the reading אֵף מְרִי will be preferred to the reading אֵף־מְרִי; אֵף (corresponding to the Arab. *ainnama*) belongs to those particles which are placed before the clause, without referring to the immediately following part of the sentence, for they are much more regarded as affecting the whole sentence (*vid.* xiii. 10): the rebellious strives after nothing but only evil. Thus, as neut. obj. רָע is rendered by the Syr., Targ., *Venet.*, and Luther; on the contrary, the older Greek translators and Jerome regard רָע as the personal subject. If now, in reference to rebellion, the discourse is of a מְלַאֲךְ אֲכֹזֵרִי, we are not, with Hitzig, to think of the demon of wild passions unfettered in the person of the rebellious, for that is a style of thought and of expression that is modern, not biblical; but the old unpoetic yet simply true remark remains: *Loquendi formula inde petita quod regis aut summi magistratus minister rebelli supplicium nunciat infligitque.* מְלַאֲךְ is *n. officii*, not *naturæ*. Man as a messenger, and the spiritual being as messenger, are both called מְלַאֲךְ. Therefore one may not understand מְלַאֲךְ אֲכֹזֵרִי, with the LXX., Jerome, and Luther, directly and exclusively of an angel of punishment. If one thinks of Jahve as the Person against whom the rebellion is made, then the idea of a heavenly messenger lies near, according to Ps. xxxv. 5 f., lxxviii. 49; but the proverb is so meant, that it is not the less true if an earthly king sends out against a rebellious multitude a messenger with an unlimited commission, or an officer against a single man dangerous to the state, with strict directions to arrest him at all hazards. אֲכֹזֵרִי we had already at xii. 10; the root קָשׁ חָשׁ means, to be dry, hard, without feeling. The fut. does not denote what may be done (Bertheau, Zöckler), which is contrary to the parallelism, the order of the words, and the style of

the proverb, but what is done. And the relation of the clause is not, as Ewald interprets it, "scarcely does the sedition seek out evil when an inexorable messenger is sent." Although this explanation is held by Ewald as "unimprovable," yet it is incorrect, because פָּא in this sense demands, *e.g.* Gen. xxvii. 3, the perf. (strengthened by the *infin. intensivus*). The relation of the clause is, also, not such as Böttcher has interpreted it: a wicked man tries only scorn though a stern messenger is sent against him, but not because such a messenger is called אִכְזָרִי, against whom this "trying of scorn" helps nothing, so that it is not worth being spoken of; besides, חָשָׁה or חָשְׁתָּה would have been used if this relation had been intended. We have in 11a and 11b, as also *e.g.* at xxvi. 24, xxviii. 1, two clauses standing in internal reciprocal relation, but syntactically simply co-ordinated; the force lies in this, that a messenger who recognises no mitigating circumstances, and offers no pardon, is sent out against such an one.

Ver. 12 Meet a bear robbed of one of her whelps,  
Only not a fool in his folly.

The name of the bear, as that of the cow, Job xxi. 10, Ps. cxliv. 14, preserves its masculine form, even when used in reference to sexual relationship (Ewald, § 174b); the *ursa catulis orbata* is proverbially a raging beast. How the abstract expression of the action פָּגַעַת [to meet], here as *e.g.* Ps. xvii. 5, with the subj. following, must sound as finite (*occurrat*, may always meet), follows from פָּגַעַת = פָּגַעַת = פָּגַעַת (*non autem occurrat*). פָּגַעַת has on the last syllable *Mehuppach*, and *Zin-norith* on the preceding open syllable (according to the rule, *Accent-system*, vi. § 5d).<sup>1</sup> בְּאַהֲלָתוֹ, in the state of his folly, *i.e.* when he is in a paroxysm of his anger, corresponds with the conditional noun-adjective שֶׁבִּלְפָנָיו, for folly morbidly heightened is madness (cf. Hos. xi. 7; *Psychol.* p. 291 f.).

Ver. 13 He that returneth evil for good,  
From his house evil shall not depart.

If ingratitude appertains to the sinful manifestations of ignoble selfishness, how much more sinful still is black ingratitude, which recompenses evil for good! (לְשׂוֹיָהוּ, as 1 Sam. xxv. 21, syn. לְמַלְּ, to requite, iii. 30, xxxi. 12; שְׁלַם, to reimburse, xx. 22). Instead of תַּמִּישׁ, the *Keri* reads תַּמִּישׁ; but that this verb, with a middle vowel, may be 'y as well as 'y, Ps. lv. 2 shows.

<sup>1</sup> In the *Torath Emeth*, p. 18, the word is irregularly represented as *Milel*—a closed syllable with *Cholem* can suffer no retrogression of the tone.

Ver. 14 As one letteth out water is the beginning of a strife;  
But cease thou from such strife ere it comes to showing teeth.

The meaning of this verb פָּטַר is certain: it means to break forth; and transitively, like Arab. *fatr*, to bring forth from a cleft, to make to break forth, to let go free (Theodotion, ἀπολύων; Jerome, *dimittit*; Venet. ἀφαιείς). The LXX., since it translates by ἐξουσίαν δίδωσι, thinks on the juristic signification, which occurs in the Chronicles: to make free, or to declare so; but here פּוֹטֵר מַיִם (*vid.* regarding the *Metheg* at xiv. 31, p. 311) is, as Luther translates, one who tears away the dam from the waters. And ראשית סדון is not accus. dependent on פּוֹטֵר, to be supplied (Hitzig: he unfetters water who the beginning of strife, viz. unfetters); but the part is used as at x. 17: one who unfetters the water is the beginning of strife, i.e. he is thus related to it as when one . . . This is an addition to the free use of the part. in the language of the Mishna, where one would expect the *infin.*, e.g. בְּזוֹרֵעַ (= בְּזָרַעַ), if one sows, בְּמַזְיִיר (= בְּזָרוֹף), of wantonness. It is thus unnecessary, with Ewald, to interpret פּוֹטֵר as neut., which lets water go = a water-outbreak; פּוֹטֵר is meant personally; it represents one who breaks through a water-dam, withdraws the restraint of the water, opens a sluice, and then emblematically the proverb says: thus conditioned is the beginning of a strife. Then follows the warning to let go such strife (הִרְיִב, with the article used in the more elevated style, not without emphasis), to break from it, to separate it from oneself ere it reach a dangerous height. This is expressed by לִפְנֵי הִתְבַּלֵּעַ, a verb occurring only here and at xviii. 1, xx. 3, always in the *Hithpa.* The Targum (misunderstood by Gesenius after Buxtorf; *vid.* to the contrary, Levy, under the word צַרִי II.) translates it at xviii. 1, xx. 3, as the Syr., by “to mock,” also Aquila, who has at xx. 3, ἐξυβρισθήσεται, and the LXX. at xviii. 1, ἐπὶ νεκροῦ εἶσθαι, and Jerome, who has this in all the three passages, render the *Hithpa.* in this sense, passively. In this passage before us, the Targ., as Hitzig gives it, translates, “before it heats itself,” but that is an error occasioned by Buxtorf; *vid.* on the contrary, Levy, under the word קָרָא (κύριος); this translation, however, has a representative in Haja Gaon, who appeals for גָּלַע, to glow, to *Nidda* viii. 2.<sup>1</sup> Elsewhere the LXX., at xx. 3, συμπαλέσεται (where Jerome, with the amalgamation of the two significations, *miscentur contumelios*); Kimchi and others gloss it by הִתְעַרַב, and, according to this, the Venet. translates, πρὸ τοῦ

<sup>1</sup> *Vid.* Simon Nascher's *Der Gaon Haja u. seine geist. Thätig.* p. 15.

συναμύχθῃναι (τῶν ἔρων); Luther, "before thou art mingled therein." But all these explanations of the word: *insultare*, *excandescere*, and *commisceri*, are etymologically inadmissible. Bertheau's and Zöckler's "roll itself forth" is connected at least with a meaning rightly belonging to the R. גל. But the Arab. shows, that not the meaning *volvere*, but that of *retegere* is to be adopted. Aruch<sup>1</sup> for *Nidda* viii. 2 refers to the Arab., where a wound is designated as כּוּלָּה לְהַנְלֵעַ וְלִהְיוֹת דָּם, i.e. as breaking up, as it were, when the crust of that which is nearly healed is broken off (Maimuni glosses the word by לְהַחֲקֵף, were uncrusted), and blood again comes forth. The meaning *retegere* requires here, however, another distinction. The explanation mentioned there by Aruch: before the strife becomes public to thee, i.e. approaches thee, is not sufficient. The verbal stem נלע is the stronger power of גלה, and means laying bare; but here, not as there, in the Mishna of a wound covered with a crust. The Arab. *jal'* means to quarrel with another, properly to show him the teeth, the *Poël* or the tendency-stem from *jal'a*, to have the mouth standing open, so that one shows his teeth; and the Syr. *glas*, with its offshoots and derivatives, has also this meaning of *ringi*, opening the mouth to show, i.e. to make bare the teeth. Schultens has established this explanation of the words, and Gesenius further establishes it in the *Thesaurus*, according to which Fleischer also remarks, "נלע, of showing the teeth, the exposing of the teeth by the wide opening of the mouth, as happens in bitter quarrels." But הָרִיב does not agree with this. Hitzig's translation, "before the strife shows its teeth," is as modern as in ver. 11 is the passion of the unfettered demon, and Fleischer's *prius vero quam exacerbetur rixa* renders the *Hithpa.* in a sense unnecessarily generalized for xviii. 1 and xx. 3. The accentuation, which separates להחניע from הָרִיב by *Rebia Mugrash*, is correct. One may translate, as Schultens, *antequam dentes stringantur*, or, since the *Hithpa.* has sometimes a reciprocal signification, e.g. Gen. xlii. 1, Ps. xli. 8: ere one reciprocally shows his teeth. Hitzig unjustly takes exception to the inversion הָרִיב נָטַשׁ. Why should not the object precede, as at Hos. xii. 15, the נָטַשׁ, placed with emphasis at the end? The same inversion for a like reason occurs at Eccles. v. 6.

<sup>1</sup> [Vid. p. 109, nota.]

Ver. 15 He that acquitteth the guilty and condemneth the righteous—  
An abomination to Jahve are they both.

The proverb is against the partisan judge who is open to bribery, like xxiv. 24, cf. Isa. v. 23, where, with reference to such, the announcement of punishment is emphatically made. שָׁרֵף and פְּרָצִי, in a forensic sense, are equivalent to *sons (reus)* and *insons*. בַּי (cf. the Arab. *jmy'na*, altogether, but particularly the Pers. *ham* and the Turkish *dkhy* standing wholly thus in the numeral) is here, as at Gen. xxvii. 45, equivalent to יְדוּיָיו, Jer. xlvi. 12 (in its unions = united). Whoever pronounces sentence of justification on the guilty, appears as if he must be judged more mildly than he who condemns the guiltless, but both the one and the other alike are an abhorrence to God.

We take vers. 16-21 together. This group begins with a proverb of the heartless, and ends with one of the perverse-hearted; and between these there are not wanting noticeable points of contact between the proverbs that follow one another.

Ver. 16 Why the ready money in the hand of the fool;  
To get wisdom when he has yet no heart?

The question is made pointed by מָה, thus not: why the ready money when . . . ? Is it to obtain wisdom?—the whole is but one question, the reason of which is founded in לֵב אֵין (thus to be accented with *Mugrash* going before).<sup>1</sup> The fool, perhaps, even makes some endeavours, for he goes to the school of the wise, to follow out their admonitions, קִנְיֵה חֲכָמָה (iv. 5, etc.), and it costs him something (iv. 7), but all to no purpose, for he has no heart. By this it is not meant that knowledge, for which he pays his *honorarium*, remains, it may be, in his head, but goes not to his heart, and thus becomes an unfruitful theory; but the heart is equivalent to the understanding (*vid.* p. 174), in the sense in which the heart appears as the previous condition to the attainment of wisdom (xviii. 15), and as something to be gained before all (xv. 32), viz. understanding, as the fitting intellectual and practical *habitus* to the reception, the

<sup>1</sup> If we write לֵב-אֵין with *Makkeph*, then we have to accentuate לִקְנוֹת חֲכָמָה with *Tarcha Munach*, because the *Silluk* word in this writing has not two syllables before the tone. This sequence of accents is found in the Codd. Ven. 1521, 1615, Basel 1619, while most editions have לִקְנוֹת חֲכָמָה וּלְבֵן-אֵין, which is false. But according to mss. we have לֵב without *Makkeph*, and that is right according to the *Makkeph* rules of the metrical *Accentuationssystem*; *vid. Torah Emeth*, p. 40.



appropriation, and realization of wisdom, the ability rightly to comprehend the fulness of the communicated knowledge, and to adopt it as an independent possession, that which the Greek called *νοῦς*, as in that "golden proverb" of Democritus: πολλοὶ πολυμαθεῖς νοῦν οὐκ ἔχουσι, or as in Luke xxiv. 25, where it is said that the Lord opened τὸν νοῦν of His disciples to understand the Scriptures. In the LXX. a distich follows ver. 16, which is made up of 19*b* and 20*b*, and contains a varied translation of these two lines.

Ver. 17 At all times the right friend shows himself loving;  
And as a brother is he born for adversity.

Brother is more than friend, he stands to one nearer than a friend does, Ps. xxxv. 14; but the relation of a friend may deepen itself into a spiritual, moral brotherhood, xviii. 24, and there is no name of friend that sounds dearer than חֵן, 2 Sam. i. 26. 17*a* and 17*b* are, according to this, related to each other climactically. The friend meant in 17*a* is a true friend. Of no other is it said that he loves בְּכָל-עֵת, i. e. makes his love manifest; and also the article in חֵן not only here gives to the word more body, but stamps it as an ideal-word: the friend who corresponds to the idea of such an one.<sup>1</sup> The *inf.* of the *Hiph.*, in the sense "to associate" (Ewald), cannot therefore be חֵן, because חֵן is not derived from חָנַן, but from חָנַן. Thus there exists no contrast between 17*a* and 17*b*, so that the love of a friend is thought of, in contradistinction to that of a brother, as without permanency (Fl.); but 17*b* means that the true friend shows himself in the time of need, and that thus the friendship becomes closer, like that between brothers. The statements do not refer to two kinds of friends; this is seen from the circumstance that חֵן has not the article, as חֵן has. It is not the subj. but pred., as אָדָם, Job xi. 12: sooner is a wild ass born or born again as a man. The meaning of חֵן there, as at Ps. lxxxvii. 5 f., borders on the notion of *regenerari*; here the idea is not essentially much less, for by the saying that the friend is born in the time of need, as a brother, is meant that he then for the first time shows himself as a friend, he receives the right status or baptism of such an one, and is, as it were, born into personal brotherly relationship to the sorely-tried friend. The translation *comprobatur* (Jerome) and *erfunden* [is found out] (Luther) obliterates the peculiar and

<sup>1</sup> The Arab. grammarians say that the article in this case stands, *l'astfrāgh khānās ālīnas*, as an exhaustive expression of all essential properties of the genus, i. e. to express the full ideal realization of the idea in that which is named

thus intentional expression, for נולד is not at all a metaphor used for passing into the light—the two passages in Proverbs and in Job have not their parallel. לָצַד is not equivalent to בָּצַד (cf. Ps. ix. 10, x. 1), for the interchange of the prep. in 17*a* and 17*b* would then be without any apparent reason. But Hitzig's translation also: as a brother he is born of adversity, is impossible, for לְ after נולד and לְ always designates that for which the birth is an advantage, not that from which it proceeds. Thus לְ will be that of the purpose: for the purpose of the need,—not indeed to suffer (Job v. 7) on account of it, but to bear it in sympathy, and to help to bear it. Rightly Fleischer: *frater autem ad ærumnam (sc. levandam et removendam) nascitur*. The LXX. gives this sense to the ל: ἀδελφοὶ δὲ ἐν ἀνάγκαις χρησιμοὶ ἕστωσαν, τοῦτο γὰρ χάριν γεννῶνται.

Ver. 18 A man void of understanding is he who striketh hands,  
Who becometh surety with his neighbour.

Cf. vi. 1–5, where the warning against suretyship is given at large, and the reasons for it are adduced. It is incorrect to translate (Gesen., Hitzig, and others) לְפָנַי רַעְיוֹ, with the LXX., Jerome, the Syr., Targ., and Luther, “for his neighbour;” to become surety for any one is לְ עַרְבֵי, vi. 1, or, with the object. accus., xi. 15, another suitable prep. is בְּעַרְבֵי; but לְפָנַי never means *pro* (ὐπέρ), for at 1 Sam. i. 16 it means “to the person,” and 2 Sam. iii. 31, “before Abner's corpse (bier).” רַעְיוֹ is thus here the person with whom the suretyship is entered into; he can be called the רַעְיוֹ of him who gives bail, so much the more as the reception of the bail supposes that both are well known to each other. Here also Fleischer rightly translates: *apud alterum (sc. creditorem pro debitore)*.

Ver. 19 He loveth sin who loveth strife;  
He who maketh high his doors seeketh destruction.

A synthetic distich (*vid.* p. 10). Böttcher finds the reason of the pairing of these two lines in the relationship between a mouth and a door (cf. Mic. vii. 5, פִּתְחֵי פִּיָּה). Hitzig goes further, and supposes that 19*b* figuratively expresses what boastfulness brings upon itself. Against Geier, Schultens, and others, who understand פִּתְחוֹ directly of the mouth, he rightly remarks that הִנְבִּיחַ פֶּה is not heard of, and that הִנְדִּיל פֶּה would be used instead. But the two lines harmonize, without this interchangeable reference of *os* and *ostium*. *Zanksucht* [quarrelsomeness] and *Prunksucht* [ostentation] are related as the symptoms of selfishness. But both bear

their sentence in themselves. He who has pleasure in quarrelling has pleasure in evil, for he commits himself to the way of great sinning, and draws others along with him; and he who cannot have the door of his house high enough and splendid enough, prepares thereby for himself, against his will, the destruction of his house. An old Hebrew proverb says, בל העוסק בבנין יתמסכן, *œdificandi nimis studiosus ad mendicitatem redigitur*. Both parts of this verse refer to one and the same individual, for the *insanum œdificandi studium* goes only too often hand in hand with unjust and heartless litigation.

Ver. 20 He that is of a false heart findeth no good;

And he that goeth astray with his tongue falleth into evil.

Regarding נהפך בלשונו, *vid.* xi. 20. In the parallel member, עקשילב, *vid.* at ii. 12) with his tongue, going about concealing and falsifying the truth. The phrase ונהפך (the connecting form before a word with a prep.) is syntactically possible, but the Masora designates the word, in contradistinction to ונהפך, pointed with *Pathach*, Lev. xiii. 16, with לית as *unicum*, thus requires ונהפך, as is also found in Codd. The contrast of רעה is here טוב, also neut., as xiii. 21, cf. xvi. 20, and רע, xiii. 17.

The first three parts of the old Solomonic Book of Proverbs ((1) x. 1–xii. 28; (2) xiii. 1–xv. 19; (3) xv. 20–xvii. 20) are now followed by the fourth part. We recognise it as striking the same keynote as x. 1. In xvii. 21 it resounds once more, here commencing a part; there, x. 1, beginning the second group of proverbs. The first closes, as it begins, with a proverb of the fool.

Ver. 21 He that begetteth a fool, it is to his sorrow;

And the father of a fool hath no joy.

It is admissible to supply ילדו, developing itself from ילד, before לו לתונה (*vid.* regarding this passive formation, at x. 1, cf. xiv. 13), as at Isa. lxvi. 3, מעילה (Fl.: *in mœrorem sibi genuit h. e. ideo videtur genuisse ut sibi mœrorem crearet*); but not less admissible is it to interpret לו לתונה as a noun-clause corresponding to the ול-אישכח (thus to be written with *Makkeph*): it brings grief to him. According as one understands this as an expectation, or as a consequence, ילד, as at xxiii. 24, is rendered either *qui gignit* or *qui genuit*. With נבל, seldom occurring in the Book of Proverbs (only here and at ver. 7), נפסיל, occurring not unfrequently, is interchanged. Schultens rightly defines the latter etymologically:

*marcidus h. e. qui ad virtutem, pietatem, vigorem omnem vitæ spiritalis medullitus emarcuit*; and the former: *elumbis et mollitie segnitieve fractus*, the intellectually heavy and sluggish (cf. Arab. *kasal*, laziness; *kaslân*, the lazy).<sup>1</sup>

Ver. 22 A joyful heart bringeth good recovery;  
And a broken spirit drieth the bones.

The heart is the centre of the individual life, and the condition and the tone of the heart communicates itself to this life, even to its outermost circumference; the spirit is the power of self-consciousness which, according as it is lifted up or broken, also lifts up or breaks down the condition of the body (*Psychol.* p. 199), *vid.* the similar contrasted phrases *לֵב שָׂמֵחַ* and *רוּחַ נִבְּאָה*, xv. 13. The *ἀπ. λεγ. גָּהָה* (here and there in Codd. incorrectly written *גִּיָּהָה*) has nothing to do with the Arab. *jihat*, which does not mean sight, but direction, and is formed from *wjah* (whence *wajah*, sight), like *עֲרָה*, congregation, from *עָרָה* (*יער*). The Syr., Targ. (perhaps also Symmachus: *ἀγαθύνει ἡλικίαν*; Jerome: *ætatem floridam facit*; Luther: makes the life *lustig* [cheerful]) translate it by body; but for this *גָּהָה* (*גִּיָּהָה*) is used, and that is a word of an entirely different root from *גָּהָה*. To what verb this refers is shown by Hos. v. 13: *וְלֹא־יִנְהָה מִכַּם מְזוּר*, and healed not for you her ulcerous wound. *מְזוּר* is the compress, *i.e.* the bandage closing up the ulcer, then also the ulcer-wound itself; and *יִנְהָה* is the contrary of *עָלָה*, *e.g.* Jer. viii. 22; it means the removing of the bandage and the healing of the wound. This is confirmed by the Syr. *gho*, which in like manner is construed with *min*, and means to be delivered from something (*vid.* Bernstein's *Lex. Syr.* to Kirsch's *Chrestomathie*). The Aethiop. quadriliteral *gâlgêh*, to hinder, to cause to cease, corresponds to the causative Syr. *agahish*. Accordingly *גָּהָה* means to be in the condition of abatement, mitigation, healing; and *יִנְהָה* (as synonym of *בָּהָה*, Neh. iii. 19, with which Parchon combines it), *levamen, levatio*, in the sense of bodily healing (LXX. *εὐκτεῖν ποιεῖ*; *Venet.*, after Kimchi, *ἀγαθύνει*

<sup>1</sup> Nöldeke's assertion (*Art. Orion* in Schenkel's *Bibel-Lexicon*) that the Arab. *kasal* corresponds to the Hebr. *בָּשָׁל* proceeds from the twofold supposition, that the meaning to be lazy underlies the meaning to totter (*vid.* also Dietrich in Gesenius' *Heb. Wörterbuch*), and that the Hebr. *ס* must correspond with the Arab. *ش*. The former supposition is untenable, the latter is far removed (cf. *e.g.* *בָּפֵא* and *kurst*, *סָפָר* and *sifr*, *מִסְכִּין* and *miskin*). The verb *בָּשָׁל*, Aram. *תָּקַל*, is unknown in the Arab.

*θεραπείαν*); and הִיטִיב נְהִיָה (cf. xv. 2) denotes, to bring good improvement, to advance powerfully the recovery. Schultens compares the Arab. *jahy, nitescere, disserenari*, as Menahem has done נִנְתָּ, but this word is one of the few words which are explained exclusively from the Syriac (and Æthiop.). נָרַם (here and at xxv. 15) is the word interchanging with עָצַם, xv. 30, xvi. 24.

Ver. 23 Bribery from the bosom the goddess receiveth,  
To pervert the ways of justice.

Regarding שָׁחַר, *vid.* xvii. 8. The idea of this word, as well as the clause containing the purpose, demand for the רָשָׁע a high judicial or administrative post. The bosom, חֵק (חֵיק), is, as xvi. 23, that of the clothing. From the bosom, מִחֵק, where it was kept concealed, the gift is brought forth, and is given into the bosom, בְּחֵק, xxi. 14, of him whose favour is to be obtained—an event taking place under four eyes, which purposely withdraws itself from the observation of any third person. Since this is done to give to the course of justice a direction contrary to rectitude, the giver of the bribe has not right on his side; and, under the circumstances, the favourable decision which he purchases may be at once the unrighteous sentence of a צָרִיק, accusing him, or accused by him, xviii. 5.

Ver. 24 The understanding has his attention toward wisdom;  
But the eyes of a fool are on the end of the earth.

Many interpreters explain, as Eichel :

“ The understanding finds wisdom everywhere ;  
The eyes of the fool seek it at the end of the world.”

Ewald refers to Deut. xxx. 11–14 as an unfolding of the same thought. But although it may be said of the fool (*vid.* on the contrary, xv. 14) that he seeks wisdom, only not at the right place, as at xiv. 6, of the mocker that he seeks wisdom but in vain, yet here the order of the words, as well as the expression, lead us to another thought: before the eyes of the understanding (אֵת־פְּנֵי, as Gen. xxxiii. 18, 1 Sam. ii. 11, and frequently in the phrase נִרְאָה אֵת־פְּנֵי ה', *e.g.* 1 Sam. i. 22) wisdom lies as his aim, his object, the end after which he strives; on the contrary, the eyes of the fool, without keeping that one necessary thing in view, wander *in alia omnia*, and roam about what is far off, without having any fixed object. The fool is everywhere with his thoughts, except where he ought to be. Leaving out of view that which lies nearest, he loses himself in *aliena*. The understanding has an ever present

theme in wisdom, which arrests his attention, and on which he concentrates himself; but the fool flutters about fantastically from one thing to another, and that which is to him precisely of least importance interests him the most.

The series of proverbs, ver. 25-xviii. 2, begins and closes in the same way as the preceding, and only ver. 26 stands by itself without apparent connection.

Ver. 25. This verse begins connecting itself with ver. 21:

A grief to his father is a foolish son,  
And a bitter woe for her that bare him.

The *אפ. λεγ.* מָרַר is formed from מָרַר (to be bitter, properly harsh), as מָרָם from מָרַם. The Syr. and Targ. change the subst. into participles; some codd. also have מִיָּמֵר (after the forms מִיָּמֵל, מִיָּמֵב, מִיָּמֵר, מִיָּמֵע), but as may be expected in 25a, מִכְּעֵים. The dat. obj. instead of the accus. may be possible; the verse immediately following furnishes a sufficient example of this.

Ver. 26 Also to inflict punishment on the righteous is not good;

This, that one overthrows the noble on account of his rectitude.

Does the נָ [also] refer to a connection from which the proverb is separated? or is it tacitly supposed that there are many kinds of worthless men in the world, and that one from among them is brought forward? or is it meant, that to lay upon the righteous a pecuniary punishment is also not good? None of all these. The proverb must have a meaning complete in itself; and if pecuniary punishment and corporeal punishment were regarded as opposed to one another, 26b would then have begun with אִי קִי (quanto magis percutere ingenuos). Here it is with נָ as at xx. 11, and as with אִי at 11a, and נָ at xiii. 10: according to the sense, it belongs not to the word next following, but to לְצַדִּיק; and עֲנִישׁ (whence *inf.* עֲנִישׁ, as xxi. 11, with the *א* in ע, cf. also אָבִיר, xi. 10, for אָבִיר) means here not specially to inflict a pecuniary fine, but generally to punish, for, as in *mulctare*, the meaning is generalized, elsewhere with the accus., Deut. xxii. 19, here to give to any one to undergo punishment. The ruler is the servant of God, who has to preserve rectitude, εἰς ὀργήν τῶ τὸ κακὸν πράσσοντι (Rom. xiii. 14). It is not good when he makes his power to punish to be felt by the innocent as well as by the guilty.

In 26b, instead of הַכּוֹת, the proverb is continued with לְהַכּוֹת; לֹא-טוֹב, which is to be supplied, takes the *inf.* alone when it precedes, and the *inf.* with הַכּוֹת when it follows, xviii. 5, xxviii. 21,

xxi. 9 (but cf. xxi. 19). **הַכּוֹת** is the usual word for punishment by scourging, Deut. xxv. 1-3, cf. 2 Cor. xi. 24, N. T. *μαστιγοῦν*, *δέρειν*, Rabb. **מַכּוֹת**, strokes, or **מַלְקוֹת** from **לָקַח**, *varulare*, to receive stripes. **נְדִיבִים** are here those noble in disposition. The idea of **נְדִיב** fluctuates between *generosus* in an outward and in a moral sense, wherefore **עַל-יִשָּׁר**, or rather **עַל-יִשְׁרָאֵל**, is added; for the old editions, correct MSS., and *e.g.* also Soncin. 1488, present **עָלַי** (*vid.* Norzi). Hitzig incorrectly explains this, "against what is due" (**יִשָּׁר**), as xi. 24); also Ps. xciv. 20, **עַל-יְהוָה** does not mean *κατὰ προστάγματος* (Symmachus), but *ἐπὶ προστάγματι* (LXX. and Theod.), on the ground of right = *praetextu juris* (Vatabl.). Thus **עַל-יִשָּׁר** means here neither against nor beyond what is due, but: on the ground of honourable conduct, making this (of course mistakenly) a lawful title to punishment; Aquila, *ἐπὶ εὐθύτητι*, cf. Matt. v. 10, *ἔνεκεν δικαιοσύνης*. Besides, for **עַל** after **הִכָּה**, the causal signification lies nearest Num. xxii. 32, cf. Isa. i. 5 (**עַל-מַה**, on account of anything). If the power of punishment is abused to the punishing of the righteous, yea, even to the corporeal chastisement of the noble, and their straight, *i.e.* conscientious, firm, open conduct, is made a crime against them, that is not good—it is perversion of the idea of justice, and an iniquity which challenges the penal rectitude of the Most High (Eccles. v. 7 [8]).

Ver. 27 He that keepeth his words to himself hath knowledge,  
And the cool of temper is a man of understanding.

The first line here is a variation of x. 19b. The phrase **יָדַע דַּעַת** (here and at Dan. i. 4) means to possess knowledge (*novisse*); more frequently it is **יָדַע בִּינָה**, *e.g.* iv. 1, where **יָדַע** has the inchoative sense of *noscere*. In 27b the *Kerî* is **יְקַרְרוּת**. Jerome translates it *pretiosi spiritus*, the Venet. *τίμιος τὸ πνεῦμα*. Rashi glosses **יָקַר** here, as at 1 Sam. iii. 1, by **מְנַע** (thus to be read after codd.), *retentus spiritu*; most interpreters remark that the spirit here comes into view as expressing itself in words. It is scarcely correct to say that **יְקַרְרוּת** could designate one who is sparing in his words, but **יְקַרְרוּת** is, according to the fundamental conception of the verb **יָקַר**, *gravis spiritu* (Schultens), of a dignified, composed spirit; it is a quiet seriousness proceeding from high conscientiousness, and maintaining itself in self-control, which is designated by this word. But the *Chethîb* **יְקַרְרוּת** presents almost the same description of character. **קָרַר** from **קָרַר** (of the same root as **יָקַר**) means to be firm, unmoveable, *καρτερόν εἶναι*, hence to be congealed,

frozen, cold (cf. *frigus* with *rigere*, *rigor*), figuratively to be cold-blooded, passionless, quiet, composed (Fl.); cf. post-bibl. קרת רוח (Arab. *kurrat 'ain*), cooling = refreshing, ἀνάψυξις (Acts iii. 20).<sup>1</sup> Whether we read יקר or קר, in any case we are not to translate *rarus spiritu*, which, apart from the impossibility of the expression, makes 27*b* almost a tautological repetition of the thought of 27*a*. The first line recommends bridling of the tongue, in contrast to inconsiderate and untimely talk; the second line recommends coldness, i.e. equanimity of spirit, in contrast to passionate heat.

Ver. 28 continues the same theme, the value of silence:

Even a fool, when he keeps silence, is counted wise;  
When he shutteth his mouth, discreet.

The subj. as well as the pred. of the first line avail for the second. עִבְרָה, *obturare*, *occludere*, usually of closing the ear, is here transferred to the mouth. The *Hiph.* שִׁחַרְיִי means *mutum agere* (cf. Arab. *khrs*, *mutum esse*), from שָׁחַר, which, like *κωφός*, passes from the meaning *surdus* to that of *mutus* (Fl.). The words of Job xiii. 5, and also those of Alexander: *si tacuisses sapiens mansisses*, are applicable to fools. An Arab. proverb says, "silence is the covering of the stupid." In the epigrammatical hexameter,

πᾶς τις ἀπαιδευτος Φρονιμώτατος ἐστι σιωπῶν,

the word σιωπῶν has the very same syntactical position as these two participles.<sup>2</sup>

<sup>1</sup> "He has made my eye glowing" (*askhn*, cf. אִשְׁחַן) is in Arab. equivalent to "he has deeply troubled me." The eye of the benevolent is *bârid*, and in the Semitic manner of expression, with deep psychological significance, it is said that the tears of sorrow are hot, but those of joy cold.

<sup>2</sup> Cf. C. Schulze's *Die bibl. Sprichwörter* (1860), p. 60 f.



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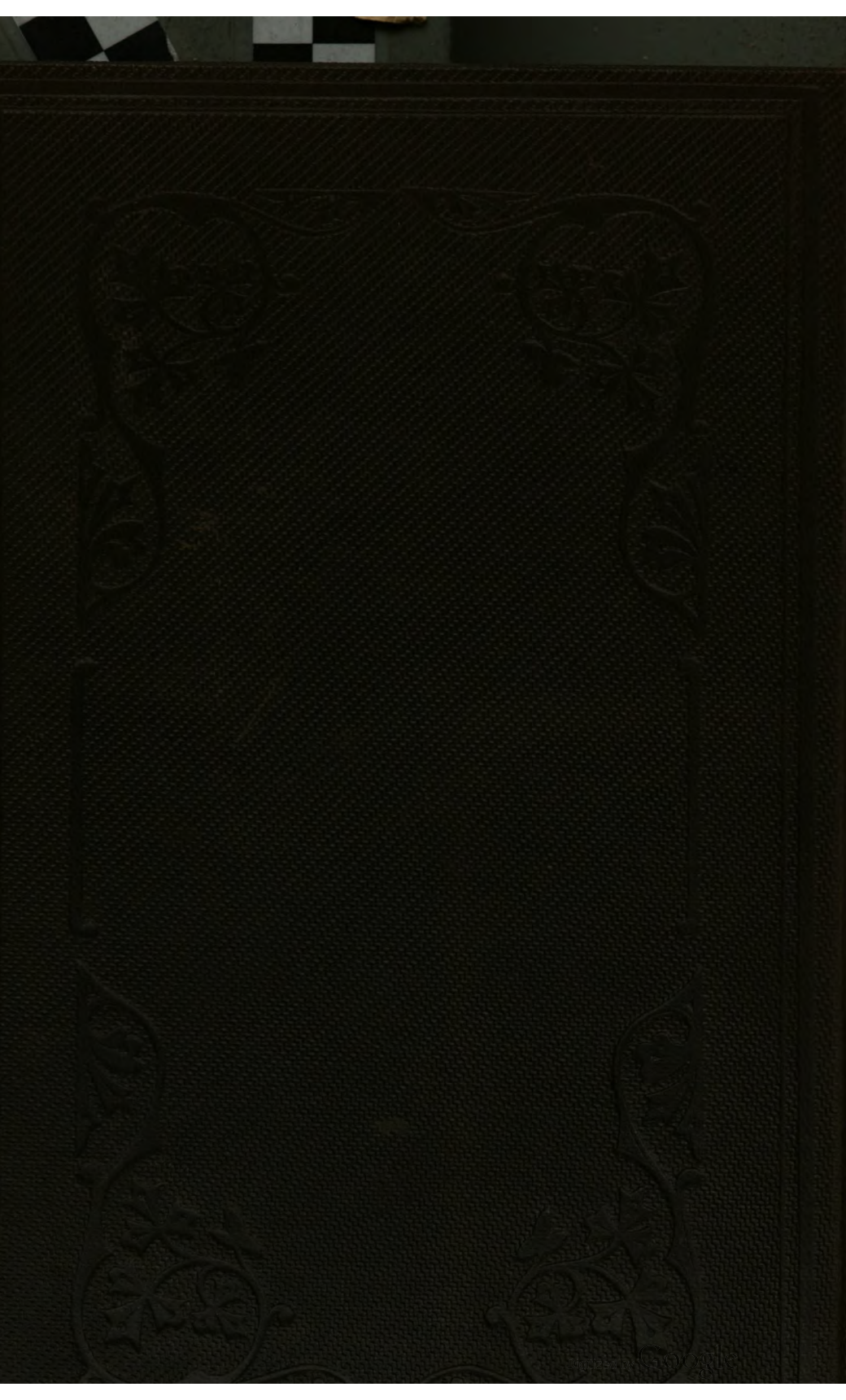
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## ABBREVIATIONS.

[THE usual abbreviations of words and phrases are adopted throughout this work, and will readily be understood by the reader. The mark of abbreviation in Hebrew words is a stroke like an acute accent after a letter, as *e.g.* 'תְּרִי for תְּרִימוֹת, xxix. 4; and in Hebrew sentences, 'וּגְרִ for וְגִוְרִי *et complens* = etc., as *e.g.* at xxx. 4.]



# THE BOOK OF PROVERBS.

FIRST COLLECTION OF SOLOMONIC PROVERBS.—  
CHAP. X.-XXII. 16. (CONTINUED.)



CHAP. xviii. 1. This series of proverbs now turns from the fool to the separatist :

The separatist seeketh after his own pleasure ;  
Against all that is beneficial he showeth his teeth.

The reflexive נִפְרָד has here the same meaning as the Rabbinical פָּרַשׁ מִן־הַעֲבוּר לְעַצְמוֹ, to separate oneself from the congregation, *Aboth* ii. 5 ; נִפְרָד denotes a man who separates himself, for he follows his own counsel, Arab. *mnfrd* (*mtfrrd*) *brāyh*, or *jhyś almhl* (*seorsum ab aliis secedens*). Instead of לְתַאוּהוּ, Hitzig, after Jerome, adopts the emendation לְתַאֲנֶה, “after an occasion” (a pretext), and by נִפְרָד thinks of one pushed aside, who, thrown into opposition, seeks to avenge himself. But his translation of 1b, “against all that is fortunate he gnasheth his teeth,” shows how much the proverb is opposed to this interpretation. נִפְרָד denotes one who willingly (*Judg.* iv. 11), and, indeed, obstinately withdraws himself. The construction of יִבְקֹשׁ with לְ (also *Job* x. 6) is explained by this, that the poet, giving prominence to the object, would set it forward : a pleasure (תַּאוּהוּ, as Arab. *hawan*, unstable and causeless direction of the mind to something, pleasure, freak, caprice), and nothing else, he goes after who has separated himself (Fl.) ; the effort of the separatist goes out after a pleasure, *i.e.* the enjoyment and realization of such ; instead of seeking to conform himself to the law and ordinance of the community, he seeks to carry out a separate view, and to accomplish some darling plan : *libidinem sectatur sui cerebri homo*. With this 1b accords.

תוֹשִׁיָהּ (*vid.* at ii. 7) is concretely that which furthers and profits. Regarding הִתְנַחֵץ, *vid.* at xvii. 14. Thus putting his subjectivity in the room of the common weal, he shows his teeth, places himself in fanatical opposition against all that is useful and profitable in the principles and aims, the praxis of the community from which he separates himself. The figure is true to nature: the polemic of the schismatic and the sectary against the existing state of things, is for the most part measureless and hostile.

Ver. 2 The fool hath no delight in understanding;

But only that his heart may reveal itself therein.

The verb הִתְנַחֵץ forms the fut. יִתְנַחֵץ as well as יִתְנַחֵץ; first the latter from הִתְנַחֵץ, with the primary meaning, to bow, to bend down; then both forms as intransitive, to bend oneself to something, to be inclined to something, Arab. *'t.f.* (Fl.). תְּבוּנָה is here the intelligence which consists in the understanding of one's own deficiency, and of that which is necessary to meet it. The inclination of the fool goes not out after such intelligence, but (כִּי אֵם; according to Ben-Naphtali, כִּי אֵם) only that his heart, *i.e.* the understanding which he thinks that he already possesses, may reveal itself, show itself publicly. He thinks thereby to show himself in his true greatness, and to render a weighty service to the world. This loquacity of the fool, proceeding from self-satisfaction, without self-knowledge, has already, xii. 23, and often, been reprimanded.

The group beginning with ver. 3 terminates in two proverbs (vers. 6 and 7), related to the concluding verse of the foregoing:

Ver. 3 If a godless man cometh, then cometh also contempt;

And together with disgrace, shame.

J. D. Michaelis, and the most of modern critics, read הִשָּׁע; then, contempt etc., are to be thought of as the consequences that follow godlessness; for that הִשָּׁע means (Hitzig) disgracefulness, *i.e.* disgraceful conduct, is destitute of proof; הִשָּׁע always means disgrace as an experience. But not only does the Masoretic text punctuate הִשָּׁע, but also all the old translators, the Greek, Aramaic, and Latin, have done so. And is it on this account, because a coming naturally seems to be spoken of a person? The "pride cometh, then cometh shame," xi. 2,

was in their recollection not less firmly, perhaps, than in ours. They read רָשָׁע, because בּוֹ does not fittingly designate the first of that which godlessness effects, but perhaps the first of that which proceeds from it. Therefore we adhere to the opinion, that the proverb names the fiends which appear in the company of the godless wherever he goes, viz. בּוֹ, contempt (Ps. xxxi. 19), which places itself haughtily above all due subordination, and reverence, and forbearance; and then, with the disgrace [*turpitude*], קָלֵן, which attaches itself to those who meddle with him (Isa. xxii. 18), there is united the shame, הַרְפָּה (Ps. xxxix. 9), which he has to suffer from him who has only always expected something better from him. Fleischer understands all the three words in the passive sense, and remarks, “עַם-קָלֵן חַרְפָּה, a more artificial expression for קָלֵן וְחַרְפָּה, in the Turkish quite common for the copula *wāw*, e.g. *swylyh tbrāk*, earth and water, *wrylyh ar*, the man and the woman.” But then the expression would be tautological; we understand בּוֹ and חַרְפָּה of that which the godless does to others by his words, and קָלֵן of that which he does to them by his conduct. By this interpretation, עַם is more than the representative of the copula.

Ver. 4 Deep waters are the words from a man's mouth,  
A bubbling brook, a fountain of wisdom.

Earlier, we added to *hominis* the supplement *sc. sapientis*, but then an unnecessary word would be used, and that which is necessary omitted. Rather it might be said that אִישׁ is meant in an ideal sense; but thus meant, אִישׁ, like גִּבּוֹר, denotes the valiant man, but not man as he ought to be, or the man of honour; and besides, a man may be a man of honour without there being said of him what this proverb expresses. Ewald comes nearer the case when he translates, “deep waters are the heart-words of many.” Heart-words—what an unbiblical expression! The LXX., which translates *λόγος ἐν καρδίᾳ*, has not read רַבֵּי לֵב, but דַּבַּר בְּלֵב (as xx. 5, עֵצָה בְּלֵב). But that “of many” is certainly not a right translation, yet right in so far as אִישׁ (as at xii. 14) is thought of as made prominent: the proverb expresses, in accordance with the form of narrative proverbs which present an example, what occurs in actual life, and is observed. Three different things are said of the words

from a man's mouth: they are deep waters, for their meaning does not lie on the surface, but can be perceived only by penetrating into the secret motives and aims of him who speaks; they are a bubbling brook, which freshly and powerfully gushes forth to him who feels this flow of words, for in this brook there never fails an always new gush of living water; it is a fountain or well of wisdom, from which wisdom flows forth, and whence wisdom is to be drawn. Hitzig supposes that the distich is antithetic; מַיִם עֲמֻקִּים, or rather מַיִם מְעֻמְקִים, "waters of the deep," are cistern waters; on the contrary, "a welling brook is a fountain of wisdom." But עֲמֻק means deep, not deepened, and deep water is the contrast of shallow water; a cistern also may be deep (cf. xxii. 14), but deep water is such as is deep, whether it be in the ocean or in a ditch. 4b also does not suggest a cistern, for thereby it would be indicated that the description, רַבְרִי פִי-אֵיֶשֶׁת, is not here continued; the "fountain of wisdom" does not form a proper parallel or an antithesis to this subject, since this much rather would require the placing in contrast of deep and shallow, of exhausted (drained out) and perennial. And: the fountain is a brook, the well a stream—who would thus express himself! We have thus neither an antithetic nor a synonymous (LXX. after the phrase *ἀναπηδῶν*, Jerome, *Venet.*, Luth.), but an integral distich (*vid.* vol. i. p. 8) before us; and this leads us to consider what depths of thought, what riches of contents, what power of spiritual and moral advancement, may lie in the words of a man.

Ver. 5 To favour the person of the godless is not good,

And to oppress the righteous in judgment.

As ver. 4 has one subject, so ver. 5 has one predicate. The form is the same as xvii. 26. יְצַדִּיק אֶת פְּנֵי (cf. xxiv. 23), *προσωποληψία*, *acceptio personæ*, is this, that one accepts the פְּנֵי, *i.e.* the personal appearance of any one (*πρόσωπον λαμβάνει*), *i.e.* regards it as acceptable, respectable, agreeable, which is a thing in itself not wrong; but in a judge who ought to determine according to the facts of the case and the law, it becomes sinful partiality. הַצְדִּיק, in a forensic sense, with the accus. of the person, may be regarded in a twofold way: either as a turning aside, מְדַיֵּן, Isa. x. 2, from following and attaining unto the right, or as an oppressing, for the phrase הַצְדִּיק מְשַׁפֵּט [to pervert justice] (cf.

xvii. 23) is transferred to the person who experiences the oppression = perversion of the law; and this idea perhaps always underlies the expression, wherever, as *e.g.* Mal. iii. 5, no addition brings with it the other. Under xvii. 15 is a fuller explanation of לא־טוב.

Ver. 6 The lips of the fool engage in strife,  
And his mouth calleth for stripes.

We may translate: the lips of the fool cause strife, for בוא ב, to come with anything, *e.g.* Ps. lxvi. 13, is equivalent to bring it (to bring forward), as also: they engage in strife; as one says בוא ברמים: to be engaged in bloodshed, 1 Sam. xxv. 26. We prefer this *intrans* (*ingerunt se*), with Schultens and Fleischer. תבאנה for יבאו, a *synallage generis*, to which, by means of a "self-deception of the language" (Fl.), the apparent masculine ending of such duals may have contributed. The stripes which the fool calleth for (קרא ל, like ii. 3) are such as he himself carries off, for it comes *a verbis ad verbera*. The LXX.: his bold mouth calleth for death (פיו ההמה מנת יקרא); למהלמות has, in codd. and old editions, the *Mem raphatum*, as also at xix. 29; the sing. is thus מנהלים, like מנעילי to מנעלים, for the *Mem dagessatum* is to be expected in the inflected מנהלים, by the passing over of the *ō* into *ū*.

Ver. 7 The mouth of the fool is to him destruction,  
And his lips are a snare to his soul.

As ver. 6 corresponds to xvii. 27 of the foregoing group, so this ver. 7 corresponds to xvii. 28. Regarding ממתהילו, *vid.* xiii. 3. Instead of פיי בסיל, is to be written פייכסיל, according to *Torath Emeth*, p. 40, Cod. 1294, and old editions.

A pair of proverbs regarding the flatterer and the slothful:

Ver. 8 The words of the flatterer are as dainty morsels,  
And they glide down into the innermost parts.

An "analogy, with an epexegetis in the second member" (Fl.), which is repeated in xxvi. 22. Ewald, Bertheau, Hitzig, and others, are constrained to interpret והם as introducing a contrast, and in this sense they give to מתלהמים all kinds of unwarrantable meanings. Ewald translates: as burning (להם, cogn. להב), and offers next: as whispering (להם, cogn. רעם, להם); Ch. B. Michaelis, Bertheau, and others: as sporting (להם, cogn. להה); Hitzig: like soft airs (להם, cogn. Arab. *hillum*, *flaccus*,

*laxus*). All these interpretations are without support. The word לָהֵם has none of all these significations; it means, as the Arab. *lahima* warrants, *deglutire*. But Böttcher's explanation also: "as swallowed down, because spoken with reserve," proceeds, like those others, from the supposed syntactically fine yet false supposition, that 8b is an antithetic "*dennoch*" [*tamen*]. In that case the poet would have written וְהֵם יִרְדּוּ (cf. וְהוּא, as the beginning of a conditional clause, iii. 29, xxiii. 3). But וְהוּא, וְהֵם, with the finite following, introduces neither here nor at Deut. xxxiii. 3, Judg. xx. 34, Ps. xcv. 10, cf. Gen. xliii. 23, a conditional clause. Thus 8b continues the clause 8a by one standing on the same line; and thus we do not need to invent a meaning for כְּמַתְּלֵהִים, which forms a contrast to the penetrating into the innermost parts. The relation of the parts of the proverb is rightly given by Luther:

The words of the slanderer are stripes,  
And they go through the heart of one.

He interprets לָהֵם as transposed from הֵלֵם (Rashi and others); but stripes cannot be called כְּמַתְּלֵהִים—they are called, 6b, מַתְּלָמוֹת. This interpretation of the word has always more support than that of Symmachus: ὡς ἀκέρατοι; Jerome: *quasi simplicia*; Aquila, xxvi. 22: γοητικοί; which last, as also that of Capellus, Clericus, and Schultens: *quasi numine quodam afflata*, seems to support itself on the Arab. *âhm* iv. *inspirare*. But in reality *âhm* does not mean *afflare*; it means *deglutire*, and nothing else. The Jewish lexicographers offer nothing worth considering; Kimchi's הֵלֵקִים, according to which the *Venet.* translates μαλθακιζόμενοι, is fanciful; for the Talm. הֵלֵם, striking = hitting, suitable, standing well, furnishes no transition to "smooth" and "soft." Immanuel compares *âhm* = בָּלַע; and Schultens, who is followed by Gesenius and others, has already, with perfect correctness, explained: *tanquam quæ avidissime inglutiantur*. Thus also Fleischer: things which offer themselves to be eagerly gulped down, or which let themselves be thus swallowed. But in this way can one be truly just to the *Hithpa.*? The Arab. *âlthm* (stronger form, *âlthm*, according to which van Dyk translates *mthl ukam hlwt*, like sweet morsels) means to swallow into oneself, which is not here appro-



private. The *Hithpa.* will thus have here a passive signification : things which are greedily swallowed. Regarding  $\text{נִרְנָן}$  from  $\text{נִרְנָן}$ , *vid.* at xvi. 28.  $\text{וְהֵם}$  refers to the words of the flatterer, and is emphatic, equivalent to *æque illa, etiam illa, or illa ipsa.*  $\text{יָרַר}$  is here connected with the obj. accus. (cf. i. 12) instead of with  $\text{לֵא, vii. 27. חֲדָרֵי}$ , *penetralia*, we had already at vii. 27; the root-word is (Arab.) *khdr*, to seclude, to conceal, different from *hdr*, *demittere*, and *hkh* (cogn. חָזַר), to finish, *circumire.*  $\text{בִּצְטוֹן}$  is the inner part of the body with reference to the organs lying there, which mediate not only the life of the body, but also that of the mind,—in general, the internal part of the personality. The LXX. does not translate this proverb, but has in its stead xix. 15, in a different version, however, from that it gives there; the Syr. and the Targ. have thereby been drawn away from the Hebr. text.

Ver. 9 He also who showeth himself slothful in his business,  
Is a brother to him who proceedeth to destroy.

The *Hithpa.*  $\text{הִתְרַפָּה}$  signifies here, as at xxiv. 10, to show oneself slack, lazy, negligent.  $\text{מְלָאכֶה}$  is properly a commission for another, as a king has a messenger, ambassador, commissioner to execute it; here, any business, whether an undertaking in commission from another, or a matter one engages in for himself. He who shows himself slack therein, produces in his way, viz. by negligence, destruction, as truly as the  $\text{בַּעַל מִשְׁחִית}$ , who does it directly by his conduct. Thus one is named, who is called, or who has his own delight in it, to destroy or overthrow. Jerome, incorrectly limiting: *sua opera dissipantis.* Hitzig well compares Matt. xii. 30. In the variation, xxviii. 24b, the destroyer is called  $\text{אִישׁ מִשְׁחִית}$ , the connection of the words being adject.; on the contrary, the connection of  $\text{בַּעַל מִשְׁחִית}$  is genit. (cf. xxii. 24, xxiii. 2, etc.), for  $\text{מִשְׁחִית}$  as frequently means that which destroys = destruction. Von Hofmann (*Schriftbew.* ii. 2, 403) understands 'אִישׁ מ' of the street robber, 'בַּעַל מ' of the captain of robbers; but the designation for the latter must be 'שָׂר מ', though at 1 Kings xi. 24 he is called by the name  $\text{שָׂר נְדָוִד}$ . The form of the word in the proverb here is more original than at xxviii. 24. There  $\text{חֲבֵיר}$  [companion] is used, here  $\text{אָח}$  [brother], a general Semitic name of him who, or of that which, is in any way related to another, cf. Job xxx. 29. Fleischer com-

pares the Arab. proverb: *âlshbht âkht alkhtyât*, scepticism is the sister of sin.

Two proverbs, of the fortress of faith, and of the fortress of presumption:

Ver. 10 A strong tower is the name of Jahve:

The righteous runneth into it, and is high.

The name of Jahve is the Revelation of God, and the God of Revelation Himself, the creative and historical Revelation, and who is always continually revealing Himself; His name is His nature representing itself, and therefore capable of being described and named, before all the *Tetragramm*, as the *Anagramm* of the overruling and inworking historical being of God, as the *Chiffre* of His free and all-powerful government in grace and truth, as the self-naming of God the Saviour. This name, which is afterwards interwoven in the name Jesus, is מְגִד־עוֹ (Ps. lxi. 4), a strong high tower bidding defiance to every hostile assault. Into this the righteous runneth, to hide himself behind its walls, and is thus lifted (*perf. consec.*) high above all danger (cf. יִשְׁתָּבֵן, xxix. 25). לֵרִיבֵן means, Job xv. 26, to run against anything, רִיב, *seq. acc.*, to invest, blockade anything, רָצַב, to hasten within; Hitzig's conjecture, יִרְוֵם [riseth up high], instead of יִרְוֵן, is a freak. רָצַב is speedily רָצַב, the idea the same as Ps. xxvii. 5, xxxi. 21.

Ver. 11 The possession of the righteous is his strong fort,

And is like a high wall in his imagination.

Line first = x. 15a. מִשְׁפָּיִת from שָׁפָה, Chald. סָפָה (whence after *Megilla* 14a, יִסְפָּה, she who looks), R. שָׁךְ, cogn. זָךְ, to pierce, to fix, means the image as a medal, and thus also intellectually: image (conception, and particularly the imagination) of the heart (Ps. lxxiii. 7), here the fancy, conceit; Fleischer compares (Arab.) *tsuwwr*, to imagine something to oneself, French *se figurer*. Translators from the LXX. to Luther incorrectly think on שָׁכַר (סָכַר), to entertain; only the *Venet.* is correct in the rendering: ἐν φαντασίᾳ αὐτοῦ; better than Kimchi, who, after Ezra viii. 12, thinks on the chamber where the riches delighted in are treasured, and where he fancies himself in the midst of his treasures as if surrounded by an inaccessible wall.

We place together vers. 12–19, in which the figure of a secure fortress returns:

Ver. 12. This proverb is connected with the preceding of the rich man who trusts in his mammon.

Before destruction the heart of man is haughty;  
And humility goeth before honour.

Line first is a variation of xvi. 18*a*, and line second is similar to xv. 33*b*.

Ver. 13 If one giveth an answer before he heareth,  
It is to him as folly and shame.

The *part.* stands here differently from what it does at xiii. 18, where it is subj., and at xvii. 14, where it is pred. of a simple sentence; it is also here, along with what appertains to it in accordance with the Semitic idiom, subj. to 13*b* (one who answers . . . is one to whom this . . .); but, in accordance with our idiom, it becomes a hypothetical antecedent (cf. vol. i. p. 282). For "to answer" one also uses הָשִׁיב without addition; but the original full expression is הָשִׁיב דְּבָר, *reddere verbum, referre dictum* (cf. עָנָה דְּבָר, Jer. xlv. 20, absol. in the cogn., xv. 28*a*); דָּבַר one may not understand of the word to which, but of the word with which, the reply is made. הָיָא לוֹ comprehends the meaning: it avails to him (*ducitur ei*), as well as it reaches to him (*est ei*). In Agricola's *Fünfhundert Sprüchen* this proverb is given thus: *Wer antwortet ehe er höret, der zaiget an sein torhait vnd wirdt ze schanden* [he who answers before he hears shows his folly, and it is to him a shame]. But that would require the word to be יָבוֹשׁ, *pudescit*; (הָיָא לוֹ) בְּלִמְוָה means that it becomes to him a ground of merited disgrace. "בְּלִמְוָה, properly wounding, i.e. shame (like *atteinte à son honneur*), from פָּלַם (cogn. הָלַם), to strike, hit, wound" (Fl.). Sirach (xi. 8) warns against such rash talking, as well as against the rudeness of interrupting others.

Ver. 14 The spirit of a man beareth his sickness;  
But a broken spirit, who can bear it?

The breath of the Creator imparting life to man is spoken of as *spiritus spirans*, רוּחַ (רוּחַ הַיָּיִם), and as *spiritus spiratus*, נְפִשׁ (נִפְשׁ הַיָּהּ); the spirit (*animus*) is the primary, and the soul (*anima*) the secondary principle of life; the double gender of רוּחַ is accounted for thus: when it is thought of as the primary, and thus in a certain degree (*vid. Psychol.* p. 103 ff.) the manly principle, it is mas. (Gen. vi. 3; Ps. li. 12, etc.). Here the

change of gender is in the highest degree characteristic, and  $\text{אִישׁ}$  also is intentionally used (cf. 1 Sam. xxvi. 15) instead of  $\text{אָרָם}$ , 16a: the courageous spirit of a man which sustains or endures ( $\text{בְּלִבָּל}$ , R.  $\text{בל}$ , *comprehendere, prehendere*; Luther, "who knows how to contain himself in his sufferings;" cf. Ps. li. 12, "may the free Spirit hold me") the sickness [*Siechthum*] (we understand here "*siech*" in the old meaning = *sick*) with self-control, is *generis masculini*; while, on the contrary, the  $\text{רוּחַ נְבִיאָה}$  (as xv. 13, xvii. 22), brought down from its manliness and superiority to disheartened passivity, is *genere feminino* (cf. Ps. li. 12 with ver. 19). Fleischer compares the Arab. proverb, *thbât âlnfs bâlghdhâ thbât alrwih balghnâ*, the soul has firmness by nourishment, the spirit by music.<sup>1</sup> The question  $\text{מִי יִשְׁאַנְנָהוּ}$  is like Mark ix. 50: if the salt becomes tasteless, wherewith shall one season it? There is no seasoning for the spice that has become insipid. And for the spirit which is destined to bear the life and fortune of the person, if it is cast down by sufferings, there is no one to lift it up and sustain it. But is not God the Most High the lifter up and the bearer of the human spirit that has been crushed and broken? The answer is, that the manly spirit, 14a, is represented as strong in God; the discouraged, 14b, as not drawing from God the strength and support he ought to do. But passages such as Isa. lxvi. 2 do not bring it near that we think of the  $\text{רוּחַ נְבִיאָה}$  as alienated from God. The spirit is  $\text{נִשְׁמָה}$ , the bearer of the personal and natural life with its functions, activities, and experiences. If the spirit is borne down to powerless and helpless passivity, then within the sphere of the human personality there is no other sustaining power that can supply its place.

Ver. 15 The heart of a man of understanding gaineth knowledge,  
And the ear of the wise seeketh after knowledge.

$\text{נָבוֹן}$  may be also interpreted as an adj., but we translate it here as at xiv. 33, because thus it corresponds with the parallelism; cf.  $\text{לֵב צָדִיק}$ , xv. 28, and  $\text{לֵב הַקָּם}$ , xvi. 23, where the adjunct. interpretation is excluded. The gaining of wisdom is, after xvii. 16,

<sup>1</sup> In the Arab. language, influenced by philosophy,  $\text{روح}$ , the *anima vitalis*, and  $\text{نفس}$ , the *anima rationalis*, are inverted; *vid.* Bandissin's *Translationis antiquæ Arab. libri Jobi quæ supersunt* (1870), p. 34.

referred to the heart: a heart vigorous in embracing and receiving it is above all necessary, and just such an one possesses the נבון, which knows how to value the worth and usefulness of such knowledge. The wise, who are already in possession of such knowledge, are yet at the same time constantly striving to increase this knowledge: their ear seeks knowledge, eagerly asking where it is to be found, and attentively listening when the opportunity is given of קצף, obtaining it.

Ver. 16 The gift of a man maketh room for him,  
And bringeth him before the great.

That מתן may signify intellectual endowments, Hitzig supposes, but without any proof for such an opinion. Intellectual ability as the means of advancement is otherwise designated, xxii. 29. But Hitzig is right in this, that one mistakes the meaning of the proverb if he interprets מתן in the sense of שׂוּת (vid. at xvii. 8): מתן is an indifferent idea, and the proverb means that a man makes free space, a free path for himself, by a gift, i.e. by this, that he shows himself to be agreeable, pleasing where it avails, not niggardly but liberal. As a proverb expresses it:

*Mit dem Hut in der Hand  
Kommt man durchs ganze Land*

[with hat in hand one goes through the whole land], so it is said here that such liberality brings before the great, i.e. not: furnishes with introductions to them; but helps to a place of honour near the great, i.e. those in a lofty position (cf. לְפָנַי, xxii. 29; עַם, Ps. cxiii. 8). It is an important part of practical wisdom, that by right liberality, i.e. by liberal giving where duty demands it, and prudence commends it, one does not lose but gains, does not descend but rises; it helps a man over the difficulties of limited, narrow circumstances, gains for him affection, and helps him up from step to step. The א of מתן is, in a singular way (cf. מִתְּנֵה, מִתְּנֵה), treated as unchangeable.

Ver. 17 He that is first in his controversy is right;  
But there cometh another and searcheth him thoroughly—

an exhortation to be cautious in a lawsuit, and not to justify without more ado him who first brings forward his cause, and supports it by reasons, since, if the second party afterwards search into the reasons of the first, they show themselves un-

tenable. *הָרֵאשׁוֹן בְּרִיבוֹ* are to be taken together; the words are equivalent to *אֲשֶׁר יבֹא בְרִיבוֹ בְּרֵאשׁוֹנָה*: *qui prior cum causa sua venit*, i.e. *eam ad judicem defert* (Fl.). *הָרֵאשׁוֹן* may, however, also of itself alone be *qui prior venit*; and *בְּרִיבוֹ* will be taken with *צָדִיק*: *justus qui prior venit in causa sua (esse videtur)*. The accentuation rightly leaves the relation undecided. Instead of *יבֹא* (*יבֹא*) the *Keri* has *יָבֹא*, as it elsewhere, at one time, changes the fut. into the perf. with *ו* (e.g. xx. 4, Jer. vi. 21); and, at another time, the perf. with *ו* into the fut. (e.g. Ps. x. 10, Isa. v. 29). But here, where the *perf. consec.* is not so admissible, as vi. 11, xx. 4, the fut. ought to remain unchanged. *הָרֵעִהוּ* is the other part, synon. with *דִּין חִבְרוּ*, *Sanhedrin 7b*, where the *אזהרה לביהדין* (admonition for the court of justice) is derived from Deut. i. 16, to hear the accused at the same time with the accuser, that nothing of the latter may be adopted beforehand. This proverb is just such an *audiatur et altera pars*. The *status controversiæ* is only brought fairly into the light by the hearing of the *altera pars*: then comes the other and examines him (the first) to the very bottom. *הִקְיָר*, elsewhere with the accus. of the thing, e.g. *רִיב*, thoroughly to search into a strife, Job xxix. 16, is here, as at xxviii. 11, connected with the accus. of the person: to examine or lay bare any one thoroughly; here, so that the misrepresentations of the state of the matter might come out to view along with the reasons assigned by the accuser.

Ver. 18 The lot allayeth contentions,

Aud separateth between the mighty,

i.e. erects a partition wall between them—those contending (*הַפְּרִיר בֵּין*), as at 2 Kings ii. 11, cf. Arab. *frk byn*); *עֲצִימִים* are not opponents who maintain their cause with weighty arguments (*עֲצִמּוֹת*, Isa. xli. 21), *qui argumentis pollent* (vid. Rashi), for then must the truth appear in the *pro et contra*; but mighty opponents, who, if the lot did not afford a seasonable means of reconciliation, would make good their demands by blows and by the sword (Fl.). Here it is the lot which, as the judgment of God, brings about peace, instead of the *ultima ratio* of physical force. The proverb refers to the lot what the Epistle to the Hebrews, vi. 16, refers to the oath, vid. at xvi. 33. Regarding *מְרִינִים* and its altered forms, vid. vol. i. p. 145.

Ver. 19 A brother toward whom it has been acted perfidiously resists more than a strong tower ;

And contentions are like the bar of a palace.

Luther rightly regarded the word נִשָּׁע, according to which the LXX., Vulg., and Syr. translated *frater qui adjuvatur a fratre*, as an incorrect reading; one would rather expect אָח כּוֹשֵׁי, “a brother who stands by,” as Luther earlier translated; and besides, נִשָּׁע does not properly mean *adjuvari*, but *salvari*. His translation—

*Ein verletzt Bruder helt herter denn eine feste Stad,  
Und Zanck helt herter, denn rigel am Palast*

[a brother wounded resisteth more than a strong city, and strife resisteth more than bolts in the palace], is one of his most happy renderings. מְקַרְיָתֵנוּ in itself only means *ἰπὲρ πόλιω ὄχυράν* (*Venet.*); the noun-adjective (cf. Isa. x. 10) to be supplied is to be understood to עָוָה הוּא or קִשְׁיָה הוּא (Kimchi). The *Niph.* נִשָּׁע occurs only here. If one reads נִשָּׁע, then it means one who is treated falsely = נִשָּׁע בּוֹ, like the frequently occurring קָמָה, my rising up ones = קָמָה עָלַי, those that rise up against me; but Codd. (also Baer's *Cod. jaman.*) and old editions have נִשָּׁע, which, as we have above translated, gives an impersonal attributive clause; the former: *frater perfidiose tractatus* (Fl.: *mala fide offensus*); the latter: *perfide actum est, scil. בּוֹ in eum = in quem perfide actum*. אָח is, after xvii. 17, a friend in the highest sense of the word; פָּשַׁע means to break off, to break free, with בּוֹ or עָלָיו of him on whom the action terminates. That the פָּשַׁע is to be thought of as אָח of the נִשָּׁע אָח is obvious; the translation, “brothers who break with one another” (Gesen.), is incorrect: אָח is not collective, and still less is נִשָּׁע a *reciprocum*. The relation of אָח is the same as that of אֶלְתָּו, xvi. 28. The Targum (improving the Peshito) translates אָחָא דְמִתְעָוִי כִּן אָחִי, which does not mean: a brother who renounces (Hitzig), but who is treated wickedly on the part of, his brother. That is correct; on the contrary, Ewald's “a brother resists more than . . .” proceeds from a meaning of פָּשַׁע which it has not; and Bertheau gives, with Schultens, an untenable<sup>1</sup> reflexive meaning to the

<sup>1</sup> Among the whole Heb. synon. for sinning, there exists no reflexivo *Niph.*; and also the Arab. *fšk* has no ethical signification. לִבְלָא only, in the sense of fool, is found.

*Niph.* (which as denom. might mean "covered with crime," *Venet.* *πλημμεληθείς*), and, moreover, one that is too weak, for he translates, "a brother is more obstinate than . . ." Hitzig corrects עֲצֹרָה לְחַטָּאת, to shut up sin = to hold it fettered; but that is not correct Heb. It ought to be עֲצֹרָה, עֲצֹרָה, or רְדוּחַ. In 19a the force of the substantival clause lies in the מְאִד (more than, *i.e.* harder = more difficult to be gained), and in 19b in the עֲ; cf. Mic. vii. 4, where they are interchanged. The parallelism is synonymous: strifes and lawsuits between those who had been friends form as insurmountable a hindrance to their reconciliation, are as difficult to be raised, as the great bars at the gate of a castle (Fl.). The point of comparison is not only the weight of the cross-beam (from בָּרָה, crosswise, across, to go across the field), but also the shutting up of the access. Strife forms a partition wall between such as once stood near each other, and so much thicker the closer they once stood.

With ver. 19, the series of proverbs which began with that of the flatterer closes. The catchword אִם, which occurred at its commencement, 9b, is repeated at its close, and serves also as a landmark of the group following 20-24. The proverb of the breach of friendship and of contentions is followed by one of the reaction of the use of the tongue on the man himself.

Ver. 20 Of the fruit which a man's mouth bringeth is his heart satisfied;  
By the revenue of his lips is he filled.

He will taste in rich measure of the consequences not merely of the good (xii. 14, cf. xiii. 2), but of whatever he has spoken. This is an oxymoron like Matt. xv. 11, that not that which goeth into the mouth, but that which cometh out of it, defileth a man. As at John iv. 34 the conduct of a man, so here his words are called his *βρῶμα*. Not merely the conduct (i. 31, Isa. iii. 10), but also the words are fruit-bringing; and not only do others taste of the fruit of the words as of the actions of a man, whether they be good or bad, but above all he himself does so, both in this life and in that which is to come.

Ver. 21 Death and life are in the power of the tongue;  
And whoever loveth it shall eat its fruit.

The hand, יָד, is so common a metaphor for power, that as here a hand is attributed to the tongue, so *e.g.* Isa. xlvii. 14 to the flame, and Ps. xlix. 16 to Hades. Death and life is the great alternative



which is placed, Deut. xxx. 15, before man. According as he uses his tongue, he falls under the power of death or attains to life. All interpreters attribute, 21*b*, וְאִהְבֵּיהָ to the tongue: *qui eam (linguam) amant vescentur* (אִכְלֵ, distrib. sing., as iii. 18, 35, etc.) *fructu ejus*. But “to love the tongue” is a strange and obscure expression. He loves the tongue, says Hitzig, who loves to babble. Euchel: he who guards it carefully, or: he who takes care of it, *i.e.* who applies himself to right discourse. Combining both, Zöckler: who uses it much, as εὐλογῶν or κακολογῶν. The LXX. translates, οἱ δὲ κρατοῦντες αὐτῆς, *i.e.* אִהְבֵּיהָ; but אָחַז means *prehendere* and *tenere*, not *cohibere*, and the tongue kept in restraint brings forth indeed no bad fruit, but it brings no fruit at all. Why thus? Does the suffix of וְאִהְבֵּיהָ, perhaps like viii. 17, *Chethîb*, refer to wisdom, which, it is true, is not named, but which lies everywhere before the poet’s mind? At xiv. 3 we ventured to make אֲחַזְתָּה the subject of 3*b*. Then 21*b* would be as a miniature of viii. 17–21. Or is וְאִהְבֵּיהָ a mutilation of אִהְבֵּי יְהוָה: and he who loves Jahve (Ps. xcvi. 10) enjoys its (the tongue’s) fruit?

Ver. 22 Whoso hath found a wife hath found a good thing,  
And hath obtained favour from Jahve.

As וְאִהְבֵּיהָ, 21*b*, reminds us of viii. 17, so here not only 22*b*, but also 22*a* harmonizes with viii. 35 (cf. xii. 2). A wife is such as she ought to be, as ver. 14, אִישׁ, a man is such as he ought to be; the LXX., Syr., Targ., and Vulgate supply *bonam*, but “gnomic brevity and force disdains such enervating adjectives, and cautious limitations of the idea” (Fl.). Besides, אִשָּׁה טוֹבָה in old Hebr. would mean a well-favoured rather than a good-dispositioned wife, which later idea is otherwise expressed, xix. 14, xxxi. 10. The *Venet.* rightly has *γυναικα*, and Luther *ein Ehefrau*, for it is a married woman that is meant. The first מִצָּה is *perf. hypotheticum*, Gesen. § 126, Anm. 1. On the other hand, Eccles. vii. 26, “I found, מִצָּה אֲנִי, more bitter than death the woman,” etc.; wherefore, when in Palestine one married a wife, the question was wont to be asked: מִצָּה אִשָּׁה מִצָּה, has he married happily (after מִצָּה of the book of Proverbs) or unhappily (after מִצָּה of Ecclesiastes) (*Jebamoth* 63*b*)?<sup>1</sup>

<sup>1</sup> Cf. Tendlau’s *Sprichwörter u. Redensarten deutsch-jüdischer Vorzeit* (1860), p. 235.

The LXX. adds a distich to ver. 22, "He that putteth away a good wife putteth away happiness; and he that keepeth an adulteress, is foolish and ungodly." He who constructed this proverb [added by the LXX.] has been guided by מַצָּא מוֹצִיא (Ezra x. 3); elsewhere ἐκβάλλειν (γυναίκα), Gal. iv. 30, Sir. xxviii. 15, is the translation of גִּירָשׁ. The Syr. has adopted the half of that distich, and Jerome the whole of it. On the other hand, vers. 23, 24, and xix. 1, 2, are wanting in the LXX. The translation which is found in some Codd. is that of Theodotion (*vid.* Lagarde).

Ver. 23 The poor uttereth suppliant entreaties;  
And the rich answereth rudenesses.

The oriental proverbial poetry furnishes many parallels to this. It delights in the description of the contrast between a suppliant poor man and the proud and avaricious rich man; *vid. e.g.* Samachschari's *Goldene Halsbänder*, No. 58. תַּחֲנוּנִים, according to its meaning, refers to the *Hithpa.* הִתְחַנַּן, *misericordiam alicujus pro se imploravit*; cf. the old vulgar "barmen," *i.e.* to seek to move others to *Erbarmen* [compassion] (רחמים). עֲזוּזָה, *dura*, from עָז (synon. קָשָׁה), hard, fast, of bodies, and figuratively of an unbending, hard, haughty disposition, and thence of words of such a nature (Fl.). Both nouns are accus. of the object, as Job xl. 27, תַּחֲנוּנִים with the parallel רַכּוּת. The proverb expresses a fact of experience as a consolation to the poor to whom, if a rich man insults him, nothing unusual occurs, and as a warning to the rich that he may not permit himself to be divested of humanity by mammon. A hard wedge to a hard clod; but whoever, as the Scripture saith, grindeth the poor by hard stubborn-hearted conduct, and grindeth his bashful face (Isa. iii. 15), challenges unmerciful judgment against himself; for the merciful, only they shall obtain mercy, αὐτοὶ ἐλεηθῆσονται (Matt. v. 7).

Ver. 24 A man of many friends cometh off a loser;  
But there is a friend more faithful than a brother.

Jerome translates the commencing word by *vir*, but the Syr., Targ. by חַיִּים, which is adopted by Hitzig, Böttcher, and others. But will a German poet use in one line "itzt" [same as *jetzt* = now], and in the next "*jetzt*"? and could the Hebrew poet prefer to חַיִּים its rarer, and here especially not altogether unam-

biguous form שׂנ (cf. to the contrary, Eccles. vii. 15)? We write שׂנ, because the Masora comprehends this passage, with 2 Sam. xiv. 19, Mic. vi. 10, as the שׂ סבירין י׳, *i.e.* as the three, where one ought to expect שׂ, and is thus exposed to the danger of falling into error in writing and reading; but erroneously שׂנ is found in all these three places in the *Masora magna* of the Venetian Bible of 1526; elsewhere the Masora has the *defectiva scriptio* with like meaning only in those two other passages. While שׂנ = שׂ, or properly שׂ, with equal possibility as שׂנ,<sup>1</sup> and it makes no material difference in the meaning of 24a whether we explain: there are friends who serve to bring one to loss: or a man of many friends comes to loss,—the *inf.* with לְ is used in substantival clauses as the expression of the most manifold relations, Gesen. § 132, Anm. 1 (cf. at Hab. i. 17), here in both cases it denotes the end, as *e.g.* Ps. xcii. 8, to which it hastens with many friends, or with the man of many friends. It is true that שׂנ (like בַּעַל) is almost always connected only with genitives of things; but as one says אִישׁ אֱלֹהִים: a man belongs to God, so may one also say אִישׁ רַעִים: a man belongs to many friends; the common language of the people may thus have named a man, to whom, because he has no definite and decided character, the rule that one knows a man by his friends is not applicable, a so-called every-man's-friend, or all-the-world's-friend. Theodotion translates ἀνὴρ ἐταιριῶν τοῦ ἐταιρεύσασθαι; and thus also the Syr., Targ., and Jerome render (and among the moderns, Hitzig) הִתְרַעַע as reflexive in the sense of to cherish social intercourse; but this reflexive is הִתְרַעַע, xxii. 24. That הִתְרַעַע is either *Hithpa.* of רַעַע, to exult, Ps. lx. 10, lxv. 14, according to which the *Venet.* translates (contrary to Kimchi) ὥστε ἀλαλάζειν: such an one can exult, but which is not true, since, according to 24b, a true friend outweighs the many; or it is *Hithpa.* of רַעַע, to be wicked, sinful (Fl.: *sibi perniciem paraturus est*); or, which we prefer, warranted by Isa. xxiv. 19, of רַעַע, to become brittle (Böttcher and others)—which not only gives a good sense, but also a similar alliteration with רַעִים, as iii. 29, xiii. 20. In contradistinction to רַעַע, which is a general,

<sup>1</sup> One sees from this interchange how softly the י was uttered; cf. Wellhausen's *Text der Bb. Samuel* (1871) (Preface). Kimchi remarks that we say לְרַעִים for לְרַעַע, because we would otherwise confound it with לְרַעַע.

and, according to the usage of the language (*e.g.* 17*b*), a familiar idea, the true friend is called, in the antithetical parallel member, אֱהָבָה (xxvii. 6); and after xvii. 17, רֵבִיבָק טָאָח, one who remains true in misfortune. To have such an one is better than to have many of the so-called friends; and, as appears from the contrast, to him who is so fortunate as to have one such friend, there comes a blessing and safety. Immanuel has given the right explanation: "A man who sets himself to gain many friends comes finally to be a loser (סוֹפוֹ לְהִשָּׁבֵר), for he squanders his means, and is impoverished in favour of others." And Schultens: *At est amicus agglutinatus præ fratre. Rarum et carum esse genus insinuat, ac proinde intimam illam amicitiam, quæ conglutinet compingatque corda, non per multos spargendam, sed circumspicere et ferme cum uno tantum ineundam.* Thus closes this group of proverbs with the praise of friendship deepened into spiritual brotherhood, as the preceding, ver. 19, with a warning against the destruction of such a relation by a breach of trust not to be made good again.

Chap. xix. The plur. רָעִים, xviii. 24, is emphatic and equivalent to רָעִים רַבִּים. The group 1-4 closes with a proverb which contains this catchword. The first proverb of the group comes by שְׂפָתָיו into contact with xviii. 20, the first proverb of the preceding group.

Ver. 1 Better a poor man walking in his innocence,  
Than one with perverse lips, and so a fool.

The contrast, xxviii. 6, is much clearer. But to correct this proverb in conformity with that, as Hitzig does, is unwarrantable. The Syr., indeed, translates here as there; but the Chald. assimilates this translation to the Heb. text, which Theodotion, and after him the Syro-Hexapl., renders by ὑπὲρ στρεβλόχειλον ἄφρονα. But does 1*a* form a contrast to 1*b*? Fleischer remarks: "From the contrast it appears that he who is designated in 1*b* must be thought of as עשיר [rich]; and Ewald, "Thus early the ideas of a rich man and of a fool, or a despiser of God, are connected together." Saadia understands כסיל [a fool], after Job xxxi. 24, of one who makes riches his בְּסֵל [confidence]. Euchel accordingly translates: the false man, although he builds himself greatly up, viz. on his riches. But כסיל designates the intellectually slothful, in whom the flesh outweighs the mind.

And the representation of the rich, which, for 1b certainly arises out of 1a, does not amalgamate with בַּסִּילִי, but with עָקַשׁ שְׂפָתָיו. Arama is on the right track, for he translates: the rich who distorts his mouth (cf. vol. i. p. 143), for he gives to the poor suppliant a rude refusal. Better Zöckler: a proud man of perverse lips and haughty demeanour. If one with haughty, scornful lips is opposed to the poor, then it is manifestly one not poor who thinks to raise himself above the poor, and haughtily looks down on him. And if it is said that, in spite of this proud demeanour, he is a fool, then this presents the figure of one proud of his wealth, who, in spite of his emptiness and *nequitia*, imagines that he possesses a greatness of knowledge, culture, and worth corresponding to the greatness of his riches. How much better is a poor man than such an one who walketh (*vid.* on חַם, vol. i. p. 79) in his innocence and simplicity, with his pure mind wholly devoted to God and to that which is good!—his poverty keeps him in humility which is capable of no malicious conduct; and this pious blameless life is of more worth than the pride of wisdom of the distinguished fool. There is in contrast to עָקַשׁ שְׂפָתָיו a simplicity, ἀπλότης, of high moral worth; but, on the other side, there is also a simplicity which is worthless. This is the connecting thought which introduces the next verse.

Ver. 2 The not-knowing of the soul is also not good,

And he who hasteneth with the legs after it goeth astray.

Fleischer renders נֶפֶשׁ as the subj. and לֹא-טוֹב as neut. pred.: in and of itself sensual desire is not good, but yet more so if it is without foresight and reflection. With this explanation the words must be otherwise accentuated. Hitzig, in conformity with the accentuation, before us: if desire is without reflection, it is also without success. But where נֶפֶשׁ denotes desire or sensuality, it is always shown by the connection, as *e.g.* xxiii. 2; here רַעַת, referring to the soul as knowing (cf. Ps. cxxxix. 14), excludes this meaning. But נֶפֶשׁ is certainly *gen. subjecti*; Luzzatto's "self-knowledge" is untenable, for this would require רַעַת נֶפֶשׁוֹ; Meiri rightly glosses רַעַת נֶפֶשׁ by שִׁכְלָה. After this Zöckler puts Hitzig's translation right in the following manner: where there is no consideration of the soul, there is no prosperity. But that also is incorrect, for it would require אֵין-טוֹב; לֹא-טוֹב is always pred., not a substantival clause.

Thus the proverb states that בלא־דעת נפש is not good, and that is equivalent to הִיִּית בלא־דעת נפש (for the subject to לא־טוב is frequently, as *e.g.* xvii. 26, xviii. 5, an infinitive); or also: בלא־דעת נפש is a virtual noun in the sense of the not-knowing of the soul; for to say לא־דעת was syntactically inadmissible, but the expression is בלא־דעת, not בְּלִי דַעַת (בְּבִלְיָ), because this is used in the sense unintentionally or unexpectedly. The ׀ which begins the proverb is difficult. If we lay the principal accent in the translation given above on “not good,” then the placing of ׀ first is a *hyperbaton* similar to that in xvii. 26, xx. 11; cf. 78, xvii. 11; 77, xiii. 10, as if the words were: if the soul is without knowledge, then also (*eo ipso*) it is destitute of anything good. But if we lay the principal accent on the “also,” then the meaning of the poet is, that ignorance of the soul is, like many other things, not good; or (which we prefer without on that account maintaining<sup>1</sup> the original connection of ver. 1 and ver. 2), that as on the one side the pride of wisdom, so on the other ignorance is not good. In this case ׀ belongs more to the subject than to the predicate, but in reality to the whole sentence at the beginning of which it stands. To hasten with the legs (78, as xxviii. 20) means now in this connection to set the body in violent agitation, without direction and guidance proceeding from the knowledge possessed by the soul. He who thus hastens after it without being intellectually or morally clear as to the goal and the way, makes a false step, goes astray, fails (*vid.* viii. 36, where הִטָּא is the contrast to בִּלְעָא).

Ver. 3 The foolishness of a man overturneth his way,  
And his heart is angry against Jahve.

Regarding סָלַף, *vid.* at xi. 3; also the Arab. signification “to go before” proceeds from the root conception *pervertere*, for first a letting precede, or preceding (*e.g.* of the paying before the delivery of that which is paid for: *salaf*, a pre-numbering, and then also: advanced money), consisting in the reversal of the

<sup>1</sup> The old interpreters and also the best Jewish interpreters mar the understanding and interpretation of the text, on the one side, by distinguishing between a nearest and a deeper meaning of Scripture (רַךְ נִלְלָה and רַךְ נִסְתַּר); on the other by this, that they suppose an inward connection of all the proverbs, and expend useless ingenuity in searching after the connection. The former is the method especially adopted by Immanuel and Meiri, the latter has most of all been used by Arama.

natural order, is meant. The way is here the way of life, the walking: the folly of a man overturns, *i.e.* destroys, his life's-course; but although he is himself the fabricator of his own ruin, yet the ill-humour (אָנֶן, *æstuate*, *vid.* at Ps. xi. 6) of his heart turns itself against God, and he blames (LXX. essentially correct: ἀτιμάται) God instead of himself, *viz.* his own madness, whereby he has turned the grace of God into lasciviousness, cast to the winds the instruction which lay in His providences, and frustrated the will of God desiring his good. A beautiful paraphrase of this parable is found at Sir. xv. 11–20; cf. Lam. iii. 39.

Ver. 4 Wealth bringeth many friends;  
But the reduced—his friend separateth himself.

The very same contrast, though otherwise expressed, we had at xiv. 20. Regarding הָן, *vid.* vol. i. p. 63. לָךְ is the tottering, or he who has fallen into a tottering condition, who has no resources, possesses no means. The accentuation gives *Mugrash* to the word (according to which the Targ. translates), for it is not the subject of יִפְרָד: the reduced is separated (*pass. Niph.*) by his misfortunes, or must separate himself (*reflex. Niph.*) from his friend (מִרְעוּהוּ, as Eccles. iv. 4, *præ socio suo*); but subject of the virtual pred. מִרְעוּהוּ יִפְרָד: the reduced—his friend (מִרְעוּהוּ, as ver. 7) separates himself, *i.e.* (according to the nature of the Semitic substantival clause) he is such (of such a fate) that his friend sets himself free, whereby כִּמְנוֹי may be omitted as self-obvious; נִפְרָד means one who separates himself, xviii. 1. If we make לָךְ the subject of the *separatur*, then the initiative of the separation from the friend is not expressed.

In vers. 5 and 9 we have the introductory proverb of two groups, the former of which, in its close as well as its beginning, cannot be mistaken.

Ver. 5 A lying witness remaineth not unpunished;  
And he who breathes out lies escapeth not.

Regarding יִפִּיחַ, *vid.* vol. i. p. 148: as here we read it of false witness at vi. 19, xiv. 5, 25. לֹא יִנְקָה occurs four times before, the last of which is at xvii. 5. The LXX. elsewhere translates כּוֹבֵיִם יִפִּיחַ by ἐκκαίειν ψευδῆ, to kindle lies; but here by ὁ δὲ ἐγκαλῶν ἀδίκως, and at ver. 9 by ὁ δ' ἂν ἐκαύσῃ κακίαν, both

times changing only because *ψευδής* goes before, and instead of *ψευδῆ*, the choice of a different rendering commended itself.

Ver. 6 Many stroke the cheeks of the noble ;

And the mass of friends belongeth to him who gives.

The phrase "הָלֹת פְּנֵי פֶלֶא" signifies to stroke the face of any one, from the fundamental meaning of the verb הָלָה, to rub, to stroke, Arab. *khala*, with which the Heb., meaning to be sick, weak (*viribus attritum esse*), and the Arabic: to be sweet (properly *lavem et politum, glabrum esse, or palatum demulcere, leniter stringere, contrast asperum esse ad gustum*), are connected (Fl.). The object of such insinuating, humble suing for favour is the גִּבּוֹר (from גָּבַר, *instigare*), the noble, he who is easily incited to noble actions, particularly to noble-mindedness in bestowing gifts and in doing good, or who feels himself naturally impelled thereto, and spontaneously practises those things; cf. the Arab. *krym, nobilis* and *liberalis* (Fl.), and at Job xxi. 28; parall. אִישׁ מִתֵּן, a man who gives willingly, as אִישׁ חָמָה, xv. 18, one who is easily kindled into anger. Many (רַבִּים) as Job xi. 19) stroke the face of the liberal (Lat. *caput mulcent* or *demulcent*); and to him who gives willingly and richly belongs כָּל-הָרֵעַ, the mass (the totality) of good friends, cf. xv. 17; there the art. of הָרֵעַ, according to the manner of expression of the Arab. grammarians, stood for "the exhaustion of the characteristic properties of the genus": the friend who corresponds to the nature (the idea) of such an one; here it stands for "the comprehension of the individuals of the genus;" all that is only always friend. It lies near with Ewald and Hitzig to read וְכֹל רֵעַ (and every one is friend . . .) (כלו = כלה, as Jer. viii. 10, etc.); but why could not כָּל-הָרֵעַ be used as well as כָּל-הָאָדָם, perhaps with the sarcastic appearance which the above translation seeks to express? The LXX. also had וכל הרע in view, which it incorrectly translates *πᾶς δὲ ὁ κακός*, whereby the Syr. and the Targ. are led into error; but מִתֵּן is not one and the same with שָׂחַד, *vid.* xviii. 6. On the contrary, there certainly lies before us in ver. 7 a mutilated text. The tristich is, as we have shown, vol. i. p. 15, open to suspicion; and the violence which its interpretation needs in order to comprehend it, as a formal part of *7ab*, places it beyond a doubt, and the LXX. confirms it that *7c* is the remainder of a distich, the half of which is lost.



Ver. 7ab. We thus first confine our attention to these two lines,—

All the brethren of the poor hate him ;

How much more do his friends withdraw themselves from him ?

Regarding **כִּי** **קָמַן**, *quanto magis*, *vid.* at xi. 31, xv. 11, xvii. 7. In a similar connection xiv. 20 spake of hatred, *i.e.* the cooling of love, and the manifesting of this coldness. The brethren who thus show themselves here, unlike the friend who has become a brother, according to xvii. 17, are brothers-german, including kindred by blood relation. **כִּל** has *Mercha*, and is thus without the *Makkeph*, as at Ps. xxxv. 10 (*vid.* the Masora in Baer's *Liber Psalmorum*, 1861, p. 133). Kimchi (*Michlol* 205a), Norzi, and others think that *cāl* (with **קָמַן רַחַב**) is to be read as at Isa. xl. 12, where **וְכָל** is a verb. But that is incorrect. The case is the same as with **אָת**, iii. 12; Ps. xlvii. 5, lx. 2. As here *ē* with *Mercha* remains, so *ō* with *Mercha* in that twice occurring **וְכָל**; that which is exceptional is this, that the accentuated **כָּל** is written thus twice, not as the usual **כָּל**, but as **כָּל** with the *Makkeph*. The ground of the exception lies, as with other peculiarities, in the special character of metrical accentuation; the *Mercha* represents the place of the *Makkeph*, and **כָּ** thus remains in the unchanged force of a *Kametz-Chatuph*. The plur. **רַעֲוֵי** does not stamp **טְרַעֲוֵי** as the defectively written plur.; the suffix *ēhu* is always sing., and the sing. is thus, like **רַעֲוֶה**, 6b, meant collectively, or better: generally (in the sense of kind), which is the linguistic usage of these two words, 1 Sam. xxx. 26; Job xlii. 10. But it is worthy of notice that the Masoretic form here is not **טְרַעֲוֵי**, but **טְרַעֲוֵי**, with *Sheva*. The Masora adds to it the remark **לִיח**, and accordingly the word is thus written with *Sheva* by Kimchi (*Michlol* 202a and *Lex.* under the word **רַעֲוֶה**), in Codd., and older editions. The *Venet.*, translating by *ἀπὸ τοῦ φίλου αὐτοῦ*, has not noticed that. But how? Does the punctuation **טְרַעֲוֵי** mean that the word is here to be derived from **טְרַעֲוֶה**, *maleficus*? Thus understood, it does not harmonize with the line of thought. From this it is much more seen that the punctuation of the inflected **טְרַעֲוֶה**, *amicus*, fluctuates. This word **טְרַעֲוֶה** is a formation so difficult of comprehension, that one might almost, with Olshausen, § 210; Böttcher, § 794; and Lagarde, regard the **ט** as the partitive **טן**, like the French

*des amis* (cf. Eurip. *Med.* 560: *πένητα φεύγει πᾶς τις ἐκποδὸν φίλος*), or: something of friend, a piece of friend, while Ewald and others regard it as possible that מרע is abbreviated from מרעה. The punctuation, since it treats the *Tsere* in מרעהו, 4b<sup>1</sup> and elsewhere, as unchangeable, and here in מרעהו as changeable, affords proof that in it also the manner of the formation of the word was incomprehensible.

Ver. 7c Seeking after words which are vain.

If now this line belongs to this proverb, then מְרַדֵּף must be used of the poor, and לֹא-יִהְיֶה, or לֹא-יִהְיֶה (vid. regarding the 15 *Kerîs*, לוֹ for לָ, at Ps. c. 3), must be the attributively nearer designation of the אַמְרִים. The meaning of the *Kerî* would be: he (the poor man) hunts after mere words, which—but no actions corresponding to them—are for a portion to him. This is doubtful, for the principal matter, that which is not a portion to him, remains unexpressed, and the לֹא-יִהְיֶה [to him they belong] affords only the service of guarding one against understanding by the אַמְרִים the proper words of the poor. This service is not in the same way afforded by לֹא יִהְיֶה [they are not]; but this expression characterizes the words as vain, so that it is to be interpreted according to such parallels as Hos. xii. 2: words which are not, *i.e.* which have nothing in reality corresponding to them, *verba nihili*, *i.e.* the empty assurances and promises of his brethren and friends (Fl.). The old translators all<sup>2</sup> read לָ, and the Syr. and Targ. translate not badly: מְלֹי לָ שְׂרִיר; Symmachus, ῥήσεσιν ἀνυπάρκτοις. The expression is not to be rejected: לָ הִיָּה sometimes means to come to לָ, *i.e.* to nothing, Job vi. 21, Ezek. xxi. 32, cf. Isa. xv. 6; and לָ הוּא, he is not = has no reality, Jer. v. 12, אַמְרִים לָ-הֵמָּה, may thus mean words which are nothing (vain). But how can it be said of the poor whom everything forsakes, that one dismisses him with words behind which there is nothing, and now also that he pursues such words? The former supposes always a sympathy, though it be a feigned one,

<sup>1</sup> In vol. i. p. 266, we have acknowledged מרעהו, from מרע, friend, only for xix. 7; but at xix. 4 we have also found *amicus ejus* more probable than *ab amico suo* (= מן רעהו).

<sup>2</sup> Lagarde erroneously calls Theodotion's ῥήσεις οὐκ ἀντῶ a translation of the *Kerî*; οὐκ is, however, לָ, and instead of ἀντῶ the expression ἀντῶν, which is the translation of הֵמָּה, is also found.

which is excluded by שִׂנְאֵהוּ [they hate him] and יִתְקַיְּמוּ [withdraw themselves]; and the latter, spoken of the poor, would be unnatural, for his purposed endeavour goes not out after empty talk, but after real assistance. So 7c: pursuing after words which (are) nothing, although in itself not falling under critical suspicion, yet only of necessity is connected with this proverb regarding the poor. The LXX., however, has not merely one, but even four lines, and thus two proverbs following 7b. The former of these distichs is: "Ἐννοια ἀγαθῆ τοῖς εἰδόσιν αὐτὴν ἐργαίει, ἀνὴρ δὲ φρόνιμος εὐρήσει αὐτήν; it is translated from the Hebr. (ἔννοια ἀγαθῆ, v. 2 = תוֹמָהּ), but it has a meaning complete in itself, and thus has nothing to do with the fragment 7c. The second distich is: 'Ὁ πολλὰ κακοποιῶν τελεσιουργεῖ κακίαν, ὃς δὲ ἐρεθίζει λόγους οὐ σωθήσεται. This ὃς δὲ ἐρεθίζει λόγους is, without doubt, a translation of מְרַדֵּים אִמְרִים (7c); λόγους is probably a corruption of λόγοις (thus the Complut.), not, he who pursueth words, but he who incites by words, as Homer (*Il.* iv. 5 f.) uses the expression ἐρεθίζεμεν ἐπέεσσι. The concluding words, οὐ σωθήσεται, are a repetition of the Heb. לֹא יִמְלֹךְ (cf. LXX. xix. 5 with xxviii. 26), perhaps only a conjectural emendation of the unintelligible הַמָּה לֹא. Thus we have before us in that ὁ πολλὰ κακοποιῶν, κ.τ.λ., the line lost from the Heb. text; but it is difficult to restore it to the Heb. We have attempted it, vol. i. p. 15. Supposing that the LXX. had before them הַמָּה לֹא, then the proverb is—

“ He that hath many friends is rewarded with evil,  
Hunting after words which are nothing;”

*i.e.* since this his courting the friendship of as many as possible is a hunting after words which have nothing after them and come to nothing.

Ver. 8 He that getteth understanding loveth his soul,  
And he that values reasonableness will acquire good;

or, more closely, since this would be the translation of וְיָצַח טוֹב, xvi. 20, xvii. 20: so it happens, or it comes to this, that he acquires good (= יָצַח לְטוֹב); the *inf.* with ל is here, as at xviii. 24, the expression of a *fut. periphrasticum*, as in the Lat. *consecuturus est*. Regarding לֹא יִמְלֹךְ, *vid.* xv. 32, and שְׂמֵר תְּבוּנָה, vol. i. p. 119. That the deportment of men is either care for

the soul, or the contrary of that, is a thought which runs through the Book of Proverbs.

The group of proverbs (vers. 9-16) now following begins and closes in the same way as the preceding.

Ver. 9 A lying witness doth not remain unpunished,  
And one who breathes out lies perisheth,

or goeth to ruin, for נִצַּב (R. נַב, to divide, separate) signifies to lose oneself in the place of the separated, the dead (Arab. in the infinite). In ver. 5, instead of this ἀπολείται (LXX.), the negative οὐ σωθήσεται is used, or as the LXX. there more accurately renders it, οὐ διαφεύξεται.

Ver. 10 Luxury becometh not a fool ;  
How much less a servant to rule over princes.

Thus also with נִצַּב לֵא (3 p. *Pil. non decet*, cf. the adj. xxvi. 1) xvii. 7 begins. נִצַּב רִיבִי rises here, as at ver. 7, a *minori ad majus*: how much more is it unbecoming = how much less is it seemly. The contrast in the last case is, however, more rugged, and the expression harsher. "A fool cannot bear luxury: he becomes by it yet more foolish; one who was previously a humble slave, but who has attained by good fortune a place of prominence and power, from being something good, becomes at once something bad: an insolent *sceleratus*" (Fl.). Agur, xxx. 22 f., describes such a *homo novus* as an unbearable calamity; and the author of the Book of Ecclesiastes, written in the time of the Persian domination, speaks, x. 7, of such. The LXX. translates, καὶ ἐὰν οἰκέτης ἄρξηται μεθ' ὑβρεως δυναστεύειν, rendering the phrase בְּשָׂרִים by μεθ' ὑβρεως, but all other translators had בְּשָׂרִים before them.

Ver. 11 The discretion of a man maketh him long-suffering,  
And it is a glory for him to be forbearing toward transgression.

The Syr., Targum, Aquila, and Theodotion translate הַרְיֵךְ אִשׁוֹ by μακροθυμία, and thus read הַרְיֵךְ; but Rashi, Kimchi, and others remark that הַרְיֵךְ is here only another vocalization for הַרְיֵךְ, which is impossible. The Venet. also translates: Νοῦς ἀνθρώπου μακρυνεῖ τὸν θυμὸν ἐαυτοῦ; the correct word would be αὐτοῦ: the discretion (*intellectus* or *intelligentia*; *vid.* regarding שָׂבַל, iii. 4) of a man extends his anger, *i.e.* brings it about that it continues long before it breaks out (*vid.* xiv. 29). One does not stumble at the perf. in view of ver. 7, xviii. 8, xvi. 26, and

the like; in the proverbial style the fut. or the particip. is more common. In the synonymous parallel member, **הַמְּאַרְתִּיו** points to man as such: it is an honour to him to pass by a transgression (particularly that which affects himself), to let it go aside, *i.e.* to forbear revenge or punishment (cf. Arab. *tjâwz 'aly*); thus also the divine *πάρεσις* (Rom. iii. 25) is designated by Mic. vii. 18; and in Amos vii. 8, viii. 2, **עָבַר** stands absol. for the divine remission or passing by, *i.e.* unavenging of sin.

Ver. 12 A murmuring as of a lion is the wrath of the king,  
And as dew on plants is his favour.

Line 1 is a variation of xx. 2*a*; line 2*a* of xvi. 15*b*. **הָעֵץ** is not the being irritated against another, but generally ill-humour, fretfulness, bad humour; the murmuring or growling in which this state of mind expresses itself is compared to that of a lion which, growling, prepares and sets itself to fall upon its prey (*vid.* Isa. v. 29, cf. Amos iii. 4). Opposed to the **וְעָפָה** stands the beneficial effect of the **רֵצֵן**, *i.e.* of the pleasure, the delight, the satisfaction, the disposition which shows kindness (LXX. τὸ ἰλαρὸν αὐτοῦ). In the former case all are afraid; in the latter, everything lives, as when the refreshing dew falls upon the herbs of the field. The proverb presents a fact, but that the king may mirror himself in it.

Ver. 13 A foolish son is destruction for his father,  
And a continual dropping are the contentions of a wife.

Regarding **הֵיט**, *vid.* at xvii. 4, cf. x. 3. Line 2*a* is expanded, xxvii. 15, into a distich. The dropping is **טָרַד**, properly striking (cf. Arab. *tirad*, from *tarad* III., hostile assault) when it pours itself forth, stroke (drop) after stroke = constantly, or with unbroken continuity. Lightning-flashes are called (*Jer Berachoth*, p. 114, Shitmir's ed.) טורדין, *opp.* מַפְסִיקִין, when they do not follow in intervals, but constantly flash; and *b.* *Bechoroth* 44*a*; דומעות, weeping eyes, דולפות, dropping eyes, and טורדות, eyes always flowing, are distinguished. An old interpreter (*vid.* R. Ascher in *Pesachim* II. No. 21) explains **טָרַד וְדָלַף** by: "which drops, and drops, and always drops." An Arab proverb which I once heard from Wetzstein, says that there are three things which make our house intolerable: *âltakk* (= *âldhalf*), the trickling through of rain; *âlnakk*, the contention of the wife; and *âlbakk*, bugs.

Ver. 14 House and riches are a paternal inheritance,  
But from Jahve cometh a prudent wife.

House and riches (*opulentia*), which in themselves do not make men happy, one may receive according to the law of inheritance; but a prudent wife is God's gracious gift, xviii. 22. There is not a more suitable word than מְשֻׁבֶּלֶת (fem. of מְשֻׁבֵּל) to characterize a wife as a divine gift, making her husband happy. הַשְּׁבֵל (שְׁבֵל) is the property which says: "I am named modesty, which wears the crown of all virtues."<sup>1</sup>

Ver. 15 Slothfulness sinketh into deep sleep,  
And an idle soul must hunger.

Regarding תְּרַחֵמָה and its root-word רָחַם, *vid.* at x. 5. הַפִּיל, to befall, to make to get, is to be understood after Gen. iii. 21; the obj. עַל-הָאָדָם, viz. הָעֵצָל, is naturally to be supplied. In 15*b* the fut. denotes that which will certainly happen, the inevitable. In both of its members the proverb is perfectly clear; Hitzig, however, corrects 15*a*, and brings out of it the meaning, "slothfulness gives tasteless herbs to eat." The LXX. has two translations of this proverb, here and at xviii. 8. That it should translate רַמְיָה by ἀνδρογυυος was necessary, as Lagarde remarks, for the exposition of the "works of a Hebrew Sotades." But the Hebrew literature never sunk to such works, wallowing in the mire of sensuality, and ἀνδρογυυος is not at all thus enigmatical; the Greek word was also used of an effeminate man, a man devoid of manliness, a weakling, and was, as the LXX. shows, more current in the Alexandrine Greek than elsewhere.

Ver. 16 He that keepeth the commandment keepeth his soul;  
He that taketh no heed to his ways dies.

As at vi. 23, cf. Eccles. viii. 5, מִצְוָה is here the commandment of God, and thus obligatory, which directs man in every case to do that which is right, and warns him against that which is wrong. And בִּזְיוֹה רְרָבִי (according to the Masora with *Tsere*, as in Codd. and old editions, not בִּזְיוֹה) is the antithesis of נִצַּר רְרָבִי, xvi. 17. To despise one's own way is equivalent to, to regard it as worth no consideration, as no question of conscience whether one should enter upon this way or that. Hitzig's

<sup>1</sup> The LXX. translates: παρὰ δὲ κυρίου ἀρμύζεται γυνὴ ἀνδοί. Here as often (*vid.* my *Jesurun*) the Arab. *usus loquendi* makes itself felt in the idiom of the LXX., for *shâkl* means ἀρμύζειν.

reading, פִּזְּוּ, "he that scattereth his ways," lets himself be drawn by the manifold objects of sensuality sometimes in one direction and sometimes in another, is supported by Jer. iii. 13, according to which it must be פִּזְּוּ; the conj. is not in the style of the Book of Proverbs, and besides is superfluous. The LXX., which is fond of a *quid pro quo*—it makes, 13b, a courtesan offering a sacrifice she had vowed of the wages of sin of the quarrelsome woman—has here, as the Heb. text: ὁ καταφρονῶν τῶν ἑαυτοῦ ὀδῶν ἀπολείπει. Thus after the *Kerî* יָמָת, as also the Targ., Syro-Hexap., and Luther; on the contrary, the Syr., Jerome, the *Venet.* adopt the *Chethîb* יָמָת: he will become dead, i.e. dies no natural death. The *Kerî* is more in the spirit and style of the Book of Proverbs (xv. 10, xxiii. 13, x. 21).

Vers. 17–21. These verses we take together. But we have no other reason for making a pause at ver. 21, than that ver. 22 is analogous to ver. 17, and thus presents itself to us as an initial verse.

Ver. 17 He lendeth to Jahve who is compassionate to the lowly,  
And his bounty He requites to him.

As at xiv. 31, חוֹנֵן is *part. Kal.* The Masoretically exact form of the word is חוֹנֵן (as יִחַן, xx. 14) with *Mercha* on the first syllable, on which the tone is thrown back, and the העמרה on the second. The Roman legal phrase, *mutui datione contrahitur obligatio*, serves to explain the fundamental conception of חוֹנֵן, *mutuo accipere*, and חוֹנֵן, *mutuum dare* (vid. xxii. 7). The construction, Ex. xxii. 24, "to make any one bound as a debtor, *obligare*," lies at the foundation of the genitive connection חוֹנֵן ה' (not חוֹנֵן ה'). With 17b cf. xii. 14, where the subject of יָשִׁיב (*Kerî*) remains in the background. נָמְלוֹ (not נִמְלוֹ) is here his work done in the sense of good exhibited. "Love," Hedinger once said, "is an imperishable capital, which always bears interest." And the Archbishop Walther: *nam Deo dat qui dat inopibus, ipse Deus est in pauperibus*. Dr. Jonas, as Dächsel relates, once gave to a poor man, and said, "Who knows when God restores it!" There Luther interposed: "As if God had not long ago given it beforehand!" This answer of Luther meets the abuse of this beautiful proverb by the covetous.

Ver. 18. This proverb brings to view once more the pedagogic character of this Older Book of Proverbs:

Correct thy son, for yet there is hope;  
But go not too far to kill him.

That כִּי is meant relatively, as at xi. 15, is seen from Job xi. 18, xiv. 7; Jer. xxxi. 16 f.; כִּי־יֵשׁ תִּקְוָה is the usual expression for *etenim spes est*. Though a son show obstinacy, and manifest a bad disposition, yet there is hope in the training of the youth of being able to break his self-will, and to wean him from his bad disposition; therefore his education should be carried forward with rigorous exactness, but in such a way that wisdom and love regulate the measure and limits of correction: *ad eum interficiendum animam ne tollas (animum ne inducas)*. נִפְיֹטֶךָ is not the subject, for in that case the word would have been הַנְּפִיֹטֶךָ (2 Kings xiv. 10). It is the object: To raise the soul to something is equivalent to, to direct his desire to it, to take delight in it. The teacher should not seek correction as the object, but only as the means; he who has a desire after it, to put the child to death in the case of his guilt, changes correction into revenge, permits himself to be driven by passion from the proper end of correction, and to be pushed beyond its limits. The LXX. translates freely εἰς δὲ ὑβρίω, for ὑβρις is unrestrained abuse, מוסר אכזרי as Immanuel glosses. Besides, all the ancients and also the *Venet.* translate המיתו as the inf. of הָמִית. But Oetinger (for he translates: lift not thy soul to his cry, for which Euchel: let not his complaining move thy compassion) follows the derivation from הָמָה suggested by Kimchi, Meiri, and Immanuel, and preferred by Ralbag, so that הָמִיתו after the form הָמִית is equivalent to הָמִיתוּ. But leaving out of view that הָמָה means *strepere*, not *lamentari*, and that נִשָּׂא נַפְשׁוֹ means attention, not desire, xxiii. 13 points out to us a better interpretation.

Ver. 19. Another proverb with נִשָּׂא :

A man of excessive wrath must suffer punishment;

For if thou layest hold of it, hindering it, thou makest it only worse.

The LXX., Syr., and Targ. translate as if the words were נָבַר חֲמוּה (as בָּעַל חֲמוּה, xxix. 22). Theodotion, the *Venet.*, and Luther render the *Kerî* נָבַר; Jerome's *impatiens* is colourless. The *Chethîb* נָבַר gives no appropriate meaning. The Arab. *jarîl* means *lapidosus* (whence נָבַר, cf. Aram. פָּפָס = ψήφος), and Schultens translates accordingly *aspere scruposus iracundiæ*, which is altogether after the manner of his own heavy style.



Ewald translates גָּרַל as derived from the Arab *jazył, largus, grandis*; but the possibility of the passing over of ר into ז, as maintained by Ewald and also by Hitzig, or the reverse, is physiologically undemonstrable, and is confirmed by no example worthy of mention. Rather it may be possible that the Heb. had an adj. גָּרַל or גְּרָל in the sense of stony, gravel-like, hard as gravel, but tow rather than gravel would be appropriate to חָמָה. Hitzig corrects גָּרַל חָמָה, "who acts in anger;" but he says שָׁלַם חָמָה, to recompense anger, Isa. lix. 18; גָּמַל חָמָה is without support. This correction, however, is incomparably more feasible than Böttcher's, "moderate inheritance bears expiation;" חָמָה = חָמָאָה must mean not only thick [curdled] milk, but also moderation, and Böttcher finds this "sound." From all these instances one sees that גָּרַל is an error in transcription; the *Keri* גְּרָל-חָמָה rightly improves it, a man is thus designated whose peculiarity it is to fall into a high degree of passionate anger (חָמָה גְּרָלָהּ, Dan. xi. 44): such an one has to bear עֲנִיָּה, a fine, *i.e.* to compensate, for he has to pay compensation or smart-money for the injury suffered, as *e.g.* he who in strife with another pushes against a woman with child, so that injury befalls her, Ex. xxi. 22. If we compare this passage with 2 Sam. xiv. 6, there appears for הִצִּיל the meaning of taking away of the object (whether a person or a thing) against which the passionate hothead directs himself. Therewith the meaning of הִעֲדֵר תּוֹכַף accords. The meaning is not that, הִצִּיל, once is not enough, but much rather must be repeated, and yet is without effect; but that one only increases and heightens the חָמָה thereby. It is in vain to seek to spare such a violent person the punishment into which he obstinately runs; much more advisable is it to let him rage till he ceases; violent opposition only makes the evil the greater. With כִּי אִם, "*denn wenn*" [for then], cf. ii. 3, "*ja wenn*" [yea if], and with וְעֵד in the conclusion, Job xiv. 7 (a parallelism syntactically more appropriate than Ps. cxxxix. 18).

Ver. 20 Hearken to counsel, and receive instruction,  
That thou mayest become wise afterwards.

The rule of morals, xii. 15*b*, receives here the parænetic tone which is the keynote of the introduction i.-ix. Löwenstein translates: that thou mayest finally become wise. But בְּאַחֲרֵיתָךְ corresponds rather to our "*hinfort*" [*posthac*] than to "*end-*

lich" [finally]. He to whom the warning is directed must break with the self-willed, undisciplined ראשית [beginning] of his life, and for the future (τὸν ἐπίλοιπον ἐν σαρκὶ χρόνον, 1 Pet. iv. 2) become wise. The relative contrast between the two periods of life is the same as at Job viii. 7.

Ver. 21 Many are the thoughts in a man's heart;  
But Jahve's counsel, that stands.

In חֲקִיָּה lies, as at Isa. xl. 8, both: that the counsel of God (His plan of the world and of salvation) is accomplished and comes into actual fact, and that it continues. This counsel is the true reality elevated above the checkered manifoldness of human purposes, aims, and subjectivities, which penetrates and works itself out in history. The thoughts of a man thus gain unity, substance, endurance, only in so far as he subjects himself to this counsel, and makes his thoughts and actions conformable and subordinate to this counsel.

Ver. 22. The series makes a new departure with a proverb regarding the poor (cf. ver. 17):

A man's delight is his beneficence;  
And better is a poor man than a liar.

The right interpretation will be that which presses upon תַּשְׁתִּיחַ no strange meaning, and which places the two parts of the verse in an inner mutual relation ethically right. In any case it lies nearer to interpret תַּשְׁתִּיחַ, in relation to man, actively than passively: that which makes man worthy of desire (Rashi), adorns and distinguishes him (Kimchi, Aben-Ezra); or, that which is desired by man, is above all things sought for (Luzzatto); and, in like manner, the Heb. meaning for חֲסִדוֹ lies nearer than the Aram. (*vid.* xiv. 34): the pleasure of a man is his disgrace (Rabag). Thus Bertheau's translation: the desire of a man is his *charitas*, must mean: that which brings to a man true joy is to act amiably. But is that, thus generally expressed, true? And if this were the thought, how much more correctly and distinctly would it be expressed by שְׂמֵחָה לְאָרְצָם עֲשׂוֹת חֲסִד (cf. xxi. 15)! Hitzig is rightly reminded by חֲסִדוֹ of the Pharisee who thanks God that he is not as other men; the word ought to have been חֲסִד to remove every trace of self-satisfaction. Hitzig therefore proposes from the LXX. and the Vulgate the text-correction מִתְּבִיאָה, and translates, "from the revenue of a man is his kind

gift;" and Ewald, who is satisfied with תְּבוּאָתָא, "the gain of a man is his pious love." The latter is more judicious: חסד (love) distributed is in reality gain (according to ver. 17); but 22*b* corresponds rather with the former: "better is he who from want does not give תְּבוּאָה, than he who could give and says he has nothing." But was there then need for that *καρπός* of the LXX.? If a poor man is better than a lord given to lying,—for אִישׁ־אִשִׁ with שׂוֹרֵשׁ is a man of means and position,—*i.e.* a poor man who would give willingly, but has nothing, than that man who will not give, and therefore lies, saying that he has nothing; then 22*a* means that the will of a man (cf. תְּאוּמָה, xi. 23) is his doing good (*vid.* regarding הַסֵּדֵר, at iii. 3), *i.e.* is its soul and very essence. Euchel, who accordingly translates: the philanthropy of a man consists properly in his goodwill, rightly compares the Rabbinical proverb, וְאֶחָד הַמַּמְעִים וְבִלְבָב, אֶחָד הַמְרַבֵּה וְאֶחָד הַמְמַעֵם, *i.e.* one may give more or less, it all depends on the intention, the disposition.

Ver. 23 The fear of Jahve tendeth to life;

Satisfied, one spendeth the night, not visited by evil.

The first line is a variation of xiv. 27*a*. How the fear of God thus reacheth to life, *i.e.* helps to a life that is enduring, free from care and happy, 23*b* says: the promises are fulfilled to the God-fearing, Deut. xi. 15 and Lev. xxvi. 6; he does not go hungry to bed, and needs fear no awakening in terror out of his soft slumber (iii. 24). With וֹ *explic.*, 23*a* is explained. לֵילֵי שָׁבַע means to spend the night (the long night) hungry, as לֵילֵי עָרוֹם, Job xxiv. 7, to pass the night in nakedness (cold). נִבְקָר, of visitation of punishment, we read also at Isa. xxix. 6, and instead of בָּרַע, as it might be according to this passage, we have here the accus. of the manner placing the meaning of the *Niph.* beyond a doubt (cf. xi. 15, רָע, in an evil manner). All is in harmony with the matter, and is good Heb.; on the contrary, Hitzig's ingenuity introduces, instead of שָׁבַע, an unheard of word, וְשָׂרַע, "and he stretches himself." One of the Greeks excellently translates: *καὶ ἐμπλησθεὶς ἀλυσθήσεται ἄνευ ἐπισκοπῆς πονηρᾶς*. The LXX., which instead of רָע, γνῶσις, translates thus, רָע, discredits itself. The Midrash—Lagarde says of its translation—varies in colour like an opal. In other

words, it handles the text like wax, and forms it according to its own taste, like the Midrash with its "read not so, but so."

Ver. 24 The slothful hath thrust his hand into the dish ;  
He bringeth it not again to his mouth.

This proverb is repeated in a different form, xxvi. 15. The figure appears, thus understood, an hyperbole, on which account the LXX. understand by חלץ the bosom or lap, *κόλπον*; Aquila and Symmachus understand by it the arm-pit, *μασχάλην* or *μάλην*; and the Jewish interpreters gloss it by קחי (Kimchi) or קרע החלץ, the slit (Ital. *fenditura*) of the shirt. But the domestic figure, 2 Kings xxi. 13, places before us a dish which, when it is empty, is wiped and turned upside down;<sup>1</sup> and that the slothful when he eats appears too slothful to bring his hand, *e.g.* with the rice or the piece of bread he has taken out of the dish, again to his mouth, is true to nature: we say of such a man that he almost sleeps when he eats. The fut. after the perf. here denotes that which is not done after the former thing, *i.e.* that which is scarcely and only with difficulty done; לו . . . ׀ may have the meaning of "yet not," as at Ps. cxxix. 2; but the sense of "not once" = *ne . . . quidem*, lies here nearer Deut. xxiii. 3.

Ver. 25 The scorner thou smitest, and the simple is prudent ;

And if one reprove the man of understanding, he gaineth knowledge

Hitzig translates in a way that is syntactically inexact: smite the scorner, so the simple becomes prudent; that would have required at least the word ויערם: fut. and fut. connected by ו is one of many modes of expression for the simultaneous, discussed by me at Hab. iii. 10. The meaning of the proverb has a complete commentary at xxi. 11, where its two parts are otherwise expressed with perfect identity of thought. In regard to the ׀, with whom denunciation and threatening bear no fruit (xiii. 1, xv. 12), and perhaps even produce the contrary effect to that intended (ix. 7), there remains nothing

<sup>1</sup> While צַפְחַת, *ṣahfat*, in the sense of dish, is etymologically clear, for צַלְחַת, neither *ṣalah* (to be good for), nor *ṣalakh* (to be deaf, mangy), offers an appropriate verbal meaning. The Arab. *zuluh* (large dishes) stands under *zalah* (to taste, of the tasting of food), but is scarcely a derivative from it. Only צַלַח, which in the meaning of good for, proceeding from the idea of penetrating through, has retained the root-meaning of cleft, furnishes for צַלְחַת and צַלְחִית a root-word in some measure useful.

else than to vindicate the injured truths by means of the private justice of corporal punishment. Such words, if spoken to the right man, in the right spirit, at the right time, may affect him with wholesome terrors; but even though he is not made better thereby, yet the simple, who listens to the mockeries of such not without injury, will thereby become prudent (gain הָעֲרִיבִים = עֲרִיבָה, prudence, as at xv. 5), *i.e.* either arrive at the knowledge that the mockery of religion is wicked, or guard himself against incurring the same repressive measures. In 25*b* הוֹבֵחַ is neither inf. (Umbreit), which after xxi. 11*b* must be וְיִבְהוֹחֶה, nor impr. (Targ., Ewald), which according to rule is הוֹבֵחַ, but the hypothetic perf. (Syr.) with the most general subject (Merc., Hitzig): if one impart instruction to the (dat. obj. as ix. 7, xv. 2) man of understanding (*vid.* xvi. 21), then he acquires knowledge, *i.e.* gains an insight into the nature and value of that which one wishes to bring him to the knowledge of (הִבִּין דַּעַת), as xxix. 7; cf. viii. 5). That which the deterring lesson of exemplary punishment approximately effects with the wavering, is, in the case of the man of understanding, perfectly attained by an instructive word.

We have now reached the close of the third chief section of the older Book of Proverbs. All the three sections begin with בֶּן הָאָדָם, x. 1, xiii. 1, xv. 20. The Introduction, i.–ix., dedicates this collection of Solomonic proverbs to youth, and the three beginnings accordingly relate to the relative duties of a son to his father and mother. We are now no longer far from the end, for xxii. 17 resumes the tone of the Introduction. The third principal part would be disproportionately large if it extended from xv. 1 to xxii. 15. But there does not again occur a proverb beginning with the words “son of man.” We can therefore scarcely go wrong if we take xix. 26 as the commencement of a fourth principal part. The Masora divides the whole *Mishle* into eight *sedarim*, which exhibit so little knowledge of the true division, that the *parashas* (sections) x. 1, xxii. 17 do not at all find their right place.<sup>1</sup> The MSS., how-

<sup>1</sup> The 915 verses of the *Mishle*, according to the Masora, fall into eight *sedarim*, beginning as follows: i. 1, v. 18, ix. 12, xiv. 4, xviii. 10, xxii. 22, xxv. 13, xxviii. 16.

ever, contain evidences that this Hagiograph was also anciently divided into *parashas*, which were designated partly by spaces between the lines (*sethumoth*) and partly by breaks in the lines (*phethucoth*). In Baer's *Cod. Jamanensis*,<sup>1</sup> after vi. 19, there is the letter **ב** written on the margin as the mark of such a break. With vi. 20 (*vid. l.c.*) there indeed commences a new part of the introductory Mashal discourses. But, besides, we only seldom meet with<sup>2</sup> coincidences with the division and grouping which have commended themselves to us. In the MS. of the *Græcus Venetus*, xix. 11, 16, and 19 have their initial letters coloured red; but why only these verses, is not manifest. A comparison of the series of proverbs distinguished by such initials with the *Cod. Jaman.* and *Cod. II.* of the Leipzig City Library, makes it more than probable that it gives a traditional division of the *Mishle*, which may perhaps yet be discovered by a comparison of MSS.<sup>3</sup> But this much is clear, that a historico-literary reconstruction of the *Mishle*, and of its several parts, can derive no help from this comparison.

With xix. 26 there thus begins the fourth principal part of the Solomonic collection of proverbs introduced by i.-ix.

He that doeth violence to his father and chaseth his mother,  
Is a son that bringeth shame and disgrace.

The right name is given in the second line to him who acts as is described in the first. **שָׁרַר** means properly to barricade [*obstruere*], and then in general to do violence to, here: to ruin one both as to life and property. The part., which has the force of an attributive clause, is continued in the finite: *qui matrem fugat*; this is the rule of the Heb. style, which is not *φιλομέτοχος*, Gesen. § 134, Anm. 2. Regarding **בָּרַשׁ**, *vid.* at x. 5; regarding the placing together of **וְהַרְשִׁיר**, *vid.* xiii. 5, where for **הַרְשִׁיר**, to make shame, to be scandalous, the word **הַרְשִׁיר**, which is radically different, meaning to bring into bad odour, is used. The putting to shame is in **בָּרַשׁ** (kindred with Arab.

<sup>1</sup> *Vid.* the *Prefatio* to the Masoretico-Critical Edition of Isaiah by Baer and myself; Leipzig, 1872.

<sup>2</sup> There are spaces within the lines after i. 7, 9, 33, ii. 22, iii. 18, 35, v. 17, 23, vi. 4, 11, 15, 19 (here a **ב**), 35, viii. 21, 31, 35, ix. 18, xvii. 25, xviii. 9, xxii. 19, 27, xxiii. 14, xxiv. 22, 33, xxvi. 21, xxviii. 10, 16, xxix. 17, 27, xxx. 6, 9, 14, 17, 20, 23, 28, 33, xxxi. 9.

<sup>3</sup> *Vid.* Gebhardt's *Prolegomena* to his new edition of the *Versio Veneta*.

*báth*) thought of as *disturbatio* (cf. *σύγχυσις*) (cf. at Ps. vi. 11), in *חִפּוּר* (*khfr*) as *opertio* (cf. Cicero's *Cluent.* 20: *infamia et dedecore opertus*), not, as I formerly thought, with Fürst, as reddening, blushing (*vid.* Ps. xxxiv. 6). Putting to shame would in this connection be too weak a meaning for *חִפּוּר*. The pædagogic stamp which ver. 26 impresses on this fourth principal part is made yet further distinct in the verse that now follows.

Ver. 27 Cease, my son, to hear instruction,  
To depart from the words of knowledge.

Oetinger correctly: cease from hearing instruction if thou wilt make no other use of it than to depart, etc., *i.e.* cease to learn wisdom and afterwards to misuse it. The proverb is, as Ewald says, as "bloody irony;" but it is a dissuasive from hypocrisy, a warning against the self-deception of which Jas. i. 22-24 speaks, against heightening one's own condemnation, which is the case of that servant who knows his lord's will and does it not, Luke xii. 47. *חָדַל*, in the meaning to leave off doing something further, is more frequently construed with *ל* *seq. infin.* than with *מִן* (cf. *e.g.* Gen. xi. 8 with 1 Kings xv. 21); but if we mean the omission of a thing which has not yet been begun, then the construction is with *ל*, Num. ix. 13. Instead of *לְשׁוֹנוֹת*, there might have been also used *מִלְשׁוֹנוֹת* (omit rather . . . than . . .), and *לְמַעַן שׁוֹנוֹת* would be more distinct; but as the proverb is expressed, *לְשׁוֹנוֹת* is not to be mistaken as the subord. infin. of purpose. The LXX., Syr., Targ., and Jerome do violence to the proverb. Luther, after the example of older interpreters: instruction, that which leads away from prudent learning; but *musar* always means either discipline weaning from evil, or education leading to good.

Ver. 28 A worthless witness scoffeth at right;  
And the mouth of the godless swalloweth up mischief.

The Mosaic law does not know the oath of witnesses; but the adjuring of witnesses to speak the truth, Lev. iv. 1, places a false statement almost in the rank of perjury. The *מִשְׁפָּט*, which legally and morally binds witnesses, is just their duty to state the matter in accordance with truth, and without deceitful and malicious reservation; but a worthless witness (*vid.* regarding *בְּלִיעַל*, vi. 12) despiseth what is right (*לִי* with accus.-

obj. like xiv. 9), *i.e.* scornfully disregards this duty. Under 28*b* Hitzig remarks that בָּלַע only in *Kal* means to devour, but in *Piel*, on the contrary, to absorb = annihilate; therefore he reads with the LXX. and Syr. דִּין [justice] instead of מִשְׁכָּל [mischief]: the mouth of the wicked murders that which is right, properly, swallows down his feeling of right. But בָּלַע interchanges with בָּלַע in the sense of swallowing only, without the connected idea of annihilation; cf. בִּבְלַע for the continuance [duration] of a gulp = for a moment, Num. iv. 20 with Job vii. 29; and one can thus understand 28*b* without any alteration of the text after Job xv. 16; cf. xx. 12–15, as well as with the text altered after Isa. iii. 12, by no means so that one makes אֵן the subject: mischief swallows up, *i.e.* destroys, the mouth of the wicked (Rashi); for when “mouth” and “to swallow” stand connected, the mouth is naturally that which swallows, not that which is swallowed (cf. Eccles. x. 12: the mouth of the fool swallows, *i.e.* destroys, him). Thus 28*b* means that wickedness, *i.e.* that which is morally perverse, is a delicious morsel for the mouth of the godless, which he eagerly devours; to practise evil is for him, as we say, “*ein wahrer Genuss*” [a true enjoyment].

Ver. 29 Judgments are prepared for scorners,  
And stripes for the backs of fools.

שְׁפָטִים never means punishment which a court of justice inflicts, but is always used of the judgments of God, even although they are inflicted by human instrumentality (*vid.* 2 Chron. xxiv. 24); the singular, which nowhere occurs, is the segolate *n. act.* שְׁפָט = שָׁפַט, 2 Chron. xx. 9, plur. שְׁפָטִים. Hitzig's remark: “the judgment may, after ver. 25, consist in stripes,” is misleading; the stroke, הַכּוֹת, there is such as when, *e.g.*, a stroke on the ear is applied to one who despises that which is holy, which, under the circumstances, may be salutary; but it does not fall under the category of *shephuthim*, nor properly under that of מַהֲלָמוֹת. The former are providential chastisements with which history itself, or God in history, visits the despiser of religion; the latter are strokes which are laid on the backs of fools by one who is instructing them, in order, if possible, to bring them to thought and understanding. נָכוֹן, here inflected as *Niph.*, is used, as Job xv. 23, as meaning to be placed in readiness, and thus to be surely imminent. Regarding *mahabūmoth*, *vid.* at xviii. 6.



Chap. xx. 1. This proverb warns against the debauchery with which free-thinking is intimately associated.

Wine is a mocker, mead boisterous ;  
And no one who is overtaken thereby is wise.

The article stands with ך. Ewald maintains that in x.-xxii. 6 the article occurs only here and at xxi. 31, and that it is here, as the LXX. shows, not original. Both statements are incorrect. The article is found, *e.g.*, at xix. 6, xviii. 18, 17, and here the personification of "wine" requires it; but that it is wanting to שׁכר shows how little poetry delights in it; it stands once for twice. The effects of wine and mead (שׁכר from שׁכר, to stop, obstruct, become stupid) are attributed to these liquors themselves as their property. Wine is a mocker, because he who is intoxicated with it readily scoffs at that which is holy; mead is boisterous (cf. הוֹמֵיָהּ, vii. 11), because he who is inebriated in his dissolute madness breaks through the limits of morality and propriety. He is unwise who, through wine and the like, *i.e.* overpowered by it (cf. 2 Sam. xiii. 28), staggers, *i.e.* he gives himself up to wine to such a degree that he is no longer master of himself. At v. 19 we read, שָׁגָה ק, of the intoxication of love; here, as at Isa. xxviii. 7, of the intoxication of wine, *i.e.* of the passionate slavish desire of wine or for wine. The word "*Erpicht*" [*avidissimus*], *i.e.* being indissolubly bound to a thing, corresponds at least in some degree to the idea. Fleischer compares the French: *être fou de quelque chose*. Isa. xxviii. 7, however, shows that one has to think on actual staggering, being overtaken in wine.

Ver. 2 A roaring as of a lion is the terror of the king ;  
And he that provoketh him forfeiteth his life.

Line first is a variation of xix. 12. The terror which a king spreads around (רָעַד, *gen. subjecti.*, as, *e.g.*, at Job ix. 34 and generally) is like the growling of a lion which threatens danger. The thought here suggested is that it is dangerous to arouse a lion. Thus מְתַעֲבֵר does not mean: he who is angry at him (*Venet.*: *χολούμενος αὐτῷ*), but he who provokes him (LXX., Syr., Targ., Jerome, Luther). הִתְעַבֵּר signifies, as we saw at xiv. 16, to be in a state of excessive displeasure, extreme anger. Here the meaning must be: he who puts him into a state of anger (LXX., *ὁ παροξύνων αὐτόν*, in other versions with the

addition of *καὶ ἐπιμιγνύμενος*, who conducts himself familiarly towards him = *מתערבו*). But can *mitharvo* have this meaning? That the *Hithpa.* of transitive stems, e.g. *הִתְחַנֵּן* (1 Kings viii. 59) and *הִשְׁתַּפֵּר* (Mic. vi. 16), is construed with the accus. of that which any one performs for himself (cf. Ewald's *Gramm. Arab.* § 180), is not unusual; but can the *Hithpa.* of the intrans. *עבר*, which signifies to fall into a passion, "express with the accusative the passion of another excited thereby" (Ewald, § 282a)? There is no evidence for this; and Hitzig's conjecture, *מִתְעַבֵּר* (*Tiphel* of the Targ. *הִתְעַבֵּר* = *עָבָרָה*), is thus not without occasion. But one might suppose that *הִתְעַבֵּר*, as the reflexive of a *Piel* or *Hiphil* which meant to be put into a state of anger, may mean to draw forth the anger of any one, as in Arab., the viii<sup>th</sup> form (*Hithpa.*) of *hadr*, to be present, with the accus. as reflexive of the iv<sup>th</sup> form, may mean: *sibi aliquid præsens sistere*. Not so difficult is *הִטָּא* with the accus. of that which is missing, *vid.* viii. 36 and Hab. ii. 10.

Ver. 3 It is an honour to a man to remain far from strife;  
But every fool showeth his teeth.

Or better: whoever is a fool *quisquis amens*, for the emphasis does not lie on this, that every fool, *i.e.* every single one of this sort, contends to the uttermost; but that whoever is only always a fool finds pleasure in such strife. Regarding *הִתְנַלֵּעַ*, *vid.* xvii. 14, xviii. 1. On the contrary, it is an honour to a man to be peaceable, or, as it is here expressed, to remain far from strife. The phrase may be translated: to desist from strife; but in this case the word would be pointed *שָׁבַת*, which Hitzig prefers; for *שָׁבַת* from *שָׁבַת* means, 2 Sam. xxiii. 7, annihilation (the termination of existence); also Ex. xxi. 19, *שָׁבַתוֹ* does not mean to be keeping holy day; but to be sitting, *viz.* at home, in a state of incapability for work. Rightly Fleischer: "ישב מן", like Arab. *k'ad san*, to remain sitting quiet, and thus to hold oneself removed from any kind of activity." He who is prudent, and cares for his honour, not only breaks off strife when it threatens to become passionate, but does not at all enter into it, keeps himself far removed from it.

Ver. 4 At the beginning of the harvest the sluggard plougheth not;  
And so when he cometh to the reaping-time there is nothing.

Many translators (Symmachus, Jerome, Luther) and inter-

preters (e.g. Rashi, Zöckler) explain: *propter frigus*; but  $\text{קָרָה}$  is, according to its verbal import, not a synonym of  $\text{קָר}$  and  $\text{צִנָּה}$ , but means gathering = the time of gathering (synon.  $\text{הָאָסִיף}$ ), from  $\text{קָרָה}$ , *carpere*,<sup>1</sup> as harvest, the time of the *καρπίζεω*, the plucking off of the fruit; but the harvest is the beginning of the old Eastern agricultural year, for in Palestine and Syria the time of ploughing and sowing with the harvest or early rains ( $\text{יִזְרָה} = \text{הָרִיף}$ , Neh. vii. 24; Ezra ii. 18) followed the fruit harvest from October to December. The  $\text{וְ$  is thus not that of cause but of time. Thus rendered, it may mean the beginning of an event and onwards (e.g. 1 Sam. xxx. 25), as well as its termination and onwards (Lev. xxvii. 17): here of the harvest and its ingathering and onwards. In 4*b*, the *Chethîb* and *Kerî* vary as at xviii. 17. The *fut.*  $\text{לֹא־יִשְׁאַל}$  would denote what stands before the sluggard; the *perf.*  $\text{לֹא־יִשְׁאַל}$  places him in the midst of this, and besides has this in its favour, that, interpreted as *perf. hypotheticalum*, it makes the absence of an object to  $\text{לֹא־יִשְׁאַל}$  more tenable. The *Chethîb*,  $\text{לֹא־יִשְׁאַל}$ , is not to be read after Ps. cix. 10: he will beg in harvest—in vain (Jerome, Luther), to which Hitzig well remarks: Why in vain? Amid the joy of harvest people dispense most liberally; and the right time for begging comes later. Hitzig conjecturally arrives at the translation:

“A pannier the sluggard provideth not;  
Seeketh to borrow in harvest, and nothing cometh of it.”

But leaving out of view the “pannier,” the meaning “to obtain something as a loan,” which  $\text{לֹא־יִשְׁאַל}$  from the connection may bear, is here altogether imaginary. Let one imagine to himself an indolent owner of land, who does not trouble himself about the tilling and sowing of his fields at the right time and with diligence, but leaves this to his people, who do only as much as is commanded them: such an one asks, when now the harvest-time has come, about the ingathering; but he receives the answer, that the land has lain unploughed, because he had not commanded it to be ploughed. When he asks, there is nothing, he asks in vain ( $\text{לֹא־יִשְׁאַל}$ , as at xiv. 6, xiii. 4). Meiri rightly explains  $\text{מִתְחַרֵּךְ}$  by  $\text{זֶמַן הַחֲרִישָׁה}$ , and 4*b* by: “so then, when he asks at harvest time, he will find nothing;” on the other

<sup>1</sup> Vid. Fleischer in Levy's *Chald. Wörterbuch*, i. 426.

hand, the LXX. and Aram. think on חרף, *carpere convictis*, as also in Codd. here and there is found the meaningless מִחֲרָף.

Ver. 5 The purpose in the heart of a man is deep water ;  
But a man of understanding draweth it out.

“Still waters are deep.” Like such deep waters (xviii. 4) is that which a man hath secretly (Isa. xxix. 15) planned in his heart. He keeps it secret, conceals it carefully, craftily misleads those who seek to draw it out ; but the man of תְּבוּנָה, *i.e.* one who possesses the right criteria for distinguishing between good and bad, true and false, and at the same time has the capacity to look through men and things, draws out (the *Venet.* well, ἀνέλξει) the secret עֵצָה, for he penetrates to the bottom of the deep water. Such an one does not deceive himself with men, he knows how to estimate their conduct according to its last underlying motive and aim ; and if the purpose is one that is pernicious to him, he meets it in the process of realization. What is here said is applicable not only to the subtle statesman and the general, but also to the pragmatist historian and the expositor, as, *e.g.*, of a poem such as the book of Job, the idea of which lies like a pearl at the bottom of deep water.

Ver. 6 Almost every one meeteth a man who is gracious to him ;  
But a man who standeth the test, who findeth such an one ?

As צִיר אֲמוּנִים, xiii. 17, signifies a messenger in whom there is confidence, and עֵד אֲמוּנִים, xiv. 5, a witness who is altogether truthful, so אִישׁ אֲמוּנִים is a man who remains true to himself, and maintains fidelity toward others. Such an one it is not easy to find ; but patrons who make promises and awaken expectations, finally to leave in the lurch him who depends on them—of such there are many. This contrast would proceed from 6a also, if we took קָרָא in the sense of to call, to call or cry out with ostentation : *multi homines sunt quorum suam quisque humanitatem proclamant* (Schelling, Fleischer, Ewald, Zöckler, and also, *e.g.*, Meiri). But אִישׁ חֲסִידוֹ is certainly to be interpreted after xi. 17, Isa. lvii. 1. Recognising this, Hitzig translates : many a man one names his dear friend ; but in point of style this would be as unsuitable as possible. Must קָרָא then mean *vocat* ? A more appropriate parallel word to קָרָא is קָרָה = קָרָה, according to which, with Oetinger, Heidenheim, Euchel, and Löwenstein, we explain : the greater part of

men meet one who shows himself to them (to this or that man) as אִישׁ חָסֵד, a man well-affectioned and benevolent; but it is rare to find one who in his affection and its fruits proves himself to be true, and actually performs that which was hoped for from him. Luther translates, with the Syr. and Targ. after Jerome: *Viel Menschen werden From gerhümbt* [many men are reputed pious]; but if יִקְרָא were equivalent to יִקְרָא, then אִישׁ חָסֵד ought to have been used instead of חָסֵד. The LXX. read רַב אֲדָמָה יִקְרָא אִישׁ חָסֵד, man is something great, and a compassionate man is something precious; but it costs trouble to find out a true man. The fundamental thought remains almost the same in all these interpretations and readings: love is plentiful; fidelity, rare; therefore חָסֵד, of the right kind, after the image of God, is joined to אֱמֶת.

Ver. 7 He who in his innocence walketh as one upright,  
Blessed are his children after him!

We may not take the first line as a separate clause with צַדִּיק, as subject (Van Dyk, Elster) or predicate (Targ.); for, thus rendered, it does not appropriately fall in as parallel to the second line, because containing nothing of promise, and the second line would then strike in at least not so unconnectedly (cf. on the contrary, x. 9, xiv. 25). We have before us a substantial clause, of which the first line is the complex subject. But Jerome, the *Venet.*, and Luther erroneously: the just man walking in his innocence; this placing first of the adj. is in opposition to the Hebr. syntax. We must, if the whole is to be interpreted as nom., regard צַדִּיק as permutative: one walking in his innocence, a righteous one. But, without doubt, *tsedek* is the accus. of the manner; in the manner of one righteous, or in apposition: as one righteous; cf. Job xxxi. 26 with Mic. ii. 7. Thus Hitzig rightly also refers to these two passages, and Ewald also refers to xxii. 11, xxiv. 15. To walk in his innocence as a righteous man, is equivalent to always to do that which is right, without laying claim to any distinction or making any boast on that account; for thereby one only follows the impulse and the direction of his heart, which shows itself and can show itself not otherwise than in unreserved devotion to God and to that which is good. The children after him are not the children after his death (Gen. xxiv. 67); but, according

to Dent. iv. 40, cf. Job xxi. 21, those who follow his example, and thus those who come after him; for already in the lifetime of such an one, the benediction begins to have its fulfilment in his children.

The following group begins with a royal proverb, which expresses what a king does with his eyes. Two proverbs, of the seeing eye and the necessary opening of the eyes, close it.

Ver. 8 A king sitting on the seat of justice,  
Scattereth asunder all evil with his eyes.

Excellently the *Venet.* ἐπὶ θρόνου δίκης, for יִן בְּפִאֲרִין is the name of the seat of rectitude (the tribunal), as the "throne of grace," Heb. iv. 17, is the name of the *capporeth* as the seat of mercy; the seat of the judge is merely called כִּסֵּא; on the other hand, יִן כִּסֵּאֲדִין is the contrast of בְּפִאֲרִין הַיּוֹם, Ps. xciv. 20: the seat from which the decision that is in conformity with what is right (cf., e.g., Jer. v. 28) goes forth, and where it is sought. As little here as at ver. 26 is there need for a characterizing adj. to *melek*; but the LXX. hits the meaning for it, understands such to רִן: ὅταν βασιλεὺς δίκαιος καθίσῃ ἐπὶ θρόνου. By the "eyes" are we then to understand those of the mind: he sifts, *dignoscit*, with the eyes of the mind all that is evil, i.e. distinguishes it subjectively from that which is not evil? Thus Hitzig by a comparison of Ps. xi. 4, cxxxix. 3 (where Jerome has *eventilasti*, the Vulg. *investigasti*). Scarcely correctly, for it lies nearer to think on the eyes in the king's head (*vid.* xvi. 15); in that case: to winnow (to sift) means to separate the good and the bad, but first mediately: to exclude the bad; finally, ver. 26 leads to the conclusion that מְזַרְהוּ is to be understood, not of a subjective, but of an actual scattering, or separating, or driving away. Thus the penetrating, fear-inspiring eyes of the king are meant, as Immanuel explains: בראייה עיניו מבריהם מפניו. ומפור אותם בכל פִּיֵּא. But in this explanation the personal rendering of פְּלִרְעָה is incorrect; for *mezareh*, meant of the driving asunder of persons, requires as its object a plur. (cf. 26a). *Col-ra* is understood as neut. like v. 14. Before the look of a king to whom it belongs to execute righteousness and justice (Isa. xvi. 5), nothing evil stands; criminal acts and devices seen through, and so also judged by these eyes, are broken up and scattered to all the winds, along with the danger that thereby threatened

the community. It is the command: "put away the evil" (Deut. xiii. 6 [5]), which the king carries into effect by the powerful influence of his look. With *col-ra* there is connected the thought that in the presence of the heavenly King no one is wholly free from sin.

Ver. 9 Who can say I have made my heart clean,  
I am pure from my sins?

It is the same thought that Solomon expresses in his prayer at the consecration of the temple, 1 Kings viii. 46: there is no man who sinneth not. To cleanse his heart (as Ps. lxxiii. 13), is equivalent to to empty it, by self-examination and earnest effort after holiness, of all impure motives and inclinations; *vid.* regarding זכה, to be piercing, shining brightly, cloudlessly pure, Fleischer in Levy's *Chald. Wörterbuch*, i. 424. The consequence of זכות is, becoming pure; and the consequence of זכות לב, *i.e.* of the purifying of the heart, the being pure from sinful conduct: I have become pure from my sins, *i.e.* from such as I might fall into by not resisting temptations; the suffix is not understood as actual, but as potential, like Ps. xviii. 24. No one can boast of this, for man's knowledge of himself and of his sins remains always limited (Jer. xvii. 9 f.; Ps. xix. 13); and sin is so deeply rooted in his nature (Job xiv. 4, xv. 14-16), that the remains of a sinful tendency always still conceal themselves in the folds of his heart, sinful thoughts still cross his soul, sinful inclinations still sometimes by their natural force overcome the moral resistance that opposes them, and stains of all kinds still defile even his best actions.

Ver. 10. This proverb passes sentence of condemnation against gross sins in action and life.

Diverse stones, diverse measures—

An abomination to Jahve are they both.

The stones are, as at xi. 1, xvi. 11, those used as weights. Stone and stone, ephah and ephah, means that they are of diverse kinds, one large and one small (the LXX., in which the sequence of the proverbs from ver. 10 is different, has μέγα καὶ μικρόν), so that one may be able deceitfully to substitute the one for the other. אִיפָה (from אָפָה, to bake) may originally have been used to designate such a quantity of meal as supplied a family of moderate wants; it corresponds to the *bath* (Ezek.

xlv. 11) as a measure for fluids, and stands here synecdochically instead of all the measures, including, *e.g.*, the *cor*, of which the *ephah* was a tenth part, and the *seah*, which was a third part of it. 10*b* = xvii. 5, an echo of Lev. xix. 36; Deut. xxv. 13-16. Just and equal measure is the demand of a holy God; the contrary is to Him an abhorrence.

Ver. 11 Even a child maketh himself known by his conduct,  
Whether his disposition be pure and whether it be right.

If מְעַלְלֵי may be here understood after the use of עוֹלֵל, to play, to pass the time with anything, then נֶאֱמָר refers thereto: even by his play (Ewald). But granting that מְעוֹלֵל [children], synon. with נֶעֱר, had occasioned the choice of the word מְעַלְלֵי (*vid.* Fleischer on Isa. iii. 4), yet this word never means anything else than work, an undertaking of something, and accomplishing it; wherefore Böttcher proposes מְעַלְלֵיִי, for מְעַלְלֵי may have meant play, in contradistinction to מְעַלְלֵי. This is possible, but conjectural. Thus *gam* is not taken along with *v'amalalav*. That the child also makes himself known by his actions, is an awkward thought; for if in anything else, in these he must show what one has to expect from him. Thus *gam* is after the syntactical method spoken of at xvii. 26, xix. 2, to be referred to נֶעֱר (also the child, even the child), although in this order it is referred to the whole clause. The verb נָרָא is, from its fundamental thought, to perceive, observe from an ἐναντιόσημον: to know, and to know as strange, to disown (*vid.* under Isa. iii. 9); the *Hithpa.* elsewhere signifies, like (Arab.) *tankkar*, to make oneself unknowable, but here to make oneself knowable; Symmachus, ἐπιγνωρισθήσεται, Venet. γνωσθήσεται. Or does the proverb mean: even the child dissembles in his actions (Oetinger)? Certainly not, for that would be a statement which, thus generally made, is not justified by experience. We must then interpret 11*b* as a direct question, though it has the form of an indirect one: he gives himself to be known, viz. whether his disposition be pure and right. That one may recognise his actions in the conduct of any one, is a platitude; also that one may recognise his conduct in these, is not much better. מְעַל is therefore referred by Hitzig to God as the Creator, and he interprets it in the sense of the Arab. *khulk*, being created = *natura*. We also in this way explain יִצְרָנִי, P's.



ciii. 14, as referable to God the יֵצֵר; and that *poal* occurs, e.g. Isa. i. 31, not merely in the sense of action, but also in that of performance or structure, is favourable to this interpretation. But one would think that *poal*, if thus used in the sense of the nature of man, would have more frequently occurred. It everywhere else means action or work. And thus it is perhaps also here used to denote action, but regarded as habitual conduct, and according to the root-meaning, moral disposition. The N. T. word ἔργον approaches this idea in such passages as Gal. vi. 4. It is less probable that 11b is understood with reference to the future (Luther and others); for in that case one does not see why the poet did not make use of the more intelligible phrase אַם זך ויִשֵּׁר יִהְיֶה פִעְלִי. It is like our (Germ.) proverb: *Was ein Haken werden will krümmt sich bald* [what means to become a hook bends itself early]; or: *Was ein Dörnchen werden will spitzt sich bei Zeiten*<sup>1</sup> [what means to become a thorn sharpens itself early], and to the Aram. בּוֹצִין בּוֹצִין מִקִּטְפִּיהַ יֵרִיעַ = that which will become a gourd shows itself in the bud, *Berachoth* 48a.

Ver. 12 The hearing ear and the seeing eye—  
Jahve hath created them both.

*Löwenstein*, like the LXX.: the ear hears and the eye sees— it is enough to refer to the contrary to ver. 10 and xvii. 15. In itself the proverb affirms a fact, and that is its *sensus simplex*; but besides, this fact may be seen from many points of view, and it has many consequences, none of which is to be rejected as contrary to the meaning: (1.) It lies nearest to draw the conclusion, *viâ eminentiæ*, which is drawn in Ps. xciv. 9. God is thus the All-hearing and the All-seeing, from which, on the one side, the consolation arises that everything that is seen stands under His protection and government, xv. 3; and on the other side, the warning, *Aboth* ii. 1: "Know what is above thee; a Seeing eye and a Hearing ear, and all thy conduct is marked in His book." (2.) With this also is connected the sense arising out of the combination in Ps. xl. 7: man ought then to use the ear and the eye in conformity with the design which they are intended to subserve, according to

<sup>1</sup> A similar comparison from *Bereschith Rabba*, *vid.* Duke's *Rabbin. Blumenlese*, p. 126.

the purpose of the Creator (Hitzig compares xvi. 4); it is not first applicable to man with reference to the natural, but to the moral life: he shall not make himself deaf and blind to that which it is his duty to hear and to see; but he ought also not to hear and to see with pleasure that from which he should turn away (Isa. xxxiii. 15),—in all his hearing and seeing he is responsible to the Creator of the ear and the eye. (3.) One may thus interpret “hearing” and “seeing” as commendable properties, as Fleischer suggests from comparison of xvi. 11: an ear that truly hears (the word of God and the lessons of Wisdom) and an eye that truly sees (the works of God) are a gift of the Creator, and are (Arab.) *lillihi*, are to be held as high and precious. Thus the proverb, like a polished gem, may be turned now in one direction and now in another; it is to be regarded as a many-sided fact.

Ver. 13 Love not sleep, lest thou become poor;  
Open thine eyes, and have enough to eat.

What is comprehended in the first line here is presented in detail in vi. 9–11. The *fut. Niph.* of רָשׁ, to become poor (cf. x. 4), is formed metaplastically from יָרַשׁ, xxiii. 21, xxx. 9, as at 1 Sam. ii. 7; Hitzig compares (Arab.) *ryth*, which, however, means to loiter or delay, not to come back or down. The R. שׂ signifies either to be slack without support (cf. רָלַ), or to desire (cf. אֲבִיּוֹן, Arab. *fkyr*, properly *hiscens*, R. פָּקַ, as in פָּקַח, to open widely, which here follows). Regarding the second imper. 13*b*, *vid.* iii. 4: it has the force of a consequence, *Las deine augen wacker sein, So wirstu brots gnug haben* (Luth.) [Let thine eyes be open, so shalt thou have bread enough]. With these two proverbs of the eyes, the group beginning with ver. 8 rounds itself off.

The following group has its natural limit at the new point of departure at ver. 20, and is internally connected in a diversity of ways.

Ver. 14 “Bad, bad!” saith the buyer;  
And going his way, he boasteth then.

Luther otherwise:

“Bad, bad!” saith one if he hath it;  
But when it is gone, then he boasteth of it.

This rendering has many supporters. Geier cites the words of the Latin poet :

“*Omne bonum præsens minus est, sperata videntur Magna.*”

Schultens quotes the proverbs τὸ παρὸν βαρὺ and *Præsentia laudato*, for with Luther he refers לו ואול to the present possession (אול, as 1 Sam. ix. 7 = (Arab.) *zâl*, to cease, to be lost), and translates: *at dilapsum sibi, tum demum pro splendido celebrat.* But by this the *Hithpa.* does not receive its full meaning; and to extract from הִתְקַנָּה the idea to which לו ואול refers, if not unnecessary, is certainly worthless. *Hakkoneh* may also certainly mean the possessor, but the possessor by acquisition (LXX. and the *Venet.* ὁ κτώμενος); for the most part it signifies the possessor by purchase, the buyer (Jerome, *emptor*), as correlate of כֹּנֵן, Isa. xxiv. 2; Ezek. iv. 12. It is customary for the buyer to undervalue that which he seeks to purchase, so as to obtain it as cheaply as possible; afterwards he boasts that he has bought that which is good, and yet so cheap. That is an every-day experience; but the proverb indirectly warns against conventional lying, and shows that one should not be startled and deceived thereby. The subject to לו ואול is thus the buyer; אול with לו denotes, more definitely even than לו והלך, going from thence, *s'en aller*. Syntactically, the punctuation לו ואול [and he takes himself off] (*perf. hypoth.*, Ewald, 357a) would have been near (Jerome: *et cum recesserit*); but yet it is not necessary, with Hitzig, thus to correct it. The poet means to say: making himself off, he then boasts. We cannot in German place the “*alsdann*” [then] as the אָ here, and as also, e.g. at 1 Sam. xx. 12; but Theodotion, in good Greek: *καὶ πορευθεὶς τότε καυχήσεται.* We may write לו ואול with *Mercha* on the antepenult, on which the accent is thrown back, cf. הִוֵּן, xix. 17, but not לו; for the rule for *Dagesh* does not here, with the retrogression of the tone, come into application, as, e.g., in אוֹבֵל לְחַמִּי, Ps. xli. 10. Singularly the Syr. and Targ. do not read רַע רַע, but לְרַע, and couple ver. 15 with 14. In the LXX., vers. 14–19 are wanting.

Ver. 15 There is indeed gold, and many pearls;

But a precious treasure are lips full of knowledge.

In order to find a connection between this proverb and that which precedes, we need only be reminded of the parable of

the merchantman who sought goodly pearls, Matt. xiii. 45 f. The proverb rises to a climax: there is gold, and there are pearls in abundance, the one of which has always a higher value than the other; but intelligent lips are above all such jewels—they are a precious treasure, which gold and all pearls cannot equal. In a similar manner the N. T. places the one pearl above the many goodly pearls. So might רעת (*chokma*) be called the pearl above all pearls (iii. 15, viii. 11); but the lips as the organ of knowledge are fittingly compared with a precious vessel, a vessel of more precious substance than gold and pearls are.

Ver. 16 Take from him the garment, for he hath become surety for another;

And for strangers take him as a pledge.

The same proverb xxvii. 13, where קח, with the usual aphæresis, here interchanges with it the fuller form לקח, which is also found at Ezek. xxxvii. 16. To this imperative חבלהו is parallel: take him as a pledge (Theodotion, Jerome, the *Venet.* and Luther); it is not a substantive: his pledge (Targ.), which would require the word חבלתו (חבלו); nor is it to be read with the Syr. חבלהו, one pledges him; but it is imperative, not however of the *Piel*, which would be חבלהו, and would mean “destroy him;” but, as Aben Ezra rightly, the imperative of *Kal* of חבל, to take as a pledge, Ex. xxii. 25, for חבלהו without any example indeed except חנגני, Ps. ix. 14; cf. lxxx. 16. The first line is clear: take his garment, for he has become good for another (cf. xi. 15), who has left him in the lurch, so that he must now become wise by experience. The second line also is intelligible if we read, according to the *Chethib*, נברים (Jerome, the *Venet.*), not נברים, as Schultens incorrectly points it, and if we interpret this plur. like בנים, Gen. xxi. 7, with Hitzig following Luther, as plur. of the category: take him as a pledge, hold fast by his person, so as not to suffer injury from strange people for whom he has become surety. But the *Kerî* requires נבריה (according to which Theodotion and the Syr., and, more distinctly still than these, the Targ. translates), and thus, indeed, it stands written, xxvii. 13, without the *Kerî*, thus *Bathra* 173b reads and writes also here. Either נבריה is a strange woman, a prostitute, a *maitresse* for whom the unwise has made himself

surety, or it is neut. for *aliena res* (LXX. xxvii. 13, τὰ ἀλλότρια), a matter not properly belonging to this unwise person. We regard נכרים in this passage as original. בער coincides with vi. 26: it does not mean ἀντί, but ὑπέρ; “for strange people” is here equivalent to for the sake of, on account of strange people (χάριν τῶν ἀλλοτρίων, as the *Venet.* translates it).

Ver. 17 Sweet to a man is the bread of deceit;

Yet at last his mouth is full of gravel.

“Bread of deceit” is not deceit itself, as that after which the desire of a man goes forth, and that for which he has a relish (thus, *e.g.*, Immanuel and Hitzig); but that which is not gained by labour, and is not merited. Possession (*vid.* iv. 17) or enjoyment (ix. 17) obtained by deceit is thus called, as לֶחֶם בְּרִימִים, xxiii. 3, denotes bread; but for him who has a relish for it, it is connected with deceit. Such bread of lies is sweet to a man, because it has come to him without effort, but in the end not only will he have nothing to eat, but his tongue, teeth, and mouth will be injured by small stones; *i.e.* in the end he will have nothing, and there will remain to him only evil (Fleischer). Or: it changes itself (Job xx. 14) at last into gravel, of which his mouth is filled full, as we might say, “it lies at last in his stomach like lead.” גָּרֵץ is the Arab. *hatny*, gravel (Hitzig, *grien* = *gries*, coarse sand, grit), R. גַּרְץ, *scindere*. Similarly in Arab. *hajar*, a stone, is used as the image of disappointed expectations, *e.g.* the adulterer finds a stone, *i.e.* experiences disappointment.

Ver. 18 Plans are established by counsel,

And with prudent government make war.

From the conception of a thought, practically influencing the formation of our own life and the life of the community, to its accomplishment there is always a long way which does not lead to the end unless one goes forward with counsel and strength combined, and considers all means and eventualities. The *Niph.* of נָשָׂא means, in a passive sense: to be accomplished or realized (Ps. cxli. 2). The clause 18a is true for times of war as well as for times of peace; war is disastrous, unless it is directed with strategic skill (*vid.* regarding מִלְחָמָה, i. 5). Grotius compares the proverb, Γνώμαι πλέον κρατούσω ἢ σθένος χειρῶν. In xxiv. 6, the necessity of counsel is also referred to the case of war. Ewald would read [the infin.] נִשְׂא, or

שׁוּׁ: with management it is that one carries on war. But why? Because to him the challenge to carry on war appears to be contrary to the spirit of proverbial poetry. But the author of the proverb does certainly mean: if thou hast to carry on war, carry it on with the skill of a general; and the imper. is protected by xxiv. 6 against that infin., which is, besides, stylistically incongruous.

Ver. 19 He that goeth out gossiping revealeth a secret;  
And with the babbler have nothing to do.

Luther otherwise (like Hitzig)—

Be not complicated with him who revealeth a secret,  
And with the slanderer, and with the false (better: loquacious) mouth,  
so that שׁוּ and the warning apply to the threefold description, a rendering which Kimchi also, and Immanuel, and others at least suggest. But in connection with xi. 13, the first line has the force of a *judicium*, which includes the warning to entrust nothing to a babbler which ought to be kept silent. Write שׁוּׁ, as found in Codd. and old Edd., with *Munach* on the *penultima*, on which the tone is thrown back, and *Dagesh* to ם, after the rule of the קחיק (Gesen. § 20, 2a), altogether like שׁוּׁ, xv. 32. 19b the *Venet.* translates after the first meaning of the word by Kimchi, τῷ ἀπαταιῶνι τοῖς χεῖλεσι, to him who slanders and befools, for it thus improves Theodotion's τῷ ἀπατῶντι τὰ χεῖλη αὐτοῦ. But שׁוּׁ means, Job v. 2, —cf. Hos. vii. 11, —not him who befools another, but him who is befooled, is slandered, by another (Aben Ezra: שיפתוהו אחרים), with which שׁוּׁ here does not agree. But now he who is easily befooled is called שׁוּׁ, as being open to influence (susceptible), *patens*; and if this particip. is used, as here, transitively, and, on account of the object שׁוּׁ standing near cannot possibly be equivalent to שׁוּׁ, the usage of the language also just noticed is against it, then it means *patefaciens* or *dilatans* (cf. שׁוּׁ, Gen. ix. 27, Targ. אִשְׁתִּי = הַרְהִיב), and places itself as synon. to שׁוּׁ, xiii. 3; thus one is called who does not close his mouth, who cannot hold his mouth, who always idly babbles, and is therefore, because he can keep nothing to himself, a dangerous companion. The Complut. rightly translates: μετὰ πλατύνοντος τὰ ἑαυτοῦ μὴ μίχθητι χεῖλη.

The following group begins, for once more the aim of this older Book of Proverbs becomes prominent, with an inculcation of the fourth<sup>1</sup> commandment.

Ver. 20 He that curseth his father and his mother,  
His light is extinguished in midnight darkness.

The divine law, Ex. xxi. 17, Lev. xx. 9, condemns such an one to death. But the proverb does not mean this sentence against the criminal, which may only seldom be carried into execution, but the fearful end which, because of the righteousness of God ruling in history, terminates the life of such an unnatural son (xxx. 17). Of the godless, it has already been said that their light is extinguished, xiii. 9, there is suddenly an end to all that brightened, *i.e.* made happy and embellished their life; but he who acts wickedly (קָלֵל, R. קל, *levem esse*, synon. הִקְלִיף, Deut. xxvii. 16), even to the cursing of his father and mother, will see himself surrounded by midnight darkness (Symmachus, σκοτομήνη, moonless night), not: he will see himself in the greatest need, forsaken by divine protection (Fleischer), for Jansen rightly: *Lux et lucerna in scripturis et vitæ claritatem et posteritatem et prosperitatem significat.* The apple of the eye, אֵינָא, of darkness (*vid.* vii. 9), is that which forms the centre or centralization of darkness. The Syr. renders it correctly by *bobtho*, pupil [of the eye], but the Targ. retains the אֵינָא of the *Keri*, and renders it in Aram. by אֵינָא, which Rashi regards as an infin., Parchon as a particip. after the form אֵינָא; but it may be also an infin. substantive after the form אֵינָא, and is certainly nothing else than the abbreviated and vocally obscured אֵינָא. For the Talm. אֵינָא, to be hard, furnishes no suitable idea; and the same holds true of אֵינָא, times, Lev. xv. 25 of the Jerusalem Targ.; while the same abbreviation and the same passing over of *o* into *u* represents this as the inflected אֵינָא (= עָת). There is also no evidence for a verb אֵינָא, to be black, dark; the author of Aruch interprets אֵינָא, *Bereschith Rabba*, c. 33, with reference to the passage before us, of a dark bathing apartment, but only tentatively, and אֵינָא is there quoted as the Targ. of אֵל, Gen. xix. 8, which the text lying before us does not ratify. *Ishon* means the little man (in the eye), and neither the blackness

<sup>1</sup> *i.e.* The *fifth* according to the arrangement of the Westminster Confession.]

(Buxtorf and others) nor the point of strength, the central point (Levy) of the eye.<sup>1</sup>

Ver. 21 An inheritance which in the beginning is obtained in haste,  
Its end will not be blessed.

The partic. מְבֹהֵל may, after Zech. xi. 8, cf. Syr. *ܘܒܗܠܐ*, *nauseans*, mean "detested," but that affords here no sense; rather it might be interpreted after the Arab. *bajila*, to be avaricious, "gotten by avarice, niggardliness," with which, however, neither מְבֹהֵל, inheritance, nor, since avarice is a chronic disease, בְּרֵאשׁוֹנָה agrees. On the contrary, the *Kerî* מְבֹהֵלָה [hastened] perfectly agrees, both linguistically (*vid.* xxviii. 22; cf. xiii. 11) and actually; for, as Hitzig remarks, the words following ver. 20 fully harmonize with the idea of an inheritance, into the possession of which one is put before it is rightly due to him; for a son such as that, the parents may live too long, and so he violently deprives them of the possession (cf. xix. 26); but on such a possession there rests no blessing. Since the *Piel* may mean to hasten, Esth. ii. 9, so מְבֹהֵל may mean hastened = speedy, Esth. viii. 14, as well as made in haste. All the old interpreters adopt the *Kerî*; the Aram. render it well by מְסִרְהָבָה, from מְסִרְהָב, overturned; and Luther, like Jerome, *hæreditas ad quam festinator*.

Ver. 22 Say not: I will avenge the evil;  
Hope in Jahve, so will He help thee.

Men ought always to act toward their neighbours according to the law of love, and not according to the *jus talionis*, xxiv. 29; they ought not only, by requiting good with evil (xvi. 13; Ps. vii. 5a, xxxv. 12), not to transgress this law of requital, but they ought to surpass it, by also recompensing not evil with evil (*vid.* regarding שָׁלֵם, and synon. to xvii. 13); and that is what the proverb means, for 22b supposes injustice suffered, which might stir up a spirit of revenge. It does not, however, say that men ought to commit the taking of vengeance to God; but, in the sense of Rom. xii. 17-19, 1 Pet. iii. 9, that, renouncing all dependence on self, they ought to commit their deliverance out of the distress into which they have fallen, and their vindication, into the hands of God; for the promise is not that He will avenge them, but that

<sup>1</sup> *Vid.* Fleischer in Levy's *Chald. Wörterbuch*, i. 419.



He will help them. The jussive וישע (write וישע, according to *Metheg-setzung*, § 42, with *Gaja* as העטרדו, with the *y* to secure distinct utterance to the final guttural) states as a consequence, like, *e.g.*, 2 Kings v. 10, what will then happen (Jerome, Luther, Hitzig) if one lets God rule (Ges. § 128, 2c); equally possible, syntactically, is the rendering: that He may help thee (LXX., Ewald); but, regarded as a promise, the words are more in accordance with the spirit of the proverb, and they round it off more expressively.

Ver. 23 An abomination to Jahve are two kinds of weights;  
And deceitful balances are not good.

A variant to ver. 10, xi. 1. The pred. לא טוב (xvii. 26, xviii. 5, xix. 3) is conceived of as neut.; they are not good, much rather bad and pernicious, for the deceiver succeeds only in appearance; in reality he fails.

Ver. 24 The steps of a man depend on Jahve;  
And a man—how can he understand his way?

Line first is from Ps. xxxvii. 23, but there, where the clause has the verbal predicate בִּינֵנִי, the meaning is that it is the gracious assistance of God, by virtue of which a man takes certain steps with his feet, while here we have before us a variation of the proverb "*der Mensch denkt, Gott lenkt*" [= man proposes, God disposes], xvi. 9, Jer. x. 23; for הַיְיָ, as at 2 Sam. iii. 37, Ps. cxviii. 23, denotes God in general as conditioning, as the ultimate cause. Man is indeed free to turn himself hither or thither, to decide on this course of conduct or on that, and is therefore responsible for it; but the relations co-operating in all his steps as the possible and defining conditions are God's contrivance and guidance, and the consequences which are connected with his steps and flow therefrom, lie beyond the power of man,—every one of his steps is a link of a chain, neither the beginning nor the end of which he can see; while, on the other hand, God's knowledge comprehends the beginning, middle, and end, and the wisdom of God ruling in the sphere of history, makes all human activity, the free action of man, subservient to his world-plan. The question, which has a negative answer, is applicable to man: what, *i.e.* how shall he understand his way? מה is like, *e.g.*, Ex. x. 26, Job ix. 2, xix. 28, accus., and fluctuates between the functions of a governed accusative: What

does he understand . . . (Job xi. 8) and an adv.: how, *i.e.* how so little, how even not, for it is the **מ** of the negative question which has become in (Arab.) *mā* a word of negation. The way of a man is his life's-course. This he understands in the present life only relatively, the true unravelling of it remains for the future.

Ver. 25 It is a snare to a man to cry out hastily "holy;"

And first after vows to investigate.

Two other interpretations of the first line have been proposed. The snare of a man devours, *i.e.* destroys the holy; but then **מִן** **מוֹקֵשׁ** must be an expression of an action, instead of an expression of an endurance, which is impossible. The same is true against the explanation: the snare of a man devours, *i.e.* consumes, eats up the holy, which as such is withdrawn from common use. Jerome with his *devotare sanctos*, and Luther with his *das Heilige lestern* [to calumniate the holy], give to **לִיַע** = **בָּלַע** a meaning which loses itself in the arbitrary. Accordingly, nothing is to be done with the meaning *καταπιέται* (Aquila, the *Venet.*). But **לִיַע** will be the abbreviated fut. of **לִיַע** (from **יִלַע**), or **לַעַל** (**יִלַע**), Job vi. 3 = (Arab.) *laghá temere loqui* (*proloqui*); and **שִׁבַּח** (after Hitzig: consecration, which is contrary to usage) is like *κορβάν*, Mark vii. 11, the exclamation to which one suddenly gives utterance, thereby meaning that this or that among his possessions henceforth no longer belongs to him, but is consecrated to God, and thus ought to be delivered up to the temple. Such a sudden vow and halting deference to the oath that has been uttered is a snare to a man, for he comes to know that he has injured himself by the alienation of his property, which he has vowed beyond that which was due from him, or that the fulfilling of his vow is connected with difficulties, and perhaps also to others, with regard to whom its disposal was not permitted to him, is of evil consequences, or it may be he is overcome by repentance and is constrained to break his oath. The LXX. hits the true meaning of the proverb with rare success: *Παγίς ἀνδρὶ ταχύ τι τῶν ἰδίων ἀγιασάσαι, μετὰ δὲ τὸ εὐξασθαι μετανοεῖν γίνεται.* **יְרִיִם** is plur. of the category (cf. 16b *Chethib*), and **בִּקֵּר**, as 2 Kings xvi. 15, Arab. *bakr*, *examinare*, *inquirere*, means to subject to investigation, viz. whether he ought to observe, and might observe, a vow such as this, or whether he

might not and ought not rather to renounce it (Fleischer). Viewed syntactically, 25a is so difficult, that Bertheau, with Hitzig, punctuates  $\text{יֵלֵךְ}$ ; but this substantive must be formed from a verb  $\text{יָלַץ}$  (cf. Hab. iii. 13), and this would mean, after (Arab.) *wala'*, "to long eagerly for," which is not suitable here. The punctuation shows  $\text{יֵלֵךְ}$  as the 3d. fut. What interpreters here say of the doubled accent of the word arises from ignorance: the correct punctuation is  $\text{יֵלֵךְ}$ , with *Gaja* to  $\text{ע}$ , to give the final guttural more force in utterance. The poet appears to place in the foreground: "a snare for a man," as a *rubrum*; and then continuing the description, he cries out suddenly "holy!" and after the vow, he proceeds to deliberate upon it. Fleischer rightly: *post vota inquisiturus est (in ea) = יְהִי־הָ לְבַבְךָ*; *vid.* at Hab. i. 17, which passage Hitzig also compares as syntactically very closely related.

Ver. 26 A wise king winnoweth the godless,  
And bringeth over them the wheel.

A variant to xx. 8, but here with the following out of the figure of the winnowing. For  $\text{אֹפֶן}$  with  $\text{מִזְרָה}$  is, without doubt, the wheel of the threshing-cart,  $\text{עֲגֵלָה}$ , Isa. xxviii. 27 f.; and thus with  $\text{מִזְרָה}$ , the winnowing fork,  $\text{מִזְרָה}$  is to be thought of; *vid.* a description of them along with that of the winnowing shovel,  $\text{רֶחֶת}$ , in Wetzstein's *Excursus* to Isa., p. 707 ff. We are not to think of the punishment of the wheel, which occurs only as a terrible custom of war (*e.g.* Amos i. 3). It is only meant that a wise king, by sharp and vigorous procedure, separates the godless, and immediately visits them with merited punishment, as he who works with the winnowing shovel gives the chaff to the wind. Most ancient interpreters think on  $\text{אֹפֶן}$  (from  $\text{אָפַן}$ , *vertere*) in its metaphorical meaning: *τρόπος* (thus also Löwenstein, he deals with them according to merit), or the wheel of fortune, with reference to the constellations; thus, misfortune (Immanuel, Meiri). Arama, Oetinger, and others are, however, on the right track.

With a proverb of a light that was extinguished, ver. 20 began the group; the proverb of God's light, which here follows, we take as the beginning of a new group.

Ver. 27 A candle of Jahve is the soul of man,  
Searching through all the chambers of the heart.

If the O. T. language has a separate word to denote the self-conscious personal human spirit in contradistinction to the spirit of a beast, this word, according to the usage of the language, as Reuchlin, in an appendix to Aben Ezra, remarks, is נְשָׁמָה; it is so called as the principle of life breathed immediately by God into the body (*vid.* at Gen. ii. 7, vii. 22). Indeed, that which is here said of the human spirit would not be said of the spirit of a beast: it is "the mystery of self-consciousness which is here figuratively represented" (Elster). The proverb intentionally does not use the word נְפֶשׁ, for this is not the power of self-consciousness in man, but the medium of bodily life; it is related secondarily to נְשָׁמָה (רוח), while נְשָׁמָה חיים (רוח) is used, נֶפֶשׁ חיים is an expression unheard of. Hitzig is in error when he understands by נְשָׁמָה here the soul in contradistinction to the spirit, and in support of this appeals to an expression in the *Cosmography* of Kazwini: "the soul (Arab. *âl-nefs*) is like the lamp which moves about in the chambers of the house;" here also *en-nefs* is the self-conscious spirit, for the Arab. and post-bibl. Heb. terminology influenced by philosophy reverses the biblical usage, and calls the rational soul נֶפֶשׁ, and, on the contrary, the animal soul נְשָׁמָה, רוח (*Psychologie*, p. 154). הַיֵּשׁ is the particip. of הִישָׁה, Zeph. i. 12, without distinguishing the *Kal* and *Piel*. Regarding הַרְרִיבֹתָן, LXX. *ταμεία κοιλίας*, *vid.* at xviii. 8: בָּטָן denotes the inner part of the body (R. בָּט, to be deepened), and generally of the personality; cf. Arab. *bâtn âl-rwh*, the interior of the spirit, and xxii. 18, according to which Fleischer explains: "A candle of Jahve, *i.e.* a means bestowed on man by God Himself to search out the secrets deeply hid in the spirit of another." But the candle which God has kindled in man has as the nearest sphere of illumination, which goes forth from it, the condition of the man himself—the spirit comprehends all that belongs to the nature of man in the unity of self-consciousness, but yet more: it makes it the object of reflection; it penetrates, searching it through, and seeks to take it up into its knowledge, and recognises the problem proposed to it, to rule it by its power. The proverb is thus to be ethically understood: the spirit is that which penetrates that which is within, even into its many secret corners and folds, with its self-testing and self-knowing light

—it is, after Matt. vi. 22, the inner light, the inner eye. Man becomes known to himself according to his moral as well as his natural condition in the light of the spirit; “for what man knoweth the things of a man, save the spirit of man which is in him?” says Paul, 1 Cor. ii. 11. With reference to this Solomonic proverb, the seven-branched candlestick is an ancient symbol of the soul, *e.g.* on the Jewish sepulchral monuments of the Roman *viâ Portuensis*. Our texts present the phrase  $\text{נֵר יְהוָה}$ ; but the Talm. *Pesachim* 7b, 8a, the *Pesikta* in part 8, the Midrash *Othijoth de-Rabbi Akiba*, under the letter נ, Alphasi (ר"ף) in *Pesachim*, and others, read  $\text{נֵר אֱלֹהִים}$ ; and after this phrase the Targum translates, while the Syr. and the other old versions render by the word “Lord” (*Venet.*  $\delta\nu\tau\omega\tau\eta\varsigma$ ), and thus had יהוה before them.

Ver. 28 Love and truth guard the king;  
And he supports his throne by love.

We have not in the German [nor in the Eng.] language a couple of words that completely cover  $\text{חֶסֶד וְאֱמֶת}$ ; when they are used of God, we translate them by grace and truth [*Gnade u. Wahrheit*], Ps. xl. 12 ( $\text{יִצְרִינִי}$ ); when of men, by love and truth [*Liebe u. Treue*], xvi. 6; and when of the two-sided divine forces, by kindness and truth, iii. 3. Love and truth are the two good spirits that guard the king. If it is elsewhere said that the king's throne is supported “with judgment and with justice,” Isa. ix. 6 [7]; here, on the other side, we see that the exercise of government must have love as its centre; he has not only to act on the line of right,  $\text{שִׁינַת הַדִּין}$ ; but, as the later proverb says, in such a way, that within this circle his conduct is determined by the central motive of love. In this sense we give the king not only the title of *Grossmächtigster* [most high and mighty], but also that of “*Allergnädigster*” [most gracious], for the king can and ought to exercise grace before other men; the virtue of condescension establishes his throne more than the might of greatness.

Ver. 29 The ornament of young men is their strength;  
And the honour of the old is grey hairs.

Youth has the name  $\text{בְּחַיִּיר}$  (different from  $\text{בְּחַיִּיר}$ , chosen), of the maturity (R.  $\text{בַּחַר}$ , cogn.  $\text{בָּנָר}$ , whence Mishn.  $\text{בְּגִירוּת}$ , manhood, in contradistinction to  $\text{נְעֻרוּת}$ ) into which he enters from

the bloom of boyhood; and the old man is called זָקֵן (Arab. *dhikn*, as Schultens says, *a mento pendulo*, from the hanging chin זָקֵן, (Arab.) *dhakan*, chin, beard on the chin). To stand in the fulness of fresh unwasted strength is to youth, as such, an ornament (תִּפְאַרֶת, cf. פָּאֲרוּר, blooming colour of the countenance); on the contrary, to the old man who has spent his strength in the duties of his office, or as it is said at xvi. 31, "in the way of righteousness," grey hairs (שֵׂיבָה, from שָׁב, Arab. *shâb*, *canescere*) give an honourable appearance (הִדָּר, from הִיר, *turgidum*, *amplum esse*, *vid.* at Isa. lxiii. 1).

Ver. 30 Cutting wounds cleanse away evil,  
And reach the inner parts of the body.

The two words for wounds in line first stand in the *st. constr.*; חִבּוּרָה (from חָבַר, to be bound around with stripes, to be striped) is properly the streak, the stripe; but is here heightened by פָּצַע (from פָּצַע, to cleave, split, tear open), beyond the idea of the stripe-wound: tearing open the flesh, cuts tearing into the flesh. The pred. is after the *Kerî* תְּמָרוֹק; but this substantive, found in the Book of Esther, where it signifies the purification of the women for the harem (according to which, *e.g.*, Ahron B. Joseph explains להם יפה שהוא לנשים שהוא יפה להם), is syntactically hard, and scarcely original. For if we explain with Kimchi: wounds of deep incision find their cleansing (cure) by evil, *i.e.* by means which bring suffering (according to which, probably the *Venet.* μώλωπες τραύματος λάμπουσιν ἐν κακῶ), then תְּמָרוֹק, with the pronoun pointing back, one would have expected. But the interpretation of בָּרַע, of severe means of cure, is constrained; that which lies nearest, however, is to understand רַע of evil. But if, with this understanding of the word, we translate: *Vibices plagarum sunt lustratio quæ adhibetur malo* (Fleischer), one does not see why בָּרַע, and not rather *gen. רַע*, is used. But if we read after the *Chethîb* תְּמָרוֹק, then all is syntactically correct; for (1.) that the word יְמָרוֹק, or תְּמָרוֹקָה, is not used, is in accordance with a well-known rule, Gesen. § 146, 3; and (2.) that תְּמָרוֹק is connected, not directly with an accus. obj., but with ב, has its analogy in הִתְעָה בְּ, Jer. xlii. 2, הִשְׁרִישׁ בְּ, Job xxxi. 12, and the like, and besides has its special ground in the metaphorical character of the cleansing. Thus, *e.g.*, one uses Syr. ܕܘܠܝܢ of external misleading; but with

2 of moral misleading (Ewald, § 217, 2); and Arab. اِشَاد of erecting a building; but with 3 of the intellectual erection of a memorial (monument). It is the so-called *Bá-álmojáz*; *vid. de Sacy's Chrest. Arab. i. 397*. The verb מָרַק means in Talm. also, "to take away" (a metaph. of *abstergere*; cf. Arab. *marak*, to wipe off<sup>1</sup>); and that meaning is adopted, *Schabbath 33a*, for the interpretations of this proverb: stripes and wounds a preparedness for evil carries away, and sorrow in the innermost part of the body, which is explained by דְּרוּקוֹן (a disease appearing in diverse forms; cf. "*Drachenschuss*," as the name of an animal disease); but granting that the biblical מָרַק may bear this meaning, the 3 remains unaccountable; for we say מָרַק מֵעֲצָמוֹ לְעֵבְרָה, for to prepare oneself for a transgression (sin of excess), and not בְּעֵבְרָה. We have thus to abide by the primary meaning, and to compare the proverb, *Berachoth 5a*: "afflictive providences wash away all the transgressions of a man." But the proverb before us means, first at least, not the wounds which God inflicts, but those which human educational energy inflicts: deep-cutting wounds, *i.e.* stern discipline, leads to the rubbing off of evil, *i.e.* rubs it, washes it, cleanses it away. It may now be possible that in *30b* the subject idea is permutatively continued: *et verbera penetralium corporis* (thus the *Venet.*: *πληγαὶ τῶν ταμείων τοῦ γαστρὸς*), *i.e.* *quorum vis ad intimos corporis et animi recessus penetrat* (Fleischer). But that is encumbered, and הִדְרִיבְטָן (cf. ver. 27, xviii. 8), as referring to the depths to which stern corporal discipline penetrates, has not its full force. וּמִפְּוֹת is either a particip.: and that as touching (*ferientes*) the inner chambers of the body, or הִדְרִיבְטָן is with the 3, or immediately, the second object of תְּמָרִיק to be supplied: and strokes (rub off, cleanse, make pure) the innermost part. Jerome and the Targ. also supply 3, but erroneously, as designating place: *in secretioribus ventris*, relatively better the LXX. and Syr.: *εἰς ταμεία κοιλίας*. Luther hits the sense at least, for he translates:

One must restrain evil with severe punishment,  
 And with hard strokes which one feels.

<sup>1</sup> *Vid. Dozy's Lettre à M. Fleischer* (1871), p. 198.

Chap. xxi. 1. The group, like the preceding one, now closes with a proverb of the king.

A king's heart in Jahve's hand is like brooks of water ;  
He turneth it whithersoever He will.

Brook and canal (the *Quinta* : ὑδραγωγοί) are both called נַחַל, or נָחַל, Job xx. 17, Arab. *falaj* (from נָחַל, to divide, according to which Aquila, Symmachus, and Theodotion, διαρέσεις; Venet. διανομαί; Jerome, divisiones); *Jákût* has the explanation of the word : "*falaj* is the name given to flowing water, particularly the brook from a spring, and every canal which is led from a spring out over flat ground." Such brooks of water are the heart of a king, *i.e.* it is compared to such, in Jahve's hand. The second line contains the point of comparison : He inclines it, gives to it the direction (נָחַל, causat. of נָחַל, Num. xxi. 15) toward whatever He will (נָחַל denotes willing, as a bending and inclining, viz. of the will; *vid.* at xviii. 2). Rightly Hitzig finds it not accidental that just the expression "brooks of water" is chosen as the figure for tractableness and subjection to government. In Isa. xxxii. 2, the princes of Judah are compared to "rivers of water in a dry place" with reference to the exhaustion of the land during the oppression of the Assyrian invasion; the proverb has specially in view evidences of kindness proceeding from the heart, as at xvi. 15 the favour of the king is compared to clouds of latter rain emptying themselves in beneficent showers, and at xix. 12 to the dew refreshing the plants. But the speciality of the comparison here is, that the heart of the king, however highly exalted above his subjects, and so removed from their knowledge he may be, has yet One above it by whom it is moved by hidden influences, *e.g.* the prayer of the oppressed; for man is indeed free, yet he acts under the influence of divinely-directed circumstances and divine operations; and though he reject the guidance of God, yet from his conduct nothing results which the Omniscient, who is surprised by nothing, does not make subservient to His will in the world-plan of redemption. Rightly the Midrash : God gives to the world good or bad kings, according as He seeks to bless it or to visit it with punishment; all decisions that go forth from the king's mouth come לְכַתְּמֵהֶם, *i.e.* in their



first commencement and their last reason they come from the Holy One.

The next group extends from ver. 2 to ver. 8, where it closes as it began.

Ver. 2 Every way of a man is right in his own eyes;  
But a weigher of hearts is Jahve.

A proverb similar to xvi. 2 (where  $\text{יִשָּׁר}$  for  $\text{יָרָה}$ ,  $\text{וְיָה}$  for  $\text{יִשָּׁר}$ ,  $\text{לְבָבוֹת}$  for  $\text{רוּחוֹת}$ ). God is also, xvii. 3, called a trier,  $\text{בִּתְּנֵן}$ , of hearts, as He is here called a weigher,  $\text{חִבֵּן}$ . The proverb indirectly admonishes us of the duty of constant self-examination, according to the objective norm of the revealed will of God, and warns us against the self-complacency of the fool, of whom xii. 15 says (as Trimberg in "Renner"): "all fools live in the pleasant feeling that their life is the best," and against the self-deception which walks in the way of death and dreams of walking in the way of life, xiv. 12 (xvi. 25).

Ver. 3 To practise justice and right  
Hath with Jahve the pre-eminence above sacrifice.

We have already (vol. i. p. 42) shown how greatly this depreciation of the works of the ceremonial *cultus*, as compared with the duties of moral obedience, is in the spirit of the Chokma; cf. also at xv. 8. Prophecy also gives its testimony, e.g. Hos. vi. 7, according to which also here (cf. xx. 8b with Isa. ix. 8) the practising of  $\text{צִדְקָה וּמִשְׁפָּט}$  (sequence of words as at Gen. xviii. 19, Ps. xxxiii. 5, elsewhere  $\text{צִדְקָה וּמִשְׁפָּט}$ , and yet more commonly  $\text{מִשְׁפָּט וְצִדְקָה}$ ) does not denote legal rigour, but the practising of the *justum et æquum*, or much rather the *æquum et bonum*, thus in its foundation conduct proceeding from the principle of love. The *inf.*  $\text{עָשָׂה}$  (like  $\text{קָנָה}$ , xvi. 16) occurs three times (here and at Gen. i. 20; Ps. ci. 3); once  $\text{עָשָׂו}$  is written (Gen. xxxi. 18), as also in the *inf. absol.* the form  $\text{עָשָׂה}$  and  $\text{עָשָׂו}$  interchange (*vid.* Norzi at Jer. xxii. 4); once  $\text{עָשָׂהוּ}$  for  $\text{עָשָׂו}$  (Ex. xviii. 18) occurs in the *status conjunctus*.

Ver. 4 Loftiness of eyes and swelling of heart—  
The husbandry of the godless is sin.

If  $\text{נֵר}$ , in the sense of light, gives a satisfactory meaning, then one might appeal to 1 Kings xi. 36 (cf. 2 Sam. xxi. 17), where  $\text{נֵר}$  appears to signify lamp, in which meaning it is once (2 Sam. xxii. 29) written  $\text{נֵיר}$  (like  $\text{חֵיק}$ ); or since  $\text{נֵיר} = \text{נֵר}$  (ground-form,

*nawir*, lightening) is as yet certainly established neither in the Heb. nor Syr., one might punctuate נִר instead of נִר, according to which the Greeks, Aram., and Luther, with Jerome, translate. But of the lamp of the godless we read at xiii. 9 and elsewhere, that it goeth out. We must here understand by נִר the brilliant prosperity (Bertheau and others) of the wicked, or their "proud spirit flaming and flaring like a bright light" (Zöckler), which is contrary to the use of the metaphor as found elsewhere, which does not extend to a prosperous condition. We must then try another meaning for נִר; but not that of yoke, for this is not Heb., but Aram.-Arab., and the interpretation thence derived by Lagarde: "Haughtiness and pride; but the godless for all that bear their yoke, viz. sin," seeks in vain to hide behind the "for all that" the breaking asunder of the two lines of the verse. In Heb. נִר means that which lightens (burning) = lamp, נִר, the shining (that which burns) = fire, and נִר, xiii. 23, from נִר, to plough up (Targ. 1 Sam. viii. 12, גִּמְנָר = לְחַרֵּשׁ) the fresh land, i.e. the breaking up of the fallow land; according to which the Venet. as Kimchi: *νέωμα ἀσεβῶν ἀμαρτία*, which as Ewald and Elster explain: "where a disposition of wicked haughtiness, of unbridled pride, prevails, there will also sin be the first-fruit on the field of action; נִר, *novale*, the field turned up for the first time, denotes here the first-fruits of sin." But why just the first-fruits, and not the fruit in general? We are better to abide by the field itself, which is here styled נִר, not שָׂדֶה (or as once in Jer. xxxix. 10, יִנֵּב); because with this word, more even than with שָׂדֶה, is connected the idea of agricultural work, of arable land gained by the digging up or the breaking up of one or more years' fallow ground (cf. *Pea* ii. 1, נִר, Arab. *sikāk*, opp. בֹּר, Arab. *būr*, *Menachoth* 85a, שְׂדֵה מְנִירוֹת, a fresh broken-up field, *Erachin* 29b, נִר, opp. הַבֵּיר, to let lie fallow), so that נִר רִשְׁעִים may mean the cultivation of the fields, and generally the husbandry, i.e. the whole conduct and life of the godless. נִר is here ethically metaph., but not like Hos. x. 12, Jer. iv. 3, where it means a new moral commencement of life; but like חָרַשׁ, *arare*, Job iv. 8, Hos. x. 13; cf. Prov. iii. 29. רָחַב is not adj. like xxviii. 25, Ps. ci. 5, but infin. like חָסַר, x. 21; and accordingly also רוּם is not adj. like חוּם, or past like סוּג, but infin. like Isa. x. 12. And חָטְאת is the

pred. of the complex subject, which consists of רִים עֵינַיִם, a haughty looking down with the eyes, רֵחַב־לֵב, breadth of heart, i.e. excess of self-consciousness, and נִרְשָׁעִים taken as an *asyn-deton summativum*: pride of look, and making oneself large of heart, in short, the whole husbandry of the godless, or the whole of the field cultivated by them, with all that grows thereon, is sin.

Ver. 5 The striving of the diligent is only to advantage.

And hastening all [excessive haste] only to loss;

or in other words, and agreeably to the Heb. construction :

The thoughts of the industrious are (reach) only to gain,

And every one who hastens—it (this his hastening) is only to loss.

*Vid.* at xvii. 21. At x. 4, Luther translates “the hand of the diligent,” here “the plans of an expert [*endelichen*],” i.e. of one actively striving (xxii. 29, *endelich* = מְהִיר) to the end. The מָצָה, hastening overmuch, is contrasted with the diligent; Luther well: but he who is altogether too precipitant. Everywhere else in the Proverbs מָצָה has a closer definition with it, wherefore Hitzig reads אִצָּר, which must mean: he who collects together; but מָצָה along with הֲרִיץ is perfectly distinct. The thought is the same as our “*Eile mit Weile*” [= *festina lente*], and Goethe’s

*Wie das Gestirn ohne Hast,*

*Aber ohne Rast*

*Drehe sich jeder*

*Um die eigne Last.*

“Like the stars, without haste but without rest, let every one carry about his own burden,” viz. of his calling that lies upon him. The fundamental meaning of מָצָה is to throng, to urge (Ex. v. 13), here of impatient and inconsiderate rashness. While on the side of the diligent there is nothing but gain, such haste brings only loss; over-exertion does injury, and the work will want care, circumspection, and thoroughness. In the Book of Proverbs, the contrasts “gain” and “loss” frequently occur, xi. 24, xiv. 23, xxii. 16: profit (the increase of capital by interest), opp. loss (of capital, or of part thereof), as commercial terms.

Ver. 6 The gaining of treasures by a lying tongue

Is a fleeting breath of such as seek death.

One may, at any rate, after the free manner of gnomie resem-

blances and comparisons, regard "fleeting breath" and "such as seek death" as two separated predicates: such gain is fleeting breath, so those who gain are seeking death (Caspari's *Beiträge zu Jes.* p. 53). But it is also syntactically admissible to interpret the words rendered "seekers of death" as gen.; for such interruptions of the *st. constr.*, as here by נָדָה [fleeting], frequently occur, *e.g.* Isa. xxviii. 1, xxxii. 13; 1 Chron. ix. 13; and that an idea, in spite of such interruption, may be thought of as gen., is seen from the Arab.<sup>1</sup> But the text is unsettled. Symmachus, Syr., Targ., the *Venet.*, and Luther render the phrase מְבַקְשֵׁי [seekers]; but the LXX. and Jerome read מִקְשֵׁי [snares] (cf. 1 Tim. vi. 9); this word Rashi also had before him (*vid.* Norzi), and Kennicott found it in several Codd. Bertheau prefers it, for he translates: . . . is fleeting breath, snares of death; Ewald and Hitzig go further, for, after the LXX., they change the whole proverb into: הַבֵּל רִדְהָ אֶל-מִקְשֵׁי מִתְּמוֹת (בְּמִקְשֵׁי), with פִּעֵל in the first line. But δῶκει of the LXX. is an incorrect rendering of נָדָה, which the smuggling in of the ἐπὶ (παγίδας θανάτου) drew after it, without our concluding therefrom that אֶל-מִקְשֵׁי, or לְמוֹקְשֵׁי (Lagarde), lay before the translators; on the contrary, the word which (Cappellus) lay before them, מִקְשֵׁי, certainly deserves to be preferred to מְבַקְשֵׁי: the possession is first, in view of him who has gotten it, compared to a fleeting (נָדָה, as Isa. xlii. 2) breath (cf. *e.g.* smoke, Ps. lxxviii. 3), and then, in view of the inheritance itself and its consequences, is compared to the snares of death (xiii. 14, xiv. 27); for in פִּעֵל (here equivalent to עָשׂוּת, *acquisitio*, Gen. xxxi. 1; Dent. viii. 17) lie together the ideas of him who procures and of the thing that is procured or effected (*vid.* at xx. 11).

Ver. 7 The violence of the godless teareth them away,  
For they have refused to do what is right.

The destruction which they prepare for others teareth or draggeth them away to destruction, by which wicked conduct brings punishment on itself; their own conduct is its own executioner (cf. i. 19); for refusing to practise what is right,

<sup>1</sup>  *Vid.* Friedr. Philippi's *Status constructus*, p. 17, Anm. 3; and cf. there-with such constructions as (Arab.) *mān'u faḍlah āhmaḥtāji*, *i.e.* a refuser of the needy, his beneficence=one who denies to the needy his beneficence.

they have pronounced judgment against themselves, and fallen under condemnation. Rightly Jerome, *detrahent*, with Aquila, *κατασπάσει* = *j'gurrem* (as Hab. i. 15), from *גָּרַר*; on the contrary, the LXX. incorrectly, *ἐπιξενωθήσεται*, from *גָּרַר*, to dwell, to live as a guest; and the *Venet.*, as Luther, in opposition to the *usus loq.*: *δεδίξεται* (fut. of *δεδίσσεισθαι*, to terrify), from *גָּרַר*, to dread, fear, which also remains intrans., with the accus. following, Deut. xxxii. 27. The Syr. and the Targ. freely: robbery (Targ. *נָבִינָר*, perhaps in the sense of usury) will seize them, viz. in the way of punishment. In Arab. *jarr* (*jariyratn*) means directly to commit a crime; not, as Schultens explains, *admittere crimen pœnam trahens*, but *attrahere* (*arripere*), like (Arab.) *jany* (*jinâyatn*), *contrahere crimen*; for there the crime is thought of as violent usurpation, here as wicked accumulation.

Ver. 8 Winding is the way of a man laden with guilt;  
But the pure—his conduct is right.

Rightly the accentuation places together “the way of a man” as subject, and “winding” as predicate: if the poet had wished to say (Schultens, Bertheau) “one crooked in his way” (*quoad viam*), he would have contented himself with the phrase *מְגַרְגֵּר מְגַרְגֵּר*. But, on the other hand, the accentuation is scarcely correct (the second *Munach* is a transformed *Mugrash*), for it interprets *וְגָר* as a second pred.; but *וְגָר* is adj. to *שׂוֹאֵא*. As *מְגַרְגֵּר* (synon. *מְגַרְגֵּר*, *עַקְלָקֵל*) is a *hapax leg.*, so also *vazar*, which is equivalent to (Arab.) *mawzwr*, *crimine onustus*, from *vazira*, *crimen committere*, properly to charge oneself with a crime. The ancient interpreters have, indeed, no apprehension of this meaning before them; the LXX. obtain from the proverb a thought reminding us of Ps. xviii. 27, in which *vazar* does not at all appear; the Syr. and Targ. translate as if the *vav* of *vazar* introduces the conclusion: he is a barbarian (*nuchrojo*); Luther: he is crooked; Jerome also sets aside the syntax: *perversa via viri aliena est*; but, syntactically admissible, the *Venet.* and Kimchi, as the Jewish interpreters generally, *διαστροφωτάτη ὁδὸς ἀνδρὸς καὶ ἀλλόκοτος*. Fleischer here even renounces the help of the Arab., for he translates: *Tortuosa est via viri criminibus onusti, qui autem sancte vivit, is recte facit*; but he adds thereto the remark that “*vazar* thus explained, with Cappellus, Schultens,

and Gesenius, would, it is true, corresponding to the Arab. *wazar*, have first the abstract meaning of a verbal noun from *wazira*;<sup>1</sup> the old explanation is therefore perhaps better: *tortuosa est via viri et deflectens* (scil. a recta linea, thus *devia est*), when the 'viri' is to be taken in the general sense of 'many, this and that one;' the closer definition is reflected from the וְיִי of the second clause." But (1) וְיִי as an adj. signifies *peregrinus*; one ought thus rather to expect וְיִי, degenerated, corrupt, although that also does not rightly accord; (2) the verbal noun also, e.g. 'all, passes over into a subst. and adj. signification (the latter without distinction of number and gender); (3) וְיִי, after its adj. signification, is related to (Arab.) *wazyr*, as וְיִי is to *hakym*, וְיִי to *rahyb*; it is of the same form as וְיִי, with which it has in common its derivation from a root of similar meaning, and its ethical signification. In 8b, וְיִי is rightly accented as subj. of the complex pred. וְיִי is the pure in heart and of a good conscience. The laden with guilt (*guilty*) strikes out all kinds of crooked ways; but the pure needs no stealthy ways, he does not stand under the pressure of the bondage of sin, the ban of the guilt of sin; his conduct is straightforward, directed by the will of God, and not by cunning policy. Schultens: *Integer vitæ scelerisque purus non habet cur vacillet, cur titubet, cur sese contorqueat*. The choice of the designation וְיִי [and the pure] may be occasioned by וְיִי (Hitzig); the expression 8b reminds us of xx. 11.

The group now following extends to ver. 18, where a new one begins with a variation of its initial verse.

Ver. 9 Better to sit on the pinnacle of a house-roof,  
Than a contentious wife and a house in common.

We have neither to supplement the second line: than with a contentious wife . . . (Symmachus, Theodotion, Jerome, Luther), nor: than that one have a contentious . . . ; but the meaning is, that sitting on the roof-top better befits one, does better than a quarrelsome wife and a common house (rightly the Targ. and *Venet.*), i.e. in a common house; for the connecting together of the wife and the house by *vav* is a Semitic

<sup>1</sup> The *n. act* formed from *wazara* is *wazr*, *wizr*, *wizat*. These three forms would correspond to the Heb. *vězër*, *vězër*, and *zërëth* (*z'rāh*, cf. *rëdëth*, *r'dah*, Gen. xlv. 3).

*hendiadys*, a juxtaposition of two ideas which our language would place in a relation of subordination (Fleischer). This *hendiadys* would, indeed, be scarcely possible if the idea of the married wife were attached to אִשָּׁה; for that such an one has with her husband a "house of companionship, *i.e.* a common house," is self-evident. But may it not with equal right be understood of the imperious positive mother-in-law of a widower, a splenetic shrewish aunt, a sickly female neighbour disputing with all the world, and the like? A man must live together with his wife in so far as he does not divorce her; he must then escape from her; but a man may also be constrained by circumstances to live in a house with a quarrelsome mother-in-law, and such an one may, even during the life of his wife, and in spite of her affection, make his life so bitter that he would rather, in order that he might have rest, sit on the pinnacle or ridge of a house-roof. מִצְנֵה is the battlement (Zeph. i. 16) of the roof, the edge of the roof, or its summit; he who sits there does so not without danger, and is exposed to the storm, but that in contrast with the alternative is even to be preferred; he sits alone. Regarding the *Chethîb* מְרוֹיִים, *Kerî* מְרוֹיִים, *vid.* at vi. 14; and cf. the figures of the "continual dropping" for the continual scolding of such a wife, embittering the life of her husband, xix. 13.

Ver. 10 The soul of the godless hath its desire after evil;  
His neighbour findeth no mercy in his eyes.

The interchange of perf. and fut. cannot be without intention. Löwenstein renders the former as *perf. hypotheticum*: if the soul of the wicked desires anything evil . . .; but the רָשָׁע wishes evil not merely now and then, but that is in general his nature and tendency. The perf. expresses that which is actually the case: the soul of the wicked has its desire directed (write אֲחִתָּהּ with *Munach*, after Codd. and old Ed., not with *Makkeph*) toward evil, and the fut. expresses that which proceeds from this: he who stands near him is not spared. יָהֵן is, as at Isa. xxvi. 10, *Hoph.* of הִיָּן, to incline, *viz.* oneself, compassionately toward any one, or to bend to him. But in what sense is בְּעֵינָיו added? It does not mean, as frequently, *e.g.* ver. 2, according to his judgment, nor, as at xx. 8, vi. 13: with his eyes, but is to be understood after the phrase הֵן בְּעֵינָיו מְצָא: his neighbour finds no

mercy in his eyes, so that in these words the sympathy ruling within him expresses itself: "his eyes will not spare his friends," *vid.* Isa. xiii. 18.

Ver. 11 When the scorner is punished, the simple is made wise ;  
And when insight is imparted to a wise man, he receives  
knowledge.

The thought is the same as at xix. 25. The mocker at religion and virtue is incorrigible, punishment avails him nothing, but yet it is not lost; for as a warning example it teaches the simple, who might otherwise be easily drawn into the same frivolity. On the other hand, the wise man needs no punishment, but only strengthening and furtherance: if "instruction" is imparted to him, he embraces it, makes it his own *רָעַת*; for, being accessible to better insight, he gains more and more knowledge. De Dieu, Bertheau, and Zöckler make "the simple" the subject also in 11*b*: and if a wise man prospers, he (the simple) gains knowledge. But *הַשְׂכִּיל* *ל*, used thus impersonally, is unheard of; wherefore Hitzig erases the *ל* before *הַחָכָם*: if a wise man has prosperity. But *הַשְׂכִּיל* does not properly mean to have prosperity, but only mediately: to act with insight, and on that account with success. The thought that the simple, on the one side, by the merited punishment of the mocker; on the other, by the intelligent prosperous conduct of the wise, comes to reflection, to reason, may indeed be entertained, but the traditional form of the proverb does not need any correction. *הַשְׂכִּיל* may be used not only transitively: to gain insight, Gen. iii. 6, Ps. ii. 10, and elsewhere, but also causatively: to make intelligent, with the accus. following, xvi. 23, Ps. xxxii. 8, or: to offer, present insight, as here with the dat.-obj. following (cf. xvii. 26). Instead of *בְּעֵינַיִךְ*, the *Kametz* of which is false, Codd. and good Edd. have, rightly, *בְּעֵינַיִךְ*. Hitzig, making "the wise" the subject to *בְּהַשְׂכִּיל* (and accordingly "the scorner" would be the subject in 11*a*), as a correct consequence reads *בְּעֵינַיִךְ* = *בְּהַשְׂכִּיל*. For us, with that first correction, this second one also fails. "Both *infinitivi constr.*," Fleischer remarks, "are to be taken passively; for the Semitic infin., even of transitive form, as it has no designation of gender, time, and person, is an indeterminate *modus*, even in regard to the *generis verbi* (Act. and



Pass.)”<sup>1</sup> To this proverb with *u-behaskil* there is connected the one that follows, beginning with *maskil*.

Ver. 12 A righteous One marketh the house of the godless;  
He hurleth the godless to destruction.

If we understand by the word צַדִּיק a righteous man, then 12a would introduce the warning which he gives, and the unexpressed subject of 12b must be God (Umbreit). But after such an *introitus*, יהוה ought not to be wanting. If in 12a “the righteous man” is the subject, then it presents itself as such also for the second parallel part. But the thought that the righteous, when he takes notice of the house of the godless, shows attention which of itself hurls the godless into destruction (Löwenstein), would require the sing. רשע in the conclusion; also, instead of מִסֵּלָה the fut. יִסְלֶה would have been found; and besides, the judicial סֵלָה (*vid.* regarding this word at xi. 3, xix. 3) would not be a suitable word for this confirmation in evil. Thus by צַדִּיק the proverb means God, and מִסֵּלָה has, as at xxii. 12, Job xii. 19, this word as its subject. “A righteous One” refers to the All-righteous, who is called, Job xxxiv. 17, “the All-just One,” and by Rashi, under the passage before us, צַדִּיקוֹ שֶׁל־עוֹלָם. Only do not translate with Bertheau and Zöckler: The Righteous One (All-righteous), for (1) this would require הַצַּדִּיק, and (2) הַצַּדִּיק is never by itself used as an attributive designation of God. Rightly, Fleischer and Ewald: a Righteous One, viz. God. It is the indetermination which seeks to present the idea of the great and dreadful: a Righteous One, and such a Righteous One!<sup>2</sup> עַל הַשִּׁבְלִי with Ps. xvi. 20, or אֶל, Ps. xli. 2, Neh. viii. 13, here with לְ, signifies to give attention to anything, to look attentively on it. The two participles stand in the same line: *animus advertit . . . evertit*. Hitzig changes

<sup>1</sup> The Arab. National Grammarians, it is true, view the matter otherwise. When *katlu zaydn*, the putting to death of Zeid, is used in the sense of Zeid’s becoming dead, according to their view the *fâ’l* (the *gen. subjecti*) is omitted; the full expression would be *katlu ’amrn zaydnâ*. Since now *’amrn* is omitted, *zaydn* has in the *gen.* form taken the place of the *fâ’l*, but this *gen.* is the representative of the *acc. objecti*. Without thus going round about, we say: it is the *gen. objecti*.

<sup>2</sup> The Arabs call this indetermination *âlnkrt lal’zym wallthwyl*. *Vid.* under Ps. ii. 12.

רָשָׁע לְבֵיתוֹ into לְבֵית רָשָׁע, and makes רָשָׁע the subject of 12*b*; but the proverb as it lies before us is far more intelligible.

Ver. 13 He that stoppeth his ear at the cry of the poor—  
He also calls and is not heard.

Only the merciful find mercy, Matt. v. 7; the unmerciful rich man, who has no ear for the cry of the לָרָ, *i.e.* of him who is without support and means of subsistence, thus of one who is needing support, will also remain unheard when he himself, in the time of need, calls upon God for help. Cf. the parable of the unmerciful servant of the merciful king, Matt. xviii. 23 ff. מִן in מְעַקֵּת, as Isa. xxiii. 15, Gen. iv. 13, xxvii. 1; no preposition of our [German] language [nor English] expresses, as Fleischer here remarks, such a fulness of meaning as this מִן does, to which, after a verb of shutting up such as אָטַם (cf. xvii. 28), the Arab. عَم would correspond, *e.g.* *āmy 'n āltryk*: blind, so that he does not see the way.

Ver. 14 A gift in secret turneth away anger;  
And a bribe into the bosom violent wrath.

Hitzig reads with Symmachus, the Targ., and Jerome, יִכְבֵּה, and translates: “extinguishes anger;” but it does not follow that they did read יִכְבֵּה; for the Talm. Heb. כִּפֶּה signifies to cover by turning over, *e.g.* of a vessel, *Sanhedrin* 77*a*, which, when it is done to a candle or a fire, may mean its extinction. But כִּפֶּה of the post-bibl. Heb. also means to bend, and thence to force out (Aram. כִּפֶּה, כִּפֶּה), according to which Kimchi hesitates whether to explain: overturns = smothers, or: bends = forces down anger. The *Venet.* follows the latter signification: κάμψει (for Villoison’s καλύψει rests on a false reading of the MS.). But there is yet possible another derivation from the primary signification, *curvare, flectere, vertere*, according to which the LXX. translates ἀνατρέπει, for which ἀποτρέπει would be yet better: כִּפֶּה, to bend away, to turn off, ἀρκεῖν, *arcere*, altogether like the Arab. (compared by Schultens) *kfā*, and *kfy*, ἀρκεῖν, to prevent, whence, *e.g.*, *ikfini hada*: hold that away from me, or: spare me that (Fleischer); with the words *hafika sharran* (Lat. *defendaris semper a malo*) princes were anciently saluted; *kfy* signifies “to suffice,” because enough is there, where there is a keeping off of want. Accordingly we translate: *Donum clam acceptum avertit iram*, which also the

Syr. meant by *mephadka* (מִפְּרָק). This verb is naturally to be supplied to 14*b*, which the LXX. has recognised (it translates: but he who spares gifts, excites violent anger). Regarding שָׁחַד, *vid.* at xvii. 8; and regarding בָּחַב, at xvii. 23. Also here בָּח (חִי = חִיב), like Arab. *jayb*, 'ubb, חב, denotes the bosom of the garment; on the contrary, (Arab.) *hijr*, *hidn*, חִצֵּן, is more used of that of the body, or that formed by the drawing together of the body (*e.g.* of the arm in carrying a child). A present is meant which one brings with him concealed in his bosom; perhaps 13*b* called to mind the judge that took gifts, Ex. xxiii. 8 (Hitzig).

Ver. 15 It is a joy to the just to do justice,  
And a terror for them that work iniquity.

To act according to the law of rectitude is to these as unto death; injustice has become to them a second nature, so that their heart strives against rectitude of conduct; it also enters so little into their plan of life, and their economy, that they are afraid of ruining themselves thereby. So we believe, with Hitzig, Elster, Zöckler, and Luther, this must be explained in accordance with our interpretation of x. 29. Fleischer and others supplement the second parallel member from the first: וַיִּפְעַל אֲנֹן מִחַתָּה לְפַעְלֵי אֲנֹן; others render 15*b* as an independent sentence: ruin falls on those who act wickedly. But that ellipsis is hard and scarcely possible; but in general מַחַתָּה, as contrasted correlate to שִׁמְחָה, can scarcely have the pure objective sense of ruin or destruction. It must mean a revolution in the heart. Right-doing is to the righteous a pleasure (*cf.* x. 23); and for those who have אֲנֹן, and are devoid of moral worth, and thus simply immoral as to the aim and sphere of their conduct, right-doing is something which alarms them: when they act in conformity with what is right, they do so after an external impulse only against their will, as if it were death to them.

Ver. 16 A man who wanders from the way of understanding,  
Shall dwell in the assembly of the dead.

Regarding וַיִּשְׁכַּח, *vid.* i. 3; and regarding וַיִּפְּאֵם, ii. 18. The verb נָח means to repose, to take rest, Job iii. 13, and to dwell anywhere, xiv. 33; but originally like (Arab.) *nākh* and *hadd*, to lay oneself down anywhere, and there to come to rest; and that is the idea which is here connected with נָח, for the figura-

tive description of יֹאבֵד or יָמוּת is formed after the designation of the subject, 16a: he who, forsaking the way of understanding, walks in the way of error, at length comes to the assembly of the dead; for every motion has an end, and every journey a goal, whether it be one that is self-appointed or which is appointed for him. Here also it is intimated that the way of the soul which loves wisdom and follows her goes in another direction than earthwards down into hades; hades and death, its background appear here as punishments, and it is true that as such one may escape them.

Ver. 17 He who loveth pleasure becometh a man of want;  
He who loveth wine and oil doth not become rich.

In Arab. *sanh* denotes the joyful action of the "cheerful giver," 2 Cor. ix. 7; in Heb. the joyful affection; here, like *farah*, pleasure, delight, festival of joy. Jerome: *qui diligit epulas*. For feasting is specially thought of, where wine was drunk, and oil and other fragrant essences were poured (cf. xxvii. 9; Amos vi. 6) on the head and the clothes. He who loves such festivals, and is commonly found there, becomes a man of want, or suffers want (cf. Judg. xii. 2, אִישׁ רִיב, a man of strife); such an one does not become rich (הִעָשִׁיר, like x. 4, = עָשָׂה עֶשֶׂר, Jer. xvii. 11); he does not advance, and thus goes backwards.

Ver. 18 The godless becometh a ransom for the righteous;  
And the faithless cometh into the place of the upright.

The thought is the same as at xi. 8. An example of this is, that the same world-commotion which brought the nations round Babylon for its destruction, put an end to Israel's exile: Cyrus, the instrument in God's hands for inflicting punishment on many heathen nations, was Israel's liberator, Isa. xliii. 3. Another example is in the exchange of places by Haman and Mordecai, to which Rashi refers. כֶּפֶר is equivalent to λύτρον, ransom; but it properly signifies price of atonement, and generally, means of reconciliation, which covers or atones for the guilt of any one; the poll-tax and "oblations" also, Ex. xxx. 15 f., Num. xxxi. 50, are placed under this point of view, as blotting out guilt: if the righteousness of God obtains satisfaction, it makes its demand against the godless, and lets the righteous go free; or, as the substantival clause 18b expresses,

the faithless steps into the place of the upright, for the wrath passes by the latter and falls upon the former. Regarding בּוֹגֵד, *vid.* ii. 22. Thus, in contrast to the יֵשֶׁר, he is designated, who keeps faith neither with God nor man, and with evil intention enters on deceitful ways,—the faithless, the malicious, the assassin.

Ver. 19. With this verse, a doublet to ver. 9 (xxv. 24), the collector makes a new addition; in ver. 29 he reaches a proverb which resembles the closing proverb of the preceding group, in its placing in contrast the רָשָׁע and יֵשֶׁר;—

It is better to dwell in a waste land,  
Than a contentious wife and vexation.

The corner of the roof, Hitzig remarks, has been made use of, and the author must look further out for a lonely seat. But this is as piquant as it is devoid of thought; for have both proverbs the same author, and if so, were they coined at the same time? Here also it is unnecessary to regard מֵאִשָּׁת as an abbreviation for מְשֻׁבַּת עִם אִשָּׁת. Hitzig supplies שָׁבֵן, by which אִשָּׁה, as the accus.-obj., is governed; but it is not to be supplied, for the proverb places as opposite to one another dwelling in a waste land (read שְׁבַת בְּאַרְץ-מִדְבָּר, with Codd. and correct Ed.) and a contentious wife (*Chethûb*, מְדוֹנִים; *Kerî*, מְדוֹנִים) and vexation, and says the former is better than the latter. For וְנָכַעַם [and vexation] is not, as translated by the ancients, and generally received, a second governed genitive to אִשָּׁה, but dependent on מֵן, follows “contentious woman” (*cf.* 9b): better that than a quarrelsome wife, and at the same time vexation.

Ver. 20 Precious treasure and oil are in the dwelling of the wise;  
And a fool of a man squanders it.

The wise spares, the fool squanders; and if the latter enters on the inheritance which the former with trouble and care collected, it is soon devoured. The combination אוֹצֵר נְחָמֶד וְשֶׁמֶן [desirable treasure and oil] has something inconcinuate, wherefore the accentuation places אוֹצֵר by itself by *Mehuppach Legarmeh*; but it is not to be translated “a treasure of that which is precious, and oil,” since it is punctuated אוֹצֵר, and not אוֹצֵר; and besides, in that case מִנְחָמִים would have been used instead of נְחָמֶד. Thus by אוֹצֵר נְחָמֶד, a desirable and splendid capital in gold and things of value (*Isa.* xxiii. 18; *Ps.* xix. 11); and by שֶׁמֶן, mentioned by

way of example, stores in kitchen and cellar are to be thought of, which serve him who lives luxuriously, and afford noble hospitality,—a fool of a man (בְּסִיל אָדָם, as at xv. 20), who finds this, devours it, *i.e.* quickly goes through it, makes, in short, a *tabula rasa* of it; cf. בָּלַע, Isa. xxviii. 4, with בָּלַע, 2 Sam. xx. 26, and Prov. xix. 28. The suffix of בִּלְעָנִי refers back to אוֹצָר as the main idea, or distributively also both to the treasure and the oil. The LXX. (*θησαυρὸς ἐπιθυμητὸς ἀναπαύσεται ἐπὶ στόματος σοφοῦ, i.e.* חָכָם בְּפֹה יִשְׁכֵּן, according to which Hitzig corrects; but the fool, he who swallows down “the precious treasure with a wise mouth,” is a being we can scarcely conceive of. His taste is not at all bad; why then a fool? Is it perhaps because he takes more in than he can at one time digest? The reading of the LXX. is corrected by 20*b*.)

Ver. 21 He that followeth after righteousness and kindness  
Will obtain life, righteousness, and honour.

How we are to render צְדָקָה וְחַסֵּד is seen from the connection of xxi. 3 and Hos. vi. 7: *tsedakah* is conduct proceeding from the principle of self-denying compassionate love, which is the essence of the law, Mic. vi. 8; and *hesed* is conduct proceeding from sympathy, which, placing itself in the room of another, perceives what will benefit him, and sets about doing it (cf. *e.g.* Job vi. 14: to him who is inwardly melted [disheartened] חֶסֶד is due from his neighbour). The reward which one who strives thus to act obtains, is designated 21*b* by חַיִּים and כְּבוֹד. Honour and life stand together, xxii. 4, when עֵשֶׂר precedes, and here צְדָקָה stands between, which, viii. 18, Ps. xxiv. 5, is thought of as that which is distributed as a gift of heaven, Isa. xlv. 8, which has glory in its train, Isa. lviii. 8; as Paul also says, “Whom He justified, them He also glorified.” The LXX. has omitted *tsedakah*, because it can easily appear as erroneously repeated from 21*a*. But in reality there are three good things which are promised to those who are zealous in the works of love: a prosperous life, enduring righteousness, true honour. Life as it proceeds from God, the Living One, righteousness as it avails the righteous and those doing righteously before God, honour or glory (Ps. xxix. 3) as it is given (Ps. lxxxiv. 12) by the God of glory. Cf. with צְדָקָה, x. 2, and with צְדָקָה, especially Jas. ii. 13, κατακαυχᾶται ἔλεος κρίσεως.

Ver. 22 A wise man scaleth a city of the mighty ;  
And casteth down the fortress in which they trusted.

Eccles. ix. 14 f. is a side-piece to this, according to which a single wise man, although poor, may become the deliverer of a city besieged by a great army, and destitute of the means of defence. *עָלָה*, *seq. acc.*, means to climb up, Joel ii. 7 ; here, of the scaling of a fortified town, viz. its fortress. *עָז* is that which makes it *עָזוֹ*, Isa. xxvi. 1 : its armour of protection, which is designated by the genit. *מִבְּטָחָהּ*, as the object and ground of their confidence. The vocalization *מִבְּטָחָהּ*, for *mibtachcha* (cf. Jer. xlvi. 13 with Job xviii. 14), follows the rule Gesen. § 27,

*Ann. 2b.* The suff., as in *לְאַתְנַנְנָהּ*, Isa. xxiii. 17, is lightened, because of its *mappik*, *Michlol* 30*b* ; *vid.* regarding the various grounds of these *formæ raphatæ pro mappicatis*, Böttcher, § 418. If a city is defended by ever so many valiant men, the wise man knows the point where it may be overcome, and knows how to organize the assault so as to destroy the proud fortress. With *וַיָּרֶר*, he brings to ruin, cf. *עַר רָרָתָהּ*, Deut. xx. 20.

Ver. 23 He that guardeth his mouth and his tongue,  
Keepeth his soul from troubles.

xiii. 3 resembles this. He guardeth his mouth who does not speak when he does better to be silent ; and he guardeth his tongue who says no more than is right and fitting. The troubles comprehend both external and internal evils, hurtful incidents and (*נֶפֶשׁ*) *צָרוֹת לִבָּב*, Ps. xxv. 17, xxxi. 8, *i.e.* distress of conscience, self-accusation, sorrow on account of the irreparable evil which one occasions.

Ver. 24 A proud and arrogant man is called mocker (free-spirit) ;  
One who acteth in superfluity of haughtiness.

We have thus translated (vol. i. p. 39) : the proverb defines almost in a formal way an idea current from the time of Solomon : *לִזְ* (properly, the distorter, *vid.* i. 7) is an old word ; but as with us in the west since the last century, the names of *free-thinkers* and *esprits forts* (cf. Isa. xlvi. 12) have become current for such as subject the faith of the Church to destructive criticism, so then they were called *לְצִיִּים*, who mockingly, as men of full age, set themselves above revealed religion and prophecy (Isa. xxviii. 9) ; and the above proverb gives the meaning of

this name, for it describes in his moral character such a man. Thus we call one גָּדוֹל, haughty, and גָּדוֹל יְהִיר, *i.e.* destroying himself, and thus thoughtlessly haughty, who בְּעֵבְרַת זָרִין acts in superfluity or arrogance (*vid.* at xi. 23) of haughtiness; for not only does he inwardly raise himself above all that is worthy of recognition as true, of faith as certain, of respect as holy; but acting as well as judging frivolously, he shows reverence for nothing, scornfully passing sentence against everything. Abulwalid (*vid.* Gesen. *Thes.*) takes יהיר in the sense of obstinate; for he compares the Arab. *jahr* (*jahar*), which is equivalent to *lijáj*, constancy, stubbornness. But in the Targ. and Talm. (*vid.* at Hab. ii. 5, Levy's Chald. *Wörterb.* under יְהִיר) יהיר in all its offshoots and derivations has the sense of pride; we have then rather to compare the Arab. *istaihara*, to be insane (= *dhabb 'akllh*, *mens ejus alienata est*), perhaps also to *hajjir*, *mutahawwir*, being overthrown, *præceps*, so that יהיר denotes one who by his *ὑπερφρονεῖν* is carried beyond all *σωφρονεῖν* (*vid.* Rom. xii. 3), one who is altogether mad from pride. The Syr. *madocho* (Targ. מְדוּחָה), by which יהיר (Targ. יְהִיר) is rendered here and at Hab. ii. 5, is its synonym; this word also combines in itself the ideas foolhardy, and of one acting in a presumptuous, mad way; in a word, of one who is arrogant. Schultens is in the right way; but when he translates by *tumidus mole cava ruens*, he puts, as it is his custom to do, too much into the word; *tumidus*, puffed up, presents an idea which, etymologically at least, does not lie in it. The Venet.: ἀκρατῆς θρασὺς βωμολόχος τοῦνομά οἱ, which may be translated: an untractable reckless person we call a fool [*homo ineptus*], is not bad.

Ver. 25 The desire of the slothful killeth him;  
For his hands refuse to be active.

The desire of the עָלָל, Hitzig remarks, goes out first after meat and drink; and when it takes this direction, as hunger, it kills him indeed. But in this case it is not the desire that kills him, but the impossibility of satisfying it. The meaning is simply: the inordinate desire after rest and pleasure kills the slothful; for this always seeking only enjoyment and idleness brings him at last to ruin. תַּאֲוָה means here, as in *Kibroth ha-tava*, Num. xi. 34, inordinate longing after enjoyments. The proverb is connected by almost all interpreters (also Ewald,



Bertheau, Hitzig, Elster, Zöckler) as a tetrastich with ver. 25: he (the slothful) always eagerly desires, but the righteous giveth and spareth not. But (1) although צַדִּיק, since it designates one who is faithful to duty, might be used particularly of the industrious (cf. xv. 19), yet would there be wanting in 26a וְצַדִּיק, xiii. 4, cf. xx. 4, necessary for the formation of the contrast; (2) this older Book of Proverbs consists of pure distichs; the only tristich, xix. 7, appears as the consequence of a mutilation from the LXX. Thus the pretended tetrastich before us is only apparently such.

Ver. 26 One always desireth eagerly ;

But the righteous giveth and holdeth not back.

Otherwise Fleischer: *per totam diem avet avidus, i.e. avarus*; but that in הִתְאַוָּה הִתְאַוָּה the verb is connected with its inner obj. is manifest from Num. xi. 4; it is the mode of expression which is called in the Greek syntax *schema etymologicum*, and which is also possible without an adj. joined to the obj., as in the ὕβρις θ' ὑβρίζεις (Eurip. *Herc. fur.* 706), the Arab. *mārāhu miryatn*: he had a strife with him. Euchel impossibly: necessities will continually be appeased, which would have required הִתְאַוָּה or מִתְאַוָּה. The explanation also cannot be: each day presents its special demand, for כָּל־הַיּוֹם does not mean each day, but the whole day, *i.e.* continually. Thus we render הִתְאַוָּה with the most general subject (in which case the national grammarians supply הַמִּתְאַוָּה): continually one longs longing, *i.e.* there are demands, solicitations, wishes, importunate petitions; but still the righteous is not embarrassed in his generosity, he gives as unceasingly (cf. Isa. xiv. 6, lviii. 1) as one asks. Thus the pref. is explained, which is related hypothetically to the fut. following: though one, etc.

Ver. 27 The sacrifice of the godless is an abomination ;

How much more if it is brought for evil !

Line first = xv. 8a. Regarding the syllogistic כִּי אִם, *vid.* xii. 31, xv. 11; regarding אָמַר, crime, particularly the sin of lewdness (from אָמַר, to press together, to collect the thoughts upon something, to contrive, cf. *raffinement de la volupté*), at x. 23. אָמַר is too vaguely rendered in the LXX. by *παρονόμως*, falsely by Jerome, *ex scelere* (cf. ἐξ ἀδίκου, Sir. xxxi. 18, with Mal. i. 13). The כִּי is not meant, as at Ezek. xxii. 11, of the

way and manner; for that the condition of life of the *רשע* is not a pure one, is not to be supposed. It is as Hitzig, rightly, that of price: for a transgression, *i.e.* to atone for it; one is hereby reminded, that he who had intercourse with a betrothed bondmaid had to present an *ascham* [trespass-offering], Lev. xix. 20–22. But frequently enough would it occur that rich sensualists brought trespass-offerings, and other offerings, in order thereby to recompense for their transgressions, and to purchase for themselves the connivance of God for their dissolute life. Such offerings of the godless, the proverb means, are to God a twofold and a threefold abomination; for in this case not only does the godless fail in respect of repentance and a desire after salvation, which are the conditions of all sacrifices acceptable to God, but he makes God directly a minister of sin.

Ver. 28 A false witness shall perish;

But he who heareth shall always speak truth.

The LXX. translate 28b by *ἀνὴρ δὲ φυλασσόμενος λαλήσει*. Cappellus supposes that they read *לנצר* for *לנצל*, which, however, cannot mean “taking care.” Hitzig further imagines *שמע* for *שמע*, and brings out the meaning: “the man that rejoiceth to deliver shall speak.” But where in all the world does *נצר* mean “to deliver”? It means, “to guard, preserve;” and to reach the meaning of “to deliver,” a clause must be added with *מן*, as *מִרַע*. When one who speaks lies (*עַרְבֵיבַיִם*), and a man who hears (*אִישׁ שׁוֹמֵעַ*), *plene*, and with the orthophonic Dagesh), are contrasted, the former is one who fancifully or malevolently falsifies the fact, and the latter is one who before he speaks hears in order that he may say nothing that he has not surely heard. As *לֵב שֹמֵעַ*, 1 Kings iii. 9, means an obedient heart, so here *אִישׁ שׁוֹמֵעַ* means a man who attentively hears, carefully proves. Such an one will speak *לְנֶצַח*, *i.e.* not: according to the truth, and not: for victory (Aquila, Symmachus, Theodotion, *eis nikos*), *i.e.* so that accomplishes it (Oetinger); for the Heb. *נֶצַח* has neither that Arab. nor this Aram. signification; but, with the transference of the root meaning of radiating or streaming over, to time, continuous existence (*vid.* Orelli, *Synonyma der Zeit und Ewigkeit*, pp. 95–97), thus: he will speak for continuance, *i.e.* either: without ever requiring

to be silent, or, which we prefer: so that what he says stands; on the contrary, he who testifies mere fictions, *i.e.* avers that they are truth, is destroyed (28a=xix. 9b, cf. 5): he himself comes to nothing, since his testimonies are referred to their groundlessness and falsity; for שקר אין לו רגלים, the lie has no feet on which it can stand, it comes to nothing sooner or later.

Ver. 29. Another proverb with אִישׁ:—

A godless man showeth boldness in his mien;  
But one that is upright—he proveth his way.

The *Chethîb* has יָבִין; but that the upright directeth, *dirigit*, his way, *i.e.* gives to it the right direction (cf. 2 Chron. xxvii. 6), is not a good contrast to the boldness of the godless; the *Kerî*, הַיָּבִין דְּרָבוֹ, deserves the preference. Aquila, Symmachus, the Syr., Targ., and *Venet.* adhere to the *Chethîb*, which would be suitable if it could be translated, with Jerome, by *corrigit*; Luther also reads the verb with כ, but as if it were יִבִּין (whoever is pious, his way will stand)—only the LXX. render the *Kerî* (συνιεί); as for the rest, the ancients waver between the *Chethîb* דְּרָבוֹ and the *Kerî* דְּרָבוֹ: the former refers to manner of life in general; the latter (as at iii. 31 and elsewhere) to the conduct in separate cases; thus the one is just as appropriate as the other. In the circumstantial designation אִישׁ רָשָׁע (cf. xi. 7) we have the stamp of the distinction of different classes of men peculiar to the Book of Proverbs. הָעֵז (to make firm, defiant) had, vii. 13, פָּנִים as accus.; the פָּ here is not that used in metaphoristic expressions instead of the accus. obj., which we have spoken of at xv. 4, xx. 30, but that of the means; for the face is thought of, not as the object of the action, but, after Gesen. § 138. 1, as the means of its accomplishment: the godless makes (shows) firmness, *i.e.* defiance, accessibility to no admonition, with his countenance; but the upright considers, *i.e.* proves (xiv. 8), his way. בִּין (הַבִּין) means a perceiving of the object in its specific peculiarity, an understanding of its constituent parts and essential marks; it denotes knowing an event analytically, as הַשְׂכִּיל, as well as synthetically (cf. Arab. *shakl*), and is thus used as the expression of a perception, which apprehends the object not merely immediately, but closely examines into its circumstances.

If we further seek for the boundaries, the proverbs regarding the rich and the poor, xxii. 2, 7, 16, present themselves as such, and this the more surely as xxii. 16 is without contradiction the terminus. Thus we take first together xxi. 30–xxii. 2.

Ver. 30 No wisdom and no understanding,  
And no counsel is there against Jahve.

The expression might also be לִפְנֵי ה' ; but the predominating sense would then be, that no wisdom appears to God as such, that He values none as such. With לִנְגַר the proverb is more objective: there is no wisdom which, compared with His, can be regarded as such (cf. 1 Cor. iii. 19), none which can boast itself against Him, or can at all avail against Him (לִנְגַר, as Dan. x. 12; Neh. iii. 37); whence it follows (as Job xxviii. 28) that the wisdom of man consists in the fear of God the Alone-wise, or, which is the same thing, the All-wise. Immanuel interprets חֲכָמָה of theology, תְּבוּנָה of worldly science, עֵצָה of politics; but חֲכָמָה is used of the knowledge of truth, *i.e.* of that which truly is and continues; תְּבוּנָה of criticism, and עֵצָה of system and method; *vid.* at i. 2, viii. 14, from which latter passage the LXX. has substituted here נְבוּרָה instead of תְּבוּנָה. Instead of לִנְגַר ה' it translates πρὸς τὸν ἀσεβῆ, *i.e.* for that which is נגד ה' against Jahve.

Ver. 31 The horse is harnessed for the day of battle;  
But with Jahve is the victory,

*i.e.* it remains with Him to give the victory or not, for the horse is a vain means of victory, Isa. xxxiii. 17; the battle is the Lord's, 1 Sam. xvii. 47, *i.e.* it depends on Him how the battle shall issue; and king and people who have taken up arms in defence of their rights have thus to trust nothing in the multitude of their war-horses (סוּיִם, horses, including their riders), and generally in their preparations for the battle, but in the Lord (cf. Ps. xx. 8, and, on the contrary, Isa. xxxi. 1). The LXX. translates הַתְּשׁוּעָה by ἡ βοήθεια, as if the Arab. name of victory, *nasr*, proceeding from this fundamental meaning, stood in the text; חֲשׂוּעָה (from יָשַׁע, Arab. *ws'*, to be wide, to have free space for motion) signifies properly prosperity, as the contrast of distress, oppression, slavery, and victory (cf. *e.g.* Ps. cxliv. 10, and יִשְׁעָה, 1 Sam. xiv. 45). The post-bibl. Heb. uses נִצָּח

(נִצְחוֹן) for victory; but the O. T. Heb. has no word more fully covering this idea than תְּשׁוּעָה (ישועה).<sup>1</sup>

Chap. xxii. 1 A good name has the preference above great riches;  
For more than silver and gold is grace.

The proverb is constructed chiasmically; the commencing word נִבְרָר (cf. xxi. 3), and the concluding word טוב, are the parallel predicates; rightly, none of the old translators have been misled to take together הֵן טוב, after the analogy of שָׂבַל טוב, iii. 14, xiii. 15. שָׂם also does not need טוב for nearer determination; the more modern idiom uses שָׂם טוב,<sup>2</sup> the more ancient uses שָׂם alone (e.g. Eccles. vii. 1), in the sense of ὄνομα καλόν (thus here LXX.); for being well known (renowned) is equivalent to a name, and the contrary to being nameless (Job xxx. 8); to make oneself a name, is equivalent to build a monument in honour of oneself; possibly the derivation of the word from שָׂמָה, to be high, prominent, known, may have contributed to this meaning of the word *sensu eximio*, for שָׂם has the same root word as שָׂמִים. Luther translates שָׂם by *Das Gerücht* [rumour, fame], in the same pregnant sense; even to the present day, *renom, renommée, riputazione*, and the like, are thus used. The parallel הֵן signifies grace and favour (being beloved); grace, which brings favour (xi. 16); and favour, which is the consequence of a graceful appearance, courtesy, and demeanour (e.g. Esth. ii. 15).

Ver. 2 The rich and the poor meet together;  
The creator of them all is Jahve.

From this, that God made them all, *i.e.* rich and poor in the totality of their individuals, it follows that the meeting together is His will and His ordinance; they shall in life push one against another, and for what other purpose than that this relation-

<sup>1</sup> In the old High German, the word for war is *urlag (urlac)*, fate, because the issue is the divine determination, and *nôt* (as in "*der Nibelunge Not*"), as binding, confining, restraint; this *nôt* is the correlate to תְּשׁוּעָה, victory; as *bindung* corresponds most to the French *guerre*, which is not of Romanic, but of German origin: the *Werre*, *i.e.* the *Gewirre* [complication, confusion], for נִלְחָם signifies to press against one another, to be engaged in close conflict; cf. the Homeric κλύος of the turmoil of battle.

<sup>2</sup> e.g. *Aboth* iv. 17: there are three crowns: the crown of the Tôra, the crown of the priesthood, and the crown of royalty; but כְּתֹר שָׂם טוֹב, the crown of a good name, excels them all.

ship of mutual intercourse should be a school of virtue: the poor shall not envy the rich (iii. 31), and the rich shall not despise the poor, who has the same God and Father as himself (xiv. 31, xvii. 5; Job xxxi. 15); they shall remain conscious of this, that the intermingling of the diversities of station is for this end, that the lowly should serve the exalted, and the exalted should serve the lowly. xxix. 13 is a variation; there also for both, but particularly for the rich, lies in the proverb a solemn warning.

The group of proverbs beginning here terminates at ver. 7, where, like the preceding, it closes with a proverb of the rich and the poor.

Ver. 3 The prudent seeth the evil, and hideth himself;  
But the simple go forward, and suffer injury.

This proverb repeats itself with insignificant variations, xxvii. 12. The *Keri* וַיִּסְתֵּר makes it more conformable to the words there used. The *Chethib* is not to be read וַיִּסְתֵּר, for this *Kal* is *inusit.*, but וַיִּפְתֹּר, or much rather וַיִּפְתֹּר, since it is intended to be said what immediate consequence on the part of a prudent man arises from his perceiving an evil standing before him; he sees, *e.g.*, the approaching overthrow of a decaying house, or in a sudden storm the fearful flood, and betimes betakes himself to a place of safety; the simple, on the contrary, go blindly forward into the threatening danger, and must bear the punishment of their carelessness. The *fut. consec. 3a* denotes the hiding of oneself as that which immediately follows from the being observant; the two *perf. 3b*, on the other hand, with or without ו, denote the going forward and meeting with punishment as occurring contemporaneously (cf. Ps. xlvi. 6, and regarding these diverse forms of construction, at Hab. iii. 10). "The interchange of the sing. and plur. gives us to understand that several or many simple ones are found for one prudent man" (Hitzig). The *Niph.* of עָנַשׁ signifies properly to be punished by pecuniary fine (Ex. xxi. 22) (cf. the post-bibl. עָנַשׁ, עָנַשׁ, to threaten punishment, which appears to have arisen from *censere*, to estimate, to lay on taxes); here it has the general meaning of being punished, viz. of the self-punishment of want of foresight.

Ver. 4 The reward of humility is the fear of Jahve,  
Is riches, and honour, and life.

As עֲנִיּוּת־צְדָקָה, Ps. xlv. 5, is understood of the two virtues, meekness and righteousness, so here the three Göttingen divines (Ewald, Bertheau, and Elster), as also Dunasch, see in יְרֵאת ה' an asyndeton; the poet would then have omitted *vav*, because instead of the copulative connection he preferred the appositional (Schultens: *præmium mansuetudinis quæ est reverentia Jehovæ*) or the permutative (the reward of humility; more accurately expressed: the fear of God). It is in favour of this interpretation that the verse following (ver. 5) also shows an asyndeton. Luther otherwise: where one abides in the fear of the Lord; and Oetinger: the reward of humility, endurance, calmness in the fear of the Lord, is . . .; Fleischer also interprets יְרֵאת ה' as xxi. 4, הַטָּמֵא (*lucerna impiorum vitiosa*), as the accus. of the nearer definition. But then is the nearest-lying construction: the reward of humility is the fear of God, as all old interpreters understand 4a (e.g. Symmachus, ὑστερον πρᾶντητος φόβος κυρίου), a thought so incomprehensible, that one must adopt one or other of these expedients? On the one side, we may indeed say that the fear of God brings humility with it; but, on the other hand, it is just as conformable to experience that the fear of God is a consequence of humility; for actually to subordinate oneself to God, and to give honour to Him alone, one must have broken his self-will, and come to the knowledge of himself in his dependence, nothingness, and sin; and one consequence by which humility is rewarded, may be called the fear of God, because it is the root of all wisdom, or as is here said (cf. iii. 16, viii. 18), because riches, and honour, and life are in its train. Thus 4a is a concluded sentence, which in 4b is so continued, that from 4a the predicate is to be continued: the reward of humility is the fear of God; it is at the same time riches . . . Hitzig conjectures יְרֵאת ה', the beholding Jahve; but the *visio Dei* (*beatifica*) is not a dogmatic idea thus expressed in the O. T. עָקַב denotes what follows a thing, from עָקַב, to tread on the heels (Fleischer); for עָקַב (Arab. 'akīb) is the heels, as the incurvation of the foot; and עָקַב, the consequence (cf. Arab. 'akb, 'ukb, *posteritas*), is mediated through the *v. denom.* עָקַב, to tread on the heels, to follow on the heels (cf.

denominatives, such as Arab. *batn*, *zahr*, 'ân, יָע, to strike the body, the back, the eye).

Ver. 5 Thorns, snares, are on the way of the crooked ;

He that guardeth his soul, let him keep far from them.

Rightly the *Venet.* ἀκανθαι παγίδες ἐν ὁδῷ στρεβλοῦ. The meaning of יָעִים (plur. of יָע, or יָעָע, the same as יָעִיָעִי) and יָעָע (from יָע, Arab. *fah*), stands fast, though it be not etymologically verified ; the placing together of these two words (the LXX. obliterating the asyndeton : τριβόλος καὶ παγίδες) follows the scheme יָעָע יָע, Hab. iii. 11. The יָעָעִי (perverse of heart, crooked, xvii. 20, xi. 20) drives his crooked winding way, corresponding to his habit of mind, which is the contrast and the perversion of that which is just, a way in which there are thorns which entangle and wound those who enter thereon, snares which unexpectedly bring them down and hold them fast as prisoners ; the hedge of thorns, xv. 19, was a figure of the hindrances in the way of the wicked themselves. The thorn and snares here are a figure of the hindrances and dangers which go forth from the deceitful and the false in the way of others, of those who keep their souls, *i.e.* who outwardly and morally take heed to their life (xvi. 17, xiii. 3, pred. here subj.), who will keep, or are disposed to keep, themselves from these thorns, these snares into which the deceitful and perverse-hearted seek to entice them.

Ver. 6 Give to the child instruction conformably to His way ;

So he will not, when he becomes old, depart from it.

The first instruction is meant which, communicated to the child, should be יָעָעִי, after the measure (Gen. xliii. 7 = post-bibl. יָעָעִי and יָעָעִי) of his way, *i.e.* not : of his calling, which he must by and by enter upon (Bertheau, Zöckler), which יָעָעִי of itself cannot mean ; also not : of the way which he must keep in during life (*Kidduschin* 30a) ; nor : of his individual nature (Elster) ; but : of the nature of the child as such, for יָעָעִי is the child's way, as *e.g.* *derek col-haarets*, Gen. xix. 31, the general custom of the land ; *derek Mitsrâyim*, Isa. x. 24, the way (the manner of acting) of the Egyptians. The instruction of youth, the education of youth, ought to be conformed to the nature of youth ; the matter of instruction, the manner of instruction, ought to regulate itself according to the stage of



life, and its peculiarities; the method ought to be arranged according to the degree of development which the mental and bodily life of the youth has arrived at. The verb *הִנְיָה* is a denominative like *עָקַב*, ver. 4; it signifies to affect the taste, *הִיָּה* (= *הִנְיָה*), in the Arab. to put date syrup into the mouth of the suckling; so that we may compare with it the saying of Horace, [Ep. i. 2, 69]: *Quo semel est imbuta recens servabit odorem Testa diu*. In the post-bibl. Heb. *הִנְיָה* denotes that which in the language of the Church is called *catechizatio*; *סֵפֶר (לִנְעָר)* *הַחֲנֻךְ* is the usual title of the catechisms. It is the fundamental and first requisite of all educational instruction which the proverb formulates, a suitable motto for the lesson-books of pedagogues and catechists. *מִפְּנֵיהָ* [from it] refers to that training of youth, in conformity with his nature, which becomes a second nature, that which is imprinted, inbred, becomes accustomed. Ver. 6 is wanting in the LXX.; where it exists in MSS. of the LXX., it is supplied from Theodotion; the Complut. translates independently from the Heb. text.

Ver. 7 A rich man will rule over the poor,

And the borrower is subject to the man who lends.

“This is the course of the world. As regards the sing. and plur. in 7a, there are many poor for one rich; and in the Orient the rule is generally in the hands of one” (Hitzig). The fut. denotes how it will and must happen, and the substantival clause 7b, which as such is an expression of continuance (Arab. *thabât*, i.e. of the remaining and continuing), denotes that contracting of debt brings naturally with it a slavish relation of dependence. *לֹוֶה*, properly he who binds himself to one *se ei obligat*, and *מַלְוֶה*, as xix. 17 (*vid. l.c.*), *qui alterum (mutui datione) obligat*, from *לָוָה*, Arab. *lwy*, to wind, turn, twist round (*cog. root laff*), whence with Fleischer is also to be derived the Aram. *לָוִת*, “into connection;” so *אָל*, properly “pushing against,” refers to the radically related *אָלָה* (= *ולָה*), *contiguum esse*. *אִישׁ מַלְוֶה* is one who puts himself in the way of lending, although not directly in a professional manner. The pred. precedes its subject according to rule. Luther rightly translates: and he who borrows is the lender’s servant, whence the pun on the proper names: “Borghart [= the borrower] is Lehnhart’s [= lender’s] servant.”

The group now following extends to the end of this first collection of Solomon's proverbs; it closes also with a proverb of the poor and the rich.

Ver. 8 He that soweth iniquity shall reap calamity;  
And the rod of his fury shall vanish away.

“Whatsoever a man soweth, that shall he also reap” (Gal. vi. 7); he that soweth good reapeth good, xi. 18; he that soweth evil reapeth evil, Job iv. 8; cf. Hos. x. 12 f.  $\text{עֹלָה}$  is the direct contrast of  $\text{צִדְקָה}$  or  $\text{יֵשׁ}$  (e.g. Ps. cxxv. 3, cvii. 42), proceeding from the idea that the good is right, i.e. straight, *rectum*; the evil, that which departs from the straight line, and is crooked. Regarding  $\text{אֲסָף}$ , which means both perversity of mind and conduct, as well as destiny, calamity, *vid.* xii. 21. That which the poet particularly means by  $\text{עֹלָה}$  is shown in 8b, viz. unsympathizing tyranny, cruel misconduct toward a neighbour.  $\text{שֵׁבֶט עֲבָרָתוֹ}$  is the rod which he who soweth iniquity makes another to feel in his anger. The saying, that an end will be to this rod of his fury, agrees with that which is said of the despot's sceptre, Isa. xiv. 5 f.; Ps. cxxv. 3. Rightly Fleischer: *baculus insolentiae ejus consumetur h. e. facultas qua pollet alios insolenter tractandi evanescet.* Hitzig's objection, that a rod does not vanish away, but is broken, is answered by this, that the rod is thought of as brandished; besides, one uses  $\text{לָקַח}$  of anything which has an end, e.g. Isa. xvi. 4. Other interpreters understand “the rod of his fury” of the rod of God's anger, which will strike the  $\text{עָל}$  and  $\text{יִכְלֶה}$ , as at Ezek. v. 13; Dan. xii. 7: “and the rod of His punishment will surely come” (Ewald, and similarly Schultens, Euchel, Umbreit). This thought also hovers before the LXX.:  $\text{πληγὴν δὲ ἔργων αὐτοῦ (עֲבָרָתוֹ) συντελέσει (יִכְלֶה)}$ . But if the rod of punishment which is appointed for the unrighteous be meant, then we would have expected  $\text{יִכְלֶה}$ . Taken in the future, the  $\text{לָקַח}$  of the  $\text{שֵׁבֶט}$  is not its *confectio* in the sense of completion, but its termination or annihilation; and besides, it lies nearer after 8a to take the suffix of  $\text{עֲבָרָתוֹ}$  subjectively (Isa. xiv. 6, xvi. 6) than objectively. The LXX. has, after ver. 8, a distich:—

$\text{ἄνδρα ἰλαρὸν καὶ δότην εὐλογεῖ ὁ θεός,}$   
 $\text{ματαιότητα δὲ ἔργων αὐτοῦ συντελέσει.}$

The first line (2 Cor. ix. 7) is a variant translation of 9a (cf. xxi. 17), the second ( $\text{עֲבָרָתוֹ}$  וְשֵׁבֶט) is a similar rendering of 8b.

Ver. 9 He who is friendly is blessed ;  
Because he giveth of his bread to the poor.

The thought is the same as at xi. 25. עֵן טוֹב (thus to be written without *Makkeph*, with *Munach* of the first word, with correct Codd., also 1294 and *Jaman*), the contrast of עֵן רַע, xxiii. 6, xxii. 22, *i.e.* the envious, evil-eyed, ungracious (post-bibl. also עֵן צַר), is one who looks kindly, is good-hearted, and as *ἰλαρὸς δότης*, shows himself benevolent. Such gentleness and kindness is called in the Mishna עֵן טוֹבָה (Aboth ii. 13), or עֵן יָפֵי. Such a friend is blessed, for he has also himself scattered blessings (cf. נִסְחָהוּ, xi. 25, xxi. 13); he has, as is said, looking back from the blessing that has happened to him, given of his bread (Luther, as the LXX., with partitive genitive: *seines brots* [= of his bread]) to the poor; cf. the unfolding of this blessing of self-denying love, Isa. viii. The LXX. has also here another distich:

Νίκην καὶ τιμὴν περιποιεῖται ὁ δῶρα δοῦς,  
Τὴν μέντοι ψυχὴν ἀφαιρεῖται τῶν κεκτημένων.

The first line appears a variant translation of xix. 6*b*, and the second of i. 19*b*, according to which selfishness, in contrast to liberality, is the subject to be thought of. Ewald translates the second line:

And he (who distributes gifts) conquers the soul of the recipients.

But *κεκτημένος* = לְעַבְדֵּי (לְעַבְדֵּי) signifies the possessor, not the recipient of anything as a gift, who cannot also be here meant because of the *μέντοι*.

Ver. 10 Chase away the scorner, and contention goeth out,  
And strife and reproach rest.

If in a company, a circle of friends, a society (LXX. ἔκβαλε ἐκ συνεδρίου), a wicked man is found who (*vid.* the definition of רָצֵל, xxi. 24) treats religious questions without respect, moral questions in a frivolous way, serious things jestingly, and in his scornful spirit, his passion for witticism, his love of anecdote, places himself above the duty of showing reverence, veneration, and respect, there will arise ceaseless contentions and conflicts. Such a man one ought to chase away; then there will immediately go forth along with him dispeace (מְרִיבֵי), there will then be rest from strife and disgrace, *viz.* of the strife which such a one draws forth, and the disgrace which it brings on the

society, and continually prepares for it. קלון is commonly understood of the injury, abuse, which others have to suffer from the scoffer, or also (thus Fleischer, Hitzig) of the *opprobria* of the contentious against one another. But קלון is not so used; it means always disgrace, as something that happens, an experience, *vid.* at xviii. 3. The praise of one who is the direct contrast of a לץ is celebrated in the next verse.

Ver. 11 He that loveth heart-purity,

Whose is grace of lips, the king is his friend.

Thus with Hitzig, it is to be translated not: he who loveth with a pure heart,—we may interpret טהור-לב syntactically in the sense of *puritate cordis* or *purus corde* (Ralbag, Ewald, after xx. 7), for that which follows אהב and is its supplement has to stand where possible as the accus. of the object; thus not: *qui amat puritatem cordis, gratiosa erunt labia ejus* (de Dieu, Geier, Schultens, C. B. Michaelis, Fleischer), for between heart-purity and graciousness of speech there exists a moral relation, but yet no necessary connection of sequence; also not: he who loves purity of heart, and grace on his lips (Aben Ezra, Schelling, Bertheau), for “to love the grace of one’s own lips” is an awkward expression, which sounds more like reprehensible self-complacency than a praiseworthy endeavour after gracious speech. Excellently Luther:

“He who has a true heart and amiable speech,

The king is his friend.”

טהור-לב is not adjectival, but substantival; טהור is thus not the constr. of the mas. טהור, as Job xvii. 10, but of the segolate טהר, or (since the ground-form of נָבִיהַ, 1 Sam. xvi. 7, may be נָבִיהַ as well as נִבְיָהַ) of the neut. טהור, like קָדֵשׁ, Ps. xlvi. 5, lxv. 5: that which is pure, the being pure = purity (Schultens). הוּן שְׁפָתָיו (gracefulness of his lips) is the second subject with the force of a relative clause, although not exactly thus thought of, but: one loving heart-purity, gracefulness on his lips—the king is his friend. Ewald otherwise: “he will be the king’s friend,” after the scheme xiii. 4; but here unnecessarily refined. A counsellor and associate who is governed by a pure intention, and connects therewith a gentle and amiable manner of speech and conversation, attaches the king to himself; the king is the רֵעֵה (רֵעַ), the friend of such an one, and he also is “the friend

of the king," 1 Kings iv. 5. It is a Solomonic proverb, the same in idea as xvi. 13. The LXX., Syr., and Targ. introduce after אלה the name of God; but 11b does not syntactically admit of this addition. But it is worth while to take notice of an interpretation which is proposed by Jewish interpreters: the friend of such an one is a king, *i.e.* he can royally rejoice in him and boast of him. The thought is beautiful; but, as the comparison of other proverbs speaking of the king shows, is not intended.

Ver. 12 The eyes of Jahve preserve knowledge;  
So He frustrateth the words of the false.

The phrase "to preserve knowledge" is found at v. 2; there, in the sense of to keep, retain; here, of protecting, guarding; for it cannot possibly be said that the eyes of God keep themselves by the rule of knowledge, and thus preserve knowledge; this predicate is not in accord with the eyes, and is, as used of God, even inappropriate. On the other hand, after "to preserve," in the sense of watching, guarding a concrete object is to be expected, cf. Isa. xxvi. 3. We need not thus with Ewald supply יודע; the ancients are right that דעת, knowledge, stands metonymically for איש (Meiri), or אנשי (Aben Ezra), or יודעי דעת (Arama); Schultens rightly: *Cognitio veritatis ac virtutis practica fertur ad homines eam colentes ac prestantes*. Where knowledge of the true and the good exists, there does it stand under the protection of God. 12b shows how that is meant, for there the perf. is continued in the second *consec. modus (fut. consec.)*: there is thus protection against the assaults of enemies who oppose the knowledge which they hate, and seek to triumph over it, and to suppress it by their crooked policy. But God stands on the side of knowledge and protects it, and consequently makes vain the words (the outspoken resolutions) of the deceitful. Regarding סָלַף (סִלְפָּה), *vid.* xi. 3 and xix. 3. The meaning of סָלַף דְּבָרָי is here essentially different from that in Ex. xxiii. 8, Deut. xvi. 19: he perverteth their words, for he giveth them a bearing that is false, *i.e.* not leading to the end. Hitzig reads רעות [wickedness] for דעת, which Zöckler is inclined to favour: God keeps the evil which is done in His eyes, and hinders its success; but "to observe wickedness" is an ambiguous, untenable expression; the only passage that can be quoted in favour

of this "to observe" is Job vii. 20. The word רעַת, handed down without variation, is much rather justified.

Ver. 13 The sluggard saith, "A lion is without,  
I shall be slain in the midst of the streets."

Otherwise rendered, xxvi. 13. There, as here, the perf. אָמַר has the meaning of an abstract present, Gesen. § 126. 3. The activity of the industrious has its nearest sphere at home; but here a work is supposed which requires him to go forth (Ps. civ. 3) into the field (Prov. xxiv. 27). Therefore הַרְץ stands first, a word of wide signification, which here denotes the open country outside the city, where the sluggard fears to meet a lion, as in the streets, *i.e.* the rows of houses forming them, to meet a רֹצֵחַ (מְרִיצֵחַ), *i.e.* a murder from motives of robbery or revenge. This strong word, properly to destroy, crush, Arab. *radkh*, is intentionally chosen: there is designed to be set forth the ridiculous hyperbolical pretence which the sluggard seeks for his slothfulness (Fleischer). Luther right well: "I might be murdered on the streets." But there is intentionally the absence of אֵילִי [perhaps] and of כִּן [lest]. Meïri here quotes a passage of the moralists: מְמוֹפְתֵי הָעֵצֶל הַנְּבוֹאָה (propheying) belongs to the evidences of the sluggard; and Euchel, the proverb העֵצֶלִים מְתַנְּבָאִים (the sluggard's prophecy), *i.e.* the sluggard acts like a prophet, that he may palliate his slothfulness.

Ver. 14 A deep pit is the mouth of a strange woman;  
He that is cursed of God falleth therein.

The first line appears in a different form as a synonymous distich, xxiii. 27. The LXX. translate *στόμα παρανόμου* without certainly indicating which word they here read, whether רַע (iv. 14), or רִשָׁע (xxix. 12), or נָלוֹחַ (iii. 32). xxiii. 27 is adduced in support of זָרוֹת (*vid.* ii. 16); זָנוֹת (harlots) are meant, and it is not necessary thus to read with Ewald. The mouth of this strange woman or depraved Israelitess is a deep ditch (שְׂוֹתָה עֲמֻקָּה, otherwise עֲמֻקָּה, as xxiii. 27a, where also occurs <sup>1</sup>עֲמֻקָּה), namely, a snare-pit into which he is enticed by her wanton words; the man who stands in fellowship with God is

<sup>1</sup> The text to Immanuel's *Comment.* (Naples 1487) has in both instances עֲמֻקָּה.

armed against this syren voice; but the 'ה עוֹמֵי, *i.e.* he who is an object of the divine עוֹמֵי (*Venet.* κεχολωμένος τῷ ὀντωτῇ), indignation, punishing evil with evil, falls into the pit, yielding to the seduction and the ruin. Schultens explains 'ה עוֹמֵי by, *is in quem despumat indignabundus*; but the meaning *despumat* is not substantiated; עוֹמֵי, cf. Arab. *zaghm*, is probably a word which by its sound denoted anger as a hollow roaring, and like pealing thunder. The LXX. has, after ver. 14, three tedious moralizing lines.

Ver. 15 Folly is bound to the heart of a child;  
The rod of correction driveth it forth.

Folly, *i.e.* pleasure in stupid tricks, silly sport, and foolish behaviour, is the portion of children as such; their heart is as yet childish, and folly is bound up in it. Education first driveth forth this childish, foolish nature (for, as Menander says:

‘Ο μὴ δαρείς ἀνθρώπος οὐ παιδεύεται),

and it effects this when it is unindulgently severe: the שִׁבֹּט מוֹסֵר (*vid.* xxiii. 13) removeth חֵלֶב הַלֵּב from the heart, for it imparts intelligence and makes wise (xxix. 15). The LXX. is right in rendering 16a: ἀνοία ἐξήπται (from ἐξάπτειν) καρδίας νέου; but the Syr. has “here mangled the LXX., and in haste has read ἀνοία ἐξίπτται: folly makes the understanding of the child fly away” (Lagarde).

Ver. 16 Whosoever oppresses the lowly, it is gain to him;  
Whosoever giveth to the rich, it is only loss.

It is before all clear that לְהַרְבוֹת and לְמַחֲסוֹר, as at xxi. 5, לְמוֹתָר and לְמַחֲסוֹר, are contrasted words, and form the conclusions to the participles used, with the force of hypothetical antecedents. Jerome recognises this: *qui calumniatur pauperem, ut augeat divitias suas, dabit ipse ditiori et egebit.* So Rashi, who by עשיר thinks on heathen potentates. Proportionally better Euchel, referring עשיר and ליתן, not to one person, but to two classes of men: he who oppresses the poor to enrich himself, and is liberal toward the rich, falls under want. The antithetic distich thus becomes an integral one,—the antithesis manifestly intended is not brought out. This may be said also against Bertheau, who too ingeniously explains: He who oppresses the poor to enrich himself gives to a rich man, *i.e.* to himself, the

enriched, only to want, *i.e.* only to lose again that which he gained unrighteously. Ralbag is on the right track, for he suggests the explanation: he who oppresses the poor, does it to his gain, for he thereby impels him to a more energetic exercise of his strength; he who gives to the rich man does it to his own loss, because the rich man does not thank him for it, and still continues to look down on him. But if one refers לו to the poor, then it lies nearer to interpret אֶךְ לְמַחֲסוֹר of the rich: he who gives presents to the rich only thereby promotes his sleepy indolence, and so much the more robs him of activity (Elster); for that which one gives to him is only swallowed up in the whirlpool of his extravagance (Zöckler). Thus Hitzig also explains, who remarks, under 17a: "Oppression produces reaction, awakens energy, and thus God on the whole overrules events" (Ex. i. 12). Similarly also Ewald, who thinks on a mercenary, unrighteous rich man: God finally lifts up the oppressed poor man; the rich man always becoming richer, on the contrary, is "punished for all his wickedness only more and more." But with all these explanations there is too much read between the lines. Since אֶךְ לְמַחֲסוֹר (xi. 24, xxi. 5) refers back to the subject: himself to mere loss, so also will it be here; and the LXX., Symmachus, Jerome (cf. also the Syr. *auget malum suum*) are right when they also refer לו, not to the poor man, but to the oppressor of the poor. We explain: he who extorts from the poor enriches himself thereby; but he who gives to the rich has nothing, and less than nothing, thereby—he robs himself, has no thanks, only brings himself by many gifts lower and lower down. In the first case at least, 17a, the result corresponds to the intention; but in this latter case, 17b, one gains only bitter disappointment.



## FIRST APPENDIX TO THE FIRST COLLECTION OF SOLOMONIC PROVERBS.—XXII. 17-XXIV. 22.

The last group of distiches, beginning with x. 1, closed at xxii. 16 with a proverb of the poor and the rich, as that before the last, *vid.* at xxii. 7. In xxii. 17 ff., the law of the distich form is interrupted, and the tone of the introductory Mashals is again perceptible. Here begins an appendix to the older Book of Proverbs, introduced by these Mashals. *Vid.* regarding the style and proverbial form of this introduction, at pages 4 and 16 of vol. i.

xxii. 17-21, forming the introduction to this appendix, are these Words of the Wise :

- Ver. 17 Incline thine ear and hear the words of the wise,  
And direct thine heart to my knowledge!  
18 For it is pleasant if thou keep them in thine heart ;  
Let them abide together on thy lips.  
19 That thy trust may be placed in Jahve,  
I have taught thee to-day, even thee !  
20 Have not I written unto thee choice proverbs,  
Containing counsels and knowledge,  
21 To make thee to know the rule of the words of truth,  
That thou mightest bring back words which are truth to them  
that send thee ?

From x. 1 to xxii. 16 are the "Proverbs of Solomon," and not "The Words of the Wise;" thus the above *παράλειψις* is not an epilogue, but a prologue to the following proverbs. The perfects הוֹרַעְתִּיךָ and כָּתַבְתִּי refer, not to the Solomonic proverbial discourses, but to the appendix following them; the preface commends the worth and intention of this appendix, and uses perfects because it was written after the forming of the collection. The author of this preface (*vid.* pp. 23, 36, vol. i.) is no other than the author of i.-ix. The הָטָה (with *Mehuppach*, after *Thorath Emeth*, p. 27) reminds us of iv. 20, v. 1. The phrase שִׁית לִבְךָ, *animum advertere*, occurs again in the second appendix, xxiv. 32. נָעַם is repeated at xxiii. 8, xxiv. 4; but נָעַם with נָעַם is common in the preface, i.-ix. בִּי-נָעַם contains, as at Ps. cxxxv. 3, cxlvii. 1, its subject in itself. בִּי-תִשְׁמְרֵם is not this subject: this that thou preservest them, which would have required rather the infin. שְׁמַרְם (Ps. cxxxiii. 1) or לְשָׁמְרֵם; but it

supposes the case in which appears that which is amiable and praiseworthy: if thou preservest them in thy heart, *i.e.* makest them thoughtfully become thy mental possession. The suffix ם— refers to the Words of the Wise, and mediately also to לְרַעְתִּי, for the author designates his practical wisdom רַעְתִּי, which is laid down in the following proverbs, which, although not composed by him, are yet penetrated by his subjectivity. Regarding בְּטֵן, which, from meaning the inner parts of the body, is transferred to the inner parts of the mind, *vid.* under xx. 27. The clause 18*b*, if not dependent on כִּי, would begin with וַיִּבְנֵי. The absence of the copula and the antecedence of the verb bring the optative rendering nearer. Different is the syntactical relation of v. 2, where the infin. is continued in the fin. The *fut. Niph.* יִבְנֵי, which, iv. 27, meant to be rightly placed, rightly directed, here means: to stand erect, to have continuance, *stabilem esse*. In ver. 19, the fact of instruction precedes the statement of its object, which is, that the disciple may place his confidence in Jahve, for he does that which is according to His will, and is subject to His rule. מְבַטְחֶךָ, in Codd. and correct editions with *Pathach* (*vid. Michlol* 184*b*); the ך is as virtually doubled; *vid.* under xxi. 22. In 19*b* the accentuation הַיּוֹם הוֹדַעְתִּיךָ הַיּוֹם is contrary to the syntax; Codd. and old editions have rightly הַיּוֹם הוֹדַעְתִּיךָ אַתָּה, for אַתָּה אַתָּה is, after Gesen. § 121. 3, an emphatic repetition of the “thee;” אַתָּה, like אַתָּה, xxiii. 15; 1 Kings xxi. 19. Hitzig knows of no contrast which justifies the emphasis. But the prominence thus effected is not always of the nature of contrast (cf. Zech. vii. 5, have ye truly fasted to me, *i.e.* to serve me thereby), here it is strong individualizing; the *te etiam te* is equivalent to, thee as others, and thee in particular. Also that, as Hitzig remarks, there does not appear any reason for the emphasizing of “to-day,” is incorrect: הַיּוֹם is of the same signification as at Ps. xcv. 7; the reader of the following proverbs shall remember later, not merely in general, that he once on a time read them, but that he to-day, that he on this definite day, received the lessons of wisdom contained therein, and then, from that time forth, became responsible for his obedience or his disobedience.

In 20*a* the *Chethib* שְׁלֹשׁוֹם denotes no definite date; besides,

this word occurs only always along with  $\text{לְמַעַן} \text{לִמְנוּל}$  ( $\text{לְמַעַן לִמְנוּל}$ ). Umbreit, Ewald, Bertheau, however, accept this “formerly (lately),” and suppose that the author here refers to a “Book for Youths,” composed at an earlier period, without one seeing what this reference, which had a meaning only for his contemporaries, here denotes. The LXX. reads  $\text{כְּתִיבָהּ}$ , and finds in 20a, contrary to the syntax and the *usus loq.*, the exhortation that he who is addressed ought to write these good doctrines thrice ( $\text{τρισσωδς}$ ) on the tablet of his heart; the Syr. and Targ. suppose the author to say that he wrote them three times; Jerome, that he wrote them threefold—both without any visible meaning, since threefold cannot be equivalent to *manchfeltiglich* (Luther) [= several times, in various ways]. Also the *Keṛī*  $\text{שְׁלִישִׁים}$ , which without doubt is the authentic word, is interpreted in many unacceptable ways; Rashi and Elia Wilna, following a Midrash explanation, think on the lessons of the Law, the Prophets, and the Hagiographa; Arama, on those which are referable to three classes of youth; Malbim (as if here the author of the whole Book of Proverbs, from i. to xxxi., spake), on the supposed three chief parts of the *Mishle*; Dächsel better, on i.—ix., as the product of the same author as this appendix. Schultens compares Eccles. iv. 12, and translates *triplici filo nexa*. Kimchi, Meiri, and others, are right, who gloss  $\text{שְׁלִישִׁים}$  by  $\text{דְּבָרִים}$  and  $\text{נִכְבְּדִים}$ , and compare  $\text{נִגְיִדִים}$ , viii. 6; accordingly the *Veneta*, with the happy *quid pro quo*, by *τρισμαέγιστα*. The LXX. translates the military  $\text{שְׁלִישִׁים}$  by *τριστάρτης*; but this Greek word is itself obscure, and is explained by Hesychius (as well as by Suidas, and in the *Etymologicum*) by *Regii satellites qui ternas hastas manu tenebant*, which is certainly false. Another Greek, whom Angellius quotes, says, under Ex. xv. 4, that *τριστάρτης* was the name given to the warriors who fought from a chariot, every three of whom had one war-chariot among them; and this appears, according to Ex. xiv. 7, xv. 4, to be really the primary meaning. In the period of David we meet with the word  $\text{שְׁלִישִׁים}$  as the name of the heroes (the *Gibbórim*) who stood nearest the king. The *shalish*-men form the *élite* troops that stood highest in rank, at whose head stood two triads of heroes, —Jashobeam at the head of the first trias, and thus of the *shalish*-men generally; Abishai at the head of the second trias,

who held an honourable place among the *shalish*-men, but yet reached not to that first trias, 2 Sam. xxiii. 8 ff. (= 1 Chron. xi. 11 ff.). The name הַשְּׁלִישִׁים (*Apoc.* 2 Sam. xxiii. 8, הַשְּׁלִישִׁי, and ver. 13, 1 Chron. xxvii. 6, incorrectly הַשְּׁלִישִׁים) occurs here with reference to the threefold division of this principal host; and in regard to the use of the word in the time of Pharaoh, as well as in the time of the kings, it may be granted that *shalish* denoted the Three-man (*triumvir*), and then generally a high military officer; so that שְׁלִישִׁים here has the same relation to גְּנֵרִים, viii. 6, as *ducalia* to *principalia*. The name of the chief men (members of the chief troop) is transferred to the chief proverbs, as, Jas. ii. 8, that law which stands as a king at the head of all the others is called the "royal law;" or, as Plato names the chief powers of the soul, *μέρη ἡγεμόνες*. As in this Platonic word-form, so *shalishim* here, like *negidim* there, is understood neut., cf. under viii. 6, and רִיבִים, xii. 11; יִשְׂרִים, xvi. 13. The כּ of בְּמַעְצוֹת (occurring at i. 31 also) Fleischer rightly explains as the כּ of uniting or accompanying: chief proverbs which contain good counsels and solid knowledge.

In the statement of the object in ver. 21, we interpret that which follows לְהוֹרִיעֶךָ not permutat.: *ut te docerem recta, verba vera* (Fleischer); but קִשְׁטָא (ground-form to קִשְׁטָא, Ps. lx. 6) is the bearer of the threefold idea: *rectitudinem*, or, better, *regulam verborum veritatis*. The (Arab.) verb *kasiṭa* means to be straight, stiff, inflexible (synon. צָרַק, to be hard, tight, proportionately direct); and the name *kist* denotes not only the right conduct, the right measure (*quantitas justa*), but also the balance, and thus the rule or the norm. In 21b, אֲמָרִים אֲמָת (as e.g. Zech. i. 13; *vid.* Philippi, *Status Constr.* p. 86 f.) is equivalent to אֲמָרֵי אֲמַת; the author has this second time intentionally chosen the appositional relation of connection: words which are truth; the idea of truth presents itself in this form of expression more prominently. Impossible, because contrary to the *usus loq.*, is the translation: *ut respondeas verba vera iis qui ad te mittunt* (Schultens, Fleischer), because שְׁלַח, with the accus. following, never means "to send any one." Without doubt הַשִּׁיב and שְׁלַח stand in correlation to each other: he who lets himself be instructed must be supposed to be in circumstances to bring home, to those that sent him out to learn, doctrines which are

truth, and thus to approve himself. The subject spoken of here is not a right answer or a true report brought back to one giving a commission; and it lies beyond the purpose and power of the following proverbs to afford a universal means whereby persons sent out are made skilful. The שְׁלִיחִים [senders] are here the parents or guardians who send him who is to be instructed to the school of the teacher of wisdom (Hitzig). Yet it appears strange that he who is the learner is just here not addressed as "my son," which would go to the support of the expression, "to send to school," which is elsewhere unused in Old Hebrew, and the שְׁלִיחֵי of another are elsewhere called those who make him their *mandatar*, x. 26, xxv. 13; 2 Sam. xxiv. 13. The reference to the parents would also be excluded if, with Norzi and other editors, לְשַׁלְּחֵי were to be read instead of לְשַׁלְּחֵי (the *Venet.* 1521, and most editions). Therefore the phrase לְשַׁלְּחֵי, which is preferred by Ewald, recommends itself, according to which the LXX. translates, τοῖς προβαλλομένοις σοι, which the Syro-Hexap. renders<sup>1</sup> by להגון דאחרין לך אחרתה, i.e. to those who lay problems before thee (*vid.* Lagarde). The teacher of wisdom seeks to qualify him who reads the following proverbs, and permits himself to be influenced by them, to give the right answer to those who question him and go to him for counsel, and thus to become himself a teacher of wisdom.

After these ten lines of preliminary exhortation, there now begins the collection of the "Words of the Wise" thus introduced. A tetrastich which, in its contents, connects itself with the last proverb of the Solomonic collection, xxii. 16, forms the commencement of this collection:

- Ver. 22 Rob not the lowly because he is lowly;  
 And oppress not the humble in the gate.  
 23 For Jahve will conduct their cause,  
 And rob their spoilers of life.

Though it may bring gain, as said xxii. 16a, to oppress the גַּל, the lowly or humble, yet at last the oppressor comes to ruin. The poet here warns against robbing the lowly because he

<sup>1</sup> The Syr. *n. fem.* *awchda* (אֲחַדָּה, Ps. xlix. 5, Targ.) is equivalent to Heb. חִידָה, from (Syr.) *achd*, אַחַד = אחז, Neh. vii. 3, to shut up, properly, to lay hold on and retain; the Arab. *akhdhat* means magic, incantation; as seizing and making fast.

is lowly, and thus without power of defence, and not to be feared; and against doing injustice to the עָנִי, the bowed down, and therefore incapable of resisting in the gate, *i.e.* in the court of justice. These poor men have not indeed high human patrons, but One in heaven to undertake their cause: Jahve will conduct their cause (יְרִיב רִיבָם, as at xxiii. 10), *i.e.* will undertake their vindication, and be their avenger. דָּקָא (דָּקָה), Aram. and Arab. *dakk* (cf. דָּקָא, (Arab.) *dakk*), signifies to crush anything so that it becomes broad and flat, figuratively to oppress, synon. עֶשֶׂק (Fleischer). The verb קבע has, in Chald. and Syr., the signification to stick, to fix (according to which Aquila here translates καθηλουν, to nail; Jerome, *configere*); and as root-word to קָבַעַת, the signification to be arched, like (Arab.) *kab'*, to be humpbacked; both significations are here unsuitable. The connection here requires the meaning to rob; and for Mal. iii. 8 also, this same meaning is to be adopted, robbery and taking from one by force (Parchon, Kimchi), not: to deceive (Köhler, Keil), although it might have the sense of robbing by withholding or refraining from doing that which is due, thus of a sacrilege committed by omission or deception. The Talm. does not know the verb קבע in this meaning; but it is variously found as a dialectic word for גָּזַל.<sup>1</sup> Schultens' etymological explanation, *capitium injicere* (after (Arab.) *kab'*, to draw back and conceal the head), is not satisfactory. The construction, with the double accus., follows the analogy of הִקְפִּיז נַפְשׁ and the like, Gesen. § 139. 2. Regarding the sing. נַפְשׁ, even where several are spoken of, *vid.* under i. 19.

Another tetrastich follows:

<sup>1</sup> Thus *Rosch ha-schana* 26b: Levi came once to N.N. There a man came to meet him, and cried out קבען פלניא. Levi knew not what he would say, and went into the Madrash-house to ask. One answered him: He is a robber (גזול) said that one to thee; for it is said in the Scriptures (Mal. iii. 8), "Will a man rob God?" etc. (*vid.* *Wissenschaft Kunst Judenthum*, p. 243). In the Midrash, שוהר טוב, to Ps. lvii., R. Levi says that אתה קיבע אתה לי is used in the sense of אתה גזול לי. And in the Midrash *Tanchuma*, P. תרומה, R. Levi answers the question, "What is the meaning of קבע, Mal. iii. 8?"—It is an Arabic expression. An Arabian, when he wishes to say to another גזול לי, says instead of it, מה אתה קובעני. Perhaps קבע is cogn. to קבץ; the R. קב coincides in several groups of languages (also the Turkish *kb*) with the Lat. *capere*.

- Vcr. 24 Have no intercourse with an angry man,  
 And with a furious man go thou not;  
 25 Lest thou adopt his ways,  
 And bring destruction upon thy soul.

The *Piel* רָעָה, Judg. xiv. 20, signifies to make or choose any one as a friend or companion (רָע, רָעָה); the *Hithpa.* הִתְרַעָה (cf. at xviii. 24), to take to oneself (for oneself) any one as a friend, or to converse with one; אֶל-הִתְרַעָה sounds like אֶל-הִשְׁתַּעָה, Isa. xli. 10, with *Pathach* of the closed syllable from the apocope. The angry man is called בָּעַל אַף, as the covetous man בָּעַל נַפֵּשׁ, xxiii. 2, and the mischievous man בָּעַל מַזְמוּת, xxiv. 8; *vid.* regarding בָּעַל at i. 19 and xviii. 9. אִישׁ חַמּוּת is related superlat. to אִישׁ חַמּוּה, xv. 18 (cf. xxix. 22), and signifies a hot-head of the highest degree. לֹא תְבוֹא is meant as warning (cf. xvi. 10*b*). בּוֹא אִתָּךְ, or בּוֹא עִמָּךְ, Ps. xxvi. 4, to come along with one, is equivalent to go into fellowship or companionship with one, which is expressed by הִלַּךְ אִתָּךְ, xiii. 20, as בּוֹא בְּךָ means, Josh. xxiii. 7, 12, to enter into communion with one, *venire in consuetudinem*. This בּוֹא אִתָּךְ is not a trace of a more recent period of the language. Also תִּפְאַלְתָּ, *discas*, cannot be an equivalent for it: Heb. poetry has at all times made use of Aramaisms as elegancies. אָלַף, Aram. אֲלַף, יָלַף, Arab. *âlifa*, signifies to be entrusted with anything = to learn (*Piel* אָלַף, to teach, Job xv. 15, and in Elihu's speeches), or also to become confidential with one (whence אֲלַפּוֹת, companion, confidant, ii. 17); this אָלַף is never a Heb. prose word; the bibl. אֲלַפּוֹ is only used at a later period in the sense of teacher. אֲרָחוֹת are the ways, the conduct (ii. 20, etc.), or manner of life (i. 19) which any one enters upon and follows out, thus manners as well as lot, condition. In the phrase "to bring destruction," לָקַח is used as in our phrase *Schaden nehmen* [to suffer injury]; the ancient language also represented the forced entrance of one into a state as a being laid hold on, *e.g.* Job xviii. 20, cf. Isa. xiii. 8; here מִקָּשׁ is not merely equivalent to danger (Ewald, falsely: that thou takest not danger for thy soul), but is equivalent to destruction, sin itself is a snare (xxix. 6); to bring a snare for oneself is equivalent to suffer from being ensnared. Whosoever comes into a near relation with a passionate, furious man, easily accommodates himself to his manners, and, hurried forward by

him and like him to outbreaks of anger, which does that which is not right before God, falls into ruinous complications.

A third distich follows :

Ver. 26 Be not among those who strike hands,  
Among those who become surety for loans.

27 If thou hast nothing to pay,  
Why shall he take away thy bed from under thee ?

To strike hands is equivalent to, to be responsible to any one for another, to stake one's goods and honour for him, vi. 1, xi. 15, xvii. 18,—in a word, ערב, *seq. acc.*, to pledge oneself for him (Gen. xliii. 9), or for the loan received by him, מִשְׁאָה, Deut. xxiv. 10 (from הִשָּׂה, with ב, of the person and accus. of the thing: to lend something to one on interest). The proverb warns against being one of such sureties (write בְּעֵרְבִים with Cod. 1294, and old impressions such as the Venice, 1521), against acting as they do; for why wouldest thou come to this, that when thou canst not pay (לֹא־יָשַׁלְתָּ, to render a full equivalent reckoning, and, generally, to pay, vi. 31),<sup>1</sup> he (the creditor) take away thy bed from under thee?—for, as xx. 16 says, thus improvident suretyships are wont to be punished.

A fourth proverb—a distich—beginning with the warning לֹא :

Ver. 28 Remove not the perpetual landmark  
Which thy aucestors have set up.

28a = xxiii. 10a. Regarding the inviolability of boundaries established by the law, *vid.* at xv. 25. עוֹלָם נְבוּל עוֹלָם denotes “the boundary mark set up from ancient times, the removal of which were a double transgression, because it is rendered sacred by its antiquity” (*Orelli*, p. 76). נָסַג = סָג signifies to remove back, *Hiph.* to shove back, to move away. אָשַׁר has the meaning of (ὄριον) ὄ, τι, *quippe quod*. Instead of עוֹלָם, the *Mishna* reads, *Pea* v. 6, עוֹלָיִם, which in the Jerusalem Gemara one Rabbi understands of those brought up out of Egypt, another of the

<sup>1</sup> After Ben-Asher, the pointing is אָם-אֵין-לָךְ; while, on the contrary, Ben-Naphtali prefers אָם-אֵין לָךְ; *vid.* my *Genesis* (1869), pp. 74 (under i. 3) and 81. So, without any bearing on the sense, Ben-Asher points לְמוֹתָהּ with *Tarcha*, Ben-Naphtali with *Mercha*.



poor; for "to rise" (in the world) is a euphemism (לשון כבוד) for "to come down" (be reduced in circumstances).<sup>1</sup>

After these four proverbs beginning with אַל, a new series begins with the following tristich:

Ver. 29 Seest thou a man who is expert in his calling—  
Before kings may he stand;  
Not stand before obscure men;

*i.e.*, he can enter into the service of kings, and needs not to enter into the service of mean men = he is entitled to claim the highest official post. הָיָה, in xxvi. 12 = xxix. 20, interchanging with הָיָה, is *perf. hypotheticum* (cf. xxiv. 10, xxv. 16): *si videris*; the conclusion which might begin with פִּי דַע expresses further what he who sees will have occasion to observe. Rightly Luther: *Sihestu einen Man endelich* (*vid.* at xxi. 5) *in seinem geschafft*, u.s.w. [=seest thou a man expert in his business, etc.]. מְהִיר denotes in all the three chief dialects one who is skilful in a matter not merely by virtue of external artistic ability, but also by means of intellectual mastery of it. הִתְיַצַּב לְפָנַי, to enter on the situation of a servant before any one; cf. Job i. 6, ii. 1. עָמַד לְפָנַי, 1 Sam. xvi. 21, 1 Kings x. 8. Along with the pausal form יִתְיַצַּב, there is also found in Codd. the form יִתְיַצַּב (the ground-form to יִתְיַצַּב, whence that pausal form is lengthened), which Ben-Bileam defends, for he reckons this word among "the pathachized pausal forms." הַשְׂפִּים, in contrast to מְלָכִים, are the *obscuri* = *ignobiles*. The Targ. translate the Heb. הָלַךְ and אָבִיוֹן by הִשְׁתַּיֵּף and הִשְׁתַּיֵּף. Kimchi compares Jer. xxxix. 10, where הָעַם הָרָלִים is translated by הַשְׂפִּים (cf. 2 Kings xxiv. 14, xxv. 12). הָלַךְ (חִלְפָה) is the old Heb. synonym in Ps. x. The poet seems here to transfer the Aram. *usus loq.* into the Heb.

Ver. 29, which speaks of a high position near the king, is appropriately followed by a hexastich referring to the slipperiness of the smooth ground of the king's court.

- xxiii. 1 When thou sittest to eat with a ruler,  
Consider well whom thou hast before thee.  
2 And put thy knife to thy throat  
If thou art a man of good appetite.  
3 Be not lustful after his dainties,  
Because it is deceitful food.

<sup>1</sup> As an analogical example, סָפֵי נְהוֹר, seeing clearly = blind.

The ל of לִלְחֹם is that of end: *ad cibum capiendum*, thus as one invited by him to his table; in prose the expression would be לִלְחֹם; לִלְחֹם; לִלְחֹם, to eat, is poet., iv. 17, ix. 5. The fut. תִּבְּרֵן clothes the admonition in the form of a wish or counsel; the *inf. intens.* בִּי makes it urgent: consider well him whom thou hast before thee, viz. that he is not thine equal, but one higher, who can destroy thee as well as be useful to thee. With וְשָׂמַתְּ the jussive construction begun by תִּבְּרֵן is continued. Zöckler and Dächsel, after Ewald and Hitzig, translate incorrectly: thou puttest . . ., the *perf. consec.* after an imperf., or, which is the same thing, a fut. meant optatively (e.g. Lev. xix. 18 with אֲלֵא, and also ver. 34 without אֲלֵא) continues the exhortation; to be thus understood, the author ought to have used the expression וְשָׂמַתְּ בִּי and not וְשָׂמַתְּ שִׁבְּרֵן. Rightly Luther: “and put a knife to thy throat,” but continuing: “wilt thou preserve thy life,” herein caught in the same mistake of the idea with Jerome, the Syr., and Targ., to which וְשָׂמַתְּ here separates itself. שִׁבְּרֵן (סִבְּרֵן) (Arab. with the assimilated *a sikkîn*, plur. *sekâkîn*, whence *sekâkîni*, cutler) designates a knife (R. סַךְ שַׁךְ, to stick, *vid.* at Isa. ix. 10). לִיָּע, from לִיָּע, to devour, is the throat; the word in Aram. signifies only the cheek, while Lagarde seeks to interpret בִּלְעָה infinitively in the sense of (Arab.) *bwlw'ak*, if thou longest for (from *wl'a*); but that would make 2b a tautology. The verb לִיָּע (cf. Arab. *l'al'*, to pant for) shows for the substantive the same primary meaning as *glutus* from *glutire*, which was then transferred from the inner organ of swallowing (Kimchi, בֵּית הַבְּלִיעָה, Parchon: מְלִיָּעָה, *oesophagus*) to the external. “Put a knife to thy throat, is a proverbial expression, like our: the knife stands at his throat; the poet means to say: restrain thy too eager desire by means of the strongest threatening of danger—threaten as it were death to it” (Fleischer). In וְשָׂמַתְּ בִּיָּע, בִּיָּע means, as at xiii. 2, desire, and that desire of eating, as at vi. 30. Rightly Rashi: if thou art greedy with hunger, if thou art a glutton; cf. Sir. xxxiv. (xxxii.) 12, “If thou sittest at a great table, then open not widely thy throat (*φάρυγγα*), and say not: There is certainly much on it!” The knife thus denotes the restraining and moderating of too good an appetite.

In 3a the punctuation fluctuates between תִּבְּרֵן (Michlol

131a) and תַּתְּאוּ ; the latter is found in Cod. 1294, the Erfurt 2 and 3, the Cod. *Jaman.*, and thus it is also to be written at ver. 6 and xxiv. 1 ; וַיִּתְּאוּ, 1 Chron. xi. 17 and Ps. xlv. 12, Codd. and older Edd. (e.g. Complut. 1517, Ven. 1515, 1521) write with *Pathach*. מִטְּעֻמוֹת, from טָעַם, signifies savoury dishes, dainties, like (Arab.) *dhwâkt*, from *dhâk* (to taste, to relish) ; cf. *sapores*, from *sapere*, in the proverb: the tit-bits of the king burn the lips (*vid.* Fleischer, *Ali's Hundred Proverbs*, etc., pp. 71, 104). With וַיִּתְּאוּ begins, as at iii. 29, a conditioning clause: since it is, indeed, the bread of deceit (the connection like עֵרֶב־כֹּזְבִים, xxi. 28), food which, as it were, deceives him who eats it, *i.e.* appears to secure for him the lasting favour of princes, and often enough herein deceives him ; cf. the proverb by Burckhardt and Meidani: whoever eats of the sultan's soup burns his lips, even though it may be after a length of time (Fleischer). One must come near to a king, says Calovius, hitting the meaning of the proverb, as to a fire: not too near, lest he be burned ; nor too remote, so that he may be warmed therewith.

All the forms of proverbs run through these appended proverbs. There now follows a pentastich :

- Ver. 4 Do not trouble thyself to become rich ;  
 Cease from such thine own wisdom.  
 5 Wilt thou let thine eyes fly after it, and it is gone ?  
 For it maketh itself, assuredly it maketh itself wings,  
 Like an eagle which fleeth toward the heavens.

The middle state, according to xxx. 8, is the best: he who troubleth himself (cf. xxviii. 20, hasteth) to become rich, placeth before himself a false, deceitful aim. יָנַע is essentially one with (Arab.) *wajî'a*, to experience sorrow, *dolere*, and then signifies, like *πονέιν* and *κάμνεν*, to become or to be wearied, to weary or trouble oneself, to toil and moil (Fleischer). The בִּינָה (cf. iii. 5) is just wisdom, prudence directed towards becoming rich; for striving of itself alone does not accomplish it, unless wisdom is connected with it, which is not very particular in finding out means in their moral relations ; but is so much the more crafty, and, as we say, speculative. Rightly Aquila, the *Venet.*, Jerome, and Luther: take not pains to become rich. On the contrary, the LXX. reads אַל תִּיגַע לְהַעֲשִׂיר, stretch not thyself (if thou art poor) after a rich man ; and the Syr. and Targ. אַל תִּיגַע לְהַעֲשִׂיר,

draw not near to the rich man ; but, apart from the uncertainty of the expression and the construction in both cases, poetry, and proverbial poetry too, does not prefer the article ; it never uses it without emphasis, especially as here must be the case with it not elided. These translators thought that *בו וגו'*, ver. 5, presupposed a subject expressed in ver. 4 ; but the subject is not *הָעֵשֶׂיר*, but the *עֵשֶׂר* [riches] contained in *לְהָעֵשֶׂיר*. The self-intelligible *it* [in "it maketh wings," etc.] is that about which trouble has been taken, about which there has been speculation. That is a deceitful possession ; for what has been gained by many years of labour and search, often passes away suddenly, is lost in a moment. To let the eyes fly after anything, is equivalent to, to direct a (flying) look toward it : wilt thou let thine eyes rove toward the same, and it is gone ? *i.e.*, wilt thou expose thyself to the fate of seeing that which was gained with trouble and craft torn suddenly away from thee ? Otherwise Luther, after Jerome : Let not thine eyes fly after that which thou canst not have ; but apart from the circumstance that *בו ואֵינְנִי* cannot possibly be understood in the sense of *ad opes quas non potes habere* (that would have required *בְּאֵשֶׁר אֵינְנוּ*), in this sense after the analogy of *נָשָׂא נֶבֶשׂ אֶל (ל)*, the end aimed at would have been denoted by *לו* and not by *בו*. Better Immanuel, after Rashi : if thou doublest, *i.e.* shuttest (by means of the two eyelids) thine eyes upon it, it is gone, *i.e.* has vanished during the night ; but *עוֹף*, *duplicare*, is Aram. and not Heb. Rather the explanation is with Chajûg, after Isa. viii. 22f. : if thou veilest (darkenest) thine eyes, *i.e.* yieldest thyself over to carelessness ; but the noun *עֵפֶפָה* shows that *עוֹף*, spoken of the eyes, is intended to signify to fly (to rove, flutter). Hitzig too artificially (altering the expression to *לְהָעֵשֶׂיר*) : if thou faintest, art weary with the eyes toward him (the rich patron), he is gone,—which cannot be adopted, because the form of a question does not accord with it. Nor would it accord if *ואֵינְנוּ* were thought of as a conclusion : "dost thou let thy look fly toward it ? It is gone ;" for what can this question imply ? The *ו* of *ואֵינְנוּ* shows that this word is a component part of the question ; it is a question *lla nakar*, *i.e.* in rejection of the subject of the question : wilt thou cast thy look upon it, and it is gone ? *i.e.*, wilt thou experience instant loss of that which is gained by labour and acquired

by artifice? On **בו**, cf. Job vii. 8. 'עֵינַיָּךְ וְגו', "thou directest thine eyes to me: I am no more." We had in xii. 19 another mode of designating [viz. till I wink again] an instant. The *Chethîb* 'וְגו' הִתְעַוְּרָה is syntactically correct (cf. xv. 22, xx. 30), and might remain. The *Kerî* is mostly falsely accentuated הִתְעַוְּרָה, doubly incorrectly; for (1) the tone never retreats from a shut syllable terminating in *î*, e.g. לְהִתְעַוְּרָה, Isa. xl. 20; בְּהִתְעַוְּרָה, 1 Chron. i. 4; וְהִתְעַוְּרָה, Job xxiii. 8; and (2) there is, moreover, wanting here any legitimate occasion for the retrogression of

the tone; thus much rather the form הִתְעַוְּרָה (with *Mehuppach* of the last, and *Zinnorith* of the preceding open syllable) is to be adopted, as it is given by Opitz, Jablonsky, Michaelis, and Reineccius.

The subject of *5b* is, as of *5a*, riches. That riches take wings and flee away, is a more natural expression than that the rich patron flees away,—a quaint figure, appropriate however at Nah. iii. 16, where the multitude of craftsmen flee out of Nineveh like a swarm of locusts. עָשָׂה has frequently the sense of *acquirere*, Gen. xii. 5, with לו, *sibi acquirere*, 1 Sam. xv. 1; 1 Kings i. 15; Hitzig compares *Silius Ital.* xvi. 351: *sed tum sibi fecerat alas*. The *inf. intensivus* strengthens the assertion: it will certainly thus happen.

In *5c* all unnecessary discussion regarding the *Chethîb* וְעֵי is to be avoided, for this *Chethîb* does not exist; the *Masora* here knows only of a simple *Chethîb* and *Kerî*, viz. וְעֵי (read וְעֵי), not of a double one (וְעֵי), and the word is not among those which have in the middle a ' , which is to be read like ו. The manuscripts (e.g. also the Bragadin. 1615) have וְעֵי, and the *Kerî* וְעֵי; it is one of the ten words registered in the *Masora*, at the beginning of which a ' is to be read instead of the written ו. Most of the ancients translate with the amalgamation of the *Kerî* and the *Chethîb*: and he (the rich man, or better: the riches) flees heavenwards (Syr., Aquila, Symmachus, Theodotion, Jerome, and Luther). After the *Kerî* the *Venet.* renders: *ὡς ἀετὸς πτήσεται τοῖς οὐρανοῖς* (viz. *ὁ πλοῦτος*). Rightly the Targ.: like an eagle which flies to heaven (according to which also it is accentuated), only it is not to be translated "*am Himmel*" [to heaven], but "*gen Himmel*" [towards

heaven]: הַשָּׁמַיִם is the accusative of direction—the eagle flies heavenward. Bochart, in the *Hierozoicon*, has collected many parallels to this comparison, among which is the figure in Lucian's *Timon*, where Pluto, the god of wealth, comes to one limping and with difficulty; but going away, outstrips in speed the flight of all birds. The LXX. translates ὡσπερ ἀετοῦ καὶ ὑποστρέφει εἰς τὸν οἶκον τοῦ προεστηκότος αὐτοῦ. Hitzig accordingly reads וְיָשָׁב לְבֵיתוֹ מִשְׁנֵבּוֹ, and he (the rich patron) withdraws from thee to his own steep residence. But ought not οἶκος τοῦ προεστηκότος αὐτοῦ to be heaven, as the residence of Him who administers wealth, i.e. who gives and again takes it away according to His free-will?

There now follows a proverb with unqually measured lines, perhaps a heptastich:

- Ver. 6 Eat not the bread of the jealous,  
 And let not thyself lust after his dainties;  
 7 For as one who calculates with himself, so is he:  
 "Eat and drink," saith he to thee;  
 But his heart is not with thee.  
 8 Thy morsel which thou hast enjoyed wilt thou cast up,  
 And hast lost thy pleasant words.

As טוֹב עַיִן, xxii. 9, *benignus oculo*, denotes the pleasantness and joy of social friendship; so here (cf. Deut. xv. 9; Matt. xv. 15) רָע עַיִן, *malignus oculo*, the envy and selfishness of egoism seeking to have and retain all for itself. The LXX. ἀνδρὶ βασκάνῳ, for the look of the evil eye, עַיִן רָע, עֵינָא בִּיזְיָא (*cattivo occhio*), refers to enchantment; cf. *βασκαίνειν*, *fascinare*, to bewitch, to enchant, in modern Greek, to envy, Arab. 'an, to eye, as it were, whence *mā'jān*, *mā'in*, hit by the piercing look of the envious eye, *invidia*, as Apuleius says, *letali plaga percussus* (Fleischer). Regarding תְּתַאֲוִי with *Pathach*, vid. the parallel line 3a. 7a is difficult. The LXX. and Syr. read שֵׁעַר [hair]. The Targ. renders רָמָא תְּרַעָא, and thus reads שֵׁעַר [fool], and thus brings together the soul of the envious person and a high portal, which promises much, but conceals only deception behind (Rablag). Joseph ha-Nakdan reads<sup>1</sup> שֵׁעַר with *sîn*; and Rashi, retaining the *schîn*, compares the "sour figs," Jer. xxix. 17.

<sup>1</sup> In an appendix to *Ochla We-Ochla*, in the University Library at Halle, he reads שֵׁעַר, but with פְּלִינָא [doubtful] added.

According to this, Luther translates : like a ghost (a monster of lovelessness) is he inwardly; for, as it appears in שָׁעַר, the goat-like spectre שָׁעִיר hovered before him. Schultens better, because more in conformity with the text : *quemadmodum suam ipsius animam abhorret* (i.e. as he does nothing to the benefit of his own appetite) *sic ille (erga alios multo magis)*. The thought is appropriate, but forced. Hitzig for once here follows Ewald ; he does not, however, translate : “like as if his soul were divided, so is it ;” but : “as one who is divided in his soul, so is he ;” but the verb שָׁעַר, to divide, is inferred from שָׁעַר, gate = division, and is as foreign to the extra-bibl. *usus loq.* as it is to the bibl. The verb שָׁעַר signifies to weigh or consider, to value, to estimate. These meanings Hitzig unites together : *in similitudinem arioli et conjectoris æstimat quod ignorat*, perhaps meaning thereby that he conjecturally supposes that as it is with him, so it is with others : he dissembles, and thinks that others dissemble also. Thus also Jansen explains. The thought is far-fetched, and does not cover itself by the text. The translation of the *Venet.* also : ὡς γὰρ ἐμέτρησεν ἐν ψυχῇ οἱ οὕτως ἐστίν (perhaps : he measures to others as penuriously as to himself), does not elucidate the text, but obscures it. Most moderns (Bertheau, Zöckler, Dächsel, etc.) : as he reckons in his soul, so is he (not as he seeks to appear for a moment before thee). Thus also Fleischer : *quemadmodum reputat apud se, ita est* (sc. non ut loquitur), with the remark that שָׁעַר (whence שָׁעַר, measure, market value, Arab. *si'r*), to measure, to tax so as to determine the price, to reckon ; and then like חשב, in general, to think, and thus also Meiri with the neut. rendering of *ita est*. But why this circumlocution in the expression ? The poet ought in that case just to have written בִּי לֹא כְמוֹ דִּבֶּר בְּשִׁפְתָיו כִּן הוּא שָׁעַר (Symmachus, *εἰκάζων*), then we have the thought adapted to the portrait that is drawn ; for like one calculating by himself, so is he, i.e. he is like one who estimates with himself the value of an object ; for which we use the expression : he reckons the value of every piece in thy mouth. However, with this understanding the punctuation also of שָׁעַר as finite may be retained and explained after Isa. xxvi. 18 : for as if he reckoned in his soul, so is he ; but in this the perf. is

inappropriate; by the particip. one reaches the same end<sup>1</sup> by a smoother way. True, he says to thee: eat and drink (Song v. 1b), he invites thee with courtly words; but his heart is not with thee (בל, like xxiv. 23): he only puts on the appearance of joy if thou partakest abundantly, but there lurks behind the mask of liberal hospitality the grudging niggardly calculator, who poisons thy every bite, every draught, by his calculating, grudging look. Such a feast cannot possibly do good to the guest: thy meal (פת, from פָּתַח; cf. κλᾶν τὸν ἄρτον, Aram. פָּרַם לְחֵיבָא, to divide and distribute bread, whence פָּרַנַם, to receive alimant, is derived) which thou hast eaten thou wilt spue out, i.e. wilt vomit from disgust that thou hast eaten such food, so that that which has been partaken of does thee no good. פָּתַח is also derived from פָּתַח:<sup>2</sup> has he deceived thee (with his courtly words), but with this אֶבְרַחְתָּ, which, as the *Makkeph* rightly denotes, stands in an attributive relation to פָּתַח, does not agree. תְּקִיאָנָה is *Hiph.* of קִיאָ, as transitive: to make vomiting; in Arab. the fut. *Kal* of *ka* terminates in *î*. The fair words which the guest, as the *perf. consec.* expresses, has lavished, are the words of praise and thanks in which he recognises the liberality of the host appearing so hospitable. Regarding the penult. accenting of the *perf. consec.* by *Mugrasch*, as xxx. 9, *vid.* under Ps. xxvii. 1. Pinsker (*Babyl.-Hebr. Punktations-system*, p. 134) conjectures that the line 8b originally formed the concluding line of the following proverb. But at the time of the LXX. (which erroneously expresses וְשִׁחָה) it certainly stood as in our text.

Ver. 9. Another case in which good words are lost:

Speak not to the ears of a fool,  
For he will despise the wisdom of thy words.

<sup>1</sup> We may write פָּתַח הַיָּא: the *Mehuppach* (*Jethib*) sign of the *Olewejored* standing between the two words represents also the place of the *Makkeph*; *vid. Thorath Emeth*, p. 20.

<sup>2</sup> Immanuel makes so much of having recognised the verb in this פָּתַח (and has he persuaded thee), that in the concluding part of his *Divan* (entitled *Machberoth Immanuel*), which is an imitation of Dante's *Divina Commedia*, he praises himself on this account in the paradise of King Solomon, who is enraptured by this explanation, and swears that he never meant that word otherwise.



To speak in the ears of any one, does not mean to whisper to him, but so to speak that it is distinctly perceived. **בְּקִיָּל**, as we have now often explained, is the intellectually heavy and dull, like *pinguis* and *tardus*; Arab. *balyd*, clumsy, intellectually immoveable (cf. *bld*, the place where one places himself firmly down, which one makes his point of gravity). The heart of such an one is covered over (Ps. cxix. 70), as with grease, against all impressions of better knowledge; he has for the knowledge which the words spoken design to impart to him, no susceptibility, no mind, but only contempt. The construction **לְ בִנְיָן** has been frequently met with from vi. 30.

The following proverb forms a new whole from component parts of xxii. 28 and xxii. 22 f. :

- Ver. 10 Remove not ancient landmarks ;  
 And into the fields of orphans enter thou not.  
 11 For their Saviour is a mighty one ;  
 He will conduct their cause against thee.

**בְּבִנְיָן** separates itself here to the meaning of *injuste invadere et occupare*; French, *empiéter sur son voisin*, advance not into the ground belonging to thy neighbour (Fleischer). If orphans have also no *goel* among their kindred (Aquila, Symmachus, Theodotion, *ἀγγιστεύς*) to redeem by purchase (Lev. xxv. 25) their inheritance that has passed over into the possession of another, they have another, and that a mighty Saviour, *Redemptor*, who will restore to them that which they have lost,—viz. God (Jer. l. 34),—who will adopt their cause against any one who has unjustly taken from them.

The following proverb warrants us to pause here, for it opens up, as a compendious echo of xxii. 17-21, a new series of proverbs of wisdom :

- Ver. 12 Apply thine heart to instruction,  
 And thine ear to the utterances of knowledge.

We may, according as we accent in **לְבוֹרֵךְ** the divine origin or the human medium, translate, *offer disciplinæ* (Schultens), or *adhibe ad disciplinam cor tuum* (Fleischer). This general admonition is directed to old and young, to those who are to be educated as well as to those who are educated. First to the educator :

- Ver. 13 Withhold not correction from the child ;  
 For thou wilt beat him with the rod, and he will not die.  
 14 Thou beatest him with the rod,  
 And with it deliverest his soul from hell.

The exhortation, 13*a*, presupposes that education by word and deed is a duty devolving on the father and the teacher with regard to the child. In 13*b*, וְ is in any case the relative conjunction. The conclusion does not mean: so will he not fall under death (destruction), as Luther also would have it, after Deut. xix. 21, for this thought certainly follows ver. 14; nor after xix. 18: so may the stroke not be one whereof he dies, for then the author ought to have written אֶל־תִּמְיֵתוֹ; but: he will not die of it, *i.e.* only strike if he has deserved it, thou needest not fear; the bitter medicine will be beneficial to him, not deadly. The הִנֵּה standing before the double clause, ver. 14, means that he who administers corporal chastisement to the child, saves him spiritually; for שָׁחַל does not refer to death in general, but to death falling upon a man before his time, and in his sins, *vid.* xv. 24, *cf.* viii. 26.

The following proverb passes from the educator to the pupil:

- Ver. 15 My son, if thine heart becometh wise,  
 My heart also in return will rejoice;  
 16 And my reins will exult  
 If thy lips speak right things.

Wisdom is inborn in no one. A true Arab. proverb says, "The wise knows how the fool feels, for he himself was also once a fool;"<sup>1</sup> and folly is bound up in the heart of a child, according to xxii. 15, which must be driven out by severe discipline. 15*b*, as many others, *cf.* xxii. 19*b*, shows that these "words of the wise" are penetrated by the subjectivity of an author; the author means: if thy heart becomes wise, so will mine in return, *i.e.* corresponding to it (*cf.* וַיִּשְׂרַח, Gen. xx. 6), rejoice. The thought of the heart in ver. 15 repeats itself in ver. 16, with reference to the utterance of the mouth. Regarding בְּיִשְׂרָיִם,

<sup>1</sup> The second part of the saying is, "But a fool knows not how a wise man feels, for he has never been a wise man." I heard this many years ago, from the mouth of the American missionary Schaeffer, in Constantinople.

*vid.* i. 5. Regarding the “reins,” בְּלִיָּה (perhaps from בְּלָה, to languish, Job xix. 21), with which the tender and inmost affections are connected, *vid.* *Psychologie*, p. 268 f.

The poet now shows how one attains unto wisdom—the beginning of wisdom is the fear of God:

Ver. 17 Let not thine heart strive after sinners,  
But after the fear of Jahve all the day.

18 Truly there is a future,  
And thy hope shall not come to naught.

The LXX., Jerome, the *Venet.*, and Luther, and the Arab. interpreters, render 17*b* as an independent clause: “but be daily in the fear of the Lord.” That is not a substantival clause (cf. xxii. 7), nor can it be an interjectional clause, but it may be an elliptical clause (Fleischer: from the prohibitive אִל־תִּקְנֵא is to be taken for the second parallel member the *v. subst.* lying at the foundation of all verbs); but why had the author omitted הָיָה? Besides, one uses the expressions, to act (עָשָׂה), and to walk (הִלֵּךְ) in the fear of God, but not the expression to be (הָיָה) in the fear of God. Thus בִּירְאָה, like בְּחַטָּאִים, is dependent on אִל־תִּקְנֵא; and Jerome, who translates: *Non æmuletur cor tuum peccatores, sed in timore Domini esto tota die*, ought to have continued: *sed timorem Domini tota die*; for, as one may say in Latin: *æmulari virtutes*, as well as *æmulari aliquem*, so also in Heb. קִנְיָא בָּ, of the envying of those persons whose fortune excites to dissatisfaction, because one has not the same, and might yet have it, iii. 31, xxiv. 1, 19, as well as of emulation for a thing in which one might not stand behind others: envy not sinners, envy much rather the fear of God, *i.e.* let thyself be moved with eager desire after it when its appearance is presented to thee. There is no O. T. parallel for this, but the Syr. *tan* and the Greek *ζηλοτυποῦν* are used in this double sense. Thus Hitzig rightly, and, among the moderns, Malbim; with Aben Ezra, it is necessary to take בִּירְאָה for בְּאִישׁ יִרְאָה, this proverb itself declares the fear of God to be of all things the most worthy of being coveted.

In ver. 18, Umbreit, Elster, Zöckler, and others interpret the כִּי as assigning a reason, and the אִם as conditioning: for when the end (the hour of the righteous judgment) has come; Bertheau better, because more suitable to the וַיֵּשׁ and the אִתְּחַרֵּית: when an

end (an end adjusting the contradictions of the present time) comes, as no doubt it will come, then thy hope will not be destroyed; but, on the other hand, the succession of words in the conclusion (*vid.* at iii. 34) opposes this; also one does not see why the author does not say directly **כִּי יֵשׁ אַחֲרָיִת**, but expresses himself thus conditionally.<sup>1</sup> If **אִם** is meant hypothetically, then, with the LXX. *ἐὰν γὰρ τηρήσης αὐτὰ ἔσται σοι ἔκγονα*, we should supply after it **תִּשְׁמַרְנָהּ**, that had fallen out. Ewald's: much rather there is yet a future (Dächsel: much rather be happy there is . . .), is also impossible; for the preceding clause is positive, not negative. The particles **אִם כִּי**, connected thus, mean: for if (*e.g.* Lam. iii. 32); or also relatively: that if (*e.g.* Jer. xxvi. 15). After a negative clause they have the meaning of "unless," which is acquired by means of an ellipsis; *e.g.* Isa. lv. 10, it turns not back thither, unless it has watered the earth (it returns back not before then, not unless this is done). This "unless" is, however, used like the Lat. *nisi*, also without the conditioning clause following, *e.g.* Gen. xxviii. 17, *hic locus non est nisi domus Dei*. And hence the expression **אִם כִּי**, after the negation going before, acquires the meaning of "but," *e.g.* 17*b*: let not thy heart be covetous after sinners, for thou canst always be zealous for the fear of God, *i.e.* much rather for this, but for this. This pleonasm of **אִם** sometimes occurs where **כִּי** is not used confirmatively, but affirmatively: the "certainly if" forms the transition, *e.g.* 1 Kings xx. 6 (*vid.* Keil's *Comm. l.c.*), whose "if" is not seldom omitted, so that **אִם כִּי** has only the meaning of an affirmative "certainly," not "truly no," which it may also have, 1 Sam. xxv. 34, but "truly yes." Thus **אִם כִּי** is used Judg. xv. 7; 2 Sam. xv. 21 (where **אִם** is omitted by the *Keiri*); 2 Kings v. 20; Jer. li. 14; and thus it is also meant here, 18*a*, notwithstanding that **אִם כִּי**, in its more usual signification, "besides only, but, *nisi*," precedes, as at 1 Sam. xxi. 6, cf. 5. The objection by Hitzig, that with this explanation: "certainly there is a future," vers. 18 and 17 are at variance, falls to the ground, if one reflects on the Heb. idiom, in which the affirmative signification of **כִּי** is interpene-

<sup>1</sup> The form **אִם כִּי** does not contradict the connection of the two particles. This use of the *Makkeph* is general, except in these three instances: Gen. xv. 4; Num. xxxv. 33; Neh. ii. 2.

trated by the confirmative. אַחֲרֵיהֶם used thus pregnantly, as here (xxiv. 14), is the glorious final issue; the word in itself designates the end into which human life issues (cf. Ps. xxxvii. 37 f.); here, the end crowning the preceding course. Jeremiah (xxix. 11) in this sense connects אַחֲרֵיהֶם וְתִקְוָה [end and expectation]. And what is here denied of the תִּקְוָה, the hope (not as certain Jewish interpreters dream, the thread of life) of him who zealously strives after the fear of God, is affirmed, at Ps. xxxvii. 38, of the godless: the latter have no continuance, but the former have such as is the fulfilling of his hope.

Among the virtues which flow from the fear of God, temperance is made prominent, and the warning against excess is introduced by the general exhortation to wisdom:

- Ver. 19 Hear thou, my son, and become wise,  
 And direct thy heart straight forward on the way.  
 20 And be not among wine-drinkers,  
 And among those who devour flesh;  
 21 For the drunkard and glutton become poor,  
 And sleepiness clotheth in rags.

The אִתָּהּ, connected with שָׁמַע, imports that the speaker has to do with the hearer altogether by himself, and that the latter may make an exception to the many who do not hear (cf. Job xxxiii. 33; Jer. ii. 31). Regarding אֲשֶׁר, to make to go straight out, *vid.* at iv. 14; the *Kal*, ix. 6, and also the *Piel*, iv. 14, mean to go straight on, and, generally, to go. The way merely, is the one that is right in contrast to the many byways. Fleischer: "the way *sensu eximio*, as the Oriental mystics called the way to perfection merely (Arab.) *âlatryk*; and him who walked therein, *âlsâlak*, the walker or wanderer."<sup>1</sup> אֲלֵ-תְהִי בְּ, as at xxii. 26, the "Words of the Wise," are to be compared in point of style. The degenerate and perverse son is more clearly described, Deut. xxi. 20, as וּלְלֵךְ וְכָבֵא. These two characteristics the poet distributes between 20a and 20b. כָּבֵא means to drink (whence כָּבֵא, drink = wine, Isa. i. 22) wine or other intoxicating drinks; Arab. *sabâ*, *vinum potandi causa emere*. To the יָן, here added, בְּשָׁר in the parallel member corresponds, which

<sup>1</sup> Rashi reads בְּרֵךְ לְבָרְךְ (walk), in the way of thy heart (which has become wise), and so Heidenheim found it in an old ms.; but בְּרֵךְ is equivalent to בִּינָה בְּרֵךְ, ix. 6.

consequently is not the fleshly body of the gluttons themselves, but the prepared flesh which they consume at their luxurious banquets. The LXX. incorrectly as to the word, but not contrary to the sense, "be no wine-bibber, and stretch not thyself after *picknicks* (*συμβολαῖς*), and buying in of flesh (*κρεῶν τε ἀγορασμοῖς*)," whereby לָלוּ is translated in the sense of the Aram. לָגַי (Lagarde). לָלוּ denotes, intransitively, to be little valued (whence לָלוּ, *opp.* יָקָר, Jer. xv. 19), transitively to value little, and as such to squander, to lavish prodigally; thus: *qui prodigi sunt carnis sibi*; לָמוֹ is *dat. commodi*. Otherwise Gesenius, Fleischer, Umbreit, and Ewald: *qui prodigi sunt carnis suæ*, who destroy their own body; but the parallelism shows that flesh is meant wherewith they feed themselves, not their own flesh (לָמוֹ בְשָׂרָהּ, like לָמוֹ תַחֲתָהּ, Ps. lviii. 5), which, *i.e.* its health, they squander. לָלוּ also, in phrase used in Deut. xxi. 20 (cf. with Hitzig the formula *φάγος καὶ οἰνοπότης*, Matt. xi. 19), denotes not the dissolute person, as the sensualist, *πορνοκόπος* (LXX.), but the *συμβολοκόπος* (Aquila, Symmachus, Theodotion), *κρεωβόρος* (*Venet.*), יָלוּ לָבָסַר (Onkelos), *i.e.* flesh-eater, ravenous person, glutton, in which sense it is rendered here, by the Syr. and Targ., by אָסוּט (אָסוּט), *i.e.* *ἄσωτος*. Regarding the metaplastic *fut.* *Niph.* שָׁרַיָהּ (LXX. *πτωχεύσει*), *vid.* at xx. 13, cf. xi. 25. נִימָה (after the form of בְּנִשָּׁה, נִימָה, נִימָה) is drowsiness, lethargy, long sleeping, which necessarily follows a life of riot and revelry. Such a slothful person comes to a bit of bread (xxi. 17); and the disinclination and unfitness for work, resulting from night revelry, brings it about that at last he must clothe himself in miserable rags. The rags are called קָרָע and *ράκος*, from the rending (tearing), Arab. *ruk'at*, from the patching, mending. Lagarde, more at large, treats of this word here used for rags.

The *parainesis* begins anew, and the division is open to question. Vers. 22-24 can of themselves be independent distichs; but this is not the case with ver. 25, which, in the resumption of the address and in expression, leans back on ver. 22. The author of this appendix may have met with vers. 23 and 24 (although here also his style, as conformed to that of i. 9, is noticeable, cf. 23*b* with i. 2), but vers. 22 and 25 are the form which he has given to them.

Thus 22-25 are a whole :—

- Ver. 22 Hearken to thy father, to him who hath begotten thee,  
 And despise not thy mother when she has grown old.  
 23 Buy the truth, and sell it not,  
 Wisdom and discipline and understanding.  
 24 The father of a righteous man rejoiceth greatly;  
 (And) he that is the father of a wise man—he will rejoice.  
 25 Let thy father and thy mother be glad;  
 And her that bare thee exult.

The ostastich begins with a call to childlike obedience, for לִשְׁמַע, to listen to any one, is equivalent to, to obey him, *e.g.* Ps. lxxxi. 9, 14 (cf. "hearken to his voice," Ps. xciv. 7). זֶה יִקְרֶךְ is a relative clause (cf. Deut. xxxii. 18, without זֶה or אֲשֶׁר), according to which it is rightly accentuated (cf. on the contrary, Ps. lxxviii. 54). 22*b*, strictly taken, is not to be translated *neve contemne cum senuerit matrem tuam* (Fleischer), but *cum senuerit mater tua*, for the logical object to אֶל-תִּבְנֶה is attracted as subj. of תִּקְנֶה (Hitzig). There now follows the exhortation comprehending all, and formed after iv. 7, to buy wisdom, *i.e.* to shun no expense, no effort, no privation, in order to attain to the possession of wisdom; and not to sell it, *i.e.* not to place it over against any earthly possession, worldly gain, sensual enjoyment; not to let it be taken away by any intimidation, argued away by false reasoning, or prevailed against by enticements into the way of vice, and not to become unfaithful to it by swimming with the great stream (Ex. xxiii. 2); for truth, אֱמֶת, is that which endures and proves itself in all spheres, the moral as well as the intellectual. In 23*b*, in like manner as i. 3, xxii. 4, a threefold object is given to קִנְיָה instead of אֱמֶת: there are three properties which are peculiar to truth, the three powers which handle it: הִכָּמָה is knowledge solid, pressing into the essence of things; מוֹסֵר is moral culture; and בְּיָנָה the central faculty of proving and distinguishing (*vid.* i. 3-5). Now ver. 24 says what consequences are for the parents when the son, according to the exhortation of 23, makes truth his aim, to which all is subordinated. Because in אֱמֶת the ideas of practical and theoretical truth are inter-connected. צְדִיק and הַכֶּם are also here parallel to one another. The *Chethib* of 24*a* is גִּיל יָגִיל, which Schultens finds tenable in view of (Arab.) *jal*, fut. *jajûlu* (to turn round; Heb. to turn oneself for joy)

but the Heb. *usus loq.* knows elsewhere only  $\text{יָגִיל יְגִיל}$ , as the *Kerî* corrects. The LXX., misled by the *Chethîb*, translates  $\kappa\alpha\lambda\omega\varsigma \acute{\epsilon}\kappa\tau\rho\acute{\epsilon}\phi\epsilon\iota$  (incorrect  $\acute{\epsilon}\kappa\tau\rho\upsilon\phi\acute{\eta}\sigma\epsilon\iota$ ), i.e.  $\text{יִגְדַל יְגִדַל}$ . In 24b,  $\text{וַיִּשְׂמַח}$  is of the nature of a pred. of the conclusion (cf. Gen. xxii. 24; Ps. cxv. 7), as if the sentence were: has one begotten a wise man, then (cf. xvii. 21) he has joy of him; but the *Kerî* effaces this *Vav apodosis*, and assigns it to  $\text{וַיִּגְדַל}$  as *Vav copul.*—an unnecessary mingling of the syntactically possible, more emphatic expression. This proverbial whole now rounds itself off in ver. 25 by a reference to ver. 22,—the Optative here corresponding to the Impr. and Prohib. there: let thy father and thy mother rejoice (LXX.  $\epsilon\upsilon\phi\rho\nu\acute{\alpha}\nu\epsilon\sigma\theta\omega$ ), and let her that bare thee exult (here where it is possible the Optat. form  $\text{וַיִּגְדַל}$ ).

Vers. 26–28. This hexastich warns against unchastity. What, in i.–ix., extended discourses and representations exhibited to the youth is here repeated in miniature pictures. It is the teacher of wisdom, but by him Wisdom herself, who speaks:

- Ver. 26 Give me, my son, thine heart;  
 And let thine eyes delight in my ways.  
 27 For the harlot is a deep ditch,  
 And the strange woman a narrow pit.  
 28 Yea, she lieth in wait like a robber,  
 And multiplieth the faithless among men

We have retained Luther's beautiful rendering of ver. 26,<sup>1</sup> in which this proverb, as a warning word of heavenly wisdom and of divine love, has become dear to us. It follows, as Symmachus and the *Venet.*, the *Chethîb*  $\text{תְּרַצְנָה}$  (for  $\text{תְּרַצְיָנָה}$ , like Ex. ii. 16; Job v. 12), the stylistic appropriateness of which proceeds from xvi. 7, as on the other hand the *Kerî*  $\text{תְּרַצְנָה}$  (cf. 1 Sam. xiv. 27) is supported by xxii. 12, cf. v. 2. But the correction is unnecessary, and the *Chethîb* sounds more affectionate, hence it is with right defended by Hitzig. The ways of wisdom are ways of correction, and particularly of chastity, thus placed over against "the ways of the harlot," vii. 24 ff. Accordingly the exhortation, ver. 26, verifies itself; warning, by ver. 27, cf. xxii. 14, where  $\text{עֲמֹקָה}$  was written, here as at Job xii. 22, with the long vowel  $\text{עֲמוֹקָה}$  ( $\text{עֲמֹקָה}$ ).  $\text{בְּיָר צָרָה}$  interchanges

<sup>1</sup> The right punctuation of 26a is  $\text{תְּנֵה־בְנֵי לִבְךָ}$ , as it is found in the editions: Ven. 1615; Basel 1619; and in those of Norzi and Michaelis.



with שִׁחָה עמוקה, and means, not the fountain of sorrow (Löwenstein), but the narrow pit. בְּיָרֵךְ is fem. gen., xxvi. 21 f., and צָר means narrow, like *étroit* (old French, *estreit*), from *strictus*. The figure has, after xxii. 14, the mouth of the harlot in view. Whoever is enticed by her syren voice falls into a deep ditch, into a pit with a narrow mouth, into which one can more easily enter than escape from. Ver. 28 says that it is the artifice of the harlot which draws a man into such depth of wickedness and guilt. With הָאֵס, which, as at Judg. v. 29, belongs not to הָיִיתָ but to the whole sentence, the picture of terror is completed. The verb הִתָּחַף (whence Arab. *hataf*, death, natural death) means to snatch away. If we take הִתָּחַף as *abstr.*: a snatching away, then it would here stand elliptically for הִתָּחַף (בְּעַל) אִישׁ (עַבְדִּים), which in itself is improbable (*vid.* vii. 22, עַבְדִּים) and also unnecessary, since, as מְלִיץ, עֶבֶר, הִלָּךְ, etc. show, such *abstracta* can pass immediately into *concreta*, so that הִתָּחַף thus means the person who snatches away, *i.e.* the street robber, *latro* (cf. הִטָּחַף, (Arab.) *khataf*, Ps. x. 9, rightly explained by Kimchi as cogn.). In 28b, הוֹסִיף cannot mean *abripit* (as LXX., Theodotion, and Jerome suppose), for which the word הִתְסַפֵּה (הִתְאַסַּף) would have been used.<sup>1</sup> But this verbal idea does not harmonize with the connection; הוֹסִיף means, as always, *addit* (*auget*), and that here in the sense of *multiplicat*. The same thing may be said of הוֹסִיף as is said (xi. 15) of הוֹקְעִים. Hitzig's objection, "הוֹסִיף, to multiply, with the accusative of the person, is not at all used," is set aside by xix. 4. But we may translate: the faithless, or: the breach of faith she increases. Yet it always remains a question whether בְּאָדָם is dependent on בְּנוֹרִים, as Eccles. viii. 9, cf. 2 Sam. xxiii. 3, on the verb of ruling (Hitzig), or whether, as frequently בְּאָדָם, *e.g.* Ps. lxxviii. 60, it means *inter homines* (thus most interpreters). Uncleanliness leads to faithlessness of manifold kinds: it makes not only the husband unfaithful to his wife, but also the son to his parents, the scholar to his teacher and pastor, the servant (cf. the case of Potiphar's wife) to his master. The adulteress, inasmuch as she entices now one and now another into her net, increases the

<sup>1</sup> The Targ. translates 28b (here free from the influence of the Peshito) in the Syro-Palestinian idiom by וְצִיָּאָר אֲבִינָא שְׁבָרִי, *i.e.* she seizes thoughtless sons.

number of those who are faithless towards men. But are they not, above all, faithless towards God? We are of opinion that not בוגרים, but תוסף, has its complement in בארם, and needs it: the adulteress increases the faithless among men, she makes faithlessness of manifold kinds common in human society. According to this, also, it is accentuated; ובוגרים is placed as object by *Mugrasch*, and בארם is connected by *Mercha* with תוסף.

Vers. 29–35. The author passes from the sin of uncleanness to that of drunkenness; they are nearly related, for drunkenness excites fleshly lust; and to wallow with delight in the mire of sensuality, a man, created in the image of God, must first brutalize himself by intoxication. The *Mashal* in the number of its lines passes beyond the limits of the distich, and becomes a *Mashal* ode.

Ver. 29 Whose is woe? Whose is grief?

Whose are contentions, whose trouble, whose wounds  
without cause?

Whose is dimness of eyes?

30 Theirs, who sit late at the wine,  
Who turn in to taste mixed wine.

31 Look not on the wine as it sparkleth red,  
As it showeth its gleam in the cup,  
Glideth down with ease.

32 The end of it is that it biteth like a serpent,  
And stingeth like a basilisk.

33 Thine eyes shall see strange things,  
And thine heart shall speak perverse things;

34 And thou art as one lying in the heart of the sea,  
And as one lying on the top of a mast.

35 "They have scourged me—it pained me not;  
They have beaten me—I perceived it not.  
When shall I have wakened from sleep?  
Thus on I go, I return to it again."

The repeated לָמָּי<sup>1</sup> asks who then has to experience all that; the answer follows in ver. 30. With אוי, the אָבוֹי occurring only here accords; it is not a substantive from אָבָה (whence אָבוֹיִן) after the form of אָחָה, in the sense of *egestas*; but, like the former [אוי], an interjection of sorrow (*Venet.* τίνι αἶ, τίνι φεῦ). Regarding מְדוֹנִים (*Chethib* מְדוֹנִים), *vid.* at vi. 14.

<sup>1</sup> We punctuate לָמָּי אוֹי, for that is Ben Asher's punctuation, while that of his opponent Ben Naphtali is לָמָּי אוֹי. *Id.* *Thorath Emeth*, p. 33.

שִׁיחַ signifies (*vid.* at vi. 22) meditation and speech, here sorrowful thought and sorrowful complaint (1 Sam. i. 16; Ps. lv. 18; cf. הָגִיגָה, הִגָּיָה), *e.g.* over the exhausted purse, the neglected work, the anticipated reproaches, the diminishing strength. In the connection פָּצְעִים הֵנִם (cf. Ps. xxxv. 19) the accus. adv. חֵנָם (French *gratuitement*) represents the place of an adjective: strokes which one receives without being in the situation from necessity, or duty to expect them, strokes for nothing and in return for nothing (Fleischer), wounds for a long while (Oetinger). חֲבִלְלוּת עֵינַיִם is the darkening (clouding) of the eyes, from חָבַל, to be firm, closed, and transferred to the sensation of light: to be dark (*vid.* at Gen. xlix. 12; Ps. x. 8); the copper-nose of the drunkard is not under consideration; the word does not refer to the reddening, but the dimming of the eyes, and of the power of vision. The answer, ver. 30, begins, in conformity with the form of the question, with ל (write לְמַאֲחָרִים, with *Gaja* to ל, according to *Metheg-Setzung*, § 20, *Michlol* 46b): pain, and woe, and contention they have who tarry late at the wine (cf. Isa. v. 11), who enter (*viz.* into the wine-house, Eccles. ii. 4, the house of revelry) “to search” mingled drink (*vid.* at ix. 2; Isa. v. 22). Hitzig: “they test the mixing, as to the relation of the wine to the water, whether it is correct.” But לְחַקֹּר is like נִבְרָרִים, Isa. v. 22, meant in mockery: they are heroes, *viz.* heroes in drinking; they are searchers, such, namely, as seek to examine into the mixed wine, or also: thoroughly and carefully taste it (Fleischer).

The evil consequences of drunkenness are now registered. That one may not fall under this common sin, the poet, ver. 31, warns against the attraction which the wine presents to the sight and to the sense of taste: one must not permit himself to be caught as a prisoner by this enticement, but must maintain his freedom against it. הִתְאָדָם, to make, *i.e.* to show oneself red, is almost equivalent to הִתְאָרָם; and more than this, it presents the wine as itself co-operating and active by its red play of colours (Fleischer). Regarding the *antiptosis* (*antiphonesis*): Look not on the wine that is . . ., *vid.* at Gen. i. 3; yet here, where רָאָה means not merely “to see,” but “to look at,” the case is somewhat different. In 31b, one for the most part assumes that עֵינִי signifies the eye of the wine, *i.e.* the pearls which play

on the surface of the wine (Fleischer). And, indeed, Hitzig's translation, after Num. xi. 7: when it presents its appearance in the cup, does not commend itself, because it expresses too little. On the other hand, it is saying too much when Böttcher maintains that עַן never denotes the mere appearance, but always the shining aspect of the object. But used of wine, עַן appears to denote not merely aspect as such, but its gleam, glance; not its pearls, for which עֵינִי would be the word used, but shining glance, by which particularly the bright glance, as out of deep darkness, of the Syro-Palestinian wine is thought of, which is for the most part prepared from red (blue) grapes, and because very rich in sugar, is thick almost like syrup. Jerome translates עֵינוּ well: (*cum splenderit in vitro*) *color ejus*. But one need not think of a glass; Böttcher has rightly said that one might perceive the glittering appearance also in a metal or earthen vessel if one looked into it. The *Chethûb* בְּנִים is an error of transcription; the *Midrash* makes the remark on this, that בְּנִים fits the wine merchant, and בְּבוֹם the wine drinker. From the pleasure of the eye, 31c passes over to the pleasures of the taste: (that, or, as it) goeth down smoothly (Luther); the expression is like Eccles. vii. 10. Instead of הַלֵּךְ (like *jâry*, of fluidity) there stands here הַהֲלֵךְ, commonly used of pleasant going; and instead of לְמִישְׁרִים with ל, the norm לְמִישְׁרִים with ב of the manner; directness is here easiness, facility (Arab. *jur*); it goes as on a straight, even way unhindered and easily down the throat.<sup>1</sup>

Ver. 32 shows how it issues with the wine, viz. with those who immoderately enjoy it. Is אֲחֵרִיתוֹ [its end] here the subject, as at v. 4? We must in that case interpret יִשְׁתֶּה and יִפְרֹשׂ as attributives, as the Syr. and Targ. translate the latter, and Ewald both. The issue which it brings with it is like the serpent which bites, etc., and there is nothing syntactically opposed to this (cf. *e.g.* Ps. xvii. 12); the future, in contradistinction to the participle, would not express properties, but intimations of facts. But the end of the wine is not like a serpent, but like the bite of a serpent. The wine itself, and

<sup>1</sup> The English version is, "when it moveth itself aright," which one has perceived in the phenomenon of the tears of the wine, or of the movement in the glass. *Vid. Ausland*, 1869, p. 72.

independent of its consequences, is in and of itself like a serpent. In accordance with the matter, אחריתו may be interpreted, with Hitzig (after Jerome, *in novissimo*), as *acc. adverb.* = באחריתו, Jer. xvii. 11. But why did not the author more distinctly write this word 'בא? The syntactic relation is like xxix. 21: אחריתו is after the manner of a substantival clause, the subject to that which follows as its virtual predicate: "its end is: like a serpent it biteth = this, that it biteth like a serpent." Regarding צפּעני, *serpens regulus* (after Schultens, from צפּע = (Arab.) *saf*, to breathe out glowing, scorching), *vid.* at Isa. vii. 8. The *Hiph.* הפּריש Schultens here understands of the division of the liver, and Hitzig, after the LXX., Vulgate, and *Venet.*, of squirting the poison; both after the Arab. *farth*. But הפּריש, Syr. *afrés*, also signifies, from the root-idea of dividing and splitting, to sting, *poindre, pointer*, as Rashi and Kimchi gloss, whence the Aram. פּרש, an ox-goad, with which the ancients connect פּרש (of the spur), the name for a rider, *eques*, and also a horse (cf. on the contrary, Fleischer in Levy, *W. B.* ii. 574); a serpent's bite and a serpent's sting (Lat. *morsus, ictus*, Varro: *cum pepugerit colubra*) are connected together by the ancients.<sup>1</sup>

The excited condition of the drunkard is now described. First, ver. 33 describes the activity of his imagination as excited to madness. It is untenable to interpret זרות here with Rashi, Aben Ezra, and others, and to translate with Luther: "so shall thine eyes look after other women" (*circumspicient mulieres impudicas*, Fleischer, for the meaning to perceive, to look about for something, to seek something with the eyes, referring to Gen. xli. 33). For זרות acquires the meaning of *mulieres impudicæ* only from its surrounding, but here the parallel תּהפּכות (perverse things) directs to the neut. *aliena* (cf. xv. 28, רעות, but not merely in the sense of unreal things (Rabag, Meiri), but: strange, *i.e.* abnormal, thus bizarre, mad, dreadful things. An old Heb. parable compares the changing circumstances which wine produces with the man-

<sup>1</sup> However, we will not conceal it, that the post-bibl. Heb. does not know הפּריש in the sense of to prick, sting (the *Midrash* explains the passage by מיתה בין יפּריש, *i.e.* it cuts off life); and the Nestorian Knanishu of Superghan, whom I asked regarding *aphrish*, knew only of the meanings "to separate" and "to point out," but not "to sting."

ner of the lamb, the lion, the swine, the monkey; here juggles and phantoms of the imagination are meant, which in the view and fancy of the drunken man hunt one another like monkey capers. Moreover, the state of the drunken man is one that is separated from the reality of a life of sobriety and the safety of a life of moderation, 34a: thou act like one who lies in the heart of the sea. Thus to lie in the heart, *i.e.* the midst, of the sea as a ship goes therein, xxx. 19, is impossible; there one must swim; but swimming is not lying, and to think on a situation like that of Jonah, i. 5, one must think also of the ship; but *שָׁכַב* does not necessarily mean "to sleep," and, besides, the sleep of a passenger in the cabin on the high sea is of itself no dangerous matter. Rightly Hitzig: in the depth of the sea (cf. Jonah ii. 4)—the drunken man, or the man overcome by wine (Isa. xxviii. 7), is like one who has sunk down into the midst of the sea; and thus drowned, or in danger of being drowned, he is in a condition of intellectual confusion, which finally passes over into perfect unconsciousness, cut off from the true life which passes over him like one dead, and in this condition he has made a bed for himself, as *שָׁכַב* denotes. With *בְּלֵב בְּרָאשׁ* stands in complete contrast: he is like one who lies on the top of the mast. *חֲבִיל*, after the forms *יָשָׁלַם*, *הִבִּיר*, is the sail-yard fastened by ropes, *חֲבָלִים* (Isa. xxxiii. 23). To lay oneself down on the sail-yard happens thus to no one, and it is no place for such a purpose; but as little as one can quarter him who is on the ridge of the roof, in the *'Alija*, because no one is able to lie down there, so little can he in the bower [*Mastkorb*] him who is here spoken of (Böttcher). The poet says, but only by way of comparison, how critical the situation of the drunkard is; he compares him to one who lies on the highest sail-yard, and is exposed to the danger of being every moment thrown into the sea; for the rocking of the ship is the greater in proportion to the height of the sail-yard. The drunkard is, indeed, thus often exposed to the peril of his life; for an accident of itself not great, or a stroke, may suddenly put an end to his life.

Ver. 35. The poet represents the drunken man as now speaking to himself. He has been well cudgelled; but because insensible, he has not felt it, and he places himself now where he will

sleep out his intoxication. Far from being made temperate by the strokes inflicted on him, he rejoices in the prospect, when he has awaked out of his sleep, of beginning again the life of drunkenness and revelry which has become a pleasant custom to him. חלה means not only to be sick, but generally to be, or to become, affected painfully; cf. Jer. v. 3, where חלה is not the 3d pl. mas. of חל, but of חלה. The words מתי ארתי are, it is true, a cry of longing of a different kind from Job vii. 4. The sleeping man cannot forbear from yielding to the constraint of nature: he is no longer master of himself, he becomes giddy, everything goes round about with him, but he thinks with himself: Oh that I were again awake! and so little has his appetite been appeased by his sufferings, that when he is again awakened, he will begin where he left off yesterday, when he could drink no more. מתי is here, after Nolde, Fleischer, and Hitzig, the relative *quando* (*quum*); but the bibl. *usus loq.* gives no authority for this. In that case we would have expected הקיצותי instead of אקיי. As the interrog. מתי is more animated than the relat., so also אוסיף אבקשנו is more animated (1 Sam. ii. 3) than אוסיף לבקש. The suffix of אבקשנו refers to the wine: raised up, he will seek that which has become so dear and so necessary to him.

After this divergence (in vers. 29–35) from the usual form of the proverb, there is now a return to the tetrastich:

- xxiv. 1 Envy not evil men,  
 And desire not to have intercourse with them.  
 2 For their heart thinketh of violence,  
 And their lips speak mischief.

The warning, not to envy the godless, is also found at iii. 31, xxiii. 17, xxiv. 19, but is differently constructed in each of these passages. Regarding תתאו with *Pathach*, *vid.* at xxiii. 3. אֲנִישׁי רָעָה (cf. רע, xxviii. 5) are the wicked, *i.e.* such as cleave to evil, and to whom evil clings. The warning is grounded in this, that whoever have intercourse with such men, make themselves partners in greater sins and evil: for their heart broodeth (write שד, *Munach Dechi*) violence, *i.e.* robbery, plunder, destruction, murder, and the like. With שר (in the *Mishle* only here and at xxi. 7, cf. שר, xix. 26) connects itself elsewhere תמם, here (cf. Hab. i. 3) עמל, *labor*, *molestia*, *viz.* those

who prepare it for others by means of slanderous, crafty, uncharitable talk.

Vers. 3, 4. The warning against fellowship with the godless is followed by the praise of wisdom, which is rooted in the fear of God.

- Ver. 3 By wisdom is the house builded,  
 And by understanding is it established.  
 4 And by knowledge shall the chambers be filled  
 With all manner of precious and pleasant goods.

What is meant by the "building of the house" is explained at xiv. 1. It is wisdom, viz. that which originates from God, which is rooted in fellowship with Him, by which every household, be it great or small, prospers and attains to a successful and flourishing state; **בִּינָה**, as parallel word to **בְּנָה** (iii. 19; Hab. ii. 12), is related to it as *statuere* to *extruere*; the *Hithpal* (as at Num. xxi. 17) means to keep oneself in a state of continuance, to gain perpetuity, to become established. That **יְסֻדָּה** by *Athnach* has not passed over into the pausal **יְסֻדָּה**, arises from this, that the *Athnach*, by the poetical system of accents, has only the force of the prose accent *Sakef*; the clause completes itself only by *4b*; the pausal form on that account also is not found, and it is discontinued, because the *Athnach* does not produce any pausal effect (*vid.* at Ps. xlv. 6). The form of expression in ver. 4 is like i. 13, iii. 10. But the **מְדָרִים**, of storerooms (LXX. as Isa. xxvi. 20, *ταμεία*), and **נְעִים**, like xxii. 18, xxiii. 8, is peculiar to this collection.

Vers. 5, 6. The praise of wisdom is continued: it brings blessings in the time of peace, and gives the victory in war.

- Ver. 5 A wise man is full of strength;  
 And a man of understanding showeth great power.  
 6 For with wise counsel shalt thou carry on successful war;  
 And safety is where counsellors are not wanting.

The **ב** of **בָּעוֹן** (thus with *Pathach* in old impressions, Cod. 1294, Cod. *Jaman.*, and elsewhere with the Masoretic note **לִיח וּמְלֵא**) introduces, as that of **בְּבֵת**, Ps. xxix. 4, the property in which a person or thing appears; the article (cf. **הָעוֹבִים**, ii. 13, Gesen. § 35, 2A) is that of gender. The parallel **מֵאֲמִין בַּח**, a Greek translates by *ὑπὲρ κραταιὸν ἰσχυῖ* = **מֵאֲמִין בַּח** (Job ix. 4; Isa. xl. 26). But after *5a* it lies nearer that the poet means



to express the power which lies in wisdom itself (Eccles. vii. 19), and its superiority to physical force (xxi. 22); the LXX., Syr., and Targ. also, it is true, translate 5a as if מַעֲזוֹ (*præ potente*) were the words used. כֹּחַ מְצַיֵּן means to strengthen the strength, and that is (Nah. ii. 2) equivalent to, to collect the strength (to take courage), here and at Amos ii. 14, to show strong (superior) strength. The reason is gathered from xx. 18b and xi. 14b. The הֵלֵךְ here added, Hitzig is determined to read הַעֲשֵׂה: for with prudent counsel the war shall be carried out by thee. The construction of the passive with ל of the subject is correct in Heb. (*vid.* at xiv. 20) as well as in Aram.,<sup>1</sup> and עָשָׂה frequently means, in a pregnant sense: to complete, to carry out, to bring to an end; but the phrase עָשָׂה מִלְחָמָה means always to carry on war, and nothing further. הֵלֵךְ is the *dat. commod.*, as in לְהִלָּחֵם, to wage war (to contend) for any one, *e.g.* Ex. xiv. 14. Instead of בָּרַב, the LXX. reads בָּלֵב; regarding γεωργίου μεγάλου for כֹּחַ מְצַיֵּן, without doubt a corrupt reading, *vid.* Lagarde.

Till now in this appendix we have found only two distichs (*vid.* vol. i. p. 17); now several of them follow. From this, that wisdom is a power which accomplishes great things, it follows that it is of high value, though to the fool it appears all too costly.

Ver. 7 Wisdom seems to the fool to be an ornamental commodity;  
He openeth not his mouth in the gate.

Most interpreters take רִמּוֹת for רִמּוֹת (written as at 1 Chron. vi. 58; cf. Zech. xiv. 10; רִשָׁשׁ, Prov. x. 4; קִנְיָן, Hos. x. 14), and translate, as Jerome and Luther: "Wisdom is to the fool too high;" the way to wisdom is to him too long and too steep, the price too costly, and not to be afforded. Certainly this thought does not lie far distant from what the poet would say; but why does he say הַכְּמוֹת, and not הַכְּמָה? This חכמות is not a numerical plur., so as to be translated with the *Venet.*: μετέωροι τῶ ἀφρονι αἱ ἐπιστημαί; it is a plur., as Ps. xlix. 4 shows; but, as is evident from the personification and the construction, i. 20, one inwardly multiplying and heightening, which is related to חכמה as science or the contents of knowledge is to knowledge. That this plur. comes here into view

<sup>1</sup> *Vid.* Nöldeke's *Neusyrische Gram.* p. 219, *Anm.*, and p. 416.

as in i.-ix. (*vid.* vol. i. p. 34), is definitely accounted for in these chapters by the circumstance that wisdom was to be designated, which is the *mediatrix* of all wisdom; here, to be designated in intentional symphony with רַאמוֹת, whose plur. ending *óth* shall be for that very reason, however, inalienable. Thus רַאמוֹת will be the name of a costly foreign *bijouterie*, which is mentioned in the Book of Job, where the unfathomableness and inestimableness of wisdom is celebrated; *vid.* Job xxvii. 18, where we have recorded what we had to say at the time regarding this word. But what is now the meaning of the saying that wisdom is to the fool a pearl or precious coral? Joël Brill explains: "The fool uses the sciences like a precious stone, only for ornament, but he knows not how to utter a word publicly." This is to be rejected, because רַאמוֹת is not so usual a trinket or ornament as to serve as an expression of this thought. The third of the comparison lies in the rarity, costliness, unattainableness; the fool despises wisdom, because the expenditure of strength and the sacrifices of all kinds which are necessary to put one into the possession of wisdom deter him from it (Rashi). This is also the sense which the expression has when רַאמוֹת = רַמוֹת; and probably for the sake of this double meaning the poet chose just this word, and not פְּנִינִים, or any other name, for articles of ornament (Hitzig). The Syr. has incorrectly interpreted this play upon words: *sapientia abjecta stulto*; and the Targumist: the fool grumbles (מְחַרְחֵם) against wisdom.<sup>1</sup> He may also find the grapes to be sour because they hang too high for him; here it is only said that wisdom remains at a distance from him because he cannot soar up to its attainment; for that very reason he does not open his mouth in the gate, where the council and the representatives of the people have their seats: he has not the knowledge necessary for being associated in counselling, and thus must keep silent; and this is indeed the most prudent thing he can do.

Ver. 8. From wisdom, which is a moral good, the following proverb passes over to a kind of *σοφία δαιμονιώδης*:

He that meditateth to do evil,  
We call such an one an intriguer.

<sup>1</sup> This explanation is more correct than Levy's: he lifts himself up (boasts) with wisdom.

A verbal explanation and definition like xxi. 24 (cf. vol. i. p. 40), formed like xvi. 21 from נָבַח. Instead of בַּעַל-מְצוֹת [lord of mischief] in xii. 2, the expression is אִישׁ מְ (cf. at xxii. 24). Regarding מְצוֹת in its usual sense, *vid.* v. 2. Such definitions have of course no lexicographical, but only a moral aim. That which is here given is designed to warn one against gaining for himself this ambiguous title of a refined (cunning, *versutus*) man; one is so named whose schemes and endeavours are directed to the doing of evil. One may also inversely find the turning-point of the warning in 8b: "he who projects deceitful plans against the welfare of others, finds his punishment in this, that he falls under public condemnation as a worthless intriguer" (Elster). But מְצוֹת is a ῥῆμα μέσον, *vid.* v. 2; the title is thus equivocal, and the turning-point lies in the bringing out of his kernel: מְחַשֵּׁב לְהַרְעֵ = meditating to do evil.

Ver. 9. This proverb is connected by זַמַּח with ver. 8, and by אִישׁ with ver. 7; it places the fool and the mocker over against one another.

The undertaking of folly is sin;  
And an abomination to men is the scorner.

Since it is certain that for 9b the subject is "the scorner," so also "sin" is to be regarded as the subject of 9a. The special meaning *flagitium*, as xxi. 27, זָמָה will then not have here, but it derives it from the root-idea "to contrive, imagine," and signifies first only the collection and forthputting of the thoughts towards a definite end (Job xvii. 11), particularly the refined preparation, the contrivance of a sinful act. In a similar way we speak of a sinful beginning or undertaking. But if one regards sin in itself, or in its consequences, it is always a contrivance or desire of folly (*gen. subjecti*), or: one that bears on itself (*gen. qualitatis*) the character of folly; for it disturbs and destroys the relation of man to God and man, and rests, as Socrates in *Plato* says, on a false calculation. And the mocker (the mocker at religion and virtue) is הוֹעֵבֵת לְאָדָם. The form of combination stands here before a word with הֵ, as at Job xviii. 2, xxiv. 5, and frequently. But why does not the poet say directly הוֹעֵבֵת אָדָם? Perhaps to leave room for the double sense, that the mocker is not only an abomination to men, viz. to the better disposed; but also, for he makes others err as to

their faith, and draws them into his frivolous thoughts, becomes to them a cause of abomination, *i.e.* of such conduct and of such thoughts as are an abomination before God (xv. 9, 26).

Ver. 10. The last of these four distichs stands without visible connection :

Hast thou shown thyself slack in the day of adversity,  
Then is thy strength small.

The perf. 10a is the hypothetic, *vid.* at xxii. 29. If a man shows himself remiss (xviii. 9), *i.e.* changeable, timorous, incapable of resisting in times of difficulty, then shall he draw therefrom the conclusion which is expressed in 10b. Rightly Luther, with intentional generalization, "he is not strong who is not firm in need." But the address makes the proverb an earnest admonition, which speaks to him who shows himself weak the judgment which he has to pronounce on himself. And the *paronomasia* צָרָה and צָר may be rendered, where possible, "if thy strength becomes, as it were, pressed together and bowed down by the difficulty just when it ought to show itself (*viz.* לְהִתְרַחֵב לָהּ), then it is limited, thou art a weakling." Thus Fleischer accordingly, translating : *si segnis fueris die angustia, angustæ sunt vires tuæ.* Hitzig, on the contrary, corrects after Job vii. 11, רִחֵקָה, "*Klemm (klamm) ist dein Mut*" [= strait is thy courage]. And why? Of כֹּחַ [strength], he remarks, one can say כָּשֵׁל [it is weak] (Ps. xxxi. 11), but scarcely צָר [strait, straitened]; for force is exact, and only the region of its energy may be wide or narrow. To this we answer, that certainly of strength in itself we cannot use the word כֹּחַ in the sense here required; the confinement (limitation) may rather be, as with a stream, Isa. lix. 19, the increasing (heightening) of its intensity. But if the strength is in itself anything definite, then on the other hand its expression is something linear, and the force in view of its expression is that which is here called צָר, *i.e.* not extending widely, not expanding, not inaccessible. צָר is all to which narrow limits are applied. A little strength is limited, because it is little also in its expression.

Now, again, we meet with proverbs of several lines. The first here is a hexastich :

Ver. 11 Deliver them that are taken to death,  
And them that are tottering to destruction, oh stop them!

- 12 If thou sayest, "We knew not of it indeed,"—  
 It is not so: The Weigher of hearts, who sees through it,  
 And He that observeth thy soul, He knoweth it,  
 And requiteth man according to his work.

If אֵם is interpreted as a particle of adjuration, then אֵם-תַּחֲשׁוּךְ is equivalent to: I adjure thee, forbear not (cf. Neh. xiii. 25 with Isa. lviii. 1), viz. that which thou hast to do, venture all on it (LXX., Syr., Jerome). But the parallelism requires us to take together לְהָרִג (such as with tottering steps are led forth to destruction) as object along with אֵם-תַּחֲשׁוּךְ, as well as לְקַחִים לְמוֹתָה (such as from their condition are carried away to death, cf. Ex. xiv. 11) as object to הַצֵּל, in which all the old interpreters have recognised the *imper.*, but none the *infn.* (*eripere . . . ne cesses*, which is contrary to Heb. idiom, both in the position of the words and in the construction). אֵם also is not to be interpreted as an interrogative; for, thus expressed, *an retinetis* ought rather to have for the converse the meaning: thou shalt indeed not do it! (cf. *e.g.* Isa. xxix. 16.) And אֵם cannot be conditional: *si prohibere poteris* (Michaelis and others), for the fut. after אֵם has never the sense of a potential. Thus אֵם is, like לֵי, understood in the sense of *utinam*, as it is used not merely according to later custom (Hitzig), but from ancient times (cf. *e.g.* Ex. xxxii. 32 with Gen. xxiii. 13). בְּיַתְאֵמַר (reminding<sup>1</sup> us of the same formula of the Rabbinical writings) introduces an objection, excuse, evasion, which is met by הַלֵּא; introducing "so say I on the contrary," it is of itself a reply, *vid.* Deut. vii. 17 f. הֵן we will not have to interpret personally (LXX. *τοῦτον*); for, since ver. 11 speaks of several of them, the neut. rendering (Syr., Targ., *Venet.*, Luther) in itself lies nearer, and זֶה, *hoc*, after יָדַע, is also in conformity with the *usus loq.*; *vid.* at Ps. lvi. 10. But the neut. זֶה does not refer to the moral obligation expressed in ver. 11; to save human life when it is possible to do so, can be unknown to no one, wherefore Jerome (as if the words of the text were אֵין לְאֵל יָרַנְי זֶה): *vires non suppetunt*. זֶה refers to the fact that men are led to the tribunal; only thus is explained the change of יָרַעְתִּי, which was to be expected, into יָרַעְנִי: the objection is, that one certainly did not know, viz. that matters had come to an

<sup>1</sup> *Vid.* my *hebräischen Römerbrief*, p. 14 f.

extremity with them, and that a short process will be made with them. To this excuse, with pretended ignorance, the reply of the omniscient God stands opposed, and suggests to him who makes the excuse to consider: It is not so: the Searcher of hearts (*vid.* at xvi. 2), He sees through it, viz. what goes on in thy heart, and He has thy soul under His inspection (נִצֵּר, as Job vii. 20; LXX. *καὶ ὁ πλάσας*; וַיִּצֵּר, which Hitzig prefers, for he thinks that נִצֵּר must be interpreted in the sense of to guard, preserve; Luther rightly); He knows, viz., how it is with thy mind, He looks through it, He knows (cf. for both, Ps. cxxxix. 1-4), and renders to man according to his conduct, which, without being deceived, He judges according to the state of the heart, out of which the conduct springs. It is to be observed that ver. 11 speaks of one condemned to death generally, and not expressly of one innocently condemned, and makes no distinction between one condemned in war and in peace. One sees from this that the Chokma generally has no pleasure in this, that men are put to death by men, not even when it is done legally as punishment for a crime. For, on the one side, it is true that the punishment of the murderer by death is a law proceeding from the nature of the divine holiness and the inviolability of the divine ordinance, and the worth of man as formed in the image of God, and that the magistrate who disowns this law as a law, disowns the divine foundation of his office; but, on the other side, it is just as true that thousands and thousands of innocent persons, or at least persons not worthy of death, have fallen a sacrifice to the abuse or the false application of this law; and that along with the principle of recompensative righteousness, there is a principle of grace which rules in the kingdom of God, and is represented in the O. T. by prophecy and the Chokma. It is, moreover, a noticeable fact, that God did not visit with the punishment of death the first murderer, the murderer of the innocent Abel, his brother, but let the principle of grace so far prevail instead of that of law, that He even protected his life against any avenger of blood. But after that the moral ruin of the human race had reached that height which brought the Deluge over the earth, there was promulgated to the post-diluvians the word of the law, Gen. ix. 6, sanctioning this inviolable right of putting

to death by the hand of justice. The conduct of God regulates itself thus according to the aspect of the times. In the Mosaic law the greatness of guilt was estimated not externally (cf. Num. xxxv. 31), but internally, a very flexible limitation in its practical bearings. And that under certain circumstances grace might have the precedence of justice, the parable having in view the pardon of Absalom (2 Sam. xiv.) shows. But a word from God, like Ezek. xviii. 23, raises grace to a principle, and the word with which Jesus (John viii. 11) dismisses the adulteress is altogether an expression of this purpose of grace passing beyond the purpose of justice. In the later Jewish commonwealth, criminal justice was subordinated to the principle of predominating compassion; practical effect was given to the consideration of the value of human life during the trial, and even after the sentence was pronounced, and during a long time no sentence of death was passed by the Sanhedrim. But Jesus, who was Himself the innocent victim of a fanatical legal murder, adjudged, it is true, the supremacy to the sword; but He preached and practised love, which publishes grace for justice. He was Himself incarnate Love, offering Himself for sinners, the Mercy which Jahve proclaims by Ezek. xviii. 23. The so-called Christian state [*"Civitas Dei"*] is indeed in manifest opposition to this. But Augustine declares himself, on the supposition that the principle of grace must penetrate the new era, in all its conditions, that began with Christianity, for the suspension of punishment by death, especially because the heathen magistrates had abused the instrument of death, which, according to divine right, they had control over, to the destruction of Christians; and Ambrosius went so far as to impress it as a duty on a Christian judge who had pronounced the sentence of death, to exclude himself from the Holy Supper. The magisterial control over life and death had at that time gone to the extreme height of bloody violence, and thus in a certain degree it destroyed itself. Therefore Jansen changes the proverb (ver. 11) with the words of Ambrosius into the admonition: *Quando indulgentia non nocet publico, eripe intercessionem, eripe gratia tu sacerdos, aut tu imperator eripe subscriptionem indulgentiæ.* When Samuel Romilly's Bill to abolish the punishment of death for a theft amounting to the sum of

five shillings passed the English House of Commons, it was thrown out by a majority in the House of Lords. Among those who voted against the Bill were one archbishop and five bishops. Our poet here in the Proverbs is of a different mind. Even the law of Sinai appoints the punishment of death only for man-stealing. The Mosaic code is incomparably milder than even yet the *Carolina*. In expressions, however, like the above, a true Christian spirit rules the spirit which condemns all blood-thirstiness of justice, and calls forth to a crusade not only against the inquisition, but also against such unmerciful, cruel executions even as they prevailed in Prussia in the name of law in the reign of Friedrich Wilhelm I., the Inexorable.

Vers. 13, 14. The proverb now following stands in no obvious relation with the preceding. But in both a commencement is made with two lines, which contain, in the former, the principal thought; in this here, its reason:

- Ver. 13 My son, eat honey, for it is good,  
 And honeycomb is sweet to thy taste.  
 14 So apprehend wisdom for thy soul:  
 When thou hast found it, there is a future,  
 And thy hope is not destroyed.

After its nearest fundamental thought, טוב, Arab. *tejjib*, means that which smells and tastes well; honey (שֶׁבֶבֶת, from שָׁבַב, to be thick, consistent) has, besides, according to the old idea (*e.g.* in the Koran), healing virtue, as in general bitterness is viewed as a property of the poisonous, and sweetness that of the wholesome. וְנִפְתָּ is second accus. dependent on אֶבְבֵּי, for honey and honeycomb were then spoken of as different; נִפְתָּ (from נָפַת, to pour, to flow out) is the purest honey (virgin-honey), flowing of itself out of the comb. With right the accentuation takes 13*b* as independent, the substantival clause containing the reason, "for it is good:" honeycomb is sweet to thy taste, *i.e.* applying itself to it with the impression of sweetness; עַל, as at Neh. ii. 5; Ps. xvi. 6 (Hitzig).

In the 13 of 14*a*, it is manifest that ver. 13 is not spoken for its own sake. To apprehend wisdom, is elsewhere equivalent to, to receive it into the mind, i. 2, Eccles. i. 17 (cf. רָעַת בִּינָה, iv. 1, and frequently), according to which Böttcher also here



explains: learn to understand wisdom. But כן unfolds itself in 14bc: even as honey has for the body, so wisdom has for the soul, beneficent wholesome effects. דעה חכמה is thus not absolute, but is meant in relation to these effects. Rightly Fleischer: *talem reputa*; Ewald: *sic (talem) scito sapientiam (esse) animæ tuæ*, know, recognise wisdom as something advantageous to thy soul, and worthy of commendation. Incorrectly Hitzig explains אַם־מִצָּתָהּ, “if the opportunity presents itself.” Apart from this, that in such a case the words would rather have been פִּי הַמִּצָּתָהּ, to find wisdom is always equivalent to, to obtain it, to make it one’s own, iii. 13, viii. 35; cf. ii. 5, viii. 9. דָּעָה<sup>1</sup> stands for דָּעָה, after the form וְדָעָה; שָׁבָה (after Böttcher, § 396, not without the influence of the following commencing sound), cf. the similar transitions of פָּ into פֿ placed together at Ps. xx. 4; the form דָּעָה is also found, but דָּעָה is the form in the *Cod. Hilleli*,<sup>2</sup> as confirmed by Moses Kimchi in *Comm.*, and by David Kimchi, *Michlol* 101b. With וַיִּשׁ begins the apodosis (LXX., Jerome, Targ., Luther, Rashi, Ewald, and others). In itself, וַיִּשׁ (cf. Gen. xlvii. 6) might also continue the conditional clause; but the explanation, *si inveneris (eam) et ad postremum ventum erit* (Fleischer, Bertheau, Zöckler), has this against it, that וַיִּשׁ אֶתְהַרְיֶה does not mean: the end comes, but: there is an end, xxiii. 18; cf. xix. 18; here: there is an end for thee, viz. an issue that is a blessed reward. The promise is the same as at xxiii. 18. In our own language we speak of the hope of one being cut off; (Arab.) *jaz’a*, to be cut off, is equivalent to, to give oneself up to despair.

Ver. 15 Lie not in wait, oh wicked man, against the dwelling of the righteous;

Assault not his resting-place.

16 For seven times doth the righteous fall and rise again,

But the wicked are overthrown when calamity falls on them.

The אַרְבַּּ [lying in wait] and שִׁדְרָה [practising violence], against which the warning is here given, are not directed, as at i. 11, xix. 26, immediately against the person, but against the dwell-

<sup>1</sup> Write דָּעָה with *Illuj* after the preceding *Legarmeh*, like 12b, הָאָה (Thorath Emeth, p. 28).

<sup>2</sup> *Vid.* Strack’s *Prolegomena critica in V. T.* (1872), p. 19.

ing-place and resting-place (רַבֵּי, *e.g.* Jer. l. 6, as also נָוֶה, iii. 33) of the righteous, who, on his part, does injustice and wrong to no one; the warning is against coveting his house, Ex. xx. 17, and driving him by cunning and violence out of it. Instead of רַבֵּי, Symmachus and Jerome have incorrectly read רָשָׁע, and from this misunderstanding have here introduced a sense without sense into ver. 15; many interpreters (Löwenstein, Ewald, Elster, and Zöckler) translate with Luther appositionally: as a wicked man, *i.e.* "with mischievous intent," like one stealthily lurking for the opportunity of taking possession of the dwelling of another, as if this could be done with a good intent: רָשָׁע is the vocative (Syr., Targ., *Venet.*: ἀσεβής), and this address (*cf.* Ps. lxxv. 5 f.) sharpens the warning, for it names him who acts in this manner by the right name. The reason, 16a, sounds like an echo of Job v. 19. שֹׁבֵב signifies, as at Ps. cxix. 164, seven times; *cf.* מֵאָחַז, xvii. 10. וְקָם (not וְקָם) is *perf. consec.*, as וְקָם, *e.g.* Gen. iii. 22: and he rises afterwards (notwithstanding), but the transgressors come to ruin; בְּרָעָה, if a misfortune befall them (*cf.* xiv. 32), they stumble and fall, and rise no more.

Vers. 17, 18. Warning against a vindictive disposition, and joy over its satisfaction.

Ver. 17 At the fall of thine enemy rejoice not,

And at his overthrow let not thine heart be glad;

18 That Jahve see it not, and it be displeasing to Him,

And He turns away His anger from Him.

The *Chethîb*, which in itself, as the plur. of category, אוֹיְבֶיךָ, might be tolerable, has 17b against it: with right, all interpreters adhere to the *Kerî* אוֹיְבֶיךָ (with *i* from *ē* in doubled close syllable, as in the like *Kerî*, 1 Sam. xxiv. 5). וְבִהְשִׁילֹו, for וְבִהְשִׁילֹו, is the syncope usual in the *inf. Niph.* and *Hiph.*, which in *Niph.* occurs only once with the initial guttural (as בִּיעָטָה) or half guttural (לִלְחֹוֹת). וְרָע is not adj. here as at 1 Sam. xxv. 3, but *perf.* with the force of a *fut.* (Symmachus: καὶ μὴ ἀρέσῃ ἐνώπιον αὐτοῦ). The proverb extends the duty of love even to an enemy; for it requires that we do good to him and not evil, and warns against rejoicing when evil befalls him. Hitzig, indeed, supposes that the noble morality which is expressed in ver. 17 is limited to a moderate extent by the motive assigned in 18b. Certainly the poet means to say that God could easily

give a gracious turn for the better, as to the punishment of the wicked, to the decree of his anger against his enemy; but his meaning is not this, that one, from joy at the misfortune of others, ought to desist from interrupting the process of the destruction of his enemy, and let it go on to its end; but much rather, that one ought to abstain from this joy, so as not to experience the manifestation of God's displeasure thereat, by His granting grace to him against whom we rejoice to see God's anger go forth.<sup>1</sup>

Vers. 19, 20. Warning against envying the godless for their external prosperity :

Be not enraged on account of evil-doers,  
Envy not the godless;

20 For the wicked men shall have no future,  
The light of the godless is extinguished.

Ver. 19 is a variation of Ps. xxxvii. 1; cf. also iii. 21 (where with *בכל־דרכיו* following the traditional *תבוהר* is more appropriate than *תחחר*, which Hupfeld would here insert). *תִּתְחַר* is *fut. apoc.* of *תִּתְחַרַּה*, to be heated (to be indignant), distinguished from the *Tiphel* *תִּתְחַרַּה*, to be jealous. The ground and occasion of being enraged, and on the other side, of jealousy or envy, is the prosperity of the godless, Ps. lxxiii. 3; cf. Jer. xii. 1. This anger at the apparently unrighteous division of fortune, this jealousy at the success in which the godless rejoice, rest on short-sightedness, which regards the present, and looks not on to the end. *אֲחֵרִית*, merely as in the expression 'ישׁ אחר', 14*b* (cf. Ps. xxxvii. 37), always denotes the happy, glorious issue indemnifying for past sufferings. Such an issue the wicked man has not; his light burns brightly on this side, but one day it is extinguished. In 20*b* is repeated xiii. 9; cf. xx. 20.

Vers. 21, 22. A warning against rebellious thoughts against God and the king :

My son, honour Jahve and the king,

And involve not thyself with those who are otherwise disposed ;

22 For suddenly their calamity ariseth,

And the end of their years, who knoweth it?

<sup>1</sup> This proverb, according to *Aboth* iv. 24, was the motto of that Samuel with the surname *הקטן*, who formulated *ברכת המינים* (the interpolation in the Schemone-Esre prayer directed against the schismatics) : he thus distinguished between private enemies and the enemies of the truth.

The verb שָׁנָה, proceeding from the primary idea of folding (*compicare, duplicare*), signifies transitively to do twice, to repeat, xvii. 9, xxvi. 11, according to which Kimchi here inappropriately thinks on relapsing; and intransitively, to change, to be different, Esth. i. 7, iii. 8. The Syr. and Targ. translate the word שָׁנָה, fools; but the *Kal* (שָׁנָה) occurs, indeed, in the Syr., but not in the Heb., in the meaning *alienata est (mens ejus)*; and besides, this meaning, *alieni*, is not appropriate here. A few, however, with Saadia (cf. *Deutsch-Morgenländische Zeitschr.* xxi. 616), the dualists (Manichees), understand it in a dogmatic sense; but then שֹׁנִים must be denom. of שָׁנָה, while much more it is its root-word. Either שֹׁנִים means those who change, *novantes = novarum rerum studiosi*, which is, however, exposed to this objection, that the Heb. שָׁנָה, in the transitive sense to change, does not elsewhere occur; or it means, according to the *usus loq.*, *diversos = diversum sentientes* (C. B. Michaelis and others), and that with reference to 21a: המַּמְרִים דְּבַרֵיהֶם וּמַצּוֹתָם (Meiri, Immanuel), or מַשְׁנִים מִנְהַג הַחֻמָּה (Ahron b. Joseph). Thus they are called (for it is a common name of a particular class of men) dissidents, oppositionists, or revolutionaries, who recognise neither the monarchy of Jahve, the King of kings, nor that of the earthly king, which perhaps Jerome here means by the word *detractoribus (= detractoribus)*. The *Venet.* incorrectly, σὺν τοῖς μισσοῦσι, i.e. שֹׁנִים. With ב at xiv. 10, הִתְעַרְבָה meant to mix oneself up with something, here with עַם, to mix oneself with some one, i.e. to make common cause with him.

The reason assigned in ver. 22 is, that although such persons as reject by thought and action human and divine law may for a long time escape punishment, yet suddenly merited ruin falls on them. אִיר is, according to its primary signification, weighty, oppressive misfortune, *vid.* i. 27. In יָקָם it is thought of as hostile power (Hos. x. 14); or the rising up of God as Judge (e.g. Isa. xxxiii. 10) is transferred to the means of executing judgment. פִּיר (= פָּוֵר of פֹּר or פִּיר, Arab. *fād*, fut. *jafīdu* or *jafīdu*, a stronger power of *bād*, cogn. אָבַד) is destruction (Arab. *feid, fīd*, death); this word occurs, besides here, only thrice in the Book of Job. But to what does שְׁנִיָּהּ refer? Certainly not to Jahve and the king (LXX., Schultens, Umbreit, and Bertheau),

for in itself it is doubtful to interpret the genit. after פִּיר as designating the subject, but improper to comprehend God and man under one cipher. Rather it may refer to two, of whom one class refuse to God, the other to the king, the honour that is due (Jerome, Luther, and at last Zöckler); but in the foregoing, two are not distinguished, and the want of reverence for God, and for the magistrates appointed by Him, is usually met with, because standing in interchangeable relationship, in one and the same persons. Is there some misprint then in this word? Ewald suggests שְׁנִיָּהִם, *i.e.* of those who show themselves as שׁוֹנִים (*altercatores*) towards God and the king. In view of קִמְיָהֶם, Ex. xxxii. 25, this brevity of expression must be regarded as possible. But if this were the meaning of the word, then it ought to have stood in the first member (אִיר (שְׁנִיָּהֶם), and not in the second. No other conjecture presents itself. Thus שְׁנִיָּהֶם is perhaps to be referred to the שׁוֹנִים, and those who engage with them: join thyself not with the opposers; for suddenly misfortune will come upon them, and the destruction of both (of themselves and their partisans), who knows it? But that also is not satisfactory, for after the address שְׁנִיָּהֶם was to have been expected, 22b. Nothing remains, therefore, but to understand שְׁנִיָּהֶם, with the Syr. and Targ., as at Job xxxvi. 11; the proverb falls into rhythms פִּיר פִּירָהֶם and שׁוֹנִים, שְׁנִיָּהֶם. But “the end of their year” is not equivalent to the hour of their death (Hitzig), because for this פִּירָהֶם (cf. Arab. *feid* and *fid*, death) was necessary; but to the expiring, the vanishing, the passing by of the year during which they have succeeded in maintaining their ground and playing a part. There will commence a time which no one knows beforehand when all is over with them. In this sense, “who knoweth,” with its object, is equivalent to “suddenly ariseth,” with its subject. In the LXX., after xxiv. 22, there follow one distich of the relations of man to the word of God as deciding their fate, one distich of fidelity as a duty towards the king, and the duty of the king, and one pentastich or hexastich of the power of the tongue and of the anger of the king. The Heb. text knows nothing of these three proverbs. Ewald has, *Jahrb.* xi. 18 f., attempted to translate them into Heb., and is of opinion that they are worthy of being regarded as original

component parts of i.-xxix., and that they ought certainly to have come in after xxiv. 22. We doubt this originality, but recognise their translation from the Heb. Then follows in the LXX. the series of Proverbs, xxx. 1-14, which in the Heb. text bear the superscription of "the Words of Agur;" the second half of the "Words of Agur," together with the "Words of Lemuel," stand after xxiv. 34 of the Heb. text. The state of the matter is this, that in the copy from which the Alexandrines translated the Appendix xxx.-xxxv. 9, stood half of it, after the "Words of the Wise" [which extend from xxii. 17 to xxiv. 22], and half after the supplement headed "these also are from wise men" [xxiv. 23-34], so that only the proverbial ode in praise of the excellent matron [xxxv. 10] remains as an appendix to the Book of Hezekiah's collection, xxv.-xxix.

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SECOND SUPPLEMENT TO THE FIRST SOLOMONIC  
COLLECTION.—XXIV. 23-34.

There now follows a brief appendix to the older Book of Proverbs, bearing the superscription, 23a, "*These also are from wise men,*" i.e. also the proverbs here following originate from wise men. The old translators (with the exception of Luther) have not understood this superscription; they mistake the *Lamed auctoris*, and interpret the ל as that of address: also these (proverbs) I speak to wise men, *sapientibus* (LXX., Syr., Targ., Jerome, *Venet.*). The formation of the superscription is like that of the Hezekiah collection, xxv. 1, and from this and other facts we have concluded (*vid.* vol. i. pp. 26, 27) that this second supplement originated from the same source as the extension of the older Book of Proverbs, by the appending of the more recent, and its appendices. The linguistic complexion of the proverbs here and there resembles that of the first appendix (cf. 29b with 12d, and נָעַם, 25a, with נָעַם, xxii. 18, xxiii. 8, xxiv. 4); but, on the other hand, 23b refers back to xxviii. 21 of the Hezekiah collection, and in ver. 33 f. is repeated vi. 10 f. This appendix thus acknowledges

its secondary character; the poet in minute details stands in the same relation to the Solomonic Mashal as that in which in general he stands to the author of the Introduction, i.-ix. That 23*b* is not in itself a proverb, we have already (vol. i. p. 6) proved; it is the first line of a hexastich (*vid.* vol. i. p. 16).

Vers. 23*b*-25. The curse of partiality and the blessing of impartiality:

Respect of persons in judgment is by no means good:

24 He that saith to the guilty, "Thou art in the right,"  
Him the people curse, nations detest.

25 But to them who rightly decide, it is well,  
And upon them cometh blessing with good.

Partiality is either called *שְׂאֵת פְּנִים*, xviii. 5, respect to the person, for the partisan looks with pleasure on the *פְּנֵי*, the countenance, appearance, personality of one, by way of preference; or *הִפְרָר פְּנִים*, as here and at xxviii. 21, for he places one person before another in his sight, or, as we say, has a regard to him; the latter expression is found in Deut. i. 17, xvi. 19. *הִפְרָר* (*vid.* xx. 11) means to regard sharply, whether from interest in the object, or because it is strange. *בַּל* Heidenheim regards as weaker than *לֹא*; but the reverse is the case (*vid.* vol. i. p. 204), as is seen from the derivation of this negative (= *balj*, from *בָּלַה*, to melt, to decay); thus it does not occur anywhere else than here with the pred. adj. The two supplements delight in this *בַּל*, xxii. 29, xxiii. 7, 35. The thesis 23*b* is now confirmed in vers. 24 and 25, from the consequences of this partiality and its opposite: He that saith (*אָמַרְוּ*, with *Mehuppach Legarmeh* from the last syllable, as rightly by Athias, Nissel, and Michaelis, *vid. Thorath Emeth*, p. 32) to the guilty: thou art right, *i.e.* he who sets the guilty free (for *רִשָּׁע* and *צְדִיק* have here the forensic sense of the post-bibl. *הַיָּב* and *הַצֵּדִיק*), him they curse, etc.; cf. the shorter proverb, xvii. 15, according to which a partial, unjust judge is an abomination to God. Regarding *נָקַב* (*קָבַב*) here and at xi. 26, Schultens, under Job iii. 8, is right; the word signifies *figere*, and hence to distinguish and make prominent by distinguishing as well as by branding; cf. *defigere*, to curse, properly, to pierce through. Regarding *וָעָם*, *vid.* at xxii. 14. *לְאַפְיִם* and *עַפְיִם* (from *עָפָם* and *לָאָם*, which both mean to bind and combine) are plur. of categ.: not merely

individuals, not merely families, curse such an unrighteous judge and abhor him, but the whole people in all conditions and ranks of society; for even though such an unjust judge bring himself and his favourites to external honour, yet among no people is conscience so blunted, that he who absolves the crime and ennobles the miscarriage of justice shall escape the *vox populi*. On the contrary, it goes well (יָעַם, like ii. 10, ix. 17, but here with neut. indef. subj. as יֵטֵב, Gen. xii. 13, and frequently) with those who place the right, and particularly the wrong, fully to view; כּוֹזֵבֵי־הַיָּמִינִים is he who mediates the right, Job ix. 33, and particularly who proves, censures, punishes the wrong, ix. 7, and in the character of a judge as here, Amos v. 10; Isa. xxix. 21. The genitive connection בְּרִצְת־טוֹב is not altogether of the same signification as יַיִן הַטּוֹב, wine of a good sort, Song vii. 10, and אִשָּׁת רָע, a woman of a bad kind, vi. 24, for every blessing is of a good kind; the gen. טוב thus, as at Ps. xxi. 4, denotes the contents of the blessing; cf. Eph. i. 3, "with all spiritual blessings," in which the manifoldness of the blessing is presupposed.

Ver. 26. Then follows a distich with the watchword בְּנִבְהִים :

He kisseth the lips

Who for the end giveth a right answer.

The LXX., Syr., and Targ. translate: one kisseth the lips who, or: of those who . . .; but such a meaning is violently forced into the word (in that case the expression would have been שִׁפְתֵי מְשִׁיבִים or שִׁפְתֵי מְשִׁיבִים). Equally impossible is Theodotion's χείλεσι καταφιληθήσεται, for יִשָּׁק cannot be the *fut. Niph.* Nor is it: lips kiss him who . . . (Rashi); for, to be thus understood, the word ought to have been לְמִשִּׁיבִים. מְשִׁיבִים is naturally to be taken as the subj., and thus it supplies the meaning: he who kisseth the lips giveth an excellent answer, viz. the lips of him whom the answer concerns (Jerome, *Venet.*, Luther). But Hitzig ingeniously, "the words reach from the lips of the speaker to the ears of the hearer, and thus he kisses his ear with his lips." But since to kiss the ear is not a custom, not even with the Florentines, then a welcome answer, if its impression is to be compared to a kiss, is compared to a kiss on the lips. Hitzig himself translates: he commends himself with the lips who . . .; but לְשִׁקֵּן may mean to join oneself, Gen.



xli. 40, as kissing is equivalent to the joining of the lips ; it does not mean intrans. to cringe. Rather the explanation : he who joins the lips together . . . ; for he, viz. before reflecting, closed his lips together (suggested by Meïri) ; but נשק, with שפתים, brings the idea of kissing, *labra labris jungere*, far nearer. This prevails against Schultens' *armatus est (erit) labia*, besides נשק, certainly, from the primary idea of connecting (laying together) (*vid.* Ps. lxxviii. 9), to equip (arm) oneself therewith ; but the meaning arising from thence : with the lips he arms himself . . . is direct nonsense. Fleischer is essentially right, *Labra osculatur (i.e. quasi osculum oblatum reddit) qui congrua respondet*. Only the question has nothing to do with a kiss ; but if he who asks receives a satisfactory answer, an enlightening counsel, he experiences it as if he received a kiss. The Midrash incorrectly remarks under דְּבָרִים נְכֹחִים, “words of merited denunciation,” according to which the Syr. translates. Words are meant which are corresponding to the matter and the circumstances, and suitable for the end (*cf.* viii. 9). Such words are like as if the lips of the inquirer received a kiss from the lips of the answerer.

Ver. 27. Warning against the establishing of a household where the previous conditions are wanting :

Set in order thy work without,

And make it ready for thyself beforehand in the fields,—

After that then mayest thou build thine house.

The interchange of בְּחַיִּן and בְּשָׂדֵה shows that by מְלֶאכֶת הַשָּׂדֵה field-labour, 1 Chron. xxvii. 26, is meant. הַכֵּן, used of arrangement, procuring, here with מְלֶאכֶה, signifies the setting in order of the work, viz. the cultivation of the field. In the parallel member, עֲתִדָּה, carrying also its object, in itself is admissible : make preparations (LXX., Syr.) ; but the punctuation עֲתִדָּה (Targ., *Venet.*; on the other hand, Jerome and Luther translate as if the words were וְעִתְדָה הַשָּׂדֵה) is not worthy of being contended against : set it (the work) in the fields in readiness, *i.e.* on the one hand set forward the present necessary work, and on the other hand prepare for that which next follows ; thus : do completely and circumspectly what thy calling as a husbandman requires of thee,—then mayest thou go to the building and building up of thy house (*vid.* at ver. 3,

xiv. 1), to which not only the building and setting in order of a convenient dwelling, but also the bringing home of a housewife and the whole setting up of a household belongs; prosperity at home is conditioned by this—one fulfils his duty without in the fields actively and faithfully. One begins at the wrong end when he begins with the building of his house, which is much rather the result and goal of an intelligent discharge of duty within the sphere of one's calling. The *perf.*, with ו after a date, such as אחר כעט, עור כעט, and the like, when things that will or should be done are spoken of, has the fut. signification of a *perf. consec.*, Gen. iii. 5; Ex. xvi. 6 f., xvii. 4; Ewald, § 344b.

Ver. 28. Warning against unnecessary witnessing to the disadvantage of another:

Never be a causeless witness against thy neighbour;  
And shouldest thou use deceit with thy lips?

The phrase ער־תִּבֶּן does not mean a witness who appears against his neighbour without knowledge of the facts of the case, but one who has no substantial reason for his giving of testimony; ער־תִּבֶּן means groundless, with reference to the occasion and motive, iii. 30, xxiii. 29, xxvi. 2. Other designations stood for false witnesses (LXX., Syr., Targ.). Rightly Jerome, the *Venet.*, and Luther, without, however, rendering the gen. connection ער־תִּבֶּן, as it might have been by the adj.

In 28b, Chajûg derives הַפְתִּיתָ from פָּתַת, to break in pieces, to crumble; for he remarks it might stand, with the passing over of *ô* into *î*, for הַפְתִּיתָ [and thou wilt whisper]. But the ancients had no acquaintance with the laws of sound, and therefore with *naïve* arbitrariness regarded all as possible; and Böttcher, indeed, maintains that the *Hiphil* of פָּתַת may be הַפְתִּיתָ as well as הַפְתוּתָ; but the former of these forms with *î* could only be metaplastically possible, and would be הַפְתִּיתָ (*vid.* Hitzig under Jer. xi. 20). And what can this *Hiph.* of פָּתַת mean? "To crumble" one's neighbours (Chajûg) is an unheard of expression; and the meanings, to throw out crumbs, viz. crumbs of words (Böttcher), or to speak with a broken, subdued voice (Hitzig), are extracted from the rare Arab. *fatâfit* (*fatafit*), for which the lexicographers note the meaning of a secret, moaning sound. When we see הַפְתִּיתָ standing along with בְּשִׁפְתֶיךָ, then

before all we are led to think of פתח [to open], xx. 19; Ps. lxxiii. 36. But we stumble at the interrog. הֲ, which nowhere else appears connected with ו. Ewald therefore purposes to read הֲוִיִּיִּי [and will open wide] (LXX. *μηδὲ πλατύνου*): “that thou usest treachery with thy lips;” but from פתח, to make wide open, Gen. ix. 27, “to use treachery” is, only for the flight of imagination, not too wide a distance. On הֲוִיִּי, *et num*, one need not stumble; הֲוִיִּי, 2 Sam. xv. 35, shows that the connection of a question by means of ו is not inadmissible; Ewald himself takes notice that in the Arab. the connection of the interrogatives هـ and هَلْ with و, and ف is quite common;<sup>1</sup> and thus he reaches the explanation: wilt thou befool then by thy lips, *i.e.* pollute by deceit, by inconsiderate, wanton testimony against others? This is the right explanation, which Ewald hesitates about only from the fact that the interrog. הֲ comes in between the ו *consec.* and its *perf.*, a thing which is elsewhere unheard of. But this difficulty is removed by the syntactic observation, that the *perf.* after interrogatives has often the modal colouring of a conj. or optative, *e.g.* after the interrog. pronoun, Gen. xxi. 7, *quis dixerit*, and after the interrogative particle, as here and at 2 Kings xx. 9, *iveritne*, where it is to be supplied (*vid.* at Isa. xxxviii. 8). Thus: *et num persuaseris (deceperis) labiis tuis*, and shouldst thou practise slander with thy lips, for thou bringest thy neighbour, without need, by thy uncalled for rashness, into disrepute? “It is a question, *âl'nakar* (cf. xxiii. 5), for which هـ (not هَلْ), in the usual Arab. interrogative: how, thou wouldest? one then permits the inquirer to draw the negative answer: “No, I will not do it” (Fleischer).

Ver. 29. The following proverb is connected as to its subject with the foregoing: one ought not to do evil to his neighbour without necessity; even evil which has been done to one must not be requited with evil:

Say not, “As he hath done to me, so I do to him:  
I requite the man according to his conduct.”

<sup>1</sup> We use the forms *âwa*, *âba*, *âlhûmm*, for we suppose the interrogative to the copula; we also say *fahad*, *vid. Mufaṣṣal*, p. 941.

On the ground of public justice, the *talio* is certainly the nearest form of punishment, Lev. xxiv. 19 f.; but even here the Sinaitic law does not remain in the retortion of the injury according to its external form (it is in a certain manner practicable only with regard to injury done to the person and to property), but places in its stead an atonement measured and limited after a higher point of view. On pure moral grounds, the *jus talionis* ("as thou to me, so I to thee") has certainly no validity. Here he to whom injustice is done ought to commit his case to God, xx. 22, and to oppose to evil, not evil but good; he ought not to set himself up as a judge, nor to act as one standing on a war-footing with his neighbour (Judg. xv. 11); but to take God as his example, who treats the sinner, if only he seeks it, not in the way of justice, but of grace (Ex. xxxiv. 6 f.). The expression 29*b* reminds of xxiv. 12. Instead of אָרָם, there is used here, where the speaker points to a definite person, the phrase אִישׁ. Jerome, the *Venet.*, and Luther translate: to each one, as if the word were vocalized thus, אִישׁ (Ps. lxii. 13).

A Mashal ode of the slothful, in the form of a record of experiences, concludes this second supplement (*vid.* vol. i. p. 17):

- Ver. 30 The field of a slothful man I came past,  
 And the vineyard of a man devoid of understanding.  
 31 And, lo! it was wholly filled up with thorns;  
 Its face was covered with nettles;  
 And its wall of stones was broken down.  
 32 But I looked and directed my attention to it;  
 I saw it, and took instruction from it:  
 33 "A little sleep, a little slumber,  
 A little folding of the hands to rest.  
 34 Then cometh thy poverty apace,  
 And thy want as an armed man."

The line 29*b* with אִישׁ is followed by one with אִישׁ. The form of the narrative in which this warning against drowsy slothfulness is clothed, is like Ps. xxxvii. 35 f. The distinguishing of different classes of men by אִישׁ and אָרָם (cf. xxiv. 20) is common in proverbial poetry. עֲבֹרָתִי, at the close of the first parallel member, retains its *Pathach* unchanged. The description: and, lo! (וְהִנֵּה), with *Pazer*, after *Thorath Emeth*, p. 34, Ann. 2) it was . . . refers to the vineyard, for נָרַר אֲבָנָיו

(its stone wall, like Isa. ii. 20, "its idols of silver") is, like Num. xxii. 24, Isa. v. 5, the fencing in of the vineyard. עלה בלו, *totus excreverat (in carduos)*, refers to this as subject, cf. in Ausonius: *apex vitibus assurgit*; the Heb. construction is as Isa. v. 6, xxxiv. 13; Gesen. § 133, 1, Anm. 2. The sing. קפשונין of קפשונין does not occur; perhaps it means properly the weed which one tears up to cast it aside, for (Arab.) *kumâsh* is matter dug out of the ground.<sup>1</sup> The ancients interpret it by *urticæ*; and חריל, plur. חרלים (as from חרל), R. חר, to burn, appears, indeed, to be the name of the nettle; the botanical name (Arab.) *khullar* (beans, pease, at least a leguminous plant) is from its sound not Arab., and thus lies remote.<sup>2</sup> The Pual קפשונין sounds like Ps. lxxx. 11 (cf. בלי, Ps. lxxii. 20); the position of the words is as this passage of the Psalm; the Syr., Targ., Jerome, and the *Venet.* render the construction actively, as if the word were קפשו.

In ver. 32, Hitzig proposes to read וְאָחֲזָה: and I stopped (stood still); but אָחַז is trans., not only at Eccles. vii. 9, but also at ii. 15: to hold anything fast; not: to hold oneself still. And for what purpose the change? A contemplating and looking at a thing, with which the turning and standing near is here connected, manifestly includes a standing still; רָאִיתִי, after וְאָחֲזָה, is, as commonly after הָבִיט (e.g. Job xxxv. 5, cf. Isa. xlii. 18), the expression of a lingering looking at an object after the attention has been directed to it. In modern impressions, וְאָחֲזָה אֲנִי are incorrectly accentuated; the old editions have rightly וְאָחֲזָה with *Rebîa*; for not אֲנִי, but אֲשִׁיחַ are connected. In viii. 17, this prominence of the personal pronoun serves for the expression of reciprocity; elsewhere, as e.g. Gen. xxi. 24, 2 Kings vi. 3, and particularly, frequently in Hosea, this circumstantiality does not make the subject prominent, but the action; here the suitable extension denotes that he rightly makes his comments at leisure (Hitzig). וְשִׁית לִבְּךָ is, as at xxii. 17, the turning of attention and reflection;

<sup>1</sup> This is particularly the name of what lies round about on the ground in the Bedouin tents, and which one takes up from thence (from *kamesh*, cogn. קָמַשׁ קָמַשׁ, *ramasser*, cf. the journal *המניח*, 1871, p. 287b); in modern Arab., linen and matter of all kinds; *vid. Boethor*, under *linge* and *étouffe*.

<sup>2</sup> Perhaps *ἐλνρα*, *vid. Lagarde's Gesamm. Abhandl.* p. 59.

elsewhere לקח מוסר, to receive a moral, viii. 10, Jer. vii. 28, is here equivalent to, to abstract, deduce one from a fact, to take to oneself a lesson from it. In vers. 33 and 34 there is a repetition of vi. 9, 10. Thus, as ver. 33 expresses, the sluggard speaks to whom the neglected piece of ground belongs, and ver. 34 places before him the result. Instead of בְּמַהֲלָה of the original passage [vi. 9, 10], here מַתְהַלֵּךְ, of the coming of poverty like an avenging Nemesis; and instead of וַיִּמְתְּכֶרֶךְ, here וַיִּמְתְּכֶרֶךְ (the Cod. *Jaman.* has it without the ו), which might be the *plene* written pausal form of the sing. (*vid.* at vi. 3, cf. vi. 11), but is more surely regarded as the plur.: thy deficits, or wants; for to thee at one time this, and at another time that, and finally all things will be wanting. Regarding the variants רָאִישׁ and רִישׁ (with א in the original passage, here in the borrowed passage with ו), *vid.* at x. 4. בְּאִישׁ מִגֵּן is translated in the LXX. by ὄσπερ ἀγαθὸς δρομεύς (*vid.* at vi. 11); the Syr. and Targ. make from it אַבְרָא מַבְלָרָא, *tabellarius*, a letter-carrier, coming with the speed of a courier.

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SECOND COLLECTION OF SOLOMONIC PROVERBS.—  
XXV.-XXIX.

The older Solomonian Book of Proverbs, with its introduction, i. 9, and its two supplements, (1) xxii. 17-xxiv. 22, (2) xxiv. 23-34, is now followed by a more modern Solomonian Book of Proverbs, a second extensive series of בְּשֵׁלֵי שְׁלֹמֹה, which the collector has introduced with the superscription:

xxv. 1 These also are proverbs of Solomon,

Which the men of Hezekiah the king of Judah have collected.

Hezekiah, in his concern for the preservation of the national literature, is the Jewish Pisistratos, and the "men of Hezekiah" are like the collectors of the poems of Homer, who were employed by Pisistratos for that purpose. בְּשֵׁלֵי שְׁלֹמֹה is the subject, and in Cod. 1294, and in the editions of Bomberg 1515, Hartmann 1595, Nissel, Jablonsky, Michaelis, has *Declâ*. This title is like that of the second supplement, xxiv. 23. The form of the name הַזְּקִינִי, abbreviated from יְהוֹזְקִינִי (הַזְּקִינִי), is not

favourable to the derivation of the title from the collectors themselves. The LXX. translates: *Αὐται αἱ παιδεῖαι Σαλωμῶντος αἱ ἀδιάκριτοι* (cf. Jas. iii. 17), ἃς ἐξεγράψαντο οἱ φίλοι Ἐζεκίου, for which Aquila has ἃς μετήραν ἄνδρες Ἐζεκίου, Jerome, *transtulerunt*. קִטְוֵהּ signifies, like (Arab.) *nsah*, קִטַּף, to snatch away, to take away, to transfer from another place; in later Heb. : to transcribe from one book into another, to translate from one language into another : to take from another place and place together; the Whence? remains undetermined : according to the anachronistic rendering of the Midrash מִגִּנְזֵהָ, *i.e.* from the Apocrypha; according to Hitzig, from the mouths of the people; more correctly Euchel and others : from their scattered condition, partly oral, partly written. *Vid.* regarding קִטְוֵהּ, Zunz, in *Deutsch - Morgenl. Zeitsch.* xxv. 147 f., and regarding the whole title, vol. i. pp. 5, 6; regarding the forms of proverbs in this second collection, vol. i. p. 17; regarding their relation to the first, and their end and aim, vol. i. pp. 25, 26. The first Collection of Proverbs is a Book for Youth, and this second a Book for the People.

Ver. 2. It is characteristic of the purpose of the book that it begins with proverbs of the king :

It is the glory of God to conceal a thing ;  
And the glory of the king to search out a matter.

That which is the glory of God and the glory of the king in itself, and that by which they acquire glory, stand here contrasted. The glory of God consists in this, to conceal a matter, *i.e.* to place before men mystery upon mystery, in which they become conscious of the limitation and insufficiency of their knowledge, so that they are constrained to acknowledge, Deut. xxix. 28, that "secret things belong unto the Lord our God." There are many things that are hidden and are known only to God, and we must be contented with that which He sees it good to make known to us.<sup>1</sup> The honour of kings, on the contrary, who as pilots have to steer the ship of the state (xi. 14), and as supreme judges to administer justice (1 Kings iii. 9), consists in this, to search out a matter, *i.e.* to place in the

<sup>1</sup> Cf. von Lasaulx, *Philosophie der Geschichte*, p. 128 f. : "God and Nature love to conceal the beginning of things."

light things that are problematical and subjects of controversy, in conformity with their high position, with surpassing intelligence, and, in conformity with their responsibility, with conscientious zeal. The thought that it is the glory of God to veil Himself in secrecy (Isa. lv. 15; cf. 1 Kings viii. 12), and of the king, on the contrary, not to surround himself with an impenetrable nimbus, and to withdraw into inaccessible remoteness,—this thought does not, immediately at least, lie in the proverb, which refers that which is concealed, and its contrary, not to the person, but to a matter. Also that God, by the concealment of certain things, seeks to excite to activity human research, is not said in this proverb; for 2*b* does not speak of the honour of wise men, but of kings; the searching out, 2*b*, thus does not refer to that which is veiled by God. But since the honour of God at the same time as the welfare of men, and the honour of the king as well as the welfare of his people, is to be thought of, the proverb states that God and the king promote human welfare in very different ways,—God, by concealing that which sets limits to the knowledge of man, that he may not be uplifted; and the king, by research, which brings out the true state of the matter, and thereby guards the political and social condition against threatening danger, secret injuries, and the ban of offences unatoned for. This proverb, regarding the difference between that which constitutes the honour of God and of the king, is followed by one which refers to that in which the honour of both is alike.

Ver. 3 The heavens in height, and the earth in depth,  
And the heart of kings are unsearchable.

This is a proverb in the priamel-form, *vid.* p. 13. The *praeambulum* consists of three subjects to which the predicate אֵין חִקֵר [= no searching out] is common. "As it is impossible to search through the heavens and through the earth, so it is also impossible to search the hearts of common men (like the earth), and the hearts of kings (like the heavens)" (Fleischer). The meaning, however, is simple. Three unsearchable things are placed together: the heavens, with reference to their height, stretching into the impenetrable distance; the earth, in respect to its depth, reaching down into the immeasurable abyss; and the heart of kings—it is this third thing which the proverb



particularly aims at—which in themselves, and especially with that which goes on in their depths, are impenetrable and unsearchable. The proverb is a warning against the delusion of being flattered by the favour of the king, which may, before one thinks of it, be withdrawn or changed even into the contrary; and a counsel to one to take heed to his words and acts, and to see to it that he is influenced by higher motives than by the fallacious calculation of the impression on the view and disposition of the king. The  $\text{ל}$  in both cases is the expression of the reference, as *e.g.* at 2 Chron. ix. 22.  $\text{לְמַלְכֵךְ}$ , not =  $\text{לְמַלְכֵךְ}$ , but like Isa. xxvi. 19, lxv. 17, for  $\text{לְמַלְכֵךְ}$ , which generally occurs only in the *st. constr.*

There now follows an emblematic (*vid.* vol. i. p. 10) tetrastich :

- Ver. 4 Take away the dross from silver,  
 So there is ready a vessel for the goldsmith ;  
 5 Take away the wicked from the king,  
 And his throne is established by righteousness.

The form  $\text{הִגֵּן}$  (cf. the *inf.*  $\text{הִגֵּן}$ , Isa. lix. 13) is regarded by Schultens as showing a ground-form  $\text{הִגֵּן}$ ; but there is also found *e.g.*  $\text{עָשׂוּ}$ , whose ground-form is  $\text{עָשׂוּ}$ ; the verb  $\text{הִגֵּן}$ , R.  $\text{הִגֵּן}$  (whence Arab. *hajr*, *discedere*), cf.  $\text{יָגַה}$  (whence  $\text{הִגֵּן}$ , *semovit*, 2 Sam. xx. 13 = Syr. *âwagy*, cf. Arab. *âwjay*, to withhold, to abstain from), signifies to separate, withdraw; here, of the separation of the  $\text{פְּסִימִים}$ , the refuse, *i.e.* the dross (*vid.* regarding the *plena scriptio*, Baer's *krit. Ausg. des Jesaia*, under i. 22); the goldsmith is designated by the word  $\text{צֹרֵף}$ , from  $\text{צָרַף}$ , to turn, change, as he who changes the as yet drossy metal by means of smelting, or by purification in water, into that which is pure. In 5a  $\text{הִגֵּן}$  is, as at Isa. xxvii. 8, transferred to a process of moral purification; what kind of persons are to be removed from the neighbourhood of the king is shown by Isa. i. 22, 23. Here also (as at Isa. *l.c.*) the emblem or figure of ver. 4 is followed in ver. 5 by its moral antitype aimed at. The punctuation of both verses is wonderfully fine and excellent. In ver. 4,  $\text{וַיִּצָּא}$  is not pointed  $\text{וַיִּצָּא}$ , but as the consecutive *modus*  $\text{וַיִּצָּא}$ ; this first part of the proverb refers to a well-known process of art: the dross is separated from the silver (*inf. absol.*, as xii. 7, xv. 22), and so a vessel (utensil) proceeds from the goldsmith, for he

manufactures pure silver; the ל is here similarly used as the designation of the subject in the passive, xiii. 13, xiv. 20. In ver. 5, on the contrary, וַיִּבֹן (וַיִּבֵן) is not the punctuation used, but the word is pointed indicatively וַיִּבֹן; this second part of the proverb expresses a moral demand (*inf. absol.* in the sense of the imperative, Gesen. § 131, 4b like xvii. 12, or an optative or concessive conjunction): let the godless be removed, לִפְנֵי מַלְךְ, *i.e.* not from the neighbourhood of the king, for which the words are מִלִּפְנֵי מַלְךְ; also not those standing before the king, *i.e.* in his closest neighbourhood (Ewald, Bertheau); but since, in the absolute, הִנֵּה, not an act of another in the interest of the king, but of the king himself, is thought of: let the godless be removed from before the king, *i.e.* because he administers justice (Hitzig), or more generally: because after that Psalm (ci.), which is the "mirror of princes," he does not suffer him to come into his presence. Accordingly, the punctuation is בְּצַדִּיק, not בְּצַדִּיק (xvi. 12); because such righteousness is meant as separates the רָשָׁע from it and itself from him, as Isa. xvi. 5 (*vid.* Hitzig), where the punctuation of בְּהִסָּר denotes that favour towards Moab seeking protection. There now follows a second proverb with מַלְךְ, as the one just explained was a second with מַלְכִים: a warning against arrogance before kings and nobles.

Ver. 6 Display not thyself before the king,

And approach not to the place of the great.

7 For better that one say to thee, "Come up hither,"

Than that they humble thee before a prince,

Whom thine eyes had seen.

The גְּדֹלִים are those, like xviii. 16, who by virtue of their descent and their office occupy a lofty place of honour in the court and in the state. גְּדֹלִים (*vid.* under viii. 16) is the noble in disposition and the nobleman by birth, a general designation which comprehends the king and the princes. The *Hithpa.* הִתְהַדָּר is like the reflex forms xii. 9, xiii. 7, for it signifies to conduct oneself as הִדָּר or הִתְהַדָּר (*vid.* xx. 29), to play the part of one highly distinguished. עָמַר has, 6b, its nearest signification: it denotes, not like נָצַב, standing still, but approaching to, *e.g.* Jer. vii. 2. The reason given in ver. 7 harmonizes with the rule of wisdom, Luke xiv. 10 f.: better is the saying to thee, *i.e.* that one say to thee (Ewald, § 304b), עֲלֵה־הֵנָּה (so the *Olewejored* is

to be placed), *προσανάβηθι ἀνώτερον* (thus in Luke), than that one humble thee *לִפְנֵי נָרִיב*, not : because of a prince (Hitzig), for *לִפְנֵי* nowhere means either *pro* (xvii. 18) or *propter*, but before a prince, so that thou must yield to him (cf. xiv. 19), before him whom thine eyes had seen, so that thou art not excused if thou takest up the place appropriate to him. Most interpreters are at a loss to explain this relative. Luther : "which thine eyes must see," and Schultens : *ut videant oculi tui*. Michaelis, syntactically admissible : *quem videre gestiverunt oculi tui*, viz. to come near to him, according to Bertheau, with the request that he receives some high office. Otherwise Fleischer : before the king by whom thou and thine are seen, so much the more felt is the humiliation when it comes upon one after he has pressed so far forward that he can be perceived by the king. But *נָרִיב* is not specially the king, but any distinguished personage whose place he who has pressed forward has taken up, and from which he must now withdraw when the right possessor of it comes and lays claim to his place. *אֲשֶׁר* is never used in poetry without emphasis. Elsewhere it is equivalent to *ὄντινα*, *quippe quem*, here equivalent to *ὄνπερ*, *quem quidem*. Thine eyes have seen him in the company, and thou canst say to thyself, this place belongs to him, according to his rank, and not to thee,—the humiliation which thou endurest is thus well deserved, because, with eyes to see, thou wert so blind. The LXX., Syr., Symmachus (who reads *δα*, *לָרִיב*, *εἰς πλῆθος*), and Jerome, refer the words "whom thine eyes had seen" to the proverb following; but *אֲשֶׁר* does not appropriately belong to the beginning of a proverb, and on the supposition that the word *לָרִיב* is generally adopted, except by Symmachus, they are also heterogeneous to the following proverb :

- Ver. 8 Go not forth hastily to strife,  
That it may not be said, "What wilt thou do in the end thereof,  
When now thy neighbour bringeth disgrace upon thee?"  
9 Art thou striving with thy neighbour? strive with him,  
But disclose not the secret of another;  
10 That he who heareth it may not despise thee,  
And thine evil name depart no more.

Whether *רִיב* in *לָרִיב* is *infin.*, as at Judg. xxi. 22, or *subst.*, as at

2 Chron. xix. 8, is not decided: *ad litigandum* and *ad litem* harmonize. As little may it be said whether in אֶל-תֵּצֵא [go not forth], a going out to the gate (court of justice), or to the place where he is to be met who is to be called to account, is to be thought of; in no respect is the sense metaphorical: let not thyself transgress the bounds of moderation, *ne te laisse pas emporter*; יֵצֵא לָרֹב is correlate to בּוֹא לָרֹב, Judg. xxi. 22. The use of פֶּן in 8b is unprecedented. Euchel and Löwenstein regard it as an *imper.*: reflect upon it (test it); but פֶּן־נָה does not signify this, and the interjectional הִם does not show the possibility of an *imper.* *Kal* פֶּן, and certainly not פֶּן (פֶּן). The conj. פֶּן is the connecting form of an original subst. (= *panj*), which signifies a turning away. It is mostly connected with the future, according to which Nolde, Oetinger, Ewald, and Bertheau explain מה *indefinite*, something, viz. unbecoming. In itself, it may, perhaps, be possible that פֶּן־מָה was used in the sense of *ne quid* (*Venet. μήποτε τι*); but “to do something,” for “to commit something bad,” is improbable; also in that case we would expect the words to be thus: פֶּן־תַּעֲשֶׂה מָה. Thus מָה will be an interrogative, as at 1 Sam. xx. 10 (*vid.* Keil), and the expression is brachylogical: that thou comest not into the situation not to know what thou oughtest to do (Rasbi: פֶּן חָבַא לִי־דִי לֹא תִרְעַע (מה לעשות), or much rather anakoluth.; for instead of saying פֶּן־לֹא תִרְעַע מֵה־לַּעֲשׂוֹת, the poet, shunning this unusual לֹא, adopts at once the interrogative form: that it may not be said at the end thereof (viz. of the strife): what wilt thou do? (Umbreit, Stier, Elster, Hitzig, and Zöckler.) This extreme perplexity would occur if thy neighbour (with whom thou disputest so eagerly and unjustly) put thee to shame, so that thou standest confounded (בלם, properly to hurt, French *blesser*). If now the summons 9a follows this warning against going out for the purpose of strife: fight out thy conflict with thy neighbour, then רִיבֶךָ, set forth with emphasis, denotes not such a strife as one is surprised into, but that into which one is drawn, and the *tuam* in *causam tuam* is accented in so far as 9b localizes the strife to the personal relation of the two, and warns against the drawing in of an אֲחֵר, i.e. in this case, of a third person: and expose not the secret of another אֶל-תִּגְלֶה (after *Michlol* 130a, and Ben-Bileam, who places the word under the פֶּתַח־בַּסִּפֵּר,

is vocalized with *Pathach* on ג, as is Cod. 1294, and elsewhere in correct texts). One ought not to bring forward in a dispute, as material of proof and means of acquittal, secrets entrusted to him by another, or secrets which one knows regarding the position and conduct of another; for such faithlessness and gossiping affix a stigma on him who avails himself of them, in the public estimation, ver. 10; that he who hears it may not blame thee (חַפֵּר = Aram. חַפֵּר, *vid.* under xiv. 34), and the evil report concerning thee continue without recall. Fleischer: *ne infamia tua non recedat i. e. nunquam desinat per ora hominum propagari*, with the remark, “in רִבְיָה, which properly means a stealthy creeping on of the rumour, and in שׁוֹב lies a (Arab.) *tarshyh*,” *i.e.* the two ideas stand in an interchangeable relation with a play upon the words: the evil rumour, once put in circulation, will not again retrace its steps; but, on the contrary, as Virgil says:

*Mobilitate viget viresque acquirit eundo.*

In fact, every other can sooner rehabilitate himself in the public estimation than he who is regarded as a prattler, who can keep no secret, or as one so devoid of character that he makes public what he ought to keep silent, if he can make any use of it in his own interest. In regard to such an one, the words are continually applicable, *hic niger est, hunc tu, Romane, caveto*, xx. 19. The LXX. has, instead of וּרְבַתְךָ 10*b*, read וּמְרִיבֶתְךָ, and translated it with the addition of a long appendix: “They quarrel, and hostilities will not cease, but will be to thee like death. Kindness and friendship deliver, let these preserve thee, that thou mayest not become one meriting reproaches (Jerome: *ne exprobrabilis fias*), but guard thy ways, εὐσυναλλάκτως.”

The first emblematical distich of this collection now follows:

Ver. 11 Golden apples in silver salvers.

A word spoken according to its circumstances.

The Syr. and Jerome vocalize רִבְיָה דְבָר, and the Targ. דְבָר דְבָר; both are admissible, but the figure and that which is represented are not placed in so appropriate a relation as by דְבָר דְבָר דְבָר; the wonderfully penetrating expression of the text, which is rendered by the traditional *nikkud*, agrees here with the often occurring דְבָר (= מְדַבֵּר), also its passive דְבִינֵי. The defective

writing is like, *e.g.*, בָּטָח, Ps. cxii. 7, and gives no authority to prefer דָּבָר = דְּבָרָה (Böttcher). That דְּבָרָה, corresponding to the plur. תְּפִלָּה, is not used, arises from this, that דָּבָר is here manifestly not a word without connection, but a sentence of motive, contents, and aim united. For עַל-אֲנִי, the meaning of אֲנִי presents itself from xv. 23, according to which, among the old interpreters, Symmachus, Jerome, and Luther render “at its time.” Abulwalîd compared the Arab. *âiffan* (*âibban*, also *'iffan*, whence *'aly 'iffanîhî, justo tempore*), which, as Orelli has shown in his *Synon. der Zeitbegriffe*, p. 21 f., comes from the roots *af ab*, to drive (from within) going out, time as consisting of individual moments, the one of which drives on the other, and thus denotes time as a course of succession. One may not hesitate as to the prep. עַל, for אֲנִי would, like עֲתוֹת, denote the circumstances, the relations of the time, and לְעַל would, as *e.g.* in אֲנִי-עַל and אֲנִי-עַל-דְּבָרָה, have the meaning of *κατά*. But the form אֲנִי, which like אֲנִי, Lev. xvi. 12, sounds dualistic, appears to oppose this. Hitzig supposes that אֲנִי may designate the time as a circle, with reference to the two arches projecting in opposite directions, but uniting themselves together; but the circle which time describes runs out from one point, and, moreover, the Arab. names for time *âfaf*, *âîfaf*, and the like, which interchange with *âiffan*, show that this does not proceed from the idea of circular motion. Ewald and others take for אֲנִי the meaning of wheels (the *Venet.*, after Kimchi, ἐπὶ τῶν τροχῶν αὐτῆς), whereby the form is to be interpreted as dual of אֲנִי = אֲנִי, “a word driven on its wheels,”—so Ewald explains: as the potter quickly and neatly forms a vessel on his wheels, thus a fit and quickly framed word. But דָּבָר signifies to drive cattle and to speak = to cause words to follow one another (cf. Arab. *syâk*, pressing on = flow of words), but not to drive = to fashion in that artisan sense. Otherwise Böttcher, “a word fitly spoken, a pair of wheels perfect in their motion,” to which he compares the common people “in their jesting,” and adduces all kinds of heterogeneous things partly already rejected by Orelli (*e.g.* the Homeric ἐπιτροχάδην, which is certainly no commendation). But “jesting” is not appropriate here; for what man conceives of human speech as a carriage, one only sometimes compares that of a babbler to a sledge, or says of him that he

shoves the cart into the mud.<sup>1</sup> Is it then thus decided that פְּנִים is a dual? It may be also like פְּנֵי, the plur. especially in the adverbial expression before us, which readily carried the abbreviation with it (*vid.* Gesen. *Lehrgebr.* § 134, Anm. 17). On this supposition, Orelli interprets פְּנֵי from פָּנָה, to turn, in the sense of turning about, circumstances, and reminds of this, that in the post.-bibl. Heb. this word is used as indefinitely as *τρόπος*, e.g. באופן מה, *quodammodo* (*vid.* Reland's *Analecta Rabbinica*, 1723, p. 126). This late Talm. usage of the word can, indeed, signify nothing as to the bibl. word; but that פְּנֵי, abbreviated פְּנִים, can mean circumstances, is warranted by the synonym אֲזוּרוֹת. Aquila and Theodotion appear to have thus understood it, for their ἐπὶ ἀρμόζουσιν αὐτῶ, which they substitute for the colourless οὕτως of the LXX., signifies: under the circumstances, in accordance therewith. So Orelli thus rightly defines: “אֲזוּרוֹת denote the *âhwâl*, circumstances and conditions, as they form themselves in each turning of time, and those which are ascribed to דָּבָר by the suffix are those to which it is proper, and to which it fits in. Consequently a word is commended which is spoken whenever the precise time arrives to which it is adapted, a word which is thus spoken at its time as well as at its place (van Dyk, *fay mahllah*), and the grace of which is thereby heightened.” Aben Ezra's explanation, על פְּנֵי, in the approved way, follows the opinion of Abulwalîd and Parchon, that אֲזוּרוֹת is equivalent to פְּנֵי (cf. *aly wajhihi, sua ratione*), which is only so far true, that both words are derived from R. פָּנָה, to turn. In the figure, it is questionable whether by תְּפִיחֵי זָהָב, apples of gold, or gold-coloured apples, are meant (Luther: as pomegranates and citrons); thus oranges are meant, as at Zech. iv. 12. הַזָּהָב denotes golden oil. Since בַּסָּף, besides, signifies a metallic substance, one appears to be under the necessity of thinking of apples of gold; cf. the brazen pomegranates. But (1) apples of gold of natural size and massiveness are obviously too great to make it probable that such artistic productions are meant; (2) the material of

<sup>1</sup> It is something different when the weaver's beam, *minwâl* in Arab., is metaph. for kind and manner: they are *'aly minwâl wâhad*, is equivalent to they are of a like calibre, Arab. *kalib*, which is derived from *καλόπους* (*καλοπόδιον*), a shoemaker's last.

the emblem is usually not of less value than that of which it is the emblem (Fleischer); (3) the Scriptures are fond of comparing words with flowers and fruits, x. 31, xii. 14, xiii. 2, xviii. 20, and to the essence of the word which is rooted in the spirit, and buds and grows up to maturity through the mouth and the lips, the comparison with natural fruits corresponds better in any case than with artificial. Thus, then, we interpret "golden apples" as the poetic name for oranges, *aurea mala*, the Indian name of which with reference to *or* (gold) was changed into the French name *orange*, as our *pomeranze* is equivalent to *pomum aurantium*. מִשְׁבִּיחַ is the plur. of מִשְׁבִּיחַ, already explained, xviii. 11; the word is connected neither with שָׁבַע, to twist, wreath (Ewald, with most Jewish interpreters<sup>1</sup>), nor with שָׁבַע, to pierce, *infigere* (Redslob, *vid.* under Ps. lxxiii. 7); it signifies medal or ornament, from שָׁבַע, to behold (cf. שָׁבַע, *θέα* = *θέαμα*, Isa. ii. 6), here a vessel which is a delight to the eyes. In general the *Venet.* rightly, *ἐν μορφώμασιν ἀργύρου*; Symmachus and Theodotion, more in accordance with the fundamental idea, *ἐν περιβλέπτοις ἀργύρου*; the Syr. and Targ. specially: in vessels of embossed work (בְּנִיחֵי, from נָחַ, to draw, to extend); yet more specially the LXX., *ἐν ὀρμίσκῳ σαρδίου*, on a chain of cornelian stone, for which, perhaps, *ἐν φορμίσκῳ* (Jäger) *ἀργυρίου*, in a little silver basket, is the original phrase. Aquila, after *Bereschith rabba* c. 93, translates by *μῆλα χρύσου ἐν δίσκοις ἀργυρίου*. Jerome: *in lectis argenteis*, appears to have fallen into the error of taking מִשְׁבַּח for מִשְׁבַּח, *lectus*. Hitzig here emends a self-made *ἄπαξ λεγ.* Luther's "golden apples in silver baskets" is to be preferred.<sup>2</sup> A piece of sculpture which represents fruit by golden little disks or points within groups of leaves is not meant,—for the proverb does not speak of such pretty little apples,—but golden oranges are meant. A word in accordance with the circumstances which

<sup>1</sup> On this proceeds also the beautiful interpretation by Maimuni in the preface to *More Nebuchim: Maskiygôth sont des ciselures réticulaires*, etc., according to Munk's translation from the Arab. text, *vid.* Kohut's *Pers. Pentateuch-Uebers.* (1871), p. 356. Accordingly Jewish interpreters (e.g. Elia Wilna) understand under אֲפִנִי the four kinds of writing: רָמז, פִּשְׁט, סוּד, and דְּרוּשׁ, which are comprehended under the memorial word פֶּרֶדָּס.

<sup>2</sup> A favourite expression of Goethe's, *vid.* Büchmann's *Geflügelte Worte*, 1688.



occasion it, is like golden oranges which are handed round in silver salvers or on silver waiters. Such a word is, as adopting another figure we might say, like a well-executed picture, and the situation into which it appropriately fits is like its elegant frame. The comparison with fruit is, however, more significant; it designates the right word as a delightful gift, in a way which heightens its impression and its influences.

Ver. 12. Another proverb continues the commendation of the effective word; for it represents, in emblem, the interchangeable relation of speaker and hearer :

A golden earring and an ornament of fine gold—  
A wise preacher to an ear that heareth ;

*i.e.*, as the former two ornaments form a beautiful *ensemble*, so the latter two, the wise preacher of morality and an attentive ear, form a harmonious whole : על, down upon, is explained by Deut. xxxii. 2. נָזַן, at xi. 12, standing along with באף, meant a ring for the nose; but here, as elsewhere, it means an earring (LXX., Jerome, *Venet.*), translated by the Syr. and Targ. by קְרָשָׁא, because it serves as a talisman. A ring for the nose<sup>1</sup> cannot also be here thought of, because this ornament is an emblem of the attentive ear: willingly accepted chastisement or instruction is an ear-ornament to him who hears (Stier). But the gift of the wise preacher, which consists in rightly dividing the word of truth, 2 Tim. ii. 15, is as an ornament for the neck or the breast קְלִי (= Arab. *khaly*, fem. קְלִיָּה = *hilyt*), of fine gold (בְּתָם, jewel, then particularly precious gold, from בְּתָם, Arab. *katam*, *recondere*).<sup>2</sup> The *Venet.* well: κόσμος ἀπυρο-

<sup>1</sup> *Vid.* Geiger's *Zeitschrift*, 1872, pp. 45–48, where it is endeavoured to be shown that נָזַן, as an earring, is rejected from the later biblical literature, because it had become “an object used in the worship of idols,” and that the word was used only of a ring for the nose as a permissible ornament, while עָנִיל was used for the earring. But that does not apply to the Solomonic era; for that, in the passage under review, נָזַן signifies a ring for the nose, is only a supposition of Geiger's, because it accords with his construction of history.

<sup>2</sup> Hitzig compares Arab. *kumêt*; but this means bayard, as Lagarde remarks, the Greek κόμαιθος; and if by בְּתָם gold foxes (gold money) are to be thought of, yet they have nothing whatever to do with bayards (red-brown horses); cf. Boehmer, *de colorum nominibus equinorum*, in his *Roman. Stud.* Heft 2, 1872, p. 285.

χρῦσον (fine gold); on the contrary (perhaps in want of another name for gold), כהם is translated, by the LXX. and Syr., by sardine; by the Targ., by emerald; and by Jerome, by *margaritum*.<sup>1</sup> It looks well when two stand together, the one of whom has golden earrings, and the other wears a yet more precious golden necklace—such a beautiful mutual relationship is formed by a wise speaker and a hearer who listens to his admonitions.

Ver. 13. The following comparative tristich refers to faithful service rendered by words:

Like the coolness of snow on a harvest day  
Is a faithful messenger to them that send him:  
He refresheth the soul of his master.

The coolness (יָנִיף from יָנַף, יָנַף, to be cool) of snow is not that of a fall of snow, which in the time of harvest would be a calamity, but of drink cooled with snow, which was brought from Lebanon or elsewhere, from the clefts of the rocks; the peasants of Damascus store up the winter's snow in a cleft of the mountains, and convey it in the warm months to Damascus and the coast towns. Such a refreshment is a faithful messenger (*vid.* regarding יָרִי, xiii. 17, here following יָרִי as a kind of echo) to them that send him (*vid.* regarding this plur. at x. 26, cf. xxii. 21); he refreshes, namely (i) *explicativum*, as *e.g.* Ezek. xviii. 19, *etenim filius*, like the i *et quidem*, Mal. i. 11, different from the i of conditional clause xxiii. 3), the soul of his master; for the answer which he brings to his master refreshes him, as does a drink of snow-cooled water on a hot harvest day.

Ver. 14. This proverb relates to the word which promises much, but remains unaccomplished:

Clouds and wind, and yet no rain—  
A man who boasteth with a false gift.

Incorrectly the LXX. and Targ. refer the predicate contained in the concluding word of the first line to all the three subjects; and equally incorrectly Hitzig, with Heidenheim, interprets מַתַּת שְׁקָר, of a gift that has been received of which one boasts,

<sup>1</sup> Another Greek translates πῖνωσις χρυσῆ. This πῖνωσις is a philological mystery, the solution of which has been attempted by Bochart, Letronne, and Field.

although it is in reality of no value, because by a lying promise a gift is not at all obtained. But as לחם כזבים, xxiii. 3, is bread which, as it were, deceives him who eats it, so מתת שקר is a gift which amounts to a lie, *i.e.* a deceitful pretence. Rightly Jerome: *vir gloriosus et promissa non complens*. In the Arab. *salid*, which Fleischer compares, the figure 14*a* and its counterpart 14*b* are amalgamated, for this word signifies both a boaster and a cloud, which is, as it were, boastful, which thunders much, but rains only sparsely or not at all. Similar is the Arab. *khullab*, clouds which send forth lightning, and which thunder, but yet give no rain; we say to one, *magno promissor hiatu*: thou art (Arab.) *kabarakn khullabin*, *i.e.* as Lane translates it: "Thou art only like lightning with which is no rain." Schultens refers to this proverbial Arabic, *fulmen nubis infecundæ*. Liberality is called (Arab.) *nadnay*, as a watering, cf. xi. 25. The proverb belongs to this circle of figures. It is a saying of the German peasants, "*Wenn es sich wolket, so will es regnen*" [when it is cloudy, then there will be rain]; but according to another saying, "*nicht alle Wolken regnen*" [it is not every cloud that yields rain]. "There are clouds and wind without rain."

Three proverbs follow, which have this in common, that they exhort to moderation:

Ver. 15 By forbearance is a judge won over,  
And a gentle tongue breaketh the bone.

יָרַךְ (*vid.* vi. 7) does not denote any kind of distinguished person, but a judge or a person occupying a high official position. And פָּתַח does not here mean, to talk over or delude; but, like Jer. xx. 7, to persuade, to win over, to make favourable to one; for אִישׁ אֵינִי (*vid.* xiv. 29) is dispassionate calmness, not breaking out into wrath, which finally makes it manifest that he who has become the object of accusation, suspicion, or of disgrace, is one who nevertheless has right on his side; for indecent, boisterous passion injures even a just cause; while, on the contrary, a quiet, composed, thoughtful behaviour, which is not embarrassed by injustice, either experienced or threatened, in the end secures a decision in our favour. "Patience overcomes" is an old saying. The soft, gentle tongue (cf. אָרַךְ, xv. 1) is the opposite of a passionate,

sharp, coarse one, which only the more increases the resistance which it seeks to overcome. "Patience," says a German proverb, "breaks iron;" another says, "Patience is stronger than a diamond." So here: a gentle tongue breaketh the bone (נֶרְךָ = עֲצָעָה, as at xvii. 22), it softens and breaks to pieces that which is hardest. Sudden anger makes the evil still worse; long-suffering, on the contrary, operates convincingly; cutting, immoderate language, embitters and drives away; gentle words, on the contrary, persuade, if not immediately, yet by this, that they remain as it were unchangeable.

Ver. 16. Another way of showing self-control:

Hast thou found honey? eat thy enough,  
Lest thou be surfeited with it, and vomit it up.

Honey is pleasant, salutary, and thus to be eaten sparingly, xxiv. 13, but *ne quid nimis*. Too much is unwholesome, 27a: αὐτοῦ καὶ μέλιτος τὸ πλεόν ἐστὶ χολή, i.e. even honey enjoyed immoderately is as bitter as gall; or, as Freidank says: *des honges süeze erdriuzet só mans ze viel geniuzet* [the sweetness of honey offends when one partakes too much of it]. Eat if thou hast found any in the forest or the mountains, כֹּפֶר, thy enough (LXX. τὸ ἱκανόν; the Venet. τὸ ἀρκούν σοι), i.e. as much as appeases thine appetite, that thou mayest not become surfeited and vomit it out (וּמִתְקַדְדִּי with *Tsere*, and נִקְוֶה, as at 2 Sam. xiv. 10; *vid. Michlol* 116a, and Parchon under כֹּפֶר). Fleischer, Ewald, Hitzig, and others, place vers. 16 and 17 together, so as to form an emblematic tetrastich; but he who is surfeited is certainly, in ver. 16, he who willingly enjoys, and in 17, he to whom it is given to enjoy without his will; and is not, then, ver. 16 a sentence complete in itself in meaning? That it is not to be understood in a purely dietetic sense (although thus interpreted it is a rule not to be despised), is self-evident. As one can suffer injury from the noblest of food if he overload his stomach therewith, so in the sphere of science, instruction, edification, there is an injurious overloading of the mind; we ought to measure what we receive by our spiritual want, the right distribution of enjoyment and labour, and the degree of our ability to change it *in succum et sanguinem*,—else it at last awakens in us dislike, and becomes an evil to us.

Ver. 17. This proverb is of a kindred character to the foregoing. "If thy comrade eats honey," says an Arabic proverb quoted by Hitzig, "do not lick it all up." But the emblem of honey is not continued in this verse :

Make rare thy foot in thy neighbour's house,  
Lest he be satiated with thee, and hate thee.

To make one's foot rare or dear from a neighbour's house is equivalent to: to enter it seldom, and not too frequently; הוֹקֵר includes in itself the idea of keeping at a distance (Targ. הִוָּקֵר; פָּלַח הַרְגֵּלָה; Symmachus, *ὑπόστειλον*; and another: *φίμωσον πόδα σου*), and הוֹקֵר has the sense of the Arab. 'an, and is not the comparative, as at Isa. xiii. 12: regard thy visit dearer than the house of a neighbour (Heidenheim). The proverb also is significant as to the relation of friend to friend, whose reciprocal love may be turned into hatred by too much intercourse and too great fondness. But הוֹקֵר is including a friend, any one with whom we stand in any kind of intercourse. "Let him who seeks to be of esteem," says a German proverb, "come seldom;" and that may be said with reference to him whom his heart draws to another, and also to him who would be of use to another by drawing him out of the false way and guiding on the right path,—a showing of esteem, a confirming of love by visiting, should not degenerate into forwardness which appears as burdensome servility, as indiscreet self-enjoyment; nor into a restless impetuosity, which seeks at once to gain by force that which one should allow gradually to ripen.

Vers. 18–22. This group of proverbs has the word רָע in each of them, connecting them together. The first of the group represents a false tongue :

Ver. 18 A hammer, and a sword, and a sharp arrow—

A man that beareth false witness against his neighbour.

An emblematic, or, as we might also say, an iconological proverb; for 18a is a *quodlibet* of instruments of murder, and 18b is the subscription under it: that which these weapons of murder accomplish, is done to his neighbour by a man who bears false witness against him—he ruins his estate, takes away his honour, but yet more: he murders him, at one time more grossly, at another time with more refinement; at one time slowly, at another time more quickly. מַרְפֵּיץ, from מַרֵץ, is equiva-

lent to מַפִּיָּן, and מַפִּיָּן from נַפִּיָּן; the Syr. and Targ. have instead פְּרִיעָא (פְּרִיעָא) from פְּרִיעָא = פְּרִיעָא; the word פְּרִיעָא, on which Hitzig builds a conjecture, is an error of transcription (*vid.* Lagarde and Levy). The expression, 18*b*, is from the decalogue, Ex. xx. 16; Deut. v. 17. It is for the most part translated the same here as there: he who speaks against his neighbour as a false witness. But rightly the LXX., Jerome, the *Venet.*, and Luther: false testimony. As אֱלֹהִים signifies both that which is mighty = power, and Him who is mighty = God, so עֵר signifies both him who bears testimony and the testimony that is borne, properly that which repeats itself and thereby strengthens itself; accordingly we say עֵר עָנָה, to give testimony in reply,—viz. to the judge who asks,—or generally to offer testimony (even unasked); as well as עָנָה לְעֵר, Deut. xxxi. 21, *i.e.* as evidence (Jerome, *pro testimonio*). The prep. כִּי with this עָנָה has always the meaning of *contra*, also at 1 Sam. xii. 3; Gen. xxx. 33 is, however, open to question.

Ver. 19 A worthless tooth and an unsteady foot—

Trust in a faithless man in the day of need.

The form רָעָה (with *Mercha* on the antepenult), Isa. xxix. 19, takes the place of an *inf. absol.*; רָעָה here (about the tone syllable of which *Dechî* does not decide, thus without doubt *Milra*) is certainly not a subst.: tooth of breaking (Gesén.); for how strange such a designation of a worthless tooth! רָעָה is indeed *mas.* in 1 Sam. xiv. 5, but it can also be used as *fem.*, as רָעָה, which is for the most part *fem.*, also occurs as *mas.*, Böttch. § 650. Böttcher, in the new *Aehrenlese*, and in the *Lehrbuch*, takes רָעָה as *fem.* of an *adj.* רָעָה, after the form הָלָה; but הָלָה is not an *adj.*, and does not form a *fem.*, although it means not merely profanity, but that which is profane; this is true also of the *Aram.* הָלָה; for הָלָה, Esth. ii. 9, Targ., is a female name mistaken by Buxtorf. Are we then to read רָעָה, with Hitzig, after the LXX.?—an unimportant change. We interpret the traditional רָעָה, with Fleischer, as derived from רָעָה, from רָעָה, breaking to pieces (crumbling), in an intransitive sense. The form מְרָעָה is also difficult. Böttcher regards it as also, *e.g.* *Aben Ezra* after the example of *Gecatilia* as *part. Kal.* = מְרָעָה, “only on account of the pausal tone and the combination of the two letters *מע* with *û* instead of *ô*.” But

this vocal change, with its reasons, is merely imaginary. מוֹעֲדָה is the *part. Pual*, with the preformative ה struck out, Ewald 169d. The objection that the *part. Pual* should be מְמַעֵר, after the form מְבַעֵר, does not prove anything to the contrary; for מוֹעֲדָה cannot be the fem. so as not to coincide with the fem. of the *part. Kal.*, cf. besides to the long *û* the form without the Dagesh וּמְעִיָּה, Eccles. ix. 12 = מְעִיָּה (Arnheim, *Gramm.* p. 139). רֵגֶל מוֹעֲדָה is a leg that has become tottering, trembling. He who in a time of need makes a faithless man his ground of confidence, is like one who seeks to bite with a broken tooth, and which he finally crushes, and one who supports himself on a shaking leg, and thus stumbles and falls. The gen. connection מִבְּטָח בּוֹגֵר signifies either the ground of confidence consisting in a faithless man, or the confidence placed in one who is faithless. But, after the Masora, we are to read here, as at Ps. lxxv. 6, מִבְּטָח, which *Michlol* 184a also confirms, and as it is also found in the Venice 1525, Basel 1619, and in Norzi. This מִבְּטָח is constr. according to Kimchi, notwithstanding the *Kametz*; as also מְשַׁקֵּל, Ezra viii. 30 (after Abulwalid, Kimchi, and Norzi). In this passage before us, מִבְּטָח בּוֹגֵר may signify a deceitful ground of confidence (cf. Hab. ii. 5), but the two other passages present a genit. connection of the words. We must thus suppose that the ך of מִבְּטָח and מְשַׁקֵּל, in these three passages, is regarded as fixed, like the *â* of the form (Arab.) *mif'âl*.

The above proverb, which connects itself with ver. 18, not only by the sound רע, but also by שן, which is assonant with שנון, is followed by another with the catchword רע:

Ver. 20 He that layeth aside his coat on a day of frost, vinegar on nitre,

And he who welcomes with songs a dejected heart.

Is not this intelligible, sensible, ingenious? All these three things are wrong. The first is as wrong as the second, and the third, which the proverb has in view, is morally wrong, for one ought to weep with those that weep, Rom. xii. 15; he, on the contrary, who laughs among those who weep, is, on the most favourable judgment, a fool. That which is wrong in 20a, according to Böttcher in the *Aehrenlese*, 1849, consists in this, that one in severe cold puts on a fine garment. As if

there were not garments which are at the same time beautiful, and keep warm! In the new *Aehrenlese* he prefers the reading *מִשְׁנָה*: if one changes his coat. But that surely he might well enough do, if the one were warmer than the other! Is it then impossible that *מְעֵרָה*, in the connection, means *transire faciens = removens*? The *Kal עָרָה*, *transiit*, occurs at Job xxviii. 8. So also, in the poetic style, *הַעֲרָה* might be used in the sense of the Aram. *אַעֲרִי*. Rightly Aquila, Symmachus, *περιαιρῶν*; the *Venet.* better, *ἀφαιρούμενος* (Mid.). *בִּגְדֵי* is an overcoat or mantle, so called from covering, as *לְבַשׁ* (R. *לָב*, to fasten, fix), the garment lying next the body, *vid.* at Ps. xxii. 19. Thus, as it is foolish to lay off upper clothing on a frosty day, so it is foolish also to pour vinegar on nitre; carbonic acid nitre, whether it be mineral (which may be here thought of) or vegetable, is dissolved in water, and serves diverse purposes (*vid.* under Isa. i. 25); but if one pours vinegar on it, it is destroyed. *עַל-לֵב-רָע*<sup>1</sup> is, at xxvi. 23 and elsewhere, a heart morally bad, here a heart badly disposed, one inclined to that which is evil; for *שִׂי* is the contrast of *קִינָה קִינָה*, and always the consequence of a disposition joyfully excited; the inconsistency lies in this, that one thinks to cheer a sorrowful heart by merry singing, if the singing has an object, and is not much more the reckless expression of an animated pleasure in view of the sad condition of another. *עַל שִׂיר* signifies, as at Job xxxiii. 27, to sing to any one, to address him in singing; cf. *רָבַר עַל*, Jer. vi. 10, and particularly *עַל-לֵב*, Hos. ii. 16; Isa. xl. 2. The *ב* of *בְּשִׂירִים* is neither the partitive, ix. 5, nor the transitive, xx. 30, but the instrumental; for, as *e.g.* at Ex. vii. 20, the obj. of the action is thought of as its means (Gesen. § 138, Anm. 3\*); one sings “with songs,” for definite songs underlie his singing. The LXX., which the Syr., Targ., and Jerome more or less follow, has formed from this proverb one quite different: “As vinegar is hurtful to a wound, so an injury to the body makes the heart sorrowful; as the moth in clothes, and the worm in wood, so the sorrow of a man injures his heart.” The wisdom of this pair of proverbs is not worth much, and after all inquiry little or nothing comes of it. The Targ. at least preserves the

<sup>1</sup> The writing wavers between *עַל לֵב-רָע* (cf. *עַל עַם-דֵּל*) and *עַל-לֵב רָע*.



figure 20*b*: as he who pours vinegar (Syr. *chalo*) on nitre; the Peshito, however, and here and there also the Targum, has *jathro* (arrow-string) instead of *nethro* (nitre). Hitzig adopts this, and changes the tristich into the distich:

He that meeteth archers with arrow on the string,  
Is like him who singeth songs with a sad heart.

The Hebrew of this proverb of Hitzig's (מְרִים קָרָה עַל־יָתֶר) is unhebraic, the meaning dark as an oracle, and its moral contents *nil*.

Ver. 21 If thine enemy hunger, feed him with bread;  
And if he thirst, give him water to drink.

Ver. 22 For thereby thou heapest burning coals on his head,  
And Jahve will recompense it to thee.

The translation of this proverb by the LXX. is without fault; Paul cites therefrom Rom. xii. 20. The participial construction of 22*a*, the LXX., rightly estimating it, thus renders: for, doing this, thou shalt heap coals on his head. The expression, "thou shalt heap" (*σωρεύσεις*), is also appropriate; for קָרָה certainly means first only to fetch or bring fire (*vid.* vi. 27); but here, by virtue of the *constructio prægnans* with על, to fetch, and hence to heap up,—to pile upon. Burning pain, as commonly observed, is the figure of burning shame, on account of undeserved kindness shown by an enemy (Fleischer). But how burning coals heaped on the head can denote burning shame, is not to be perceived, for the latter is a burning on the cheeks; wherefore Hitzig and Rosenmüller explain: thou wilt thus bring on him the greatest pain, and appease thy vengeance, while at the same time Jahve will reward thy generosity. Now we say, indeed, that he who rewards evil with good takes the noblest revenge; but if this doing of good proceed from a revengeful aim, and is intended sensibly to humble an adversary, then it loses all its moral worth, and is changed into selfish, malicious wickedness. Must the proverb then be understood in this ignoble sense? The Scriptures elsewhere say that guilt and punishment are laid on the head of any one when he is made to experience and to bear them. Chrysostom and others therefore explain after Ps. cxl. 10 and similar passages, but thereby the proverb is morally falsified, and ver. 22 accords with ver. 21, which counsels not to the avenging of oneself,

but to the requital of evil with good. The burning of coals laid on the head must be a painful but wholesome consequence; it is a figure of self-accusing repentance (Augustine, Zöckler), for the producing of which the showing of good to an enemy is a noble motive. That God rewards such magnanimity may not be the special motive; but this view might contribute to it, for otherwise such promises of God as Isa. lviii. 8-12 were without moral right. The proverb also requires one to show himself gentle and liberal toward a needy enemy, and present a twofold reason for this: first, that thereby his injustice is brought home to his conscience; and, secondly, that thus God is well-pleased in such practical love toward an enemy, and will reward it;—by such conduct, apart from the performance of a law grounded in our moral nature, one advances the happiness of his neighbour and his own.

The next group of proverbs extends from ver. 23 to ver. 28.

Ver. 23 Wind from the north produceth rain;  
And a secret tongue a troubled countenance.

The north is called  $\text{רָפָד}$ , from  $\text{רָפַד}$ , to conceal, from the firmament darkening itself for a longer time, and more easily, like the old Persian *apâkhtara*, as (so it appears) the starless, and, like *aquilo*, the north wind, as bringing forward the black clouds. But properly the “fathers of rain” are, in Syria, the west and the south-west; and so little can  $\text{רָפָד}$  here mean the pure north wind, that Jerome, who knew from his own experience the changes of weather in Palestine, helps himself, after Symmachus (*διαλύει βροχήν*), with a *quid pro quo* out of the difficulty: *ventus aquilo dissipat pluvias*; the Jewish interpreters (Aben Ezra, Joseph Kimchi, and Meiri) also thus explain, for they connect together  $\text{לְרוּחַ$ , in the meaning  $\text{מַנְהוּ$ , with the unintelligible  $\text{הַלֵּיל}$  (far be it!). But  $\text{רָפָד}$  may also, perhaps like *ζόφος* (*Deutsch. Morgenl. Zeitsch.* xxi. 600 f.), standing not without connection therewith, denote the north-west; and probably the proverb emphasized the northern direction of the compass, because, according to the intention of the similitude, he seeks to designate such rain as is associated with raw, icy-cold weather, as the north wind (xxvii. 16, LXX., Sir. xliiii. 20) brings along with it. The names of the winds are *gen. fem.*, e.g. Isa. xliiii. 6.  $\text{לְרוּחַ}$  (*Aquila, ὠδίσει*;

cf. viii. 24, *ὠδινήθη*) has in Codd., e.g. the *Jaman.*, the tone on the penult, and with *Tsere Metheg* (*Thorath Emeth*, p. 21) serving as *העמרה*. So also the Arab. *nataj* is used of the wind, as helping the birth of the rain-clouds. Manifestly פָּנִים נֹעֲמִים, countenances manifesting extreme displeasure (*vid.* the *Kal* פָּנִים, xxiv. 24), are compared to rain. With justice Hitzig renders פָּנִים, as e.g. John ii. 6, in the plur. sense; because, for the influence which the tongue slandering in secret (Ps. ci. 5) has on the slandered, the "sorrowful countenance" would not be so characteristic as for the influence which it exercises on the mutual relationships of men: the secret babblers, the confidential communication throwing suspicion, now on this one and now on that one, behind their backs, excites men against one another, so that one shows to another a countenance in which deep displeasure and suspicion express themselves.

Ver. 24 Better to sit on the top of a roof,  
Than a quarrelsome woman and a house in common.

A repetition of xxi. 9.

Ver. 25 Fresh water to a thirsty soul;  
And good news from a far country.

*Vid.* regarding the form of this proverb, vol. i. p. 9; we have a similar proverb regarding the influence of good news at xv. 30. Fresh cold water is called at Jer. xviii. 14 מַיִם קְרִיִם; *vid.* regarding קָר, xviii. 27. "עָרָה, cogn. יַעֲרָה and עָרָה, properly to become darkened, therefore figuratively like (Arab.) *gushiya 'alyh*, to become faint, to become feeble unto death, of the darkness which spreads itself over the eyes" (Fleischer).

This proverb, with the figure of "fresh water," is now followed by one with the figure of a "fountain":

Ver. 26 A troubled fountain and a ruined spring—  
A righteous man yielding to a godless man.

For the most part, in מַקְוֶה one thinks of a yielding in consequence of being forced. Thus e.g. Fleischer: as a troubled ruined spring is a misfortune for the people who drink out of it, or draw from it, so is it a misfortune for the surrounding of the righteous, when he is driven from his dwelling or his possession by an unrighteous man. And it is true: the righteous can be compared to a well (מַעְיִן, well-spring, from עָיַן, a well, as an eye of the earth, and מַקְוֶה, fountain, from קָוָה, R. קָר,

כר, to round out, to dig out), with reference to the blessing which flows from it to its surroundings (cf. x. 11 and John vii. 38). But the words "yielding to" (contrast "stood before," 2 Kings x. 4, or Josh. vii. 12), in the phrase "yielding to the godless," may be understood of a spontaneous as well as of a constrained, forced, wavering and yielding, as the expression in the Psalm בל־אֵמוֹט [non movebor, Ps. x. 6] affirms the certainty of being neither inwardly nor outwardly ever moved or shaken. The righteous shall stand fast and strong in God without fearing the godless (Isa. li. 12 f.), unmoveable and firm as a brazen wall (Jer. i. 17 f.). If, however, he is wearied with resistance, and from the fear of man, or the desire to please man, or from a false love of peace he yields before it, and so gives way,—then he becomes like to a troubled fountain (רִפְשׁ, cogn. רָמַם, Ezek. xxxiv. 18; Isa. xli. 25; Jerome: *fons turbatus pede*), a ruined spring; his character, hitherto pure, is now corrupted by his own guilt, and now far from being a blessing to others, his wavering is a cause of sorrow to the righteous, and an offence to the weak—he is useful no longer, but only injurious. Rightly Lagarde: "The verse, one of the most profound of the whole book, does not speak of the misfortune, but of the fall of the righteous, whose sin compromises the holy cause which he serves, 2 Sam. xii. 14." Thus also e.g. Löwenstein, with reference to the proverb *Sanhedrin* 92b: also in the time of danger let not a man disown his honour. Bachja, in his *Ethics*, referring to this figure, 26a, thinks of the possibility of restoration: the righteous wavers only for the moment, but at last he comes right (מתמוטט ועולה). But this interpretation of the figure destroys the point of the proverb.

Ver. 27. This verse, as it stands, is scarcely to be understood. The *Venet.* translates 27b literally: ἔρηνά τε δόξας αὐτῶν δόξα; but what is the reference of this בְּבָרָם? Eichel and others refer it to men, for they translate: "to set a limit to the glory of man is true glory;" but the "glory of man" is denoted by the phrase בְּבַר אָדָם, not by בְּבָרָם; and, besides, קָקַר does not mean measure and limit. Oetinger explains: "To eat too much honey is not good; whereas the searching after their glory, viz. of pleasant and praiseworthy things, which are likened to honey, is glory, cannot be too much done,

and is never without utility and honour;" but how can כְּבֹדֵם be of the same meaning as כְּבֹד הַדְּבָרִים אֲשֶׁר or הַנְּמוּשָׁלִים כְּרִבְשׁ—such an abbreviation of the expression is impossible. Schultens, according to Rashi: *vestigatio gravitatis eorum est gravitas, i.e.* the searching out of their difficulty is a trouble; better Vitringa (since כְּבֹד nowhere occurs in this sense of *gravitas molesta ac pondere oppressura*): *investigatio præstantiæ eorum est gloriosa*; but Vitringa, in order to gain a connection to 27a, needs to introduce *etiãmsi*, and in both explanations the reference of the כְּבֹדֵם is imaginary, and it by no means lies near, since the Scripture uses the word כְּבֹד of God, and His kingdom and name, but never of His law or His revelation. This also is an argument against Bertheau, who translates: the searching out of their glory (viz. of the divine law and revelation) is a burden, a strenuous occupation of the mind, since חָקֵר does not in itself mean searching out, and is equivocally, even unintelligibly, expressed, since כְּבֹד denotes, it is true, here and there, a great multitude, but never a burden (as כְּבֹד). The thought which Jerome finds in 27b: *qui scrutator est majestatis opprimetur a gloria*, is judicious, and connects itself synonym. with 27a; but such a thought is unwarranted, for he disregards the suff. of כְּבֹדֵם, and renders כְּבֹד in the sense of difficulty (oppression). Or should it perhaps be vocalized כְּבֹדֵם (Syr., Targ., Theodotion, *δεδοξασμένα* = נִכְבְּדוֹת)? Thus vocalized, Umbreit renders it in the sense of *honores*; Elster and Zöckler in the sense of *difficultates (difficilia)*; but this plur., neither the biblical, nor, so far as I know, the post-bibl. usage of the word has ever adopted. However, the sense of the proverb which Elster and Zöckler gain is certainly that which is aimed at. We accordingly translate:

To surfeit oneself in eating honey is not good,  
But as an inquirer to enter on what is difficult is honour.

We read כְּבֹדֵם instead of כְּבֹדֵם. This change commends itself far more than כְּבֹד מְכֹבֹד (וְחָקֵר), according to which Gesenius explains: *nimum studium honoris est sine honore*—impossible, for חָקֵר does not signify *nimum studium*, in the sense of striving, but only that of inquiry: one strives after honour, but does not study it. Hitzig and Ewald, after the example of J. D. Michaelis, Arnoldi, and Ziegler, betake themselves therefore to

the Arabic; Ewald explains, for he leaves the text unchanged: "To despise their honour (that is, of men) is honour (true, real honour);" Hitzig, for he changes the text like Gesenius: "To despise honour is more than honour," with the ingenious remark: To obtain an order [*insigne ordinis*] is an honour, but not to wear it then for the first time is its *bouquet*. Nowhere any trace either in Hebrew or in Aramaic is to be found of the verb *הקיר*, to despise (to be despised), and so it must here remain without example.<sup>1</sup> Nor have we any need of it. The change of *פְּבָדָם* into *פְּבָדָם* is enough. The proverb is an antithetic distich; 27a warns against inordinate longing after enjoyments, 27b praises earnest labour. Instead of *רִבֵּשׁ הַרְבוּת*, if honey in the mass were intended, the words would have been *רִבֵּשׁ הַרְבֵּה* (Eccles. v. 11; 1 Kings x. 10), or at least *רִבֵּשׁ הַרְבוּת* (Amos iv. 9); *הַרְבוּת* can only be a *n. actionis*, and *אָכַל רִבֵּשׁ* its inverted object (cf. Jer. ix. 4), as Böttcher has discerned: to make much of the eating of honey, to do much therein is not good (cf. ver. 16). In 27b Luther also partly hits on the correct rendering: "and he who searches into difficult things, to him it is too difficult," for which it ought to be said: to him it is an honour. *פְּבָדָם*, viz. *רַבְרִים*, signifies difficult things, as *רִיקִים*, xii. 11, vain things. The Heb. *פְּבָדָם*, however, never means difficult to be understood or comprehended (although more modern lexicons say this),<sup>2</sup> but always only burdensome and heavy, *gravis*, not *difficilis*. *כְּבָדָם* are also things of which the *הַקִּיר*, i.e. the fundamental searching into them (xviii. 17, xxv. 2 f.), costs an earnest effort, which perhaps, according to the first impression, appears to surpass the available strength (cf. Ex. xviii. 18). To overdo oneself in eating honey is not good; on the contrary, the searching into difficult subjects is nothing less than an eating of honey, but an honour. There is here a *paronomasia*. Fleischer translates it: *explorare gravia grave est*; but we render *grave*

<sup>1</sup> The Hebrew meaning *investigare*, and the equivalent Arabic *ḥakr*, *contemnere* (*contemptui esse*), are derivations from the primary meaning (R. חק): to go down from above firmly on anything, and thus to press in (to cut in), or also to press downward.

<sup>2</sup> Cf. Sir. iii. 20 f. with Ben-Sira's Heb. text in my *Gesch. der jüd. Poesie*, p. 204 (vers. 30–32); nowhere does this adj. *כָּבֵד* appear here in this warning against meditating over the transcendental.

*est* not in the sense of *molestiam creat*, but *gravitatem parit* (weight = respect, honour).

Ver. 28. This verse, counselling restraint as to the spirit, is connected with the foregoing, which counsels to self-control as to enjoyment :

A city broken through, now without walls—  
A man without self-control over his spirit.

A "city broken down" is one whose wall is "broken," 2 Chron. xxxii. 5, whether it has met with breaches (פְּרָצִים), or is wholly broken; in the former case also the city is incapable of being defended, and it is all one as if it had no wall. Such a city is like a man "who hath no control over his own spirit" (for the accentuation of the Heb. words here, *vid. Thorath Emeth*, p. 10) : *cujus spiritui nulla cohibitio* (Schultens), *i.e. qui animum suum cohibere non potest* (Fleischer : עָצָר, R. צָר, to press together, to oppress, and thereby to hold back). As such a city can be plundered and laid waste without trouble, so a man who knows not to hold in check his desires and affections is in constant danger of blindly following the impulse of his unbridled sensuality, and of being hurried forward to outbreaks of passion, and thus of bringing unhappiness upon himself. There are sensual passions (*e.g.* drunkenness), intellectual (*e.g.* ambition), mingled (*e.g.* revenge); but in all of these a false *ego* rules, which, instead of being held down by the true and better *ego*, rises to unbounded supremacy.<sup>1</sup> Therefore the expression used is not לְפָשׁוּ, but לְרַחֵוּ; desire has its seat in the soul, but in the spirit it grows into passion, which in the root of all its diversities is selfishness (*Psychol.* p. 199); self-control is accordingly the ruling of the spirit, *i.e.* the restraining (keeping down) of the false enslaved ego-life by the true and free, and powerful in God Himself.

xxvi. 1. There now follows a group of eleven proverbs of the fool; only the first of the group has after it a proverb of different contents, but of similar form :

As snow in summer, and rain in harvest;  
So honour befitteth not a fool.

If there is snow in high summer (זָרָק, to be glowing hot), it is contrary to nature; and if there is rain in harvest, it is (accord-

<sup>1</sup> *Vid. Drbal's Empirische Psychologie*, § 137.

ing to the alternations of the weather in Palestine) contrary to what is usually the case, and is a hindrance to the ingathering of the fruits of the field. Even so a fool and respect, or a place of honour, are incongruous things; honour will only injure him (as according to xix. 10, luxury); he will make unjust use of it, and draw false conclusions from it; it will strengthen him in his folly, and only increase it. נָאוֹה (= נָאוֹי) is the adj. to the *Pil.* נָאוֹה, Ps. xciii. 5 (plur. נָאוֹה); נָאוֹה, xix. 10, and נָאוֹה, xvii. 7, are also masc. and fem. of the adj., according to which, that which is said under xix. 10 is to be corrected. Symmachus and Theodotion have translated οὐκ ἐπρεψεν, and have therefore read נָאוֹה. The root word is נָאוֹה (as נָאוֹה to נָאוֹה) = נָאוֹה, to aim at something (*vid.* Hupfeld under Ps. xxiii. 2).

Ver. 2. This verse is formed quite in the same way as the preceding:

As the sparrow in its fluttering, as the swallow in its flying,  
So the curse that is groundless: it cometh not.

This passage is one of those fifteen (*vid.* under Ps. c. 3) in which the לָל of the text is changed by the *Keri* into לֵל; the Talm., Midrash, and Sohar refer this לֵל partly to him who utters the curse himself, against whom also, if he is a judge, such inconsiderate cursing becomes an accusation by God; partly to him who is cursed, for they read from the proverb that the curse of a private person also (הַרְיוֹת, ἰδιώτης) is not wont to fall to the ground, and that therefore one ought to be on his guard against giving any occasion for it (*vid.* Norzi). But Aben Ezra supposes that לָל and לֵל interchange, as much as to say that the undeserved curse falls on him (לֵל) who curses, and does not fall (לָל) on him who is cursed. The figures in 2a harmonize only with לָל, according to which the LXX., the Syr., Targ., *Venet.*, and Luther (against Jerome) translate, for the principal matter, that the sparrow and the swallow, although flying out (xxvii. 8), return home again to their nest (Rabag), would be left out of view in the comparison by לֵל. This emphasizes the fluttering and flying, and is intended to affirm that a groundless curse is a פְּרִיחַ בְּאֵייר, aimless, *i.e.* a thing hovering in the air, that it fails and does not take effect. Most interpreters explain the two *Lameds* as declaring the destination: *ut passer (sc. natus est) ad vagandum*, as the sparrow, through



necessity of nature, roves about . . . (Fleischer). But from xxv. 3 it is evident that the *Lamed* in both cases declares the reference or the point of comparison: as the sparrow in respect to its fluttering about, etc. The names of the two birds are, according to Aben Ezra, like dreams without a meaning; but the Romanic exposition explains rightly צפור by *passereau*, and דרור by *hirondelle*, for צפור (Arab. *'usfuwr*), twitterer, designates at least preferably the sparrow, and דרור the swallow, from its flight shooting straight out, as it were radiating (*vid.* under Ps. lxxxiv. 4); the name of the sparrow, *dûrî* (found in courtyards), which Wetstein, after Saadia, compares to דרור, is etymologically different.<sup>1</sup> Regarding חָפֵץ, *vid.* under xxiv. 28. Rightly the accentuation separates the words rendered, "so the curse undeserved" (חָפֵץ, after Kimchi, *Michlol* 79b, חָפֵץ), from those which follow; לֹא תִבָּא is the explication of כֵּן: thus hovering in the air is a groundless curse—it does not come (בוא, like *e.g.* Josh. xxi. 43). After this proverb, which is formed like ver. 1, the series now returns to the "fool."

Ver. 3 A whip for the horse, a bridle for the ass,  
And a rod for the back of fools.

J. D. Michaelis supposes that the order should be reversed: a bridle for the horse, a whip for the ass; but Arnoldi has here discovered the figure of speech *merismus* (*cf.* x. 1); and Hitzig, in the manner of the division, the rhythmical reason of the combination (*cf.* שֵׁם יפת והם for שֵׁם חם ויפת): whip and bridle belong to both, for one whips a horse (Neh. iii. 2) and also bridles him; one bridles an ass (Ps. xxxii. 9) and also whips him (Num. xxii. 28 f.). As whip and bridle are both serviceable and necessary, so also serviceable and necessary is a rod, לֵיגוֹ בַּסִּילִים, x. 13, xix. 29.

Ver. 4 Answer not the fool according to his folly,  
Lest thou thyself also become like unto him.

After, or according to his folly, is here equivalent to recognising the foolish supposition and the foolish object of his question, and thereupon considering it, as if, *e.g.*, he asked why the ignorant man was happier than the man who had much knowledge, or how one may acquire the art of making gold; for "a

<sup>1</sup> It is true that the Gemara to *Nega'im*, xiv. 1, explains the Mishnic צפורים דרור, "house-birds," for it derives דרור from דור, to dwell.

fool can ask more than ten wise men can answer." He who recognises such questions as justifiable, and thus sanctions them, places himself on an equality with the fool, and easily himself becomes one. The proverb that follows affirms apparently the direct contrary :

Ver. 5 Answer the fool according to his folly,  
Lest he regard himself as wise.

עֲנֵהוּ כְּסִיל (with *Makkeph*, and *Gaja*, and *Chatef*<sup>1</sup>) here stands opposed to אֶל-תֵּעַן כְּסִיל. The Gospel of John, e.g. v. 31, cf. viii. 31,<sup>2</sup> is rich in such apparently contradictory sayings. The *sic et non* here lying before us is easily explained; after, or according to his folly, is this second time equivalent to, as is due to his folly: decidedly and firmly rejecting it, making short work with it (returning a sharp answer), and promptly replying in a way fitted, if possible, to make him ashamed. Thus one helps him, perhaps, to self-knowledge; while, in the contrary case, one gives assistance to his self-importance. The Talmud, *Schabbath* 30b, solves the contradiction by referring ver. 4 to worldly things, and ver. 5 to religious things; and it is true that, especially in the latter case, the answer is itself a duty toward the fool, and toward the truth. Otherwise the Midrash: one ought not to answer when one knows the fool as such, and to answer when he does not so know him; for in the first instance the wise man would dishonour himself by the answer, in the latter case he would give to him who asks the importance appertaining to a superior.

Ver. 6 He cutteth off the feet, he drinketh injury,  
Who transacteth business by a fool.

He cutteth off, *i.e.* his own feet, as we say: he breaks his neck, *il se casse le cou*; Lat. *frangere brachium, crus, coxam*; *frangere navem* (Fleischer). He thinks to supplement his own two legs by those of the messenger, but in reality he cuts them off; for not only is the commission not carried out, but it is even badly carried out, so that instead of being refreshed (xiii.

<sup>1</sup> Thus after Ben Asher; while, on the contrary, Ben Naphtali writes עֲנֵהוּ כְּסִיל with *Munach*, *vid. Thorath Emeth*, p. 41.

<sup>2</sup>  *Vid. my dissertation on three little-observed passages in the Gospel of John, and their practical lessons, in the Evang. luth. Kirchenzeitung, 1869, Nos. 37, 38.*

17, xxv. 13) by the quick, faithful execution of it, he has to swallow nothing but damage; cf. Job xxxiv. 7, where, however, drinking scorn is meant of another (LXX.), not his own; on the contrary, חָמָס here refers to injury suffered (as if it were חָמָסוֹ, for the suff. of חָמָס is for the most part objective); cf. the similar figures x. 26. So שְׁלַח בְּיַד, to accomplish anything by the mediation of another, cf. Ex. iv. 13; with דְּבַר (דְּבָרִים), 2 Sam. xv. 36. The reading מְקַצֵּה (Jerome, Luther, *claudus*) is unnecessary; since, as we saw, מְקַצֵּה includes it in the *sibi*. The Syr. reads, after the LXX. (the original text of which was ἐκ τῶν ποδῶν ἑαυτοῦ), מְקַצֵּה, for he errs, as also does the Targumist, in thinking that מְקַצֵּה can be used for מְקַצֵּן; but Hitzig adopts this reading, and renders: “from the end of the legs he swallows injury who sends messages by a fool.” The end of the legs are the feet, and the feet are those of the foolish messenger. The proverb in this form does not want in boldness, but the wisdom which Hitzig finds in it is certainly not mother-wit.<sup>1</sup> Böttcher, on his part, also with מְקַצֵּה, renders: “from the end of his feet he drinks in that which is bitter . . .” —that also is too artificial, and is unintelligible without the explanation of its discoverer. But that he who makes a fool his messenger becomes himself like unto one who cuts off his own legs, is a figure altogether excellent.

Ver. 7 The hanging down of the legs of a lame man ;  
And a proverb in a fool's mouth.

With reference to the obscure רָלִי, the following views have been maintained:—(1) The form as punctuated appears directly as an imperative. Thus the LXX. translate, the original text of which is here: ἀφελού πορείαν κυλλῶν (conj. Lagarde's) καὶ παροιμίαν ἐκ στόματος ἀφρόνων, which the Syr. (with its imitator, the Targ.) has rendered positively: “If thou canst give the power of (sound) going to the lame, then wilt thou also receive (prudent) words from the mouth of a fool.” Since Kimchi, רָלִי has been regarded by many as the softening of the *Imp. Piel* רָלִי, according to which the *Venet.* translates: ἐπάρατε

<sup>1</sup> The *Venet.* translates שְׁתָּה by *δινος*, so שְׁתָּה (the post-bibl. designation of a fool)—one of the many indications that this translator is a Jew, and as such is not confined in his knowledge of language only to the bibl. Hebrew.

κνήμας χωλοῦ; and Bertheau and Zöckler explain: always take away his legs from the lame, since they are in reality useless to him, just as a proverb in the mouth of the fool is useless,—something that without loss might be never there.” But why did not the poet write הָרִיטוֹ, or הָסִירוֹ, or קָח, or the like? לָקַח, to carry away, to dispense with, is Syriac (Targ. Jer. I., under Deut. xxxii. 50), but not Hebrew. And how meaningless is this expression! A lame man would withstand a surgeon (as he would a murderer) who would amputate his legs; for lame legs are certainly better than none, especially since there is a great distinction between a lame man (קַצֵּב, from קָצַב, *luxare*; cf. (Arab.) *fasaḥ*, *luxare*, *vid.* Schultens) who halts or goes on crutches (2 Sam. iii. 29), and one who is maimed (paralytic), who needs to be carried. It comes to this, that by this rendering of 7a one must, as a consequence, with the LXX., regard לְשׂוֹן [and a proverb] as object. accus. parallel to רַגְלָיו [legs]; but “to draw a proverb from one’s mouth” is, after xx. 5, something quite different from to tear a proverb away from him, besides which, one cannot see how it is to be caught. Rather one would prefer: *attollite crura claudi (ut incedat, et nihil promovebitis)*; but the קָ of קַצֵּב does not accord with this, and 7b does not connect itself with it. But the explanation: “take away the legs from a lame man who has none, at least none to use, and a proverb in the mouth of fools, when there is none,” is shattered against the “leg-taking-away,” which can only be used perhaps of frogs’ legs. (2) Symmachus translates: ἐξέλιπον κνήμαι ἀπὸ χωλοῦ; and Chajûg explains לָקַח as 3 *pret. Kal*, to which Kimchi adds the remark, that he appears to have found לָקַח, which indeed is noted by Norzi and J. H. Michaelis as a variant. But the Masoretic reading is לָקַח, and this, after Gesenius and Böttcher (who in this, without any reason, sees an Ephraimitic form of uttering the word), is a softened variation from לָקַח. Only it is a pity that this softening, while it is supported by *alius* = ἄλλος, *folium* = φύλλον, *faillir* = *fallere*, and the like, has yet not a single Hebrew or Semitic example in its favour. (3) Therefore Ewald finds, “all things considered,” that it is best to read לָקַח, “the legs are too loose for the lame man to use them.” But, with Dietrich, we cannot

concur in this, nor in the more appropriate translation: "the legs of the lame hang down loose," to say nothing of the clearly impossible: "high are the legs of the lame (one higher than the other)," and that because this form  $\text{נָלִי}$  for  $\text{נָלִי}$  also occurs without pause, Ps. lvii. 2, lxxiii. 2, cxxii. 6, Isa. xxi. 12; but although thus, as at Ps. xxxvi. 9, lxxviii. 32, at the beginning of a clause, yet always only in connection, never at the beginning of an address. (4) It has also been attempted to interpret  $\text{רָלִי}$  as abstr., e.g. Euchel: "he learns from a cripple to dance, who seeks to learn proverbs from the mouth of a fool."  $\text{רָלִי שְׁקוֹם}$  must mean the lifting up of the legs = springing and dancing. Accordingly Luther translates:

"As dancing to a cripple,  
So does it become a fool to speak of wisdom."

The thought is agreeable, and according to fact; but these words do not mean dancing, but much rather, as the Arabic shows (*vid.* Schultens at xx. 5, and on the passage before us), a limping, waddling walk, like that of ducks, after the manner of a well-bucket dangling to and fro. And  $\text{רָלִי}$ , after the form  $\text{מָלַי}$ , would be an unheard-of Aramaism. For forms such as  $\text{שָׁחַי}$ , swimming, and  $\text{שָׁלַי}$ , security, Ps. xxx. 7, on which C. B. Michaelis and others rest, cannot be compared, since they are modified from *sachw*, *salw*, while in  $\text{רָלִי}$  the  $\text{u}$  ending must be, and besides the Aramaic  $\text{רָלִי}$  must in *st. constr.* be  $\text{רָלִיָּת}$ . Since none of these explanations are grammatically satisfactory, and besides  $\text{רָלִי} = \text{רָלִיָּת} = \text{רָלִי}$  gives a parallel member which is heterogeneous and not conformable to the nature of an emblematical proverb, we read  $\text{רָלִי}$  after the forms  $\text{צָפַי}$ ,  $\text{שָׁקַי}$  (cf. *תּוֹבַי*, vi. 10, xxiv. 33), and this signifies loose, hanging down, from  $\text{רָלַי}$ , to hang at length and loosely down, or transitively: to hang, particularly of the hanging down at length of the bucket-rope, and of the bucket itself, to draw water from the well. The  $\text{ן}$  is similar to that of Job xxviii. 4, only that here the connecting of the hanging down, and of that from which it hangs down, is clear. Were we to express the purely nominally expressed emblematical proverb in the form of a comparative one, it would thus stand as Fleischer translates it: *ut laxa et flaccida dependent (torpent) crura a claudo, sic sententia in ore stultorum (sc. torpet h. e. inutilis est)*. The fool can

as little make use of an intelligent proverb, or moral maxim (*dictum sententiosum*), as a lame man can of his feet; the word, which in itself is full of thought, and excellent, becomes halting, lame, and loose in his mouth (Schultens: *deformiter claudicat*); it has, as spoken and applied by him, neither hand nor foot. Strangely, yet without missing the point, Jerome: *quomodo pulcras frustra habet claudus tibias, sic indecens est in ore stultorum parabola*. The lame man possibly has limbs that appear sound; but when he seeks to walk, they fail to do him service,—so a *bon-mot* comes forth awkwardly when the fool seeks to make use of it. Hitzig's conjecture: as leaping of the legs on the part of a lame man . . ., Böttcher has already shown sufficient reasons for rejecting; leaping on the part of any one, for the leaping of any one, were a court style familiar to no poet.

Ver. 8. This proverb presents to us a new difficulty.

As one binds a stone in a sling,  
So is he who giveth honour to a fool.

This translation is warranted by tradition, and is in accordance with the actual facts. A sling is elsewhere called קָלָע; but that קִרְיָמָה also in the passage before us signifies a sling (from קָרַם, to throw with stones = to stone or to throw stones = to sling, cf. Targ. Esth. v. 14 קָרַם, of David's slinging stones against Goliath), is supported by the LXX., Syr., and Targ. on the one side, and the Jewish Glossists on the other (Rashi: *fronde*, Ital. *frombola*). Rightly the LXX. renders קִרְיָמָה as a verb: *ὡς ἀποδεσμεύει*; on the contrary, the Syr. and Targ. regard it as a substantive: as a piece of stone; but צִרֹר as a substantive does not mean a piece, as one would put into a sling to use as a weapon, but a grain, and thus a little piece, 2 Sam. xvii. 13; cf. Amos ix. 9. Erroneously Ewald: "if one binds to the sling the stone which he yet seeks to throw, then all his throwing and aiming are in vain; so it is in vain to give to a fool honour which does not reach him." If one seeks to sling a stone, he must lay the *lapis missilis* so in the sling that it remains firm there, and goes forth only by the strong force of the slinging; this fitting in (of the stone), so that it does not of itself fall out, is expressed by צִרֹרָה (cf.

xxx. 4; Job xxvi. 8). The giving is compared to the binding, the stones to the honour, and the sling to the fool: the fool is related to the honour which one confers on him, as the stone to the sling in which one lays it—the giving of honour is a slinging of honour. Otherwise (after Kimchi) the *Venet.* ὡς συνδεσμὸς λίθου ἐν λιθάδι, i.e. as Fleischer translates: *ut qui crumenam gemmarum plenam in acervum lapidum conjicit.* Thus also Ralbag, Ahron b. Josef, and others, and lastly Zöckler. The figure is in the form of an address, and מְרַגְמָה (from רָגַם, *accumulare, congerere, vid.* under Ps. lxvii. 28) might certainly mean the heaping of stones. But אֶבֶן יְקָרָה (precious stone); also one does not see why one precious stone is not enough as the figure of honour, and a whole heap is named; but in the third place, בְּנֵי נֹתֵן requires for כְּצֹרֵר a verbal signification. Therefore Jerome translates: *sicut qui mittit lapidem in acervum Mercurii*; in this the echo of his Jewish teacher, for the Midrash thus explains literally: every one who gives honour to a fool is like one who throws a stone on a heap of stones consecrated to Mercury. Around the Hermes (ἑρμαί), i.e. pillars with the head of Mercury (*statuæ mercuriales* or *viales*), were heaps of stones (ἑρμακες), to which the passer-by was wont to throw a stone; it was a mark of honour, and served at the same time to improve the way, whose patron was Mercurius (מְרַקוּלִים). It is self-evident that this Græco-Roman custom to which the Talm. make frequent reference, cannot be supposed to have existed in the times of Solomon. Luther translates independently, and apparently rendering into German that *in acervum Mercurii*: that is as if one threw a precious stone on the “*Rabenstein*,” i.e. the heap of stones raised at the foot of the gallows. This heap of stones is more natural and suitable to the times of Solomon than the heap of stones dedicated to Mercury, if, like Gussetius, one understands מְרַגְמָה of a heap of stones, *supra corpus lapidatum.* But against this and similar interpretations it is enough to remark that כְּצֹרֵר cannot signify *sicut qui mittit.* Had such a meaning been intended, the word would have been בְּהַשְׁלִיךְ or בְּמַשְׁלִיךְ. Still different is the rendering of Joseph Kimchi, Aben Ezra, and finally Löwenstein: as when one wraps up a stone in a piece of purple stuff. But אֶרְגָּמָן, purple, has nothing to do with the verb

רָגַם; it is, as the Aramaic אַרְגָּן shows, a compound word; the supposition of a denom. מְרַגְמָה thus proceeds from a false etymological supposition. And Hitzig's combination of מְרַגְמָה with (Arab.) *munjam*, handle and beam of a balance (he translates: as a stone on the beam of a balance, *i.e.* lies on it), is nothing but refined ingenuity, since we have no need at all of such an Arab. word for a satisfactory clearing up of מְרַגְמָה. We abide by the rendering of the sling. Böttcher translates: a sling that scatters; perhaps מְרַגְמָה in reality denotes such a sling as throws many stones at once. Let that, however, be as it may: that he who confers a title of honour, a place of honour, and the like, on a fool, is like one who lays a stone in a sling, is a true and intelligibly formed thought: the fool makes the honour no honour; he is not capable of maintaining it; that which is conferred on him is uselessly wasted.

Ver. 9 A thorn goeth into the hand of a drunkard,  
And a proverb in a fool's mouth;

*i.e.*, if a proverb falls into a fool's mouth, it is as if a thorn entered into the hand of a drunken man; the one is as dangerous as the other, for fools misuse such a proverb, which, rightly used, instructs and improves, only to the wounding and grieving of another, as a drunken man makes use of the pointed instrument which he has possession of for coarse raillery, and as a welcome weapon of his strife. The LXX., Syr. (Targ. ?), and Jerome interpret עָלָה in the sense of shooting up, *i.e.* of growing; Böttcher also, after xxiv. 31 and other passages, insists that the thorn which has shot up may be one that has not grown to perfection, and therefore not dangerous. But thorns grow not in the hand of any one; and one also does not perceive why the poet should speak of it as growing in the hand of a drunken man, which the use of the hand with it would only make worse. We have here עָלָה בְיָדִי, *i.e.* it has come into my hand, commonly used in the *Mishna*, which is used where anything, according to intention, falls into one's hands, as well as where it comes accidentally and unsought for, *e.g.* *Nazir* 23a, מִי שֶׁנִּתְכוּן לְעֹלֹת בִּידוֹ, בֶּשֶׁר חֲזִיר וְעֹלֹת בִּידוֹ בֶּשֶׁר טָלָה, he who designs to obtain swine's flesh and (accidentally) obtains lamb's flesh. Thus rightly Heidenheim, Löwenstein, and the *Venet.*: ἄκανθα ἀνέβη εἰς



χείρα μεθύοντος. חֵן signifies a thorn bush, 2 Kings xiv. 9,<sup>1</sup> as well as a thorn, Song ii. 2, but where not the thorns of the rose, and indeed no rose at all, is meant. Luther thinks of the rose with the thorn when he explains: "When a drunkard carries and brandishes in his hand a thorn bush, he scratches more with it than allows the roses to be smelled—so a fool with the Scriptures, or a right saying, often does more harm than good." This paraphrase of Luther's interprets עֵלָה בִּיר more correctly than his translation does; on the other hand, the latter more correctly is satisfied with a thorn twig (as a thorn twig which pierces into the hand of a drunken man); the roses are, however, assumed contrary to the text. This holds good also against Wessely's explanation: "the Mashal is like a rose not without thorns, but in the mouth of a fool is like a thorn without a rose, as when a drunken man seeks to pluck roses and gains by his effort nothing but being pierced by thorns." The idea of roses is to be rejected, because at the time when this proverb was formed there were no roses in Palestine. The proverb certainly means that a right Mashal, *i.e.* an ingenious excellent maxim, is something more and better than a חֵן (the prick as of the Jewish thorn, *Zizyphus vulgaris*, or the *Christus*-thorn, the *Ziz. spina Christi*); but in the mouth of a fool such a maxim becomes only a useless and a hurtful thing; for the fool so makes use of it, that he only embarrasses others and recklessly does injury to them. The LXX. translates מַשָּׁל by δουλεία, and the Aram. by שְׂמִיחָא; how the latter reached this "folly" is not apparent; but the LXX. vocalized מַשָּׁל, according to which Hitzig, at the same time changing שְׂבוּר into שְׂבוּר, translates: "thorns shoot up by the hand of the hireling, and tyranny by the mouth of fools." Although a hired labourer, yet, on this account, he is not devoid of conscience; thus 9a so corrected has something in its favour: one ought, as far as possible, to do all with his own hand; but the thought in 9b is far-fetched, and if Hitzig explains that want of judgment in the state councils creates despotism, so, on the other hand, xxiv. 7 says that the fool cannot give counsel in the gate, and therefore he holds his mouth.

<sup>1</sup> The plur. חֵנוֹת, 1 Sam. xiii. 6, signifies not thorn bushes, but rock-splitting; in Damascus, *chôcha* means a little gate in the wing of a large door; *vid.* Wetstein's *Nordarabien*, p. 23.

Ver. 10. All that we have hitherto read is surpassed in obscurity by this proverb, which is here connected because of the resemblance of *ושכר* to *שכור*. We translate it thus, vocalizing differently only one word:

Much bringeth forth from itself all;

But the reward and the hirer of the fool pass away.

The LXX. translates *πολλὰ χειμάζεται πᾶσα σὰρξ ἀφρόνων* (all the flesh of fools suffers much), *συντριβήσεται γὰρ ἡ ἔκστασις αὐτῶν*, which is in Hebrew:

רב מחולל כל בשׁר כסיל  
ישׁבר עֲבָרָתָם.

An unfortunate attempt so to rectify the words that some meaning might be extracted from them. The first line of this translation has been adopted by the Syr. and Targ., omitting only the *כל*, in which the self-condemnation of this deciphering lies (for *כל בשׁר* means elsewhere, humanity, not the whole body of each individual); but they translate the second line as if the words were:

ישׁבר עֲבָר ים

*i.e.*, and the drunken man sails over the sea (*עברים* is separated into *עבר ים*, as *בבקרים*, Amos vi. 12, is to be separated into *בַּבְּקָר ים*); but what does that mean? Does it mean that to a drunkard (but *שׁכור*, the drunken man, and not *סִבָּא*, the drunkard, is used) nothing remains but to wander over the sea? or that the drunken man lets his imagination wander away over the sea, while he neglects the obligation that lies upon him? Symmachus and Theodotion, with the Midrash (Rashi) and Saadia (Kimchi), take *שׁכר* in 10*b* = *סגר* (like Isa. xix. 10, *שׁכָר* = embankment, cf. *סִפְרִין*, *Kelim*, xxiii. 5); the former translates by *καὶ ὁ φράσσων ἄφρονα ἐμφράσσει τὰς ὀργὰς αὐτοῦ*, the latter by *καὶ φιμῶν ἄφρονα φιμοῖ χόλους*, yielding to the imagination that *עֲבָרִים*, like *עֲבָרוֹת*, may be the plur. of *עֲבָרָה*, anger. Jerome punctuates *רב* as, xxv. 8, *רב*, and interprets, as Symmachus and Theodotion, *שׁכָר* both times = *סִגְר*, translating: *Judicium determinat causas, et qui imponit stulto silentium iras mitigat*; but *רב* does not mean *judicium*, nor *מחולל* *determinat*, nor *כל* *causas*. As Gussetius, so also Ralbag (in the first of his three explanations), Meïri, Elia

Wilna interpret the proverb as a declaration regarding quarrelsome persons: he causeth woe to all, and hireth fools, hireth transgressors, for his companions; but in that case we must read  $\text{רָב}$  for  $\text{רָב}$ ;  $\text{מְחַוֵּל}$ , bringing woe, would be either the *Po.* of  $\text{הָלַל}$ , to bore through, or *Pilel* of  $\text{הָיַל}$  ( $\text{הוֹלַל}$ ), to put into distress (as with pangs); but  $\text{עֲבָרִים}$ , transgressors = sinners, is contrary to the O. T. *usus loq.*, xxii. 3 (xxvii. 12) is falsely cited in its favour; besides, for  $\text{רָב}$  there should have been at least  $\text{רַב־שָׂר}$ , and why  $\text{וְשִׁבְרֵי}$  is repeated remains inexplicable. Others take  $\text{מְחַוֵּל}$  as the name of God, the creator of all men and things; and truly this is the nearest impression of these two words, for  $\text{הוֹלֵל}$  is the usual designation for divine production, e.g. Ps. xc. 2. Accordingly Kimchi explains: The Lord is the creator of all, and He gives to fools and to transgressors their maintenance; but  $\text{עֲבָרִים}$ , transgressors, is Mishnic, not bibl.; and  $\text{שִׁבַר}$  means to hire, but not to supply with food. The proverb is thus incapable of presenting a thought like Matt. v. 45 (He maketh His sun to rise on the evil and on the good). Others translate: "The Lord is creator of all, and takes fools, takes idlers, into His service." Thus rendered, the proverb is offensive; wherefore Rashi, Moses Kimchi, Arama, and others regard the Mashal as in the mouth of fools, and thus they take vers. 9 and 10 together as a tetrastich. Certainly this second collection of proverbs contains also tetrastiches; but vers. 9 and 10 cannot be regarded as together forming a tetrastich, because  $\text{רָב}$  (which is valid against Kimchi also) cannot mean God the Lord:  $\text{רָב}$ , Lord, is unheard of in bibl. Heb., and at least the word  $\text{הָרַב}$  must be used for God. The *Venet.* on this account does not follow Kimchi, but translates, "*Ἀρχὸν πλάττει πάντα, καὶ μισθοῦται μωρὸν καὶ μισθοῦται ὡς παραβύτης* (ought to have been *παραβάτας*); but who could this cunning man be? Perhaps the *Venet.* is to be understood, after Gecatilia (in Rashi): a great (rich) man performs all manner of things; but if he hires a fool, it is as if he hired the first best who pass along the way. But that  $\text{הוֹלֵל}$  is used in the general sense of to execute, to perform, is without example, and improbable. Also the explanation: a ruler brings grief, i.e. severe oppression, upon all (Abulwalid, Immanuel, Aben Ezra, who, in his smaller grammar, explains  $\text{רָב} = \text{רַב}$  after Isa. xlix. 9;

C. B. Michaelis: *dolore afficit omnes*), does not recommend itself; for חולל, whether it be from חלל, Isa. li. 9 (to bore through), or from חיל, Ps. xxix. 9 (to bring on the pangs of birth), is too strong a word for hurting; also the clause, thus generally understood, is fortunately untrue. Translated as by Euchel: “the prominent persons destroy all; they keep fools in pay, and favour vagabonds,”—it sounds as if it had been picked up in an assembly of democrats. On the other hand, the proverb, as translated by Luther:

A good master maketh a thing right;  
But he who hireth a bungler, by him it is spoiled,

is worthy of the Book of Proverbs. The second line is here freely rendered, but it is also appropriate, if we abide closer by the words of the text, in this connection. Fleischer: *Magister (artifex peritus) effingit omnia* (i.e. *bene perficit quæcunque ei committuntur*); *qui autem stultum conducit, conducit transeuntes* (i.e. *idem facit ac si homines ignotos et forte transeuntes ad opus gravius et difficilius conduceret*). Thus also Gesenius, Böttcher, and others, who all, as Gecatilia above, explain עבירים, τὸς τυχόντας, the first best. But we are reluctantly constrained to object to this thought, because רב nowhere in bibl. Hebrew signifies a master; and the ו of the second וְשִׂבַר cannot bear that rendering, *ac si*. And if we leave it out, we nevertheless encounter a difficulty in חולל, which cannot be used of human production. Many Christian interpreters (Cocceius, Schultens, Schelling, Ewald, Bertheau, Stier, Zöckler) give to רב a meaning which is found in no Jewish interpreter, viz. *sagittarius*, from רַבֵּב (רַבֵּב), Gen. xlix. 23 (and perhaps Ps. xviii. 15), after the forms צַר, שִׁר, the plur. of which, רַבִּים, is found at Job xvi. 13, Jer. l. 29, but in a connection which removes all doubt from the meaning of the word. Here also רב may be more closely defined by מְחַוֵּל; but how then does the proverb stand? “an archer who wounds everything, and he who hires a fool, and hires passers-by” (Ewald: street-runners), i.e. they are alike. But if the archer piercing everything is a comic *Hercules furens*, then, in order to discover the resemblance between the three, there is need of a portion of ingenuity, such as is only particularly assigned to the favoured. But it is also

against the form and the usage of the word to interpret עברים simply of rogues and vagabonds. Several interpreters have supposed that רב and כל must stand in a certain interchangeable relation to each other. Thus, *e.g.*, Ahron b. Josef: "Much makes amazement to all, but especially one who hires a fool. . . ." But this "especially" (before all) is an expression smuggled in. Agreeing with Umbreit and Hitzig, we translate line first; but in translating line second, we follow our own method:

Much bringeth all out of it;

*i.e.*, where there is much, then one has it in his power, if he begins right, to undertake everything. רב has by כל the definition of a neuter, so as to designate not only many men, Ex. xix. 21, but also much ability in a pecuniary and facultative sense (cf. the subst. רב, Isa. lxiii. 7; Ps. cxlv. 7); and of the much which bringeth forth all out of itself, effects all by itself, לול with equal right might be used, as xxv. 23, of the north wind. The antithesis 10b takes this form:

But the reward (read וְשֹׁכֵר) and the master (who hires him for wages) of the fool pass away,

*i.e.* perish; עֲבָרִים, as if עֲבָרָה, is used of chaff, Isa. xxix. 5; of stubble, Jer. xiii. 24; of shadow, Ps. cxlv. 4. That which the fool gains passes away, for he squanders it; and he who took him into his service for wages is ruined along with him, for his work is only pernicious, not useful. Although he who possesses much, and has great ability, may be able to effect everything of himself, yet that is not the case when he makes use of the assistance therein of foolish men, who not only do not accomplish anything, but, on the contrary, destroy everything, and are only ruinous to him who, with good intention, associates them with himself in his work. That the word must be more accurately וְשֹׁכֵר, instead of וְשֹׁכֵרָה, one may not object, since וְשֹׁכֵר is perfectly unambiguous, and is manifestly the object.

Ver. 11. The series of proverbs regarding fools is continued:

Like a dog which returneth to his vomit,  
Is a fool who cometh again with his folly.

שׁוֹכֵר is like שׁוֹכֵרָה, particip.; only if the punctuation were כִּבְלֵב, ought "which returneth to his vomit" to be taken as a

relative clause (*vid.* under Ps. xxxviii. 14). Regarding  $\text{בַּי}$  as designating the *terminus quo* with verbs of motions, *vid.* Köhler under Mal. iii. 24. On  $\text{סָר} = \text{סָר}$ , cf. xxiii. 8. Luther rightly: as a dog devours again his vomit. The LXX. translate: *ὡσπερ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἔμετον*; the reference in 2 Pet. ii. 22: *κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα*, is thus not from the LXX.; the *Venet.* is not connected with this N. T. citation, but with the LXX., if its accordance with it is not merely accidental. To devour again its vomit is common with the dog.<sup>1</sup> Even so, it is the manner of fools to return again in word and in deed to their past folly (*vid.* regarding  $\text{שׁוּב}$  with  $\text{ב}$  of the object, xvii. 9); as an Aram. popular saying has it: the fool always falls back upon his foolish conduct.<sup>2</sup> He must needs do so, for folly has become to him a second nature; but this "must" ceases when once a divine light shines forth upon him. The LXX. has after ver. 11 a distich which is literally the same as Sir. iv. 21.

Ver. 12 Seest thou a man who is wise in his own eyes?

The fool hath more hope than he.

Regarding the *perf. lypotheticum*  $\text{יִרְאֶה}$ , *vid.* at xxii. 29. Line second is repeated, xxix. 20, unchanged.  $\text{כִּי־יִרְאֶה}$ , *præ eo*, is equivalent to the Mishnic  $\text{כִּי־יִרְאֶה}$ , *plus quam ei*. As the conversion of a sinner, who does not regard himself as righteous, is more to be expected than that of a self-righteous man (Matt. ix. 12 f.), so the putting right of a fool, who is conscious that he is not wise (cf. xxiv. 7), is more likely to be effected than that of one deeming himself wise; for the greatest hindrance to any turning toward that which is better lies in the delusion that he does not need it.<sup>3</sup> Thus far the group of proverbs regarding fools.

There follows now a group of proverbs regarding the slothful:

Ver. 13 The slothful saith there is a lion without,  
A lion in the midst of the streets;

<sup>1</sup> *Vid.* Schulze's *Die bibl. Sprichwörter der deutschen Sprache*, p. 71 f.

<sup>2</sup> *Vid.* Wahl's *Das Sprichwort der heb.-aram. Literatur*, p. 147; Duke's *Rabbin. Blumenlese*, p. 9.

<sup>3</sup> The Targum has 12b after Codd.  $\text{פָּקַח סְכֵלָא טַב מְנִיָּה}$  (= Syr. *pekach, expedit, convenit, melius est*), it is far better circumstanced regarding the fool than regarding him. *Vid.* Geiger's *Zeitschr.* vi. (1868), p. 154.

cf. the original of this proverb, xxii. 13. שָׁעַל, to say nothing of שָׁחַל, is not the jackal; שָׁחַל is the bibl. name for the lion. בֵּין is the more general expression for בֵּתְקָרֵב, Isa. v. 25; by the streets he thinks of the rows of houses that form them.

Ver. 14 The door turneth on its hinges,  
And the sluggard on his bed.

The comparison is clear. The door turns itself on its hinges, on which it hangs, in and out, without passing beyond the narrow space of its motion; so is the fool on his bed, where he turns himself from the one side to the other. He is called עָצֵל, because he is fast glued to the place where he is (Arab. *'azila*), and cannot be free (contrast of the active, cf. Arab. *hafyf*, moving nimbly, *agilis*). But the door offers itself as a comparison, because the diligent goes out by it to begin his work without (xxiv. 27; Ps. civ. 23), while the sluggard rolls himself about on his bed. The hook, the hinge, on which the door is moved, called צִיר, from צָוַר, to turn,<sup>1</sup> has thus the name of הַפּוֹבֵב.

Ver. 15 The slothful has thrust his hand into the dish,  
It is hard for him to bring it back to his mouth again.

A variation of xix. 24; the fut. יִשְׁיבְנָה there, is here explained by נִלְאָה לְהַשִּׁיבָהּ.

Ver. 16 The sluggard is wise in his own eyes,  
More than seven men who give an excellent answer.

Between slothfulness and conceit there exists no inward necessary mutual relation. The proverb means that the sluggard as such regards himself as wiser than seven, who all together answer well at any examination: much labour—he thinks with himself—only injures the health, blunts men for life and its joys, leads only to over-exertion; for the most prudent is, as a general rule, crack-brained. Böttcher's "*maulfaule*" [slow to speak] belongs to the German style of thinking; עָטַל in Syr. is not he who is slow to speak, but he who has a

<sup>1</sup> The Arab. verb signifies radically: to turn, like the Persian verbs *kashatn* and *kardydān*, and like our "*werden*" [to grow, turn], accords with *vertere* (Fleischer).

faltering tongue.<sup>1</sup> Seven is the number of manifoldness in completed unfolding (ix. 1). Meiri thinks, after Ezra vii. 14, on the council of seven of the Asiatic ruler. But seven is a round number of plurality, ver. 25, xxiv. 16, vi. 31. Regarding טָעַם, *vid.* at xi. 22.

A series of proverbs which recommend the love of peace, for they present caricatures of the opposite :

Ver. 17 He seizeth by the ears a dog passing by,  
Who is excited by a strife which concerns him not.

According to the accentuation in the text, the proverb is to be translated with Fleischer: *Qualis est quiprehendit aures canis, talis est qui forte transiens ira abripitur propter rixam alienam (eique temere se immiscet)*. Since he is cautioned against unwarranted interference, the expression מְתַעֲבֵר בְּרִיז might have been used (xiv. 10), according to which the Syr. translates; but עֲלֵרִיב substantiates the originality of מְתַעֲבֵר (*vid.* xiv. 16, xx. 2). On the other hand, the placing together, without any connection of the two participles, is perplexing; why not עֲבֵר וּמְתַעֲבֵר? For it is certainly not meant, that falling into a passion he passes by; but that passing by, he falls into a passion; for he stands to this object. The Targumist, feeling this also, renders עֲבֵר in the sense of being angry, but contrary to the *usus loq.* Wherefore the conjecture of Euchel and Abramsohn commends itself, that עֲבֵר belongs to בָּלַב—the figure thereby becomes more distinct. To seize one's own dog by the ear is not dangerous, but it is not advisable to do this with a strange dog. Therefore עֲבֵר belongs as a necessary attribute to the dog. The dog accidentally passing by corresponds to the strife to which one stands in no relation (רִיב לֹא־לוֹ, *vid.* regarding the *Makkeph*, Baer's *Genesis*, p. 85, *not.* 9). Whoever is excited to passion about a strife that does not belong to him, is like one who lays hold by the ears (the LXX. arbitrarily: by the tail) of a dog that is passing by—to the one or to the other it happens right when he brings evil upon himself thereby.

Vers. 18, 19. These verses form a tetrastich :

Ver. 18 As a man who casteth brands,  
And arrows, and death ;

<sup>1</sup> The Aram. עַטַּל is the Hebr. עָצַל, as עֲצָרָה = עָצָרָה; but in Arab. corresponds not to 'atal, but to 'azal.



19 So is the man who deceiveth his neighbour,  
And saith : I only make sport.

The old translations of מתלהלה are very diverse. Aquila has rendered it by *κακοηθιζόμενος*; Symmachus: *πειρώμενοι*; the Syr.: the vainglorious; the Targ.: מתחת (from נחת), a successor (spiritually); Jerome: *noxius* (injurious; for which Luther: secret). There is thus no traditional translation. Kimchi explains the word by השתגע (*Venet.* *ἐξεστώς*); Aben Ezra by השתמה (from שמה), to behave thoughtlessly, foolishly; but both erroneously, confounding with it תלה, Gen. xlvii. 13, which is formed from תלה and not from תלה, and is related to תלה, according to which מתלהלה would designate him who exerts himself (Rashi, המתניע), or who is worn out (Saadia: who does not know what to do, and in weariness passes his time). The root תלה (תלה, whence the reflex form התלהלה, like התמהמה, from תמה, תמה) leads to another primary idea. The root תלה presents in (Arab.) *âlîha* (*vid.* Fleischer in the *Comm. zur Genesis*, p. 57), *walîha*, and *talîha*, formed from the 8th form of this verb (*aittalah*), the fundamental meaning of internal and external unrest; these verbs are used of the effect of fear (shrinking back from fear), and, generally, the want of self-command; the Syr. *otlahlah*, to be terrified, *obstupescere*, confirms this primary conception, connecting itself with the R. לה. Accordingly, he who shoots every possible death-bringing arrow, is thought of as one who is beside himself, one who is of confused mind, in which sense the passive forms of (Arab.) *âlah* and *talah* are actually used. Schultens' reference to (Arab.) *lâh micare*, according to which כמתלהלה must mean *sicut ludicram micationem exercens* (Böttcher: one who exerts himself; Malbim: one who scoffs, from התלה), is to be rejected, because מתלהלה must be the direct opposite of משחק; and Ewald's comparison of (Arab.) *wâh* and *akhkh*, to be entangled, distorted, *lâh*, to be veiled, confounds together heterogeneous words. Regarding תלה (from תלה), burning arrows, *vid.* under Isa. l. 11. Death stands third, not as comprehensive (that which is deadly of every kind), but as a climax (yea, even death itself). The תלה of the principal sentence, correlate to תלה of the contiguous clause, has the *Makkeph* in our editions; but the laws of the metrical *Makkeph* require תלה (with *Munach*), as it occurs

*e.g.* in Cod. 1294. A man who gives vent to his malice against his neighbour, and then says: seest thou not that . . . (סָלַף, like Arab. *álá*), *i.e.* I am only jesting, I have only a joke with thee: he exhibits himself as being mad, who in blind rage scatters about him deadly arrows.

There now follow proverbs regarding the *nirgân*, the slanderer (*vid.* regarding the formation and import of this word at xvi. 28):

Ver. 20 Where the wood faileth, the fire goeth out;  
And where no tale-bearer, discord cometh to silence.

Wood, as material for building or for burning, is called, with the plur. of its product, עֵצִים. Since עֵצִים is the absolute end of a thing, and thus expresses its no longer existing, so it was more appropriate to wood (*Fleischer: consumtis lignis*) than to the tale-bearer, of whom the proverb says the same thing as xxii. 10 says of the mocker.

Ver. 21 Black coal to burning coal, and wood to fire;  
And a contentious man to stir up strife.

The *Venet.* translates עֵצִים by *καρβόν*, and גִּחְלִית by *ἄνθραξ*; the former (from עֵצִים, Arab. *fahuma*, to be deep black) is coal in itself; the latter (from גִּחַל, *jaham*, to set on fire, and intrans. to burn), coal in a glowing state (*e.g.* xxv. 22; Ezek. i. 13). Black coal is suited to glowing coal, to nourish it; and wood to the fire, to sustain it; and a contentious man is suited for and serves this purpose, to kindle up strife. חָרָר signifies to be hot, and the *Pilpel* חִרְחַר, to heat, *i.e.* to make hot or hotter. The three—coal, wood, and the contentious man—are alike, in that they are a means to an end.

Ver. 22 The words of the tale-bearer are like dainty morsels;  
And they glide down into the innermost parts.

A repetition of xviii. 8.

The proverbs next following treat of a cognate theme, hypocrisy (the art of dissembling), which, under a shining [*gleissen*] exterior,<sup>1</sup> conceals hatred and destruction:

Ver. 23 Dross of silver spread over an earthen vessel—  
Lips glowing with love and a base heart.

<sup>1</sup> *Vid.* regarding *gleisen* (to give a deceitful appearance) and *gleissen* (to throw a dazzling appearance), Schmitthenner-Weigand's *Deutsches Wörterbuch*.

Dross of silver is the so-called *glätte* (French, *litharge*), a combination of lead and oxygen, which, in the old process of producing silver, was separated (Luther: *silberschaum*, i.e. the silver litharge; Lat. *spuma argenti*, having the appearance of foam). It is still used to glaze over potter's ware, which here (Greek, *κέραμος*) is briefly called *הַרֶשׁ* for *הַרְשִׁי*; for the vessel is better in appearance than the mere potsherd. The glossing of the earthenware is called *צָפָה עַל-הַרֶשׁ*, which is applicable to any kind of covering (*צָפָה*, R. *פָּצַח*, to spread or lay out broad) of a less costly material with that which is more precious. 23a contains the figure, and 23b its subscription: *שִׁפְתַיִם דְּלִקִּים וְלֵב רָע*. Thus, with the taking away of the *Makkeph* after Codd., to be punctuated: burning lips, and therewith a base heart; burning, that is, with the fire of love (*Meîri*, *אֵשׁ הַחֶשֶׁק*), while yet the assurances of friendship, sealed by ardent kisses, serve only to mask a far different heart. The LXX. translate *דְּלִקִּים* [burning] by *λεῖα*, and thus have read *הַלְקִים* [smooth], which Hitzig without reason prefers; burning lips (Jerome, incorrectly: *tumentia*; Luther, after Deut. xxxii. 33, *חמת*: *Gifftiger mund* = a poisonous mouth) are just flattering, and at the same time hypocritical<sup>1</sup> lips. Regarding *שִׁפְתַיִם* as masc., *vid.* vol. i. p. 119; *לֵב רָע* means, at xxv. 20, *animus mæstus*; here, *inimicus*. The figure is excellent: one may regard a vessel with the silver gloss as silver, and it is still earthen; and that also which gives forth the silver glance is not silver, but only the refuse of silver. Both are suitable to the comparison: the lips only glitter, the heart is false (Heidenheim).

Vers. 24 and 25 form a tetrastich.

Ver. 24 With his lips the hater dissembleth,

And in his heart he museth deceit.

25 If he maketh his voice agreeable, believe him not,

For seven abominations are in his heart.

<sup>1</sup> Schultens explains the *labia flagrantia* by *volubiliter prompta et disertia*. But one sees from the Arab. *dhalukā*, to be loose, lightly and easily moved (*vid.* in Fleischer's *Beiträgen zur arab. Sprachkunde* the explanation of the designation of the liquid expressed with the point of the tongue by *dhal-kiyyt*, at i. 26, 27; cf. de Sacy's *Grammar*), and *dalk*, to draw out (of the sword from its scabbard), to rinse (of water), that the meaning of the Heb. *דָּלַק*, to burn, from R. *דָּלַ*, refers to the idea of the flickering, tongue-like movement of the flame.

All the old translators (also the *Venet.* and Luther) give to נִכְרַח the meaning, to become known; but the *Niph.* as well as the *Hithpa.* (*vid.* at xx. 11; Gen. xlvii. 7) unites with this meaning also the meaning to make oneself known: to make oneself unknown, unrecognisable = (Arab.) *tanakkr*, e.g. by means of clothing, or by a changed expression of countenance.<sup>1</sup> The contrast demands here this latter signification: *labiis suis alium se simulat osor, intus in pectore autem reconditum habet dolum* (Fleischer). This rendering of יֵשִׁית מְרֵמָה is more correct than Hitzig's ("in his breast) he prepares treachery;" for שִׁית מְרֵמָה is to be rendered after עֲצוֹת שִׁית, Ps. xiii. 3 (*vid.* Hupfeld's and also our comm. on this passage), not after Jer. ix. 7; for one says שִׁית מוֹקְשִׁים, to place snares, שִׁית אֲרֵב, to lay an ambush, and the like, but not to place or to lay deceit. If such a dissembler makes his voice agreeable (*Piel* of הִנֵּן only here, for the form Ps. ix. 14 is, as it is punctuated, *Kal*), trust not thyself to him (הֶאֱמִין, with ב: to put firm trust in anything, *vid.* *Genesis*, p. 312<sup>2</sup>); for seven abominations, i.e. a whole host of abominable thoughts and designs, are in his heart; he is, if one may express it, after Matt. xii. 45, possessed inwardly of seven devils. The LXX. makes a history of 24a: an enemy who, under complaints, makes all possible allowances, but in his heart *κταίνεται δόλους*. The history is only too true, but it has no place in the text.

Ver. 26 Hatred may conceal itself behind deceit:

Its wickedness shall be exposed in the assembly.

Proverbs which begin with the fut. are rarely to be found, it is

<sup>1</sup> *Vid.* de Goeje's *Fragmenta Hist. Arab.* ii. (1871), p. 94. The verb נִכְרַח, primarily to fix one's attention, sharply to contemplate anything, whence is derived the meanings of knowing and of not knowing, disowning. The account of the origin of these contrasted meanings, in Gesenius-Dietrich's *Lexicon*, is essentially correct; but the Arab. *nakar* there referred to means, not sharpness of mind, from *nakar* = הִכִּיר, but from the negative signification prevailing in the Arab. alone, a property by which one makes himself worthy of being disowned: craftiness, cunning, and then also *in bonam partem*: sagacity.

<sup>2</sup> The fundamental idea of firmness in הֶאֱמִין is always in the subject, not the object. The Arabic interpreters remark that *âman* with *b* expresses recognition, and with *l* submission (*vid.* Lane's *Lexicon* under *âman*); but in Hebr. הֶאֱמִין with ב *fiducia fidei*, with ל *assensus fidei*; the relation is thus not altogether the same.

true; yet, as we have seen, xii. 26, they are sometimes to be met with in the collection. This is one of the few that are of such a character; for that the LXX. and others translate  $\acute{o}$   $\kappa\rho\acute{\upsilon}\pi\tau\omega\nu$ , which gives for  $\text{עָתָּה}$  a more appropriate reference, does not require us to agree with Hitzig in reading  $\text{הַבְּפָה}$  (xii. 16, 23),—the two clauses rendered fut. stand in the same syntactical relation, as *e.g.* Job xx. 24. Still less can the rendering of  $\text{בְּמִשְׁאֵן}$  by  $\sigma\upsilon\nu\iota\sigma\tau\eta\sigma\iota$   $\delta\acute{o}\lambda\omicron\nu$ , by the LXX., induce us to read with Hitzig  $\text{הַרְשָׁה}$ , especially since it is doubtful whether the Heb. words which floated before those translators (the LXX.) have been fallen upon.  $\text{מִשְׁאֵן}$  (beginning and ending with a formative syllable) is certainly a word of rare formation, to be compared only to  $\text{מִכְרָרִין}$ , Judg. iii. 23; but since the nearest-lying formation  $\text{מִשְׂפָּה}$  signifies usury (from  $\text{שָׂפָה}$ , to credit) (according to which Symmachus,  $\delta\iota\acute{\alpha}$   $\lambda\acute{\eta}\mu\mu\alpha\tau\alpha$ , to desire gain), it is obvious that the language preferred this double formation for the meaning deceiving, illusion, or, exactly: fraud. It may also be possible to refer it, like  $\text{מִשְׁאֵן}$  (*vid.* under Ps. xxiii. 18), to  $\text{שׁוּן}$  =  $\text{שָׂפָה}$ , to be confused, waste, as this is done by Parchon, Kimchi (*Venet. év éρημιά*), Ralbag, and others;  $\text{מִשְׁאֵן}$ , in this sense of deepest concealment, certainly says not a little as the contrast of  $\text{קָהָל}$  [an assembly], but  $\text{יְשִׁימוֹן}$  [a desert] stood ready for the poet to be used in this sense; he might also have expressed himself as Job xxx. 3, xxxviii. 27. The selection of this rare word is better explained if it denotes the superlative of deceit,—a course of conduct maliciously directed toward the deception of a neighbour. That is also the impression which the word has made on Jerome (*fraudulenter*), the Targ. ( $\text{בְּמִוְרָסְתָּה}$ , in grinding), Luther (to do injury), and according to which it has already been explained, *e.g.* by C. B. Michaelis and Oetinger (“with dissembled, deceitful nature”). The punctuation of  $\text{תַּכְּסֵה}$ , Codd. and editions present in three different forms. Buxtorf in his *Concordance* (also Fürst), and the Basel *Biblia Rabbinica*, have the form  $\text{תַּכְּפֵה}$ ; but this is a mistake. Either  $\text{תַּכְּסֵה}$  (*Niph.*) or  $\text{תַּכְּפֵה}$  (*Hitpa.*, with the same assimilation of the preformative ת as in  $\text{הַכְּפֵה}$ , Lev. xiii. 55;  $\text{נִכְפֵר}$ , Deut. xxi. 8) is to be read; Kimchi, in his *Wörterbuch*, gives  $\text{תַּכְּפֵה}$ , which is certainly better supported. A surer contrast of  $\text{בְּמִשְׁאֵן}$  and  $\text{בְּקָהָל}$  remains in our interpretation; only we translate not

as Ewald: "hatred seeks to conceal itself by hypocrisy," but: in deceitful work. Also we refer רָעוּת, not to בְּמִשְׁחָן, but to שְׂנְאָה, for hatred is thought of in connection with its personal representative. We see from 26b that hatred is meant which not only broods over evil, but also carries it into execution. Such hatred may conceal itself in cunningly-contrived deception, yet the wickedness of the hater in the end comes out from behind the mask with the light of publicity.

Ver. 27 He who diggeth a pit falleth therein ;

And he that rolleth up a stone, upon himself it rolleth back.

The thought that destruction prepared for others recoils upon its contriver, has found its expression everywhere among men in divers forms of proverbial sayings; in the form which it here receives, 27a has its oldest original in Ps. vii. 16, whence it is repeated here and in Eccles. x. 8, and Sir. xxvii. 26. Regarding בְּרָה, *vid.* at xvi. 27. הָפָה here has the sense of *in eam ipsam*; expressed in French, the proverb is: *celui qui creuse la fosse, y tombera*; in Italian: *chi cava la fossa, caderà in essa*. The second line of this proverb accords with Ps. vii. 17 (*vid.* Hupfeld and Riehm on this passage). It is natural to think of the rolling as a rolling upwards; cf. Sir. xxvii. 25, ὁ βάλλον λίθον εἰς ὑψος ἐπὶ κεφαλῆν αὐτοῦ βάλλει, *i.e.* throws it on his own head. וְיִלְלֵךְ אִתּוֹ is to be syntactically judged of like xviii. 13.

Ver. 28 The lying tongue hateth those whom it bruiseseth ;

And a flattering mouth causeth ruin.

The LXX., Jerome, the Targ., and Syr. render יִשְׂנֵא רְכוּי in the sense of *non amat veritatem*; they appear by רְכוּי to have thought of the Aram. רְכִּיָּא, that which is pure; and thus they gain nothing else but an undeniable plain thought. Many Jewish interpreters gloss: מוֹכִיחַי, also after the Aram.: רְכִּיָּא = מְרַכְּבִי; but the Aram. רְכִּיָּא does not mean pure in the sense of being right, therefore Elia Wilna understands him who desires to justify himself, and this violent derivation from the Aram. thus does not lead to the end. Luther, translating: "a false tongue hates those who punish it," explains, as also Gesenius, *conterentes = castigantes ipsam*; but רָיָה signifies, according to the usage of the language before us, "bruised" (*vid.* Ps. ix. 10), not: bruising; and the thought that the liar hates him who listens to him, leads *ad absurdum*; but that he does not love him

who bruises (punishes) him, is self-evident. Kimchi sees in רָפִי another form of רָפָא; and Meiri, Jona Gerundi in his ethical work (שַׁעֲרֵי הַשׁוּבָה = The gates of Repentance), and others, accordingly render רָפִי in the sense of עָנָו (עָנָוִי): the lying tongue hates—as Löwenstein translates—the humble [pious]; also that for רָפִי, by the omission of ו, רָפִי = וְרָפִי may be read, is supposable; but this does not harmonize with the second half of the proverb, according to which לְשׁוֹן שֶׁקֶר must be the subject, and יִשְׁנֵא רָפִי must express some kind of evil which proceeds from such a tongue. Ewald: “the lying tongue hates its master (אֲרֹנִי),” but that is not in accordance with the Heb. style; the word in that case should have been בְּעֵלָיו. Hitzig countenances this אֲרֹנִי, with the remark that the tongue is here personified; but personified, the tongue certainly means him who has it (Ps. cxx. 3). Böttcher’s conjecture יִשְׁנֵא רָפִי, “confounds their talk,” is certainly a curiosity. Spoken of the sea, those words would mean, “it changes its surge.” But is it then at all necessary to uncover first the meaning of 28a? Rashi, Arama, and others refer רָפִי to רָפִים = נְרַפְאִים (מְרַפִּים). Thus also perhaps the *Venet.*, which translates τὸς ἐπιτριμμοὺς (not: ἐπιτριμμένους) αὐτῆς. C. B. Michaelis: *Lingua falsitatis odio habet contritos suos, h. e. eos quos falsitate ac mendacio lædit contritosque facit.* Hitzig objects that it is more correct to say: *conterit perosos sibi.* And certainly this lay nearer, on which account Fleischer remarks: in 28a there is to be supposed a poetic transposition of the ideas (Hypallage): *homo qui lingua ad calumnias abutitur conterit eos quos odit.* The poet makes יִשְׁנֵא the main conception, because it does not come to him so readily to say that the lying tongue bruises those against whom it is directed, as that it is hatred, which is active in this. To say this was by no means superfluous. There are men who find pleasure in repeating and magnifying scandalously that which is depreciatory and disadvantageous to their neighbour unsubstantiated, without being at all conscious of any particular ill-will or personal enmity against him; but this proverb says that such untruthful tongue-thrashing proceeds always from a transgression of the commandment, “Thou shalt not hate thy brother,” Lev. xix. 17, and not merely from the want of love, but from a state of mind which is the direct

opposite of love (*vid.* x. 18). Ewald finds it incongruous that 28a speaks of that which others have to suffer from the lying tongue, whereas the whole connection of this proverb requires that the tongue should here be regarded as bringing ruin upon its owner himself. But of the destruction which the wicked tongue prepares for others many proverbs also speak, *e.g.* xii. 13, *cf.* xvii. 4, לִשׁוֹן הָיִת; and 28b does not mention that the smooth tongue (written נִפְּה־הֶלֶק with *Makkeph*) brings injury upon itself (an idea which must be otherwise expressed; *cf.* xiv. 32), but that it brings injury and ruin on those who have pleasure in its flatteries (הִלְקוֹת, Ps. xii. 3; Isa. xxx. 10), and are befooled thereby: *os blandiloquum (blanditiis dolum tegens) ad casum impellit, sc. alios* (Fleischer).

xxvii. In the group 1-6 of this chapter every two proverbs form a pair. The first pair is directed against unseemly boasting:

Ver. 1 Boast not thyself of to-morrow,  
For thou knowest not what a day bringeth forth.

The ב of יוֹם is like, *e.g.* that in xxv. 14, the ב of the ground of boasting. One boasts of to-morrow when he boasts of that which he will then do and experience. This boasting is foolish and presumptuous (Luke xii. 20), for the future is God's; not a moment of the future is in our own power, we know not what a day, this present day or to-morrow (Jas. iv. 13), will bring forth, *i.e.* (*cf.* Zeph. ii. 2) will disclose, and cannot therefore order anything beforehand regarding it. Instead of לֹא-תִדְרֹע (with *Kametz* and *Mugrash*), לֹא-תִדְרֹע (thus *e.g.* the *Cod. Jaman*) is to be written; the Masora knows nothing of that pausal form. And instead of מַה-יִלְךָ יוֹם, we write מָה יִלְךָ יוֹם with *Zinnorith*. יִלְךָ before יוֹם has the tone thrown back on the *penult.*, and consequently a shortened *ult.*; the Masora reckons this word among the twenty-five words with only one *Tsere*.

Ver. 2 Let another praise thee, and not thine own mouth;  
A stranger, and not thine own lips.

The negative לֹא is with פִּיךָ, as in (Arab.) *ghyra fyk*, bound into one compact idea: that which is not thine own mouth (Fleischer), "not thine own lips," on the other hand, is not to be interpreted as corresponding to it, like אֶל-מִוֶּת, xii. 28; since



after the prohibitive אַל, יְהַלְלִיךָ [praise thee] easily supplies itself. רַי is properly the stranger, as having come from a distance, and נִכְרִי he who comes from an unknown country, and is himself unknown (*vid.* under xxvi. 24); the idea of both words, however, passes from *advena* and *alienigena* to *alius*. There is certainly in rare cases a praising of oneself, which is authorized because it is demanded (2 Cor. xi. 18), which, because it is offered strongly against one's will, will be measured by truth (x. 13); but in general it is improper to applaud oneself, because it is a vain looking at oneself in a glass; it is indecent, because it places others in the shade; imprudent, because it is of no use to us, but only injures, for *propria laus sordet*, and as Stobäus says, οὐδὲν οὕτως ἄκουσμα φορτικὸν ὡς ὁ καθ' αὐτοῦ ἔπαινος. Compare the German proverb, "*Eigenlob stinkt, Freundes Lob linkt, fremdes Lob klinget*" [=self-praise stinks, a friend's praise is lame, a stranger's praise sounds].

The second pair of proverbs designates two kinds of violent passion as unbearable :

Ver. 3 The heaviness of a stone, the weight of sand—  
A fool's wrath is heavier than both.

We do not translate : *Gravis est petra et onerosa arena*, so that the substantives stand for strengthening the idea, instead of the corresponding adjective (Fleischer, as the LXX., Jerome, Syr., Targum); the two pairs of words stand, as 4a, in genit. relation (cf. on the contrary, xxxi. 30), and it is as if the poet said : represent to thyself the heaviness of a stone and the weight of sand, and thou shalt find that the wrath of a fool compared thereto is still heavier, viz. for him who has to bear it; thus heavier, not for the fool himself (Hitzig, Zöckler, Dächsel), but for others against whom his anger goes forth. A Jewish proverb (*vid.* Tendlau, No. 901) says, that one knows a man by his wine-glass (כּוּס), his purse (בֵּיס), and his anger (בַּעַס), viz. how he deports himself in the tumult; and another says that one reads what is in a man בּוֹיִם בַּעַסוֹ, when he is in an ill-humour. Thus also בַּעַס is to be here understood : the fool in a state of angry, wrathful excitement is so far not master of himself that the worst is to be feared; he sulks and shows hatred, and rages without being appeased; no one can calculate

what he may attempt, his behaviour is unendurable. Sand, חול,<sup>1</sup> as it appears, as to the number of its grains innumerable, so as to its mass (in weight) immeasurable, Job vi. 3; Sir. xxii. 13. לַטֵּל the *Venet.* translates, with strict regard to the etymology, by ἄρμα.

Ver. 4 The madness of anger, and the overflowing of wrath—  
And before jealousy who keeps his place!

Here also the two pairs of words 4a stand in connection; אֲבִירִית (for which the Cod. *Jaman* has incorrectly אֲבִירִית) is the connecting form; *vid.* regarding אֲבִירִי, v. 9. Let one imagine the blind, relentless rage of extreme excitement and irritation, a boiling over of anger like a water-flood, which bears everything down along with it—these paroxysms of wrath do not usually continue long, and it is possible to appease them; but jealousy is a passion that not only rages, but reckons calmly; it incessantly ferments through the mind, and when it breaks forth, he perishes irretrievably who is its object. Fleischer generalizes this idea: “enmity proceeding from hatred, envy, or jealousy, it is difficult or altogether impossible to withstand, since it puts into operation all means, both secretly and openly, to injure the enemy.” But after vi. 34 f., cf. Song viii. 8, there is particularly meant the passion of scorned, mortified, deceived love, viz. in the relation of husband and wife.

The third pair of proverbs passes over from this special love between husband and wife to that subsisting between friends:

Ver. 5 Better is open accusation  
Than secret love.

An integral distich; מִתְּחִילָה has *Munach*, and instead of the second Metheg *Tarcha*, after *Thorath Emeth*, p. 11. Zöckler, with Hitzig, incorrectly: better than love which, from false indulgence, keeps concealed from his neighbour his faults, when he ought to tell him of them. That would require the phrase אֵהָבָה מִסְתַּתֵּר, not מִסְתַּתֵּר. Dächsel, in order to accommodate the text to this meaning, remarks: concealed censure is concealed love; but it is much rather the neglected duty of love,—love without mutual discipline is weak, faint-hearted,

<sup>1</sup> Sand is called by the name חול (חיל), to change, whirl, particularly to form sand-wreaths, whence (Arab.) *al-Habil*, the region of moving sand; *vid.* Wetzstein's *Nord-arabien*, p. 56.

and, if it is not too blind to remark in a friend what is worthy of blame, is altogether too forbearing, and essentially without conscience; but it is not "hidden and concealed love." The meaning of the proverb is different: it is better to be courageously and sternly corrected—on account of some fault committed—by any one, whether he be a foe or a friend, than to be the object of a love which may exist indeed in the heart, but which fails to make itself manifest in outward act. There are men who continually assure us of the reality and depth of their friendship; but when it is necessary for them to prove their love to be self-denying and generous, they are like a torrent which is dry when one expects to drink water from it (Job vi. 15). Such "secret" love, or, since the word is not נִסְתָּרָה, but מְסֻתָּרָה, love confined to the heart alone, is like a fire which, when it burns secretly, neither lightens nor warms; and before such a friend, any one who frankly and freely tells the truth has by far the preference, for although he may pain us, yet he does us good; while the former deceives us, for he leaves us in the lurch when it is necessary to love us, not merely in word and with the tongue, but in deed and in truth (1 John iii. 18). Rightly Fleischer: *Præstat correptio aperta amicitia tectæ, i.e. nulla re probatæ.*

Ver. 6 Faithful are the wounds of a friend,

And overloaded [plentiful] the kisses of an enemy.

The contrast to נִאֲמָנִים, true, *i.e.* honourable and good (with the transference of the character of the person to his act), would be *fraudulenta* (Jerome), or נִהַפְכוֹת, *i.e.* false (Ralbag); Ewald seeks this idea from עָתַר, to stumble, make a false step;<sup>1</sup> Hitzig, from עָתַר = (Arab.) *dadhr*, whence *dâdhir*, *perfidus*, to gain from; but (1) the comparison does not lie near, since usually the Arab. عَدُو corresponds to the Heb. שׂ, and the Arab. ذ to the Heb. ז; (2) the Heb. עָתַר has already three meanings, and it is not advisable to load it with yet another meaning assumed for this passage, and elsewhere not found. The three meanings are the following: (a) to smoke, Aram. עֲטַר,

<sup>1</sup> Thus also Schultens in the *Animadversiones*, which later he fancied was derived from עָתַר, *nidor*, from the meaning *nidorosa*, and thence *virulenta*.

whence  $\text{עָרַן}$ , vapour, Ezek. viii. 11, according to which the *Venet.*, with Kimchi's and Parchon's *Lex.*, translates: the kisses of an enemy  $\text{συνωμίχλωνται}$ , *i.e.* are fog; (b) to sacrifice, to worship, Arab. *atar*; according to which Aquila:  $\text{ἰκετικά}$  (as, with Grabe, it is probably to be read for  $\text{ἐκούσια}$  of the LXX.); and agreeably to the *Niph.*, but too artificially, Arama: obtained by entreaties = constrained; (c) to heap up, whence *Hiph.*  $\text{הִעָרַר}$ , Ezek. xxxv. 13, cf. Jer. xxxiii. 6, according to which Rashi, Meiri, Gesenius, Fleischer, Bertheau, and most explain, cogn. with  $\text{עָרַר}$ , whose Aram. form is  $\text{עָרַר}$ , for  $\text{עָרַר}$  is properly a heap of goods or treasures.<sup>1</sup> This third meaning gives to the kisses of an enemy a natural adjective: they are too abundant, so much the more plentiful to veil over the hatred, like the kisses by means of which Judas betrayed his Lord, not merely denoted by  $\text{φιλεῖν}$ , but by  $\text{καταφιλεῖν}$ , Matt. xxvi. 49. This, then, is the contrast, that the strokes inflicted by one who truly loves us, although they tear into our flesh ( $\text{פָּצַע}$ , from  $\text{פָּצַע}$ , to split, to tear open), yet are faithful (cf. Ps. cxli. 5); on the contrary, the enemy covers over with kisses him to whom he wishes all evil. Thus also  $\text{נִעְרַרְתָּ}$  forms an indirect contrast to  $\text{נִאֲמָנִים}$ .

In 7-10 there is also visible a weaving of the external with the internal. First, there are two proverbs, in each of which there is repeated a word terminating with  $\text{נ}$ .

Ver. 7 A satisfied soul treadeth honeycomb under foot;

And a hungry soul—everything bitter is (to it) sweet.

It is unnecessary to read  $\text{תְּבַחֵנּוּ}$  (Hitzig);  $\text{תְּבַחֵנּוּ}$  is stronger; "to tread with the feet" is the extreme degree of scornful despite. That satiety and hunger are applicable to the soul, *vid.* under x. 3. In 7b, the adverb  $\text{לֵבָרֵךְ}$ , relative to the *nomin. absol.*, like xxviii. 7, but not xiii. 18. "Hunger is the best cook," according to a German proverb; the Hebrew proverb is so formed that it is easily transferred to the sphere of the soul. Let the man whom God has richly satisfied with good things guard himself against ingratitude towards the Giver, and against an undervaluing of the gifts received; and if they are spiritual blessings, let him guard himself against self-satisfaction and

<sup>1</sup> *Vid.* regarding this word, Schlottmann in *Deutsch.-Morgentl. Zeitschrift*, xxiv. 665, 668.

self-contentment, which is, in truth, the worst poverty, Rev. iii. 17; for life without God is a constant hunger and thirst. There is in worldly things, even the most pleasing, a dissatisfaction felt, and a dissatisfaction awakening disgust; and in spiritual life, a satiety which supposes itself to be full of life, but which is nothing else than the decay of life, than the changing of life into death.

Ver. 8 As a bird that wandereth from her nest,  
So is a man that wandereth from his home.

It is not a flying out that is meant, from which at any moment a return is possible, but an unwilling taking to flight (LXX. 8b: *ὅταν ἀποξενωθῆ*; Venet.: *πλανούμενον . . . πλανούμενος*); for עוף נורר, Isa. xvi. 2, cf. Jer. iv. 25, birds that have been frightened; and נרר, xxi. 15 f., designates the fugitive; cf. נע ונר, Gen. iv. 14, and above, xxvi. 2, where נר designates aimless roving about. Otherwise Fleischer: "warning against unnecessary roaming about, in journeyings and wanderings far from home: as a bird far from its nest is easily wounded, caught, or killed, so, on such excursions, one easily comes to injury and want. One may think of a journey in the East. The Arabs say, in one of their proverbs: *âlsafar ka't at man âlklyym* (= journeying is a part of the pains of hell)." But נר here is not to be understood in the sense of a *libere vagari*. Rightly C. B. Michaelis: *qui vagatur extorris et exul a loco suo sc. natali vel habitationis ordinariæ*. This proverb mediately recommends the love of one's fatherland, *i.e.* "love to the land in which our father has his home; on which our paternal mansion stands; in which we have spent the years of our childhood, so significant a part of one's whole life; from which we have derived our bodily and intellectual nourishment; and in which home we recognise bone of our bone and flesh of our flesh."<sup>1</sup> But next it says, that to be in a strange land must be an unhappiness, because a man never feels better than at home, as the bird in its nest. We say: *Heimat* [home]—this beautiful word becomes the German language, which has also coined the expressive idea of *Heimweh* [longing for home]; the

<sup>1</sup> Gustave Baur's article "Vaterlandsliebe," in Schmid's *Pädagogischer Encyklopädie*.

Heb. uses, to express the idea of home, the word מְקוֹמִי; and of fatherland, the word אֶרְצִי or אֶדְמוֹתִי. The Heb. עֲבוֹת corresponds<sup>1</sup> to the German *Elend*, but = *Ellend, elilenti*, of another land, strange.

The two following proverbs have in common the catchword עַל, and treat of the value of friendship :—

Ver. 9 Oil and frankincense rejoice the heart ;

And the sweet discourse of a friend from a counselling of soul.

Regarding the perfuming with dry aromas, and sprinkling with liquid aromas, as a mark of honour towards guests, and as a

<sup>1</sup> The translators transfer to this place a note from vol. ii. p. 191 f. of the author's larger *Comm. u. den Psalter*, to which Delitzsch refers the reader :—"The modern High German adj. *elend*, middle High German *ellende*, old High German *alilandi, elilendi, or elilenti*, is composed of *ali* and *land*. The adj. *ali* occurs only in old High German in composition. In the Gothic it is found as an independent adj., in the sense of *alius* and *ἄλλος* (*vid.* Ulfilas, Gal. v. 10). The primary meaning of *elilenti* is consequently : of another country, foreign. In glosses and translations it is rendered by the Lat. words *peregrinus, exul, advena*, also *captivus*. In these meanings it occurs very frequently. In the old High German translation of Ammonius, *Diatessaron, sive Harmoniæ in quatuor Evangelica*, the word proselytism, occurring in Matt. xxiii. 15, is rendered by *elilantan*. To the adj. the old High German subst. corresponds. This has the meaning *exilium, transmigration, captivitas*. The connection in *elilenti* or *elilentes*, used adverbially, is rendered by the Lat. *peregre*. In the middle High German, however, the proper signification of both words greatly predominates. But as, in the old High German, the idea of *miser* is often at the same time comprehended in the proper signification : he who is miserable through banishment, imprisonment, or through sojourning in a strange land ; thus, in several places of the middle High German, this derived idea begins to separate itself from the fundamental conception, so that *ellende* comes in general to be called *miser*. In the new High German this derived conception is almost alone maintained. Yet here also, in certain connections, there are found traces of the original idea, e.g. *in's Elend schicken*, for to banish. Very early also the word came to be used, in a spiritual sense, to denote our present abode, in contrast to paradise or the heavenly kingdom. . . . Thus, e.g. in one of Luther's hymns, when we pray to the Holy Ghost :

" Das er vns behüte, an vnserm ende,  
Wenn wir heim farn aus diesem elende."

[That He guard us to our end  
When we go home from this world.]

—RUD. VON RAUMER.

means of promoting joyful social fellowship, *vid.* at vii. 16 f., xxi. 17. The pred. שִׁמְחֵה־יֵשׁוּבֵי comprehends frankincense or oil as the two sides of one and the same thing; the LXX. introduces, from Ps. civ. 15, also wine. It also reads ומתק רעה as one word, וּמִתְקַרְעָה: καταρρήγνυται δὲ ὑπὸ συμπτωμάτων ψυχῆ, which Hitzig regards as original; for he translates, understanding מַעֲצָה after Ps. xiii. 3, "but the soul is torn by cares." But why מתקרעה, this *Hithpa.* without example, for וְנִקְרְעָה? and now connected with מִן in the sense of ὑπό! And what does one gain by this Alexandrian wisdom [of the LXX.]—a contrast to 9a which is altogether incongruous? Döderlein's rendering accords far better with 9a: "but the sweetness of a friend surpasses fragrant wood." But although this rendering of the word [עֲצֵה] by "fragrant wood" is found in Gesen. *Lex.*, from one edition to another, yet it must be rejected; for the word signifies wood as the contents of trees, the word for aromatic wood must be עֵצִים; and if the poet had not intentionally aimed at dubiety, he ought to have written עֲצֵי בָשָׂם, since נֶפֶשׁ, with the exception of Isa. iii. 20, where it is beyond doubt, nowhere means fragrance. If we read עֲצָה and נֶפֶשׁ together, then we may suppose that the latter designates the soul, as at Ps. xiii. 3; and the former, counsel (from the verb עָצָה). But to what does the suffix of רֵעֵהי refer? One may almost conjecture that the words originally were נֶפֶשׁ מַעֲצָה רֵעֵהי, and the sweetness of the soul (*i.e.* a sweet relish for it, cf. ver. 7 and xvi. 24) consists in the counsel of a friend, according to which Jerome translates: *et bonis amici consiliis anima dulcoratur.* By this transposition רֵעֵהי refers back to נֶפֶשׁ; for if *nephesh* denote a person or a living being, it can be construed *ad sensum* as masc., *e.g.* Num. xxxi. 28. But the words may remain in the order in which they are transmitted to us. It is possible that רֵעֵהי is (Böttcher refers to Job xii. 4) of the same meaning as הֵרֵעַ (the friend of one = the friend), as כֹּלֵי denotes directly the whole; הַצֵּי, the half; עֵתוֹ, the right time. Recognising this, Cocceius, Umbreit, Stier, and Zöckler explain: sweetness, *i.e.* the sweet encouragement (מִתְקָה, in the sense of "sweetness (grace) of the lips," xvi. 21) of a friend, is better than one's own counsel, than prudence seeking to help oneself, and trusting merely to one's own resources; thus also Rashi: better than

what one's own soul advises him. But (1) נפש cannot mean one's own person (oneself) in contrast to another person; and (2) this does not supply a correct antithesis to 9a. Thus מן will not express the preference, but the origin. Accordingly Ewald, *e.g.*, explains: the sweetness of a friend whom one has proceedeth from the counsel of soul, *i.e.* from such counsel as is drawn from a deep, full soul. But no proof can be brought from the usage of the language that עצה-נפש can be so meant; these words, after the analogy of רעה נפש, xix. 2, mean ability to give counsel as a quality of the soul (viii. 14; Job xii. 13), *i.e.* its ability to advise. Accordingly, with Bertheau, we explain ישמח-לב as the common predicate for 9a and 9b: ointment and perfume rejoice the heart, and (the Syr., Targ., well: even so) the sweet exhortation of a friend, from a soul capable of rendering counsel; also, this and this, more than that fragrance. This proverb is formed in the same way as xxvi. 9, 14. In this explanation רעה is well referred back to לב: and (more than) the sweet advice of his friend. But not so that רעה is equivalent to רע הלב, for one does not thus speak; but the construction is as when we say, in the German language: *Nichts thut einem Herzen woler als wenn sein Freund es mitfühlend tröstet* [nothing does more good to a heart than when a friend sympathizingly comforts it]; or: *Zage nicht, tief betrübtes Herz! Dein Freund lebt und wird dir bald sich zeigen* [Be not dismayed, deeply-troubled heart! thy friend lives, and will soon show himself to thee]. In such cases the word "Herz" [heart] does not designate a distinct part of the person, but, synecdochically, it denotes the whole person.

Ver. 10. Another proverb, consisting of three lines, in commendation of friendship:

Thine own friend and the friend of thy father forsake not,  
 And into thy brother's house go not in the day of thy misfortune—  
 Better is a near neighbour than a far-off brother.

In our editions רעה is incorrectly pointed with *Pasek* after it, so that the accent is *Asla Legarmeh*; the *Pasek* is, after the example of older editions, with Norzi, to be cancelled, so that only the conjunctive *Asla* remains; "thine own and the friend of thy father" denotes the family friend, like some family



heirloom, descending from father to son. Such an old tried friend one must certainly not give up. The *Keri* changes the second ורעה into ורע, but ורעה (which, after the Masora in *st. constr.*, retains its *segol*, Ewald, § 211e) is also admissible, for a form of comparison (Hitzig) this ורעה is not, but the fuller form of the abbreviated ורע, from ורעה, to take care of, to tend, to pasture—an infinitive formation (= ורעי) like the cogn. راع

a participial. Such a proved friend one ought certainly not to give up, and in the time of heavy trial (*vid.* regarding ורע, i. 26) one should go to him and not to a brother's house—it is by this supposed that, as xviii. 24 says, there is a degree of friendship (cf. xvii. 17) which in regard to attachment stands above that of mere fraternal relationship, and it is true; blood-relationship, viewed in itself, stands as a relationship of affection on natural grounds below friendship, which is a relationship of life on moral grounds. But does blood-relationship exclude friendship of soul? cannot my brother be at the same time my heart-friend? and is not friendship all the firmer when it has at the same time its roots in the spirit and in natural grounds? The poet seems to have said this, for in 10c, probably a popular saying (cf. "*Besser Nachbar an der Wand als Bruder über Land*" [Better a neighbour by one's side than a brother abroad]), he gives to his advice a foundation, and at the same time a limitation which modifies its ruggedness. But Dächsel places (like Schultens) in קרוב and רחוק meanings which the words do not contain, for he interprets them of inward nearness and remoteness; and Zöckler reads between the lines, for he remarks, a "near neighbour" is one who is near to the oppressed to counsel and help them, and a "distant brother" is one who with an unamiable disposition remains far from the oppressed. The state of the matter is simple. If one has a tried friend in neighbourly nearness, so in the time of distress, when he needs consolation and help, he must go to this friend, and not first to the house of a brother dwelling at a distance, for the former certainly does for us what the latter probably may and probably may not do for us.

Ver. 11. This proverb has, in common with the preceding *tristich*, the form of an address:

Become wise, my son, and make my heart rejoice,  
That I may give an answer to my accusers.

Better than "be wise" (Luther), we translate "become wise" (LXX. σοφὸς γίνου); for he who is addressed might indeed be wise, though not at present so, so that his father is made to listen to such deeply wounding words as these, "Cursed be he who begat, and who educated this man" (Malbim). The cohortative clause 11*b* (cf. Ps. cxix. 42) has the force of a clause with a purpose (Ges. § cxxviii. 1): *ut habeam quod iis qui me conviciantur regerere possim*; it does not occur anywhere in the Hezekiah collection except here.

Ver. 12. ערום appears to lean on חכם.

The prudent man seeth the misfortune, hideth himself;  
The simple pass on, suffer injury.

= xxii. 3, where וַעֲנִישִׁי for וְנִסְתָּר, וְנִסְתָּר for וְנִסְתָּר, and וְנִסְתָּר for וְנִסְתָּר; the three *asyndeta* make the proverb clumsy, as if it counted out its seven words separately to the hearer. Ewald, § 349*a*, calls it a "*Steinschrift*" [an inscription on a stone]. The perfects united in pairs with, and yet more without, *Vav*, express the coincidence<sup>1</sup> as to time.

Ver. 13. ערום alliterates with ערב.

Take from him the garment, for he hath become surety for another,  
And for the sake of a strange matter put him under bonds.

=: xx. 16, *vid.* there. וְנִכְרְיָהּ we interpret neut. (LXX. τὰ ἀλλότρια; Jerome, *pro alienis*), although certainly the case occurs that one becomes surety for a strange woman (Aquila, Theodotion, *περὶ ξένης*), by whose enticements and flatteries he

<sup>1</sup> The second *Munach* is at xxii. 3, as well as here, according to the rule xviii. 4 of the *Accentuationssystem*, the transformation of the *Dechi*, and preserves its value of interpunction; the *Legarmeh* of ערום is, however, a disjunctive of less force than *Dechi*, so that thus the sequence of the accents denotes that ערום ראה רעה is a clause related to וְנִסְתָּר as a hypothetical antecedent: if the prudent sees the calamity, then he hides himself from it. This syntactic relation is tenable at xxii. 3, but not here at xxvii. 12. Here, at least, ערום would be better with *Rebia*, to which the following *Dechi* would subordinate itself. The prudent seeth the evil, concealeth himself; or also, prudent is he who sees the evil, hides himself. For of two disjunctives before *Athnach*, the first, according as it is greater or less than the second, retains either *Legarmeh* (e.g. Ps. i. 5, lxxxvi. 12, lxxxviii. 14, cix. 14) or *Rebia* (xii. 2; Ps. xxv. 2, lxix. 9, cxlvi. 5).

is taken, and who afterwards leaves him in the lurch with the debts for which he had become security, to show her costly favour to another.

Ver. 14. This proverb, passing over the three immediately intervening, connects itself with vers. 9 and 10. It is directed against cringing, noisy complimenting:

He who blesseth his neighbour with a loud voice, rising early in the morning,

It is reckoned as a curse to him.

The first line is intentionally very heavy, in order to portray the *empressement* of the maker of compliments: he calls out to another his good wishes with a loud voice, so as to make the impression of deep veneration, of deeply felt thankfulness, but in reality to gain favour thereby, and to commend himself to greater acts of kindness; he sets himself to meet him, having risen up (הַשְּׁמֵימִים, adverbial *inf. abs.*; cf. Jer. xlv. 4 with xxv. 4) early in the morning, to offer his *captatio benevolentiae* as speedily as possible; but this salutation of good wishes, the affected zeal in presenting which is a sign of a selfish, calculating, servile soul, is reckoned to him as קִלְקִילָה, viz. before God and every one who can judge correctly of human nature, also before him who is complimented in so ostentatious and troublesome a manner, the true design of which is thus seen. Others understand the proverb after the example of *Berachoth* 14a, that one ought to salute no one till he has said his morning's prayer, because honour is due before all to God (the Book of Wisdom, x. 28); and others after *Erachin* 16a, according to which one is meant who was invited as a guest of a generous lord, and was liberally entertained, and who now on the public streets blesses him, *i.e.* praises him for his nobility of mind—such blessing is a curse to him whom it concerns, because this trumpeting of his praise brings upon him a troublesome, importunate crowd. But plainly the particularity of בְּקוֹל גָּדוֹל lays the chief emphasis on the servility manifested; and one calls to mind the case of the clients besieging the doors of their patrons, those *clientes matutini*, each of whom sought to be the first in the *salutatio* of his distinguished wealthy patron.

Ver. 15. This proverb passes from the *complimentarius* to its opposite, a shrewish wife:

A continual dropping in a rainy day  
And a contentious woman are alike.

Thus we have already translated (vol. i. p. 9), where, when treating of the manifold forms of parabolic proverbs, we began with this least poetic, but at the same time remarked that vers. 15 and 16 are connected, forming a tetrastich, which is certainly the case according to the text here lying before us. In verse 15, xix. 13<sup>b</sup> is expanded into a distich, and made a complete verse. Regarding טוֹרֵר רָגַלָּהּ, *vid.* the explanation there given. The noun טַנְרִיר, which the Syr. translates by ܛܢܪܝܪ, but the Targumist retains, because it is in common use in the post.-bibl. Heb. (*Bereschith rabba*, c. 1) and the Jewish Aramaic, signifies violent rain, after the Jewish interpreters, because then the people remain shut up in their houses; more correctly, perhaps, from the unbroken continuousness and thickness (cf. the Arab. *insajara*, to go behind each other in close column) with which the rain pours down. Regarding מְדוּנִים, *Keri* מְדוּנִים, *vid.* vi. 14; the genit. connection of מְדוּנֵי מֵ אֵשׁתָּהּ we had already at xxi. 9. The form נִשְׁתָּהּ is doubtful. If accented, with Löwenstein and others, as *Mibra*, then we would have a *Nithkatal* before us, as at Num. i. 47, or a *Hothkatal*—a passive form of the *Kal*, the existence of which, however, is not fully established. Rather this word is to be regarded as נִשְׁתָּהּ (*Nithpa*. as Dent. xxi. 8; Ezek. xxiii. 48) without the *dagesh*, and lengthened; the form of the word נִשְׁתָּהּ, as found in the Cod. *Jaman.*, aims at this. But the form נִשְׁתָּהּ is better established, e.g. by Cod. 1294, as *Milel*. Kimchi, *Michlol* 131a (cf. Ewald, § 132c), regards it as a form without the *dagesh*, made up of the *Niph.* and *Hithpa.*, leaving the *penultima* toning unexplained. Bertheau regards it as a voluntative: let us compare (as נִשְׁתָּהּ, Isa. xli. 23); but as he himself says, the reflexive form does not accord with this sense. Hitzig has adopted the right explanation (cf. Olshausen, § 275, and Böttcher, § 1072, who, however, registers it at random as an Ephraimitism). נִשְׁתָּהּ is a *Niph.* with a transposition of consonants for נִשְׁתָּהּ, since נִשְׁתָּהּ passes over into נִשְׁתָּהּ. Such is now the *genus* in the arrangement; the *Mibra* form would be as masc. syntactically inaccurate. “The finite following the subjects is regulated by

the gender and number of that which is next before it, as at 2 Sam. iii. 22, xx. 20; Ps. lv. 6; Job xix. 15" (Hitzig).

Ver. 16. This verse stands in close connection with the preceding, for it speaks of the contentious woman:

He that restraineth her restraineth the wind,  
And oil meeteth his right hand.

The connection of the plur. subject  $\text{צָפְנֶיהָ}$  = *quicumque eam colibet*, with a sing. predicate, is not to be disputed (*vid.* iii. 18 and xxviii. 16, *Chethâb*); but can  $\text{צָפַן}$  gain from the meaning of preserving, laying up, also the meanings of keeping, of confining, and shutting up?—for these meanings we have  $\text{כָּלָא}$  and  $\text{עָצַר}$  (cf.  $\text{צָרַר}$ , xxx. 4). In 16*b* it lies nearer to see in  $\text{יְמִינוֹ}$  the object of the clause (oil meeteth his right hand) than the subject (his right hand meeteth oil), for the gender of  $\text{יָמִין}$  directs to  $\text{יָ}$  (e.g. Ezek. xv. 6*b*; cf. 6*a*, where  $\text{נִאֲדָרִי}$  is as to gender indifferent): it is fem., while on the contrary  $\text{שָׁמֶן}$  is generally masc. (cf. Song i. 3). There is no reason for regarding  $\text{יְמִינוֹ}$  as an adverbial accus. (he meets oil with his right hand), or, with Hitzig, as a second subject (he meets oil, his right hand); the latter, in the order of the words lying before us, is not at all possible. We suppose that  $\text{יָקְרָא}$ , as at Gen. xlix. 1, is equivalent to  $\text{יָקָרָה}$  (Ewald, § 116*c*), for the explanation *oleum dexteræ ejus præconem agit* (Cocceius, Schultens) does not explain, but only darkens; and *oleum dexterâ suâ legit*, i.e. *colligit* (Fleischer), is based on an untenable use of the word. As one may say of person to person,  $\text{קָרָה}$ , *occurrit tibi*, Num. xxv. 18, so also  $\text{יָקְרָא}$  ( $\text{יָקָרָה}$ ), of a thing that meets a man or one of his members; and if we compare  $\text{לְקָרְאָה}$  and  $\text{קָרִי}$ , then for 16*b* the meaning is possible: oil meets his right hand; the quarrelsome woman is like oil that cannot be held in the hand, which struggles against that which holds it, for it always glides out of the hand. Thus also Luther: "and seeks to hold oil with his hand," as if he read  $\text{יָקְמָן}$ . In fact, this word was more commonly used as the expression of untenableness than the colourless and singular word  $\text{יָקָרָא}$ , which, besides, is so ambiguous, that none of the old translators has thought on any other  $\text{קָרָא}$  than that which signifies "to call," "to name." The Jewish interpreters also adhere to this nearest lying  $\text{קָרָא}$ , and, moreover, explain, as the Syr., Targ., Aquila, Symmachus, Jerome, and the *Venet.*,  $\text{שָׁמֶן יְמִינוֹ}$ ,

according to the accentuation as genit. connected, *e.g.* Rashi: he calls for oil to his right hand, viz. as the means of purification from leprosy, Lev. viii. 14 [xiv. 16]; and Aben Ezra: even when he calls for oil to his right hand, *i.e.* would move them to silence with the precious anointing oil. Perhaps ver. 16 was originally an independent proverb as follows:

צפני הון צפן רוח  
ושמן ימינו יקרא

He who layeth up riches in store layeth up the wind,  
And he nameth them the fat of his right hand;

*i.e.*, he sees in them that which makes his right hand fat and strong (שמן), as at Ps. cix. 24, *opp.* Zech. xi. 17; cf. במשמןי, Isa. x. 16, and regarding Ἑσμούν, the Phœnician god of health, at Isa. lix. 10), and yet it is only the wind, *i.e.* something that is worthless and transient, which he stored up (צפן, as at xiii. 22, and in מצפני, Obad. ver. 6). הון is used as it frequently occurs in the Book of Proverbs, *e.g.* xi. 4, and the whole proverb expresses by another figure the same as xviii. 11. The fact that צפן (רוח), xxv. 23, and as a contrast thereto in the compass ימן (the south), hovered before the poet, may not have been without its influence on the choice of the words and expression here.

Ver. 17. This proverb expresses the influence arising from the intercourse of man with man:

Iron is sharpened by iron,  
And a man may sharpen the appearance of another.

When the Masora reads יחד, Ewald remarks, it interprets the word as denoting "at the same time," and the further meaning of the proverb must then accord therewith. Accordingly he translates: "iron together with iron! and one together with the face of another!" But then the prep. ב or עם is wanting after the second יחד—for יחד is, in spite of Ewald, § 217*h*, never a prep.—and the "face," 17*b*, would be a perplexing superfluity. Hitzig already replies, but without doing homage to the traditional text-punctuation, that such a violence to the use of language, and such a darkening of the thought, is not at all to be accepted. He suggests four ways of interpreting יחד: (1) the adverb יחד, united, properly (taken accusat.) union; (2) יחד, Ps. lxxxvi. 11, imper. of the *Piel* יחד, unite; (3) יחד, Job iii. 6,

jussive of the *Kal* הָרָה, *gaudeat*; and (4) as Kinchi, in *Michlol* 126a, jussive of the *Kal* הָרָה (= הָרַד) *acuere*, after the form הָרַח, Mic. iv. 11. וַיְהַרַץ, Gen. xxxii. 8, etc. *in p.* יָהַר, after the form הָרַח, Job xxiii. 9. וַיְהַלֵּל, 2 Kings i. 2 (= וַיְהַלֵּל, 2 Chron. xvi. 12). If we take יָהַר with בְּרִיָּקָה, then it is *à priori* to be supposed that in יָהַר the idea of sharpening lies; in the Arab. iron is simply called *hadyda* = הָרַדִּי, that which is sharpened, sharp; and a current Arab. proverb says: *alhadyd balhadyd yuflah* = *ferrum ferro diffinditur* (*vid.* Freytag under the word *falah*). But is the traditional text-punctuation thus understood to be rightly maintained? It may be easily changed in conformity with the meaning, but not so that with Böttcher we read יָהַר and יָהַר, the *fut. Kal* of הָרַד: "iron sharpeneth itself on iron, and a man sharpeneth himself over against his neighbour"—for פָּנִי after a verb to be understood actively, has to be regarded as the object—but since יָהַר is changed into יָהַר (*fut. Hiph.* of הָרַד), and יָהַר into יָהַר or יָהַר (*fut. Hiph.* of הָרַד, after the form הָרַח, *incipiam*, Deut. ii. 25, or אָהַל, *profanabo*, Ezek. xxxix. 7; Num. xxx. 3). The passive rendering of the idea 17a and the active of 17b thus more distinctly appear, and the unsuitable jussive forms are set aside: *ferrum ferro exacuitur, et homo exacuit faciem amici sui* (Jerome, Targ., the *Venet.*). But that is not necessary. As יָעַל may be the *fut.* of the *Hiph.* (he brought up) as well as of the *Kal* (he went up), so יָהַר may be regarded as *fut. Kal*, and יָהַר as *fut. Hiph.* Fleischer prefers to render יָהַר also as *Hiph.*: *aciem exhibet*, like יָעֲשִׂיר, *divitias acquirit*, and the like; but the jussive is not favourable to this supposition of an intransitive (inwardly transitive) *Hiph.* It may indeed be said that the two jussives appear to be used, according to poetic licence, with the force of indicatives (cf. under xii. 26), but the repetition opposes it. Thus we explain: iron is sharpened [*gewetzt*, Luther uses this appropriate word] by iron (בּ of the means, not of the object, which was rather to be expected in 17b after xx. 30), and a man whets פָּנִי, the appearance, the deportment, the nature, and manner of the conduct of his neighbour. The proverb requires that the intercourse of man with man operate in the way of sharpening the manner and forming the habits and character; that one help another to culture and polish of manner, rub off his ruggedness, round

his corners, as one has to make use of iron when he sharpens iron and seeks to make it bright. The jussive form is the oratorical form of the expression of that which is done, but also of that which is to be done.

The following three proverbs are connected with 17 in their similarity of form :—

Ver. 18 Whosoever watcheth the fig-tree will enjoy its fruit ;  
And he that hath regard to his master attaineth to honour.

The first member is, as in ver. 17, only the means of contemplating the second ; as faithful care of the tree has fruit for a reward, so faithful regard for one's master, honour ; נִצֵּר is used as at Isa. xxvii. 3, שָׁמֵר as at Hos. iv. 10, etc.—the proverb is valid in the case of any kind of master up to the Lord of lords. The fig-tree presented itself, as Heidenheim remarks, as an appropriate figure ; because in the course of several years' training it brings forth its fruit, which the language of the Mishna distinguishes as פִּגִּין, unripe, בֹּחֵל, half ripe, and צֶמֶל, fully ripe. To fruit in the first line corresponds honour in the second, which the faithful and attentive servant attains unto first on the part of his master, and then also from society in general.

Ver. 19 As it is with water, face correspondeth to face,  
So also the heart of man to man.

Thus the traditional text is to be translated ; for on the supposition that כְּמַיִם must be used for כְּבָמִים, yet it might not be translated : as in waters face corresponds to face (Jerome : *quomodo in aquis resplendent vultus respicientium*), because כְּ (*instar*) is always only a prep. and never conj. subordinating to itself a whole sentence (*vid.* under Ps. xxxviii. 14). But whether כְּמַיִם, “like water,” may be an abridgment of a sentence: “like as it is with water,” is a question, and the translation of the LXX. (Syr., Targ., Arab.), ὡσπερ οὐχ ὁμοια πρόσωπα προσώποις, κ.τ.λ., appears, according to Böttcher's ingenious conjecture, to have supposed בְּאִשֶּׁר בְּמִים, from which the LXX. derived כְּמַיִם דְּמִיָּן, *sicut non pares*. The thought is beautiful : as in the water-mirror each one beholds his own face (Luther : *der Scheme* = the shadow), so out of the heart of another each sees his own heart, *i.e.* he finds in another the dispositions and feelings of his own heart (Fleischer)—the face finds in water its



reflection, and the heart of a man finds in man its echo; men are *ὁμοιοπαθεῖς*, and it is a fortunate thing that their heart is capable of the same sympathetic feelings, so that one can pour into the heart of another that which fills and moves his own heart, and can there find agreement with it, and a re-echo. The expression with *ל* is extensive: one corresponds to another, one belongs to another, is adapted to the other, turns to the other, so that the thought may be rendered in manifold ways; the divinely-ordained mutual relationship is always the ground-thought. This is wholly obliterated by Hitzig's conjecture *בְּמִיָּה*, "what a mole on the face is to the face, that is man's heart to man," *i.e.* the heart is the dark spot in man, his *partie honteuse*. But the Scripture nowhere speaks of the human heart after this manner, at least the Book of Proverbs, in which *ל* frequently means directly the understanding. Far more intelligible and consistent is the conjecture of Mendel Stern, to which Abrahamsohn drew my attention: *בְּמִיָּה הַפְּנִיִּים לְפְנֵיִם*, like water (*viz.* flowing water), which directs its course always forward, thus (*is turned*) the heart of man to man. This conjecture removes the syntactic harshness of the first member without changing the letters, and illustrates by a beautiful and excellent figure the natural impulse moving man to man. It appears, however, to us, in view of the LXX., more probable that *בְּמִיָּה* is abbreviated from the original *כִּאֲשֶׁר בְּמִיָּה* (*cf.* xxiv. 29).

The following proverb has, in common with the preceding, the catchword *הָאֵדָם*, and the emphatic repetition of the same expression:

Ver. 20 The under-world and hell are not satisfied,  
And the eyes of man are not satisfied.

A *Keri* *וּבְרִין* is here erroneously noted by Löwenstein, Stuart, and others. The *Keri* to *וּבְרִין* is here *וּבְרִין*, which secures the right utterance of the ending, and is altogether wanting<sup>1</sup> in many MSS. (*e.g.* Cod. *Jaman*). The stripping off of the *י* from the ending *ין* is common in the names of persons and places (*e.g.* *שְׁלֹמֹה*, LXX. *Σολομών* and *שְׁלֹה*); we write at pleasure either *י* or *יָ* (*e.g.* *מְגִדוֹ*), Olsh. § 215*g*. *וּבְרִין* (*וּבְרִין*) of the

<sup>1</sup> In Gesen. *Lex.* this *וּבְרִין* stands to the present day under *וּבְרִין*.

nature of a proper name, is already found in its full form אַבְרֹן at xv. 11, along with שְׂאֵל; the two synonyms are, as was there shown, not wholly alike in the idea they present, as the underworld and realm of death, but are related to each other almost the same as Hades and Gehenna; אַבְרֹן is what is called<sup>1</sup> in the Jonathan-Targum בֵּית אַבְרֹן, the place of destruction, *i.e.* of the second death (מִוְתָא תִּנְיָנָא). The proverb places Hades and Hell on the one side, and the eyes of man on the other, on the same line in respect of their insatiableness. To this Fleischer adds the remark: cf. the Arab. *al'ayn l'a tam'laha all'a al'rab*, nothing fills the eyes of man but at last the dust of the grave—a strikingly beautiful expression! If the dust of the grave fills the open eyes, then they are full—fearful irony! The eye is the instrument of seeing, and consequently in so far as it always looks out farther and farther, it is the instrument and the representation of human covetousness. The eye is filled, is satisfied, is equivalent to: human covetousness is appeased. But first “the desire of the eye,” 1 John ii. 16, is meant in the proper sense. The eyes of men are not satisfied in looking and contemplating that which is attractive and new, and no command is more difficult to be fulfilled than that in Isa. xxxiii. 15, “. . . that shutteth his eyes from seeing evil.” There is therefore no more inexhaustible means, *impia speculationis*, than the desire of the eyes.

There follow here two proverbs which have in common with each other the figures of the crucible and the mortar:

Ver. 21 The crucible for silver and the furnace for gold,  
And a man according to the measure of his praise;

*i.e.*, silver and gold one values according to the result of the smelting crucible and the smelting furnace; but a man, according to the measure of public opinion, which presupposes that which is said in xii. 8, “according to the measure of his wisdom is a man praised.” מְהֵלֵל is not a *ῥῆμα μέσον* like our *Leumund* [renown], but it is a graduated idea which denotes fame down to evil *Lob* [fame], which is only *Lob* [praise] *per antiphrasin*. Ewald otherwise: “according to the measure of his glorying;” or Hitzig better: “according to the measure with which he praises himself,” with the remark: “מְהֵלֵל is not the act, the

<sup>1</sup> *Vid.* Frankel, *Zu dem Targum der Propheten* (1872), p. 25.

glorifying of self, but the object of the glorying (cf. מַבְטֵחַ, מְרוֹן), *i.e.* that in which he places his glory." Böttcher something further: "one recognises him by that which he is generally wont to praise in himself and others, persons and things." Thus the proverb is to be understood; but in connection with xii. 8 it seems to us more probable that מַהֲלֵל is thought of as going forth from others, and not as from himself. In line first, xvii. 3a is repeated; the second line there is conformable to the first, according to which it should be here said that the praise of a man is for him what the crucible and the furnace is for metal. The LXX., Syr., Targ., Jerome, and the *Venet.* read לִפֵּי מַהֲלֵל, and thereby obtain more concinnity. Luther accordingly translates:

A man is tried by the mouth of his praise,  
As silver in the crucible and gold in the furnace.

Others even think to interpret man as the subject examining, and so they vocalize the words. Thus *e.g.* Fleischer: *Qualis est catinus argento et fornax auro, talis sit homo ori a quo laudatur*, so that "mouth of his praise" is equivalent to the man who praises him with his mouth. But where, as here, the language relates to relative worth, the supposition for לִפֵּי, that it denotes, as at xii. 8, *pro ratione*, is tenable. And that the mouth of him who praises is a smelting crucible for him who is praised, or that the praised shall be a crucible for the mouth of him who praises, would be a wonderful comparison. The LXX. has here also an additional distich which has no place in the Heb. text.

Ver. 22 Though thou bruise a fool in a mortar among grit with a pestle,  
Yet would not his folly depart from him.

According to the best accredited accentuations, אִם-תִּבְחֹשׁ has *Illuj.* and בַּמִּכְתִּישׁ has *Pazer*, not *Rebia*, which would separate more than the *Dechi*, and disturb the sequence of the thoughts. The first line is long; the chief disjunctive in the sphere of the *Athnach* is *Dechi* of הַר, this disjoins more than the *Pazer* of בַּמִּ, and this again more than the *Legarmeh* of אֶת-הָאוֹיֵל. The הַ of הַרְפוּת does not belong to the stem of the word (*Hitzig*), but is the article; רַפוּת (from רוּף, to shake, to break; according

to Schultens, from רָפַת, to crumble, to cut in pieces, after the form קִטְטוֹר, which is improbable) are bruised grains of corn (peeled grain, grit), here they receive this name in the act of being bruised: rightly Aquila and Theodotion, ἐν μέσῳ ἐμπτισσομένων (grains of corn in the act of being pounded or bruised), and the Venet. μέσον τῶν πτισανῶν.<sup>1</sup> In בְּעֵלִי (thus to be written after Michlol 43b, not בְּעֵלִי, as Heidenheim writes it without any authority) also the article is contained. מַכַּחַשׁ is the vessel, and the ב of בְּעֵלִי is *Beth instrumenti*; עֵלִי (of lifting up for the purpose of bruising) is the club, pestle (Luther: *stempffel* = pounder); in the Mishna, *Beza* i. 5, this word denotes a pounder for the cutting out of flesh. The proverb interprets itself: folly has become to the fool as a second nature, and he is not to be delivered from it by the sternest discipline, the severest means that may be tried; it is not indeed his substance (Hitzig), but an inalienable accident of his substance.

Vers. 23–27. An exhortation to rural industry, and particularly to the careful tending of cattle for breeding, forms the conclusion of the foregoing series of proverbs, in which we cannot always discern an intentional grouping. It is one of the *Mashalodes* spoken of vol. i. p. 12. It consists of 11 = 4 + 7 lines.

- Ver. 23 Give heed to the look of thy small cattle,  
Be considerate about the herds.  
24 For prosperity continues not for ever;  
And does the diadem continue from generation to generation?  
25 (But) the hay is gone, and the after-growth appears,  
And the grass of the mountains is gathered:  
26 Lambs serve to clothe thee,  
And goats are the price of a field.  
27 And there is plenty of goats' milk for thy nourishment,  
And for the nourishment of thy house,  
And subsistence for thy maidens.

The beginning directs to the fut., as is not common in these proverbs, *vid.* xxvi. 26. With יָרַע, to take knowledge, which is strengthened by the *inf. intensivus*, is interchanged לֵב שִׁית לֵב, which means at xxiv. 32 to consider well, but here, to be careful regarding anything. צֹאן is the small or little cattle, thus sheep and goats. Whether לְעֶרְרִים (here and at Isa. xvii. 2) contains the

<sup>1</sup> The LXX. translates ἐν μέσῳ συνεδρίου, and has thereby misled the Syr., and mediately the Targum.

article is questionable (Ges. § 35. 2 A), and, since the herds are called הַעֲרִיָּם, is not probable; thus: direct thy attention to the herds, that is, to this, that thou hast herds. פְּנֵי is the external side in general; here, the appearance which the sheep present; thus their condition as seen externally. In ver. 24 I formerly regarded נֵר as a synonym of נֶזֶק, to be understood of the produce of wool, or, with Hitzig, of the shearing of the meadow, and thus the produce of the meadow. But this interpretation of the word is untenable, and ver. 25 provides for ver. 24, thus understood, no natural continuation of thought. That חֵסֶן signifies a store, fulness of possessions, property, and abundance, has already been shown under xv. 6; but נֵר is always the mark of royal, and generally of princely dignity, and here denotes, *per meton. signi pro re signata*, that dignity itself. With the negative expression in 24a the interrogative in 24b is interchanged as at Job xl. 9, with the implied negative answer; וְאֵי, of an oath ("and truly not," as at Isa. lxii. 8), presents the same thought, but with a passionate colouring here unnecessary. Rightly Fleischer: "ready money, moveable property, and on the other hand the highest positions of honour, are far more easily torn away from a man, and secure to him far less of quiet prosperity, than husbandry, viewed particularly with respect to the rearing of cattle." In other words: the possession of treasures and of a lofty place of power and of honour has not in itself the security of everlasting duration; but rural economy, and particularly the rearing of cattle, gives security for food and clothing. The *Chethîb* לָדוֹר דּוֹר is found, e.g. at Ex. iii. 15; the *Kerî* לָדוֹר וְדוֹר substitutes the more usual form. If ver. 25 was an independent whole (Hitzig: grass vanishes and fresh green appears, etc.), then the meaning here and onward would be that in the sphere of husbandry it is otherwise than is said in ver. 24: there that which is consumed renews itself, and there is an enlarging circulation. But this contrast to ver. 24 must be expressed and formed unambiguously. The connection is rather this, that ver. 23 commends the rearing of cattle, ver. 24 confirms it, and 25 ff. discuss what real advantages, not dependent on the accidents of public and social life, it brings.

I rejoice to agree with Fleischer in the opinion that the perfects of ver. 25 form a complex hypothetical antecedent to ver.

26: *Quum evanuerit gramen (sc. vetus) et apparuerint herbæ recentes et collecta fuerint pabula montium, agni vestitui tuo (inservient) et pretium agri (sc. a te emendi) erunt hirci, i.e. then wilt thou nourish thy herds of sheep and goats with the grass on thy fields, and with the dried gathered hay; and these will yield for thee, partly immediately and partly by the money derived therefrom (viz. from the valuable goats not needed for the flocks), all that is needful for thy life. He also remarks, under נָלִיתָ, that it means to make a place void, empty (viz. to quit the place, évacuer la forteresse); hence to leave one's fatherland or home, to wander abroad; thus, rhetorically and poetically of things and possessions: to disappear. הָצִיר (from הָצִיר, to be green) is hay, and הַשָּׂא the after-growing second crop (after-grass); thus a meadow capable of being mowed a second time is thought of. עֲשֵׂבוֹת הָרִים (with *Dag. dirimens*, as e.g. עֲנִי, Deut. xxxii. 32) are the herbage of the mountains. The time when one proceeds to sheep-shearing, ver. 25 cannot intend to designate; it sets before us an interesting rural harvest scene, where, after a plentiful ingathering of hay, one sees the meadows again overspread with new grass (Ewald); but with us the shearing of sheep takes place in the month of May, when the warm season of the year is just at hand. The poet means in general to say, that when the hay is mown and now the herbage is grown up, and also the fodder from the mountains (Ps. cvi. 20) has been gathered home, when thus the barns are filled with plenty, the husbandman is guaranteed against the future on all sides by his stock of cattle. הָלֵב (from הָלֵב, Arab. *halyb*, with *halab*) is the usual metaplastic connecting form of הָלָב, milk. הֵי (from הֵי, like הֵי from הֵי), generally connected with the genitive of the person or thing, for which anything is sufficient (e.g. xxv. 16, הֵי, to which *Fleischer* compares Arab. *hasbuha, tassuha kifayuha*), has here the genitive of the thing of which, or in which, one has enough. The complex subject-conception is limited by *Rebia*, and the governing הֵי has the subordinated disjunctive *Legarmeh*. עֵי is a word of two genders (*epicoenum*), Gesen. § 107, 1d. In הֵי the influence of the ל still continues; one does not need to supply it meanwhile, since all that maintains and nourishes life can be called הֵי (*vita = victus*), e.g. iii. 22. The LXX. translates בֵּיתָהּ by*

σῶν θεραπόντων, and omits (as also the Syr., but not the Syro-Hexap.) the last line as now superfluous; but that the maids attending to the cattle—by whom we particularly think of milkers—are especially mentioned, intentionally presents the figure of a well-ordered household, full of varied life and activity (Job xl. 29).

This Mashal-ode, commending the rearing of cattle, is a boundary. The series of proverbs beginning with the next chapter is not, however, a commencement, like that at xxii. 17; and Hitzig's supposition, that xxviii. 1-16 and xxii. 17 ff. have one and the same author, stands on a false foundation. The second proverb of the twenty-eighth chapter shows directly that this new series of proverbs is subordinated to the aim of the Hezekiah-collection beginning with xxv., and thus has to be regarded as an original component part of it. The traces of the post-exilian period which Hitzig discovers in xxviii. 1-16 are not sufficient to remove the origin of the proverbs so far down from the times of Hezekiah. We take the first group, xxviii. 1-11, together; for מבין and יבינו, pervading these eleven proverbs, gives to them, as a whole, a peculiar colouring; and xxviii. 12 presents itself as a new beginning, going back to ver. 2, which ver. 1 precedes as a prelude.

xxviii. 1 The godless flee without any one pursuing them;  
But the righteous are bold like a lion.

We would misinterpret the sequence of the accents if we supposed that it denoted רשע as obj.; it by no means takes ואִירִירֶה as a parenthesis. רשע belongs thus to נָסוּ as collective sing. (cf. e.g. Isa. xvi. 4b);<sup>1</sup> in לב, יִבְטַח, as comprehensive or distributive (individualizing) singular, follows the plur. subject. One cannot, because the word is vocalized כִּפְפִיר and not כִּפְפִיר, regard יבטח as an attributive clause thereto (Ewald, like Jerome, *quasi leo confidens*); but the article, denoting the idea of kind, does not certainly always follow כ. We say, indifferently, כִּפְפִיר or כִּפְפִיר, or כִּפְפִיר, and always כִּפְפִיר, not כִּפְפִיר. In itself, indeed, יבטח may be used absolutely: he is confident, undismayed, of the lion as well as of the leviathan, Job xl. 23. But

<sup>1</sup> The Targum of xxviii. 1a is, in *Bereschith rabba*, c. 84, ערק רשעא ולא רריפין לה; that lying before us is formed after the Peshito.

it is suitable thus without any addition for the righteous, and נסו and יבטח correspond to each other as predicates, in accordance with the parallelism; the accentuation is also here correct. The perf. נסו denotes that which is uncaused, and yet follows: the godless flee, pursued by the terrible images that arise in their own wicked consciences, even when no external danger threatens. The fut. יבטח denotes that which continually happens: the righteous remains, even where external danger really threatens, bold and courageous, after the manner of a young, vigorous lion, because feeling himself strong in God, and assured of his safety through Him.

Ver. 2. There now follows a royal proverb, whose key-note is the same as that struck at xxv. 2, which states how a country falls into the οὐκ ἀγαθόν of the rule of the many:

Through the wickedness of a land the rulers become many;

And through a man of wisdom, of knowledge, authority continues.

If the text presented בַּפְּשָׁע as Hitzig corrects, then one might think of a political revolt, according to the usage of the word, 1 Kings xii. 19, etc.; but the word is בַּפְּשָׁע,<sup>1</sup> and פָּשַׁע (from פָּשַׁע, *dirumpere*) is the breaking through of limits fixed by God, apostasy, irreligion, e.g. Mic. i. 5. But that many rulers for a land arise from such a cause, shows a glance into the Book of Hosea, e.g. vii. 16: "They return, but not to the Most High (*sursum*); they are become like a deceitful bow; their princes shall then fall by the sword;" and viii. 4: "They set up kings, but not by me; they have made princes, and I knew it not." The history of the kingdom of Israel shows that a land which apostatizes from revealed religion becomes at once the victim of party spirit, and a subject of contention to many would-be rulers, whether the fate of the king whom it has rejected be merited or not. But what is now the contrast which 2b brings forward? The translation by Bertheau and also by Zöckler is impossible: "but through intelligent, prudent men, he (the prince) continueth long." For 2a does not mean a frequent changing of the throne, which in itself may not be a punishment for the sins of the people, but the appearance at the same time of many pretenders to the throne, as was the

<sup>1</sup> Thus to be written with *Gaja* here and at xxix. 6, after the rule of *Metheg-Setzung*, § 42.



case in the kingdom of Israel during the interregnum after the death of Jeroboam II., or in Rome at the time of the thirty tyrants; מְרַבִּים must thus refer to one of these "many" who usurp for a time the throne. מְרַבִּים may also mean, xxiii. 28, *inter homines*; but מְרַבִּים, with adjective following, e.g. xi. 7, xii. 23, xvii. 18, xxi. 16, always denotes one; and that translation also changes the בֵּן into a "so," "then" introducing the concluding clause, which it altogether disregards as untranslatable. But equally impossible is Böttcher's: "among intelligent, prudent people, one continues (in the government)," for then the subject-conception on which it depends would be slurred over. Without doubt בֵּן is here a substantive, and just this subject-conception. That it may be a substantive has been already shown at xi. 19. There it denoted integrity (properly that which is right or genuine); and accordingly it means here, not the *status quo* (Fleischer: *idem rerum status*), but continuance, and that in a full sense: the jurisdiction (properly that which is upright and right), i.e. this, that right continues and is carried on in the land. Similarly Heidenheim, for he glosses בֵּן by מְכוֹן הָאָרֶץ; and Umbreit, who, however, unwarned by the accent, subordinates this בֵּן [in the sense of "right"] to יָדַע as its object. Zöckler, with Bertheau, finds a difficulty in the *asyndeton* יָדַע מִבֵּן. But these words also, Neh. x. 29, stand together as a formula; and that this formula is in the spirit and style of the Book of Proverbs, passages such as xix. 25, xxix. 7<sup>1</sup> show. A practical man, and one who is at the same time furnished with thorough knowledge, is thus spoken of, and prudence and knowledge of religious moral character and worth are meant. What a single man may do under certain circumstances is shown in xxi. 22; Eccles. ix. 15. Here one has to think of a man of understanding and spirit at the helm of the State, perhaps as the nearest counsellor of the king. By means of such an one, right continues long (we do not need to supply לְהַיּוֹת after "continues long"). If, on the one side, the State falls asunder by the evil conduct of the inhabitants of the

<sup>1</sup> The three connected words מִבֵּן יָדַע וּבְאֵרֶם have, in Löwenstein, the accents *Mercha, Mercha, Mugrash*; but the Venetian, 1515, 20, Athias, v. d. Hooght, and Hahn, have rightly *Tarcha, Mercha, Mugrash*,—to place two *Merchas* is Ben-Naphtali's manner.

land, on the other hand a single man who unites in himself sound understanding and higher knowledge, for a long time holds it together.

Ver. 3. A proverb of a tyrant here connects itself with that of usurpers :

A poor man and an oppressor of the lowly—  
A sweeping rain without bringing bread.

Thus it is to be translated according to the accents. Fleischer otherwise, but also in conformity with the accents: *Quales sunt vir pauper et oppressor miserorum, tales sunt pluvia omnia secum abripiens et qui panem non habent*, i.e. the relation between a poor man and an oppressor of the needy is the same as that between a rain carrying all away with it and a people robbed thereby of their sustenance; in other words: a prince or potentate who robs the poor of their possessions is like a pouring rain which floods the fruitful fields—the separate members of the sentence would then correspond with each other after the scheme of the chiasmus. But the comparison would be faulty, for נָבֵר רֶשַׁע and אִין לָחֶם fall together, and then the explanation would be *idem per idem*. A “sweeping rain” is one which has only that which is bad, and not that which is good in rain, for it only destroys instead of promoting the growth of the corn; and as the Arab, according to a proverb compared by Hitzig, says of an unjust sultan, that he is a stream without water, so an oppressor of the helpless is appropriately compared to a rain which floods the land and brings no bread. But then the words, “a poor man and an oppressor of the lowly,” must designate one person, and in that case the Heb. words must be accentuated, נָבֵר רֶשַׁע וְעֵשֶׂק רְלִים (cf. xxix. 4a). For, that the oppressor of the helpless deports himself toward the poor man like a sweeping rain which brings no bread, is a saying not intended to be here used, since this is altogether too obvious, that the poor man has nothing to hope for from such an extortioner. But the comparison would be appropriate if 3a referred to an oppressive master; for one who belongs to a master, or who is in any way subordinated to him, has before all to expect from him that which is good, as a requital for his services, and as a proof of his master’s condescending sympathy.

It is thus asked whether "a poor man and an oppressor of the lowly" may be two properties united in the person of one master. This is certainly possible, for he may be primarily a poor official or an upstart (Zöckler), such as were the Roman proconsuls and procurators, who enriched themselves by impoverishing their provinces (cf. LXX. xxviii. 15); or a hereditary proprietor, who seeks to regain what he has lost by extorting it from his relatives and workmen. But רש (poor) is not sufficient to give this definite feature to the figure of the master; and what does this feature in the figure of the master at all mean? What the comparison 3b says is appropriate to any oppressive ruler, and one does not think of an oppressor of the poor as himself poor; he may find himself in the midst of shattered possessions, but he is not poor; much rather the oppressor and the poor are, as *e.g.* at xxix. 13, contrasted with each other. Therefore we hold, with Hitzig, that רש of the text is to be read *rosk*, whether we have to change it into ראש, or to suppose that the Jewish transcriber has here for once slipped into the Phœnician writing of the word;<sup>1</sup> we do not interpret, with Hitzig, גְּבֹרֵי רֹאשׁ in the sense of ἀνθρώπος δυνάστης, Sir. viii. 1, but explain: a man (or master = גְּבֹרֵי) is the head (cf. *e.g.* Judg. xi. 8), and oppresses the helpless. This rendering is probable, because גְּבֹרֵי רֹשׁ, a poor man, is a combination of words without a parallel; the Book of Proverbs does not once use the expression אִישׁ רֹשׁ, but always simply רֹשׁ (*e.g.* xxviii. 6, xxix. 13); and גְּבֹרֵי is compatible with הָקָם and the like, but not with רֹשׁ. If we stumble at the isolated position of ראש, we should consider that it is in a certain measure covered by רלים; for one has to think of the גבר, who is the ראש, also as the ראש of these רלים, as one placed in a high station who numbers poor people among his subordinates. The LXX. translates ἀνδρείος ἐν ἀσεβείαις as if the words of the text were גְּבֹרֵי רֹשׁ (cf. the interchange of גְּבֹרֵי and גְּבוֹרֵי in both texts of Ps. xviii. 26), but what the LXX. read must have been גְּבוֹרֵי לְהַרְשִׁיעַ (Isa. v. 22); and what can גְּבוֹרֵי here mean? The statement here made refers to the ruinous conduct of a גְּבֹרֵי, a man of standing, or גְּבִירֵי, a high lord, a "wicked ruler," xxviii. 15. On the

<sup>1</sup> The Phœn. writes רש (*i.e.* רש, rus); *vid.* Schröder's *Phönizische Gram.* p. 133; cf. Gesen. *Thes.* under ראש.

contrary, what kind of rain the rule of an ideal governor is compared to, Ps. lxxii. 1-8 tells.

Ver. 4 They who forsake the law praise the godless ;

But they who keep the law become angry with them,

viz. the godless, for רָשָׁע is to be thought of collectively, as at ver. 1. They who praise the godless turn away from the revealed word of God (Ps. lxxiii. 11-15); those, on the contrary, who are true to God's word (xxix. 18) are aroused against them (*vid.* regarding גִּירָה, xv. 18), they are deeply moved by their conduct, they cannot remain silent and let their wickedness go unpunished ; הִתְגַּבְּרָה is zeal (excitement) always expressing itself, passing over into actions (*syn.* הִתְעוֹרֵר, Job xvii. 8).

Ver. 5. A similar antithetic distich :

Wicked men understand not what is right ;

But they who seek Jahve understand all.

Regarding the gen. expression אֲנִישֵׁי־רָע, *vid.* under ii. 14. He who makes wickedness his element, falls into the confusion of the moral conception ; but he whose end is the one living God, gains from that, in every situation of life, even amid the greatest difficulties, the knowledge of that which is morally right. Similarly the Apostle John (1 John ii. 20) : "ye have an unction from the Holy One, and ye know all things" (*οἶδατε πάντα*) ; *i.e.*, ye need to seek that knowledge which ye require, and which ye long after, not without yourselves, but in the new divine foundation of your personal life ; from thence all that ye need for the growth of your spiritual life, and for the turning away from you of hostile influences, will come into your consciences. It is a potential knowledge, all-comprehensive in its character, and obviously a human relative knowledge, that is here meant.

Ver. 6. What is stated in this proverb is a conclusion from the preceding, with which it is also externally connected, for רָשָׁ (= ראש), רָשָׁע, רָע, and now רָשָׁ, follow each other :

Better a poor man who walketh in his innocence,

Than a double-going deceiver who is rich thereby.

A variation of xix. 1. Stainlessness, *integritas vitæ*, as a consequence of unreserved devotion to God, gives to a man with poverty a higher worth and nobility than riches connected with

falsehood which "halts between two opinions" (1 Kings xviii. 21), and appears to go one way, while in reality it goes another. The two ways דְּרָכַיִם (cf. Sir. ii. 12, *οὐαὶ ἀμαρτωλῶ . . . ἐπιβαίνοντι ἐπὶ δύο τρίβους*) are, as ver. 18, not ways going aside to the right or to the left of the right way, but the evil way which the deceiver truly walks in, and the good way which he pretends to walk in (Fleischer); the two ways of action placed over against one another, by one of which he masks the other.

Ver. 7 He who keepeth instruction is a wise sou ;  
But he that is a companion of profligates bringeth his father  
into shame.

We have translated תורה at ver. 4 by "law;" here it includes the father's instruction regarding the right way of life. נוֹצֵר תוֹרָה, according to the nearest lying syntax, has to be taken as pred. וְנִלְלִים are such as squander their means and destroy their health, *vid.* under xxiii. 20 f. רָעָה signifies, as frequently from the idea of (cf. xxix. 3) pasturing, or properly of tending, to take care of, and to have fellowship with. יְכַלִּים [shall put to shame] denotes both that he himself does disgrace to him, and that he brings disgrace to him on the part of others.

Ver. 8. This verse continues a series of proverbs (commencing in ver. 7) beginning with a participle :

He who increaseth his wealth by interest and usury,  
Gathereth it for one who is benevolent toward the lowly.

Wealth increased by covetous plundering of a neighbour does not remain with him who has scraped it together in so relentless a manner, and without considering his own advantage; but it goes finally into the possession of one who is merciful towards the poor, and thus it is bestowed in a manner that is pleasing to God (cf. xiii. 22, Job xxii. 16 f.). The *Keri*, which drops the second ב, appears to wish to mitigate the sharpness of the distinction of the second idea supposed in its repetition. But Lev. xxv. 35-37, where an Israelite is forbidden to take usury and interest from his brother, the two are distinguished; and Fleischer rightly remarks that there נֶשֶׁךְ means usury or interest taken in money, and תְּרִבִּית usury or interest taken in kind; *i.e.*, of that which one has received

in loan, such as grain, or oil, etc., he gives back more than he has received. In other words: נשך is the name of the interest for the capital that is lent, and מְרִבִּית, or, as it is here called תְּרִבִּית, the more, the addition thereto, the increase (Luther: *vbersatz*). This meaning of gain by means of lending on interest remains in נשך; but תְּרִבִּית, according to the later *usus loq.*, signifies gain by means of commerce, thus business-profit, *vid. Baba Mezîa*, v. 1. Instead of יִקְבְּצֵנִי, more recent texts have the *Kal*<sup>1</sup> יִקְבְּצֵנִי לְחֹנֶן. also is, as xiv. 31, xix. 17, *part. Kal*, not *inf. Poel*: *ad largiendum pauperibus* (Merc., Ewald, Bertheau), for there the person of him who presents the gift is undefined; but just this, that it is another and better-disposed, for whom, without having it in view, the collector gathers his stores, is the very point of the thought.

Ver. 9 He who turneth away his ear not to hear of the law,  
Even his prayer is an abomination.

Cf. xv. 8 and the argument 1 Sam. xv. 22. Not only the evil which such an one does, but also the apparent good is an abomination, an abomination to God, and *eo ipso* also in itself: morally hollow and corrupt; for it is not truth and sincerity, for the whole soul, the whole will of the suppliant, is not present: he is not that for which he gives himself out in his prayer, and does not earnestly seek that which he presents and expresses a wish for in prayer.

Ver. 10. A tristich beginning with a participle:

He who misleads the upright into an evil way,  
He shall fall into his own pit;  
But the innocent shall inherit that which is good.

In the first case, xxvi. 27 is fulfilled: the deceiver who leads astray falls himself into the destruction which he prepared for others, whether he misleads them into sin, and thus mediately prepares destruction for them, or that he does this immediately

<sup>1</sup> If, as Hitzig, after J. H. Michaelis, remarks, the word were Ben-Asher's יִקְבְּצֵנִי, then it would be thus rightly punctuated by Clodius and the moderns. Kimchi, in the *Wörterbuch* under קִבֵּץ, adduces this word as Ben-Asher's. But the Masora knows nothing of it. It marks יִקְבְּצֵנִי, Jer. xxxi. 10, with לִית as *unicum*, and thus supposes for the passage before us יִקְבְּצֵנִי, which certainly is found in MSS., and is also marked on the margin with לִית as *unicum*.

by enticing them into this or that danger; for  $\text{בְּיָרֵךְ רָע}$  may be understood of the way of wicked conduct, as well as of the experience of evil, of being betrayed, robbed, or even murdered. That those who are misled are called  $\text{יִשְׁרִים}$ , explains itself in the latter case: that they are such as he ought to show respect towards, and such as deserved better treatment, heightens the measure of his guilt. If we understand being morally led astray, yet may we not with Hitzig here find the "theory" which removes the punishment from the just and lays it on the wicked. The clause xi. 8 is not here applicable. The first pages of the Scripture teach that the deceiver does not by any means escape punishment; but certainly the deceiver of the upright does not gain his object, for his diabolical joy at the destruction of such an one is vain, because God again helps him with the right way, but casts the deceiver so much the deeper down. As the idea of  $\text{רַךְ רָע}$  has a twofold direction, so the connections of the words may be genitival (*via mali*) as well as adjectival (*via malu*).  $\text{בְּשִׁחָתוֹ}$  is not incorrectly written for  $\text{בְּשִׁחָתוֹ}$ , for  $\text{שָׁחַת}$  occurs (only here) with  $\text{שִׁחָתוֹ}$  as its warrant both from  $\text{שָׁחַת}$ , to bend, to sink; cf.  $\text{לְזוֹת}$  under iv. 24. In line third, opposite to "he who misleads," stand "the innocent" (pious), who, far from seeking to entice others into the evil way and bring them to ruin, are unreservedly and honestly devoted to God and to that which is good; these shall inherit good (cf. iii. 35); even the consciousness of having made no man unhappy makes them happy; but even in their external relations there falls to them the possession of all good, which is the divinely ordained reward of the good.

Ver. 11 A rich man deems himself wise;

But a poor man that hath understanding searcheth him out,

or, as we have translated, xviii. 17, goes to the bottom of him, whereby is probably thought of the case that he seeks to use him as a means to an ignoble end. The rich man appears in his own eyes to be a wise man, *i.e.* in his self-delusion he thinks that he is so; but if he has anything to do with a poor man who has intelligence, then he is seen through by him. Wisdom is a gift not depending on any earthly possession.

We take vers. 12-20 together. A proverb regarding riches

closes this group, as also the foregoing is closed, and its commencement is related in form and in its contents to ver. 2 :

Ver. 12 When righteous men triumph, the glory is great ;  
And when the godless rise, the people are searched for.

The first line of this distich is parallel with xxix. 2 ; cf. xi. 10a, 11a : when the righteous rejoice, viz. as conquerors (cf. e.g. Ps. lx. 8), who have the upper hand, then  $\text{הַפְּאָרָה}$ , bright prosperity, is increased ; or as Fleischer, by comparison of the Arab. *yawm alazynt* (day of ornament = festival day), explains : so is there much festival adornment, i.e. one puts on festival clothes, *signum pro re signata* : thus all appears festal and joyous, for prosperity and happiness then show themselves forth.  $\text{רָבָה}$  is adj. and pred. of the substantival clause ; Hitzig regards it as the attribute : "then is there great glory ;" this supposition is possible (*vid.* vii. 26, and under Ps. lxxxix. 51), but here it is purely arbitrary. 28a is parallel with 12b : if the godless arise, attain to power and prominence, these men are spied out, i.e. as we say, after Zeph. i. 12, they are searched for as with lamps.  $\text{אֲנָחַתְּ שֶׁאֵינְךָ}$  is to be understood after Obadiah, ver. 6, cf. ii. 4 : men are searched out, i.e. are plundered (in which sense Heidenheim regards  $\text{שֶׁאֵינְךָ}$  as here a transposition from  $\text{הַשָּׂחַד}$ ), or, with reference to the secret police of despotism : they are subjected to an espionage. But a better gloss is  $\text{אֲנָחַתְּ אֲנָחַתְּ}$ . 28a : the people let themselves be sought for, they keep themselves concealed in the inside of their houses, they venture not out into the streets and public places (Fleischer), for mistrust and suspicion oppress them all ; one regards his person and property nowhere safer than within the four walls of his house ; the lively, noisy, variegated life which elsewhere rules without, is as if it were dead.

Ver. 13 He that denieth his sin shall not prosper ;  
But he that acknowledgeth and forsaketh it shall obtain mercy.

Thus is this proverb translated by Luther, and thus it lives in the mouth of the Christian people. He who falsely disowns, or with self-deception excuses, if he does not altogether justify his sins, which are discernible as  $\text{פְּשָׁעֶיךָ}$ , has no success ; he remains, after Ps. xxxii., in his conscience and life burdened with a secret ban ; but he who acknowledges (the LXX. has  $\epsilon\xi\eta\gamma\omicron\upsilon\mu\epsilon\nu\omicron\varsigma$



instead of *ἐξομολογούμενος*, as it ought to be) and forsakes (for the *remissio* does not follow the *confessio*, if there is not the accompaniment of *nova obedientia*) will find mercy (ירחם, as Hos. xiv. 4). In close connection therewith stands the thought that man has to work out his salvation "with fear and trembling" (Phil. ii. 12).

Ver. 14 Well is it with the man who feareth always ;

But he that is stiff-necked shall fall into mischief.

The *Piel* פִּיַּח occurs elsewhere only at Isa. li. 13, where it is used of the fear and dread of men ; here it denotes the anxious concern with which one has to guard against the danger of evil coming upon his soul. Aben Ezra makes God the object ; but rather we are to regard sin as the object, for while the truly pious is one that "fears God," he is at the same time one that "feareth evil." The antithesis extends beyond the nearest lying contrast of fleshly security ; this is at the same time more or less one who hardens or steels his heart (מִקְשָׁה לִבּוֹ), viz. against the word of God, against the sons of God in his heart, and against the affectionate concern of others about his soul, and as such rushes on to his own destruction (יפול בְּרָעָה), as at xvii. 20).

This general ethical proverb is now followed by one concerning the king :

Ver. 15 A roaring lion and a ravening bear

Is a foolish ruler over a poor people,

*i.e.* a people without riches and possessions, without lasting sources of help,—a people brought low by the events of war and by calamities. To such a people a tyrant is a twofold terror, like a ravenous monster. The LXX. translate מוֹשֵׁל רָשָׁע by δὲ τυραννεί πτωχὸς ὄν, as if רש had been transferred to this place from ver. 3. But their translation of רשע, xxix. 7, wavers between ἀσεβής and πτωχός, and of the bear they make a wolf אַב, dialectical גַּיב. שׁוֹקֵק designates a bear as lingering about, running hither and thither, impelled by extreme hunger (*Venet.* ἐπιούσα), from קָשַׁף = שׁוֹק, to drive, which is said of nimble running, as well as of urging impulses (cf. under Gen. iii. 16), viz. hunger.

Ver. 16. Another proverb of the king :

O prince devoid of understanding and rich in oppression !

He that hateth unrighteous gain continueth long.

The old interpreters from the LXX. interpret **וְרִבְּ מִעֲשָׂקוֹת** as pred. (as also Fleischer: *princeps qui intelligentiæ habet parum idem oppressionis exercet multum*); but why did not the author use the word **הוֹיָא** or **הוֹיָא** instead of this ambiguous inconvenient **וְ**? Hitzig regards the first term as a nominative absolute, which does not assume a suffix in the second line. But examples such as 27a, xxvii. 7b, are altogether of a different sort; there occurs a reference that is in reality latent, and only finds not expression; the clause following the nominative is related to it as its natural predicate, but here 15b is an independent clause standing outside of any syntactical relation to 15a. Heidenheim has acknowledged that here there lies before us a proverb not in the form of a mere declaration, but of a warning address, and thus also it is understood by Ewald, Bertheau, Elster, and Zöckler. The accentuation seems to proceed on the same supposition. It is the only passage in the Book of Proverbs where **נְגִיד**, of the supreme ruler of the people, and where the plur. **תְּבַיְנוֹת**, occur; it is not therefore at all strange if the proverb also has something strange in its formation. Often enough, proverbs are in the form of an address to a son, and generally to their reader; why not also one at least to the king? It is a proverb as when I say: Oh thou reckless, merry fellow! he who laughs much will sometimes weep long. Thus here the address is directed to the prince who is devoid of all wisdom and intelligence, which are necessary for a prince; but on this account the more earnest in exhortation to say to him that only one who hates defrauding the people attains an old age; thus that a prince who plunders the people wantonly shortens his life as a man, and his position as a ruler (cf. **שִׁנְיָהֶם**, xxiv. 22). The *Keri* **שָׁנָא** has the tone thrown back on the *penult.*, as the *Chethib* **שָׁנָא** would also have it, cf. **לְמִנְיָא**, viii. 9. The relation of a plur. subj. to a sing. pred. is as at xxvii. 16. Regarding **בָּנֵעַ**, *vid.* under i. 19. A confirmation of this proverb directing itself to princes is found in Jer. xxii. 13-19, the woe pronounced upon Jehoiakim. And a glance at the woe pronounced in Hab. ii. 12, shows how easily ver. 17 presents itself in connection.

Ver. 17 A man burdened with the guilt of blood upon his soul  
Fleeth to the pit; let no one detain him.

Luther translates: "A man that doeth violence to the blood

of any one," as if he had read the word עָשַׁק. Löwenstein persuades himself that עָשַׁק may mean "having oppressed," and for this refers to לְבוֹשׁ, having clothed, in the Mishna נָשׂוּי, רָכוּב, Lat. *coenatus, juratus*; but none of all these cases are of the same nature, for always the conduct designated is interpreted as a suffering of that which is done, e.g. the drawing on, as a being clothed; the riding, as a being ridden, etc. Of עָשַׁק, in the sense of the oppression of another, there is no such *part. pass.* as throws the action as a condition back upon the subject. This is valid also against Aben Ezra, who supposes that עָשַׁק means oppressing after the forms אָגוּר, שָׁדוּר, שָׁבֵן, for of שָׁבֵן, settled = dwelling, that which has just been said is true; that אָגוּר is equivalent to אָגַר, cf. regarding it under xxx. 1, and that שָׁדוּר, Ps. cxxxvii. 8, is equivalent to שָׁדַר, is not true. Kimchi adds, under the name of his father (Joseph Kimchi), also שָׁחוּט, Jer. ix. 7 = שׁוּחַט; but that "slaughtered" can be equivalent to slaughtering is impossible. Some mss. have the word עָשַׁק, which is not inadmissible, but not in the sense of "accused" (Löwenstein), but: persecuted, exposed to war; for עָשַׁק signifies to treat hostilely, and post-bibl. generally to aspire after or pursue anything, e.g. עָסוּק בְּדַבְּרֵי תוֹרָה, R. עֵשׂ (whence *Piel contractare*, cf. Isa. xxiii. 2, according to which עָשַׁק appears to be an intensifying of this עָשָׂה). However, there is no ground for regarding עָשַׁק<sup>1</sup> as not original, nor in the sense of "hard pressed;" for it is not used of avenging persecution, but: inwardly pressed, for Isa. xxxviii. 14 עָשָׁקָה also signifies the anguish of a guilty conscience. Whoever is inwardly bowed down by the blood of a man whom he has murdered, betakes himself to a ceaseless flight to escape the avenger of blood, the punishment of his guilt, and his own inward torment; he flees and finds no rest, till at last the grave (בּוֹר according to the Eastern, i.e. the Babylonian, mode of writing בַּר) receives him, and death accomplishes the only possible propitiation of the murderer. The exhortation, "let no one detain him," does not mean that one should not lay hold on the fugitive; but, since תִּכְמֶה does not mean merely to hold fast, but to hold right, that

<sup>1</sup> Böttcher supposes much rather עָשַׁק = מְעַשֵּׂק; also, xxv. 11, רָבַר = מְרַבֵּר; but that does not follow from the *defectiva scriptio*, nor from anything else.

one should not afford him any support, any refuge, any covering or security against the vengeance which pursues him; that one should not rescue him from the arm of justice, and thereby invade and disturb the public administration of justice, which rests on moral foundations; on the other side, the Book of Proverbs, xxiv. 11 f., has uttered its exhortation to save a human life whenever it is possible to do so. The proverb lying before us cannot thus mean anything else than that no one should give to the murderer, as such, any assistance; that no one should save him clandestinely, and thereby make himself a partaker of his sin. Grace cannot come into the place of justice till justice has been fully recognised. Human sympathy, human forbearance, under the false title of grace, do not stand in contrast to this justice. We must, however, render אֶל-יִתְמָכוּבו not directly as an admonition against that which is immoral; it may also be a declaration of that which is impossible: only let no one support him, let no one seek to deliver him from the unrest which drives him from place to place. This is, however, in vain; he is unceasingly driven about to fulfil his lot. But the translation: *nemine eum sustinente* (Fleischer), is inadmissible; a mere declaration of a fact without any subjective colouring is never לֹא *seq. fut.*

Ver. 18 He who walketh blamelessly is helped,

And he who is perverse in a double way suddenly perisheth.

The LXX. translate תָּמִים by *δικαίως* (as the accusative of manner), Aquila and Theodotion by *τέλειος*; but it may also be translated *τέλειον* or *τελειότητα*, as the object accus. of ii. 7. Instead of עָקַשׁ דְּרָכָיִם, ver. 6, there is here נִעְקַשׁ דְּרָכָיִם, obliquely directed in a double way, or reflex bending himself. At ver. 6 we have interpreted the *dual* דְּרָכָיִם rightly, thus בְּאַחַת cannot refer back to one of these two ways; besides, דְּרָכָיִם as fem. is an anomaly, if not a solecism. בְּאַחַת signifies, like the Aram. בְּאַחַת, either all at once (for which the Mish. בְּאַחַת, Aram. בְּאַחַת), or once (= בְּפַעַם אַחַת), and it signifies in the passage before us, not: once, *aliquando*, as Nolde, with Flacius, explains, but: all at once, *i.e.* as Geier explains: *penitus, sic ut pluribus casibus porro non sit opus*. Schultens compares:

“*Procuibuit moriens et humum semel ore momordit.*”<sup>1</sup>

<sup>1</sup> *Æneid*, xi. 418.

Rightly Fleischer : *repente totus concidet.*

Ver. 19 He who cultivateth his land is satisfied with bread,  
And he that graspeth after vanities is satisfied with poverty.

A variation of xii. 11. The pred. here corresponds to its contrast. On רִישׁ (here and at xxxi. 7), instead of the more frequent רִאשׁ, cf. x. 4.

To this proverb of the cultivation of the land as the sure source of support, the next following stands related, its contents being cognate :

Ver. 20 A strong, upright man is enriched with blessings;  
But he that hastens to become rich remains not unpunished.

אִישׁ אֲמוּנִים, xx. 6, as well as אֲמוּנוֹת 'א, denotes a man *bonæ fidei*; but the former expression refers the description to a constancy and certainty in the relations of favour and of friendship, here to rectitude or integrity in walk and conduct; the plur. refers to the all-sidedness and the ceaselessness of the activity. בְּרִכוֹת is related, as at x. 6: the idea comprehends blessings on the side of God and of man, thus *benedictio rei* and *benedictio voti*. On the contrary, he who, without being careful as to the means, is in haste to become rich, remains not only unblessed, but also is not guiltless, and thus not without punishment; also this לֹא יִנְקָה (e.g. vi. 29), frequently met in the Mishle, is, like בְּרִיחוֹת, the union of two ideas, for generally the bibl. mode of conception and language comprehends in one, sin, guilt, and punishment.

With a proverb, in the first half of which is repeated the beginning of the second appendix, xxiv. 23, a new group commences :

Ver. 21 Respect of persons is not good;  
And for a morsel of bread a man may become a transgressor.

Line first refers to the administration of justice, and line second—the special generalized—to social life generally. The “morsel of bread,” as example of a bribe by means of which the favour of the judge is purchased, is too low a conception. Hitzig well : “even a trifle, a morsel of bread (1 Sam. ii. 36), may, as it awakens favour and dislike within us, thus in general call forth in the will an inclination tending to draw one aside from the line of strict rectitude.” Geier compares A. Gellius' *Noct.*

*Att. i. 15*, where Cato says of the Tribune Cœlius: *Frusto panis conduci potest vel ut taceat vel ut loquatur.*

Ver. 22 The man of an evil eye hasteneth after riches,  
And knoweth not that want shall come upon him.

Hitzig renders אִישׁ וְנֵי [the man of an evil eye] as appos. of the subject; but in that case the phrase would have been אִישׁ רָע עֵין נִבְהָל לְהֵן (cf. *e.g.* xxix. 1). רָע עֵין (xxiii. 6) is the jealous, envious, grudging, and at the same time covetous man. It is certainly possible that an envious man consumes himself in ill-humour without quietness, as Hitzig objects; but as a rule there is connected with envy a passionate endeavour to raise oneself to an equal height of prosperity with the one who is the object of envy; and this zeal, proceeding from an impure motive, makes men blind to the fact that thereby they do not advance, but rather degrade themselves, for no blessing can rest on it; discontentedness loses, with that which God has assigned to us, deservedly also that which it has. The *pret.* נִבְהָל, the expression of a fact; the *part.* נִבְהָל, the expression of an habitual characteristic action; the word signifies *præceps* (*qui præceps fertur*), with the root-idea of one who is unbridled, who is not master of himself (*vid.* under Ps. ii. 5, and above at xx. 21). The phrase wavers between נִבְהָל (Kimchi, under נִבְהָל; and Norzi, after Codd. and old editions) and נִבְהָל (thus, *e.g.*, Cod. *Jaman*); only at Ps. xxx. 8 נִבְהָל stands unquestioned. חָסַר [want] is recognised by Symmachus, Syr., and Jerome. To this, as the authentic reading, cf. its ingenious rendering in *Bereschith Rabba*, c. 58, to Gen. xxiii. 14. The LXX. reads, from 22*b*, that a חָסַר, ἐλεήμων, will finally seize the same riches, according to which Hitzig reads חָסַר, disgrace, shame (cf. xxv. 10).

Ver. 23 He that reproveth a man who is going backwards,  
Findeth more thanks than the flatterer.

It is impossible that *aj* can be the suffix of אֲחֵרֵי; the Talmud, *Tamid* 28*a*, refers it to God; but that it signifies: after my (Solomon's) example or precedence (Aben Ezra, Ahron b. Josef, *Venet.*, J. H. Michaelis), is untenable — such a name given by the teacher here to himself is altogether aimless. Others translate, with Jerome: *Qui corripit hominem gratiam postea inveniet apud eum magis, quam ille qui per linguæ blandi-*

*menta decipit*, for they partly purpose to read אֲחֲרֵי־כֵן, partly to give to אֲחֵר the meaning of *postea*. אֲחֲרֵי, Ewald says, is a notable example of an adverb. Hitzig seeks to correct this adv. as at Neh. iii. 30 f., but where, with Keil, אֲחֲרָיו is to be read; at Josh. ii. 7, where אֲחֵרִי is to be erased; and at Deut. ii. 30, where the traditional text is accountable. This אֲחֲרֵי may be formed like אֲחֵר and אֲחֵרֵי; but if it had existed, it would not be a ἀπαξ λεγ. The accentuation also, in the passage before us, does not recognise it; but it takes אֲחֲרֵי and אָדָם together, and how otherwise than that it appears, as Ibn-Jachja in his *Grammar*, and Immanuel<sup>1</sup> have recognised it, to be a noun terminating in *aj*. It is a formation, like לִפְנֵי, 1 Kings vi. 10 (cf. Olshansen's *Lehrb.* p. 428 f.), of the same termination as אֲחֵרֵי, אֲחֵרֵי, and in the later Aram.-Heb. אֲחֵרֵי, and the like. The variant אֲחֵרֵי, noticed by Heidenheim, confirms it; and the distinction between different classes of men (*vid.* vol. i. p. 39) which prevails in the Book of Proverbs favours it. A אָדָם אֲחֵרֵי is defined, after the manner of Jeremiah (vii. 24): a man who is directed backwards, and not לִפְנֵי, forwards. Not the renegade—for מִוִּכֵּחַ, *opp.* מִחֲלִיק לְשָׁן, does not lead to so strong a conception—but the retrograder is thus called in German: *Rüchkläufige* [one who runs backwards] or *Rückwendige* [one who turns backwards], who turns away from the good, the right, and the true, and always departs the farther away from them (Immanuel: going backwards in his nature or his moral relations). This centrifugal direction, leading to estrangement from the fear of Jahve, or, what is the same thing, from the religion of revelation, would lead to entire ruin if unreserved and fearless denunciation did not interpose and seek to restrain it; and he who speaks<sup>2</sup> so truly, openly, and earnestly home to the conscience of one who is on the downward course, gains for himself thereby, on the part of him whom he has directed aright, and on the part of all who are well disposed, better thanks (and also, on the part of God, a better reward, James

<sup>1</sup> Abulwalid (*Rikma*, p. 69) also rightly explains אֲחֵרֵי, as a characterizing epithet, by אֲחֵרֵי (turned backwards).

<sup>2</sup> Löwenstein writes מִוִּכֵּחַ, after *Metheg-Setzung*, § 43, not incorrectly; for the following word, although toned on the first syllable, begins with guttural having the same sound.

v. 19 f.) than he who, speaking to him, smooths his tongue to say to him who is rich, or in a high position, only that which is agreeable. *Laudat adulator, sed non est verus amator.* The second half of the verse consists, as often (Ps. lxxiii. 8; Job xxxiii. 1; cf. *Thorath Emeth*, p. 51), of only two words, with *Mercha Silluk*.

Ver. 24 He who robbeth his father and mother, and saith: It is no wrong,

Is a companion of the destroyer.

The second line is related to xviii. 9b. Instead of *dominus perditionis* there found, there is here אִישׁ מְשֻׁחֵתִית, *vir perdens* (*perditor*); the word thus denotes a man who destroys, not from revenge, but from lust, and for the sake of the life of men, and that which is valuable for men; thus the spoiler, the incendiary, etc. Instead of אָחַד there, here we have מְבַרֵךְ in the same sense. He who robs his parents, *i.e.* takes to himself what belongs to them, and regards his doing so as no particular sin,<sup>1</sup> because he will at last come to inherit it all (cf. xx. 21 with xix. 26), is to be likened to a man who allows himself in all offences against the life and property of his neighbour; for what the deed of such a son wants in external violence, it makes up in its wickedness, because it is a rude violation of the tenderest and holiest demands of duty.

Ver. 25 The covetous stirreth up strife;

But he that trusteth in Jahve is richly comforted.

Line first is a variation of xv. 18a; רָחֵב-נֶפֶשׁ is not to be interchanged with רָחֵב-לֵב, xxi. 4. He is of a wide heart who haughtily puffs himself up, of a wide soul (cf. with Schultens הרחוב נפש, of the opening up of the throat, or of revenge, Isa. v. 14; Hab. ii. 5) who is insatiably covetous; for לֵב is the spiritual, and נֶפֶשׁ the natural, heart of man, according to which the widening of the heart is the overstraining of self-consciousness, and the widening of the soul the overstraining of passion. Rightly the LXX., according to its original text: ἀπληστος ἀνὴρ κινεῖ (thus with Hitzig for κρινεῖ) νεῖκη. Line second is a variation of xvi. 20, xxix. 25. Over against the insatiable is he who trusts in God (יָבִט, with *Gaja* to the vocal, concluding

<sup>1</sup> Accentuate וְאִמֵּר אֲנִי בִטָּע without *Makkeph*, as in Codd. 1294 and old editions.



the word, for it follows a word accented on the first syllable, and beginning with a guttural; cf. 'אָ, xxix. 2; 'עַ, xxix. 18), that He will bestow upon him what is necessary and good for him. One thus contented is easily satisfied (compare with the word xi. 25, xiii. 4, and with the matter, x. 3, xiii. 24), is externally as well as internally appeased; while that other, never contented, has no peace, and creates dispeace around him.

The following proverb assumes the בַּיָּד of the foregoing: <sup>1</sup>

Ver. 26 He that trusteth in his own heart is a fool;  
But he that walketh in wisdom shall escape.

From the promise in the second line, Hitzig concludes that a courageous heart is meant, but when by itself לֵב never bears this meaning. He who trusteth in his own heart is not merely one who is guided solely "by his own inconsiderate, defiant impulse to act" (Zöckler). The proverb is directed against a false subjectivity. The heart is that fabricator of thoughts, of which, as of man by nature, nothing good can be said, Gen. vi. 5, viii. 21. But wisdom is a gift from above, and consists in the knowledge of that which is objectively true, that which is normatively godlike. הַלֵּךְ בְּחָכְמָה is he who so walks that he has in wisdom a secure authority, and has not then for the first time, when he requires to walk, need to consider, to reckon, to experiment. Thus walking in the way of wisdom, he escapes dangers to which one is exposed who walks in foolish confidence in his own heart and its changeful feelings, thoughts, imaginations, delusions. One who thoughtlessly boasts, who vainly dreams of victory before the time, is such a person; but confidence in one's own heart takes also a hundred other forms. Essentially similar to this proverb are the words of Jer. ix. 22 f., for the wisdom meant in 26b is there defined at ver. 23.

Ver. 27 He that giveth to the poor suffereth no want;  
But he that covereth his eyes meeteth many curses.

In the first line the pronoun לוֹ, referring back to the subject noun, is to be supplied, as at xxvii. 7 לָהּ. He who gives to the poor has no want (מִחוֹסֵר), for God's blessing reimburses

<sup>1</sup> We take the opportunity of remarking that the tendency to form together certain proverbs after one catchword is found also in German books of proverbs; *vid.* Paul, *Ueber die urspr. Anord. von Freidanks Bescheidenheit* (1870), p. 12.

him richly for what he bestows. He, on the other hand, who veils (מַעְלִים, cf. the *Hithpa.*, Isa. lviii. 7) his eyes so as not to see the misery which calls forth compassion, or as if he did not see the misery which has a claim on his compassion; he is (becomes) rich in curses, *i.e.* is laden with the curses of those whose wants he cared not for; curses which, because they are deserved, change by virtue of a divine requital (*vid.* Sir. iv. 5f.; Tob. iv. 7) into all kinds of misfortunes (*opp.* רַב־פְּרָבוֹת, 20a). מְאַרָה is constructed after the form מְקַרָה, מְגַרָה from אָרַר.

The following proverb resembles the beginnings xxviii. 2, 12. The proverbs xxviii. 28, xxix. 1, 2, 3, form a beautiful square grasp, in which the first and third, and the second and fourth, correspond to one another.

Ver. 28 When the godless rise up, men hide themselves;  
And when they perish, the righteous increase.

Line first is a variation of 12*b*. Since they who hide themselves are merely called men, people, the meaning of יְרֵבוֹ is probably not this, that the righteous then from all sides come out into the foreground (*Hitzig*), but that they prosper, multiply, and increase as do plants, when the worms, caterpillars, and the like are destroyed (*Fleischer*); *Löwenstein* glosses יְרֵבוֹ by יִגְדְלוּ, they become great = powerful, but that would be *Elihu's* style, Job xxxiii. 12, which is not in common use; the names of masters and of those in authority, רַב, רֶבִי, רֶבֶן, רַבָּנִית, are all derived from רָבַב, not from רָבָה. The increase is to be understood of the prosperous growth (to become great = to increase, as perhaps also Gen. xxi. 10) of the congregation of the righteous, which gains in the overthrow of the godless an accession to its numbers; cf. xxix. 2, and especially 16.

xxix. 1. A general ethical proverb here follows:

A man often corrected who hardeneth his neck,  
Shall suddenly go to ruin without remedy.

Line second = vi. 15*b*. The connection אִישׁ תּוֹכַחְוֹת must make the nearest impression on a reader of the Book of Proverbs that they mean a censurer (*reprehender*), but which is set aside by what follows, for the *genit.* after אִישׁ is, xvi. 29, xxvi. 21, xxix. 10, xiii. 20, the designation of that which proceeds from the subject treated. And since תּוֹכַחְוֹת, Ps. xxxvii. 15, Job xxiii. 4, denotes counter evidence, and generally rejoinders, thus

in the first line a reasoner is designated who lets nothing be said to him, and nothing be shown to him, but contradicts all and every one. Thus *e.g.* Fleischer: *vir qui correptus contradicit et cervicem obdurat*. But this interpolated *correptus* gives involuntary testimony of this, that the nearest lying impression of the 'אִישׁ תו' suffers a change by מְקַשֶּׁה עָרַף: if we read הקשה (לב) ערף with 'תו', the latter then designates the *correptio*, over against which is placed obstinate boldness (Syr., Targ., Jerome, Luther), and 'תו' shows itself thus to be *gen. objecti*, and we have to compare the *gen.* connection of אִישׁ, as at xviii. 23, xxi. 17, or rather at 1 Kings xx. 42 and Jer. xv. 10. But it is unnecessary, with Hitzig, to limit 'תו' to divine infliction of punishment, and after Hos. v. 9, Isa. xxxvii. 3, to read תוֹכַחְתּוֹ [punishment], which occurs, Ps. cxlix. 7, in the sense of punishment inflicted by man.<sup>1</sup> Besides, we must think first not of actual punishment, but of chastening, reproving words; and the man to whom are spoken the reproving words is one whose conduct merits more and more severe censure, and continually receives correction from those who are concerned for his welfare. Hitzig regards the first line as a conditional clause: "Is a man of punishment stiff-necked?" . . . This is syntactically impossible. Only ערף מְקַשֶּׁה could have such force: a man of punishment, if he . . . But why then did not the author rather write the words הוּא מְקַשֶּׁה עָרַף? Why then could not מְקַשֶּׁה עָרַף be a co-ordinated further description of the man? Cf. *e.g.* Ex. xvii. 21. The door of penitence, to which earnest, well-meant admonition calls a man, does not always remain open. He who with stiff-necked persistence in sin and in self-delusion sets himself in opposition to all endeavours to save his soul, shall one day suddenly, and without the prospect and possibility of restoration (cf. Jer. xix. 11), become a wreck. *Audi doctrinam si vis vitare ruinam*. The general ethical proverb is here followed by one that is political:

Ver. 2 When the righteous increase, the people rejoice;  
And when a godless man ruleth, the people mourn.

Regarding בְּרִבּוֹת צֶדֶק (Aquila rightly, ἐν τῷ πληθύναι δικαίους), *vid.* at xxviii. 28. If the righteous form the majority, or are

<sup>1</sup> *Vid.* Zunz, "Regarding the Idea and the Use of *Tokhecha*," in Stein-schneider's *Heb. Bibliographia*, entitled המזכיר, 1871, p. 70 f.

in such numbers that they are the party that give the tone, that form the predominant power among the people (Fleischer, *cum incrementa capiunt justi*), then the condition of the people is a happy one, and their voice joyful (xi. 10); if, on the contrary, a godless man or (after xxviii. 1) godless men rule, the people are made to sigh (עִנְיָן, with the *Gaja*, according to rule). "There is reason," as Hitzig remarks, "why עִנְיָן should be placed first with, and then without, the article." In the first case it denotes the people as those among whom there is such an increase of the righteous; in the second case, the article is wanting, because it is not generally used in poetry; and, besides, its absence makes the second line consist of nine syllables, like the first. This political proverb is now followed by one of general ethics:

Ver. 3 A man who loveth wisdom delighteth his father;  
And he who keepeth company with harlots spendeth his  
substance.

Line first is a variation of x. 1. אִישׁ-אָהָב has, according to rule, the *Metheg*, cf. 9a. אִישׁ is man, without distinction of age, from childhood (Gen. iv. 1) up to ripe old age (Isa. lxvi. 13); love and dutiful relation towards father and mother never cease. Line second reminds of xxviii. 7 (cf. xiii. 20).

A series of six proverbs follows, beginning with a proverb of the king:

Ver. 4 A king by righteousness bringeth the land to a good condition;  
But a man of taxes bringeth it down.

The *Hiph.* הִעֲמִיד signifies to make it so that a person or matter comes to stand erect and stand fast (e.g. 1 Kings xv. 4); הָרַם, to tear down, is the contrary of building up and extending (Ps. xxviii. 5), cf. נִהַרַם, *opp.* רוּם, of the state, xi. 11. By אִישׁ-הָרַם is meant the king, or a man of this kind; but it is questionable whether as a man of gifts, *i.e.* one who lets gifts be made to him (Grotius, Fleischer, Ewald, Bertheau, Zöckler), or as a man of taxes, *i.e.* who imposes them (Midrash, Aben Ezra, Ralbag, Rosenmüller, Hitzig). Both interpretations are possible, for 'הָרַם means tax (lifting, raising = dedicating), free-will offerings, as well as gifts that are obligatory and required by the laws of nature. Since the word, in the only other place

where it occurs, Ezek. xlv. 13–16, is used of the relation of the people to the prince, and denotes a legally-imposed tax, so it appears also here, in passing over from the religious sphere to the secular, to be meant of taxes, and that according to its fundamental conception of gifts, *i.e.* such taxes as are given on account of anything, such as the produce of the soil, manufactures, heritages. Thus also is to be understood Aquila's and Theodotion's ἀνὴρ ἀφαιρεμάτων, and the rendering also of the *Venet. ἐράνων*. A man on the throne, covetous of such gifts, brings the land to ruin by exacting contributions; on the contrary, a king helps the land to a good position, and an enduring prosperity, by the exercise of right, and that in appointing a well-proportioned and fit measure of taxation.

Ver. 5 A man who flattereth his neighbour  
Spreadeth a net for his steps.

Fleischer, as Bertheau: *vir qui alterum blanditiis circumvenit*; but in the עַל there does not lie in itself a hostile tendency, an intention to do injury; it interchanges with אֶל, Ps. xxxvi. 3, and what is expressed in line second happens also, without any intention on the part of the flatterer: the web of the flatterer before the eyes of a neighbour becomes, if he is caught thereby, a net for him in which he is entangled to his own destruction (Hitzig). הַחֲלִיקַת signifies also, without any external object, xxviii. 23, ii. 16, as internally transitive: to utter that which is smooth, *i.e.* flattering. פְּעֻמָּיו is, as Ps. lvii. 7 = רַגְלָיו, for which it is the usual Phœnician word.

Ver. 6 In the transgression of the wicked man lies a snare;  
But the righteous rejoiceth [*jubelt*] and is glad.

Thus the first line is to be translated according to the sequence of the accents, *Mahpach, Munach, Munach, Athnach*, for the second *Munach* is the transformation of *Dechi*; אִישׁ רָע thus, like אֲנִישֵׁי־רָע, xxviii. 5, go together, although the connection is not, like this, genitival, but adjectival. But there is also this sequence of the accents, *Munach, Dechi, Munach, Athnach*, which separates רָע and אִישׁ. According to this, Ewald translates: "in the transgression of one lies an evil snare;" but in that case the word ought to have been מִקְשֵׁי רָע, as at xii. 13; for although the numeral רַבִּים sometimes precedes its substantive, yet no other adjective ever does; passages such as Isa.

xxviii. 21 and x. 30 do not show the possibility of this position of the words. In this sequence of accents the explanation must be: in the wickedness of a man is the evil of a snare, *i.e.* evil is the snare laid therein (Böttcher); but a reason why the author did not write *רע מוקש רע* would also not be seen there, and thus we must abide by the accentuation *רע איש רע*. The righteous also may fall, yet he is again raised by means of repentance and pardon; but in the wickedness of a bad man lies a snare into which having once fallen, he cannot again release himself from it, xxiv. 16. In the second line, the form *ירון*, for *ירן*, is defended by the same metaplastic forms as *ישיר*, Ps. xci. 6; *ירין*, Isa. xlii. 4; and also that the order of the words is not *ירון וישמה וירון* (LXX. *ἐν χαρᾷ καὶ ἐν εὐφροσύνῃ*; Luther: *frewet sich und hat wonne* [rejoices and has pleasure]), is supported by the same sequence of ideas, Zech. ii. 14, cf. Jer. xxxi. 7: the *Jubeln* is the momentary outburst of gladness; the *Freude* [gladness], however, is a continuous feeling of happiness. To the question as to what the righteous rejoiceth over [*jubelt*] and is glad [*frewet*] because of, the answer is not: because of his happy release from danger (Zöckler), but: because of the prosperity which his virtue procures for him (Fleischer). But the contrast between the first and second lines is not clear and strong. One misses the expression of the object or ground of the joy. Cocceius introduces into the second line a *si lapsus fuerit*. Schultens translates, *justus vel succumbens triumphabit*, after the Arab. *rân f. o.*, which, however, does not mean *succumbere*, but *subigere* (*vid.* under Ps. lxxviii. 65). Hitzig compares Arab. *raym f. i.*, *discedere, relinquere*, and translates: "but the righteous passeth through and rejoiceth." Böttcher is inclined to read *יראה ושמח*, he sees it (what?) and rejoiceth. All these devices, however, stand in the background compared with Pinsker's proposal (*Babylon.-Heb. Punktationssystem*, p. 156):

"On the footsteps of the wicked man lie snares,  
But the righteous runneth and is glad,"

*i.e.* he runneth joyfully (like the sun, Ps. xix. 6) on the divinely-appointed way (Ps. cxix. 132), on which he knows himself threatened by no danger. The change of *בפשע* into *בפשע* has xii. 13 against it; but *ירון* may be regarded, after iv. 12, cf. xviii. 10, as the original from which *ירן* is corrupted.

Ver. 7 The righteous knoweth the cause of the poor,  
But the godless understandeth no knowledge.

The righteous knoweth and recogniseth the righteous claims of people of low estate, *i.e.* what is due to them as men, and in particular cases; but the godless has no knowledge from which such recognition may go forth (cf. as to the expression, xix. 25). The proverb begins like xii. 10, which commends the just man's compassion to his cattle; this commends his sympathy with those who are often treated as cattle, and worse even than cattle. The LXX. translates 7*b* twice: the second time reading רש instead of רשע, it makes nonsense of it.

Ver. 8 Men of derision set the city in an uproar,  
But wise men allay anger.

Isa. xxviii. shows what we are to understand by אֲנָשֵׁי לְעֵזֶן: men to whom nothing is holy, and who despise all authority. The *Hiphil* יִפְיֵחוּ does not signify *irretiunt*, from פָּתַח (*Venet. παργιδιούσι*, after Kimchi, Aben Ezra, and others), but *sufflant*, from פָּח (Rashi: יִלְהִיבוּ): they stir up or excite the city, *i.e.* its inhabitants, so that they begin to burn as with flames, *i.e.* by the dissolution of the bonds of mutual respect and of piety, by the letting loose of passion, they disturb the peace and excite the classes of the community and individuals against each other; but the wise bring it about that the breathings of anger that has broken forth, or is in the act of breaking forth, are allayed. The anger is not that of God, as it is rendered by Jerome and Luther, and as יִפְיֵחוּ freely translated might mean. The Aram. err in regard to יִפְיֵחוּ in passages such as vi. 19.

Ver. 9 If a wise man has to contend with a fool,  
He [the fool] rageth and laugheth, and hath no rest.

Among the old translators, Jerome and Luther take the "wise man" as subject even of the second line, and that in all its three members: *vir sapiens si cum stulto contenderit, sive irascatur sive rideat, non inveniet requiem*. Thus Schultens, C. B. Michaelis, Umbreit, Ewald, Elster, and also Fleischer: "The doubled *Vav* is correlative, as at Ex. xxi. 16, Lev. v. 3, and expresses the perfect sameness in respect of the effect, here of the want of effect. If the wise man, when he disputes with a fool, becomes angry, or jests, he will have no rest, *i.e.* he will never bring it to pass that the fool shall cease to reply; he yields

the right to him, and thus makes it possible for him to end the strife." But the angry passion, and the bursts of laughter alternating therewith, are not appropriate to the wise man affirming his right; and since, after Eccles. ix. 17, the words of the wise are heard בְּנִחָה, the נִחָה [and there is no rest] will cause us to think of the fool as the logical subject. So far correctly, but in other respects inappropriately, the LXX. ἀνὴρ σοφὸς κρινεῖ ἔθνη (after the expression עַם, i.e. עַמ, instead of אַם), ἀνὴρ δὲ φαύλος (which לֵאמֹר אִישׁ does not mean) ὀργιζόμενος καταγελάται καὶ οὐ καταπτήσσει (as if the words were וְלֹא יִתֵּן).<sup>1</sup> The syntactical relation would be simpler if טָשַׁף in 9a were vocalized as a hypothetical perfect. But we read for it the past טָשַׁף. Ewald designates 9a as a conditional clause, and Hitzig remarks that the Lat. *viro sapiente disceptante cum stulto* corresponds therewith. It marks, like 1 Sam. ii. 13, Job i. 16, the situation from which there is a departure then with *perf. consec.*: if a wise man in the right is in contact with a fool, he starts up, and laughs, and keeps not quiet (supply לוֹ as at xxviii. 27), or (without לוֹ): there is no keeping quiet, there is no rest. The figure is in accordance with experience. If a wise man has any controversy with a fool, which is to be decided by reasonable and moral arguments, then he becomes boisterous and laughs, and shows himself incapable of quietly listening to his opponent, and of appreciating his arguments.

We now group together vers. 10–14. Of these, vers. 10 and 11 are alike in respect of the tense used; vers. 12–14 have in common the pronoun pointing back to the first member.

Ver. 10 Men of blood hate the guiltless  
And the upright; they attempt the life of such

The nearest lying translation of the second line would certainly be: the upright seek his soul (that of the guiltless). In accordance with the contrasted יִשְׁנֹאוּ, the Aram. understand the seeking of earnest benevolent seeking, but disregarding the נִפְשׁ

<sup>1</sup> According to this the Targum וְלֹא מִתְחַבֵּר (he remains obstinate), according to which the וְלֹא מִתְחַפֵּיר (he does not lose his wits) of the Peshito is perhaps to be corrected. The distribution of the subjects is obscure.



in לַנֶּפֶשׁ;<sup>1</sup> Symmachus (ἐπιζητήσουσι), Jerome (*quærent*), and Luther thus also understand the sentence; and Rashi remarks that the phrase is here לָשׁוֹן הַבָּהּ, for he rests; but mistrusting himself, refers to 1 Sam. xxi. 23. Abron b. Josef glosses: to enter into friendship with him. Thus, on account of the contrast, most moderns, interpreting the phrase *sensu bono*, also Fleischer: *probi autem vitam ejus conservare student*. The thought is, as xii. 6 shows, correct; but the *usus loq.* protests against this rendering, which can rest only on Ps. cxlii. 5, where, however, the poet does not say יֵאָזֵן דִּירֵשׁ נַפְשִׁי, but, as here also the *usus loq.* requires, לַנֶּפֶשׁ. There are only three possible explanations which Aben Ezra enumerates: (1) they seek his, the bloody man's, soul, *i.e.* they attempt his life, to take vengeance against him, according to the meaning of the expressions as generally elsewhere used, *e.g.* at Ps. lxiii. 10; (2) they revenge his, the guiltless man's, life (LXX. ἐκζητήσουσιν), which has fallen a victim, after the meaning in which elsewhere only בָּקַשׁ דָּם and דָּרַשׁ נַפְשׁ, Gen. ix. 5, occur. This second meaning also is thus not in accordance with the usage of the words, and against both meanings it is to be said that it is not in the spirit of the Book of Proverbs to think of the ישרים [the upright, righteous] as executors of the sentences of the penal judicature. There thus remains<sup>2</sup> the interpretation (3): the upright—they (the bloody men) seek the soul of such an one. The transition from the plur. to the sing. is individualizing, and thus the arrangement of the words is like Gen. xlvii. 21: "And the people (as regards them), he removed them to the cities," Gesen. § 145. 2. This last explanation recommends itself by the consideration that תָּם and ישרים are cognate as to the ideas they represent,—let one call to mind the common expression תָּם וְיֵשֶׁר [perfect and upright, *e.g.* Job i. 1, 8, ii. 3],—that the same persons are meant thereby, and it is rendered necessary by this, that the thought, "bloody men hate the guiltless," is incomplete; for the same thing may also be said of the godless in general. One expects to hear that just against the guiltless, *i.e.* men walking in their inno-

<sup>1</sup> The Targum translates תָּם, guiltlessness, and the Venet. (μισοῦσι) γυνῶσιν, turning to i. 22.

<sup>2</sup> For εὐθεῖς δὲ συνάξουσιν (will bring away?) τῶν ψυχῶν αὐτῶν, understood after Jer. xlv. 5, lies linguistically yet further off.

cence, the bloody-mindedness of such men is specially directed, and 10*b* says the same thing; this second clause first brings the contrast to the point aimed at. Lutz is right in seeking to confute Hitzig, but he does so on striking grounds.

Ver. 11 All his wrath the fool poureth out ;

But the wise man husheth it up in the background.

That רוחו is not meant here of his spirit (Luther) in the sense of *quæcunque in mente habet* (thus e.g. Fleischer) the contrast shows, for יִשְׁבְּחָנָה does not signify *cohibet*, for which יִחְשְׁבָנָה (LXX. *ταμειύεται*) would be the proper word : רוח thus is not here used of passionate emotion, such as at xvi. 31 ; Isa. xxv. 4, xxxiii. 11. שָׁבַח is not here equivalent to Arab. *sabbah*, *αἰνεῖν* (Imman., Venet., and Heidenheim), which does not supply an admissible sense, but is equivalent to Arab. *sabbakh*, to quiet (Ahron b. Josef : קטפיהון = *καταπαύειν*), the former going back to the root-idea of extending (*amplificare*), the latter to that of going to a distance, putting away : *sabbakh*, *procul recessit, distitit*, hence שָׁבַח, Ps. lxxxix. 10, and here properly to drive off into the background, synonym. הִשְׁבִּיחַ (Fleischer). But בְּאָחוּר (only here with ב) is ambiguous. One might with Rashi explain : but the wise man finally, or afterwards (Symmachus, ἐπ' ἐσχάτων; Venet. *κατόπιω* = *κατόπισθε*), appeaseth the anger which the fool lets loose ; i.e., if the latter gives vent to his anger, the former appeases, subdues, mitigates it (cf. בְּאָחוּר, לְאָחוּר, Isa. xlii. 23). But it lies still nearer to refer the antithesis to the anger of the wise man himself ; he does not give to it unbridled course, but husheth it in the background, viz. in his heart. Thus Syr. and Targ. reading בְּרֵעֵינָה, the former, besides יִחְשְׁבָנָה (*reputat eam*), so also Aben Ezra : in the heart as the background of the organ of speech. Others explain : in the background, afterward, *retrosum*, e.g. Nolde, but to which *compescit* would be more appropriate than *sedat*. Hitzig's objection, that in other cases the expression would be בְּקִרְבּוֹ, is answered by this, that with בְּאָחוּר the idea of pressing back (of אָחוּר) is connected. The order of the words also is in favour of the meaning *in recessu (cordis)*. *Iræ dilatio mentis pacatio* (according to an old proverb).

Ver. 12 A ruler who listens to deceitful words,  
All his servants are godless.

They are so because they deceive him, and they become so; for instead of saying the truth which the ruler does not wish to hear, they seek to gain his favour by deceitful flatteries, misrepresentations, exaggerations, falsehoods. *Audiat rex quæ præcipit lex.* He does not do this, as the saying is, *sicut rex ita grex* (Sir. x. 2), in the sense of this proverb of Solomon.

Ver. 13 The poor man and the usurer meet together—  
Jahve lighteneth the eyes of both.

A variation of xxii. 2, according to which the proverb is to be understood in both of its parts. That *אִישׁ תְּכַבֵּים* is the contrast of *שָׂר*, is rightly supposed in *Temura 16b*; but Rashi, who brings out here a man of moderate learning, and Saadia, a man of a moderate condition (thus also the Targ. *בְּרִיא מְעֻפָּא*, after Buxtorf, *homo mediocris fortunæ*), err by connecting the word with *תָּרָה*. The LXX. *δανειστοῦ καὶ χρεωφειλέτου (ἀλλήλοις συνελθόντων)*, which would be more correct inverted, for *אִישׁ תְּכַבֵּים* is a man who makes oppressive taxes, high previous payments of interest; the verbal stem *תָּרָה*, Arab. *tak*, is a secondary to R. *wak*, which has the meanings of pressing together, and pressing firm (whence also the middle is named; cf. Arab. *samym alaklab*, the solid = the middle point of the heart). *תָּרָה*, with the plur. *תְּכַבֵּים*, scarcely in itself denotes interest, *τόκος*; the designation *אִישׁ תְּכַבֵּים* includes in it a sensible reproach (Syr. *afflictor*), and a *rentier* cannot be so called (Hitzig). Luther: *Reiche* [rich men], with the marginal note: "who can practise usury as they then generally all do?" Therefore Löwenstein understands the second line after 1 Sam. ii. 7: God enlighteneth their eyes by raising the lowly and humbling the proud. But this line, after xxii. 2b, only means that the poor as well as the rich owe the light of life (Ps. xiii. 4) to God, the creator and ruler of all things,—a fact which has also its moral side: both are conditioned by Him, stand under His control, and have to give to Him an account; or otherwise rendered: God maketh His sun to rise on the low and the high, the evil and the good (cf. Matt. v. 45)—an all-embracing love full of typical moral motive.<sup>1</sup>

<sup>1</sup> *מֵאִיר* has, by Löwenstein, *Mehuppach Legarmeh*, but incorrectly, since after *Legarmeh* two conjunctives cannot occur. Also Norzi with *Mehuppach Mercha* is irregular, since Ben-Asher recognises only two examples of

Ver. 14 A king who judgeth the poor with truth,  
His throne shall stand for ever.

בִּאֲמַת, as at Isa. xvi. 5 (synon. בִּמְיֻשָּׁרִים, בִּאֲמוֹנָה), is equivalent to fidelity to duty, or a complete, full accomplishment of his duty as a ruler with reference to the dispensing of justice; in other words: after the norm of actual fact, and of the law, and of his duty proceeding from both together. מֶלֶךְ has in Codd., e.g. *Jaman.*, and in the Venetian 1517, 21, rightly *Rebia*. In that which follows, בִּאֲמַת שׁוֹפֵט are more closely related than בִּאֲמַת וְדָלִים, for of two conjunctives standing together the first always connects more than the second. מֶלֶךְ שׁוֹפֵט בִּאֲמַת דָּלִים is the truest representation of the logical grammatical relation. To 14b compare the proverb of the king, xvi. 12, xxv. 5.

A proverb with שִׁבֹּט, ver. 15, is placed next one with שׁוֹפֵט, but it begins a group of proverbs regarding discipline in the house and among the people:

Ver. 15 The rod and reproof give wisdom;

But an undisciplined son is a shame to his mother.

With שִׁבֹּט [a rod], which xxii. 15 also commends as salutary, תּוֹכַחַת refers to discipline by means of words, which must accompany bodily discipline, and without them is also necessary; the construction of the first line follows in number and gender the scheme xxvii. 9, Zech. vii. 7; Ewald, § 339c. In the second line the mother is named, whose tender love often degenerates into a fond indulgence; such a darling, such a mother's son, becomes a disgrace to his mother. Our "*ausgelassen*," by which Hitzig translates מִשְׁלַח, is used of joyfulness unbridled and without self-restraint, and is in the passage before us too feeble a word; שְׁלַח is used of animals pasturing at liberty, wandering in freedom (Job xxxix. 5; Isa. xvi. 2); יָעַר מִשְׁלַח is accordingly a child who is kept in by no restraint and no punishment, one left to himself, and thus undisciplined (Luther, Gesenius, Fleischer, and others).

Ver. 16 When the godless increase, wickedness increaseth;

But the righteous shall see their fall.

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this double accentuation to which this מֵאִיר does not belong; *vid. Thorath Emeth*, p. 12. That the *penultima* toning מֵאִיר in several editions is false scarcely needs to be remarked. Jablonski rightly points with *Mehuppach* on the *ult.*, and *Zinnorith* on the preceding open syllable.

The LXX. translation is not bad: πολλῶν ὄντων ἀσεβῶν πολλὰ γίνονται ἁμαρτίαι (*vid.* regarding  $\text{רָבָה}$ , ver. 2, xxviii. 28); but in the main it is only a *Binsenwahrheit*, as they say in Swabia, *i.e.* a trivial saying. The proverb means, that if among a people the party of the godless increases in number, and at the same time in power, wickedness, *i.e.* a falling away into sins of thought and conduct, and therewith wickedness, prevails. When irreligion and the destruction of morals thus increase, the righteous are troubled; but the conduct of the godless carries the judgment in itself, and the righteous shall with joy perceive, in the righteous retribution of God, that the godless man will be cast down from his power and influence. This proverb is like a motto to Ps. xii.

Ver. 17 Correct thy son, and he will give thee delight,  
And afford pleasure to thy soul.

The LXX. well translates  $\text{ויניח}$  by  $\text{καὶ ἀναπαύσει σε}$ ; <sup>1</sup>  $\text{הניח}$  denotes rest properly, a breathing again,  $\text{ἀνάψυξις}$ ; and then, with an obliteration of the idea of restraint so far, generally (like the Arab. *arah*, compared by Fleischer) to afford pleasure or delight. The post.-bibl. language uses for this the words  $\text{נָחַת רִיחַ}$ , and says of the pious that he makes  $\text{נָחַת רִיחַ}$  to his Creator, *Berachoth* 17a; and of God, that He grants the same to them that fear Him, *Berach.* 29b; in the morning prayer of the heavenly spirits, that they hallow their Creator  $\text{בְּנַחַת רִיחַ}$  (with inward delight). Write with Codd. (also *Jaman.*) and older editions  $\text{וַיְנַיֵּחַ}$ , not  $\text{וַיְנַיֵּחַ}$ ; for, except in verbs  $\text{ל"ה}$ , the suffix of this *Hiphil* form is not dageshed, *e.g.*  $\text{אִמְיִתֶּךָ}$ , 1 Kings ii. 26; cf. also 1 Kings xxii. 16 and Ps. l. 8.  $\text{מְעֻרְנִים}$  the LXX. understands, after 2 Sam. i. 24 ( $\text{עַם-עֲרֵנִים}$ ,  $\text{μετὰ κόσμου}$ ), also here, of ornament; but the word signifies dainty dishes—here, high spiritual enjoyment. As in vers. 15 and 16 a transition was made from the house to the people, so there now follows the proverb of the discipline of children, a proverb of the education of the people:

Ver. 18 Without a revelation a people becomes ungovernable;  
But he that keepeth the law, happy is he.

<sup>1</sup> Their translation of vers. 17 and 18 here is found, in a marred and mutilated form, after xxviii. 17. At that place the words are  $\text{καὶ ἀναπαύσει σε}$ .

Regarding the importance of this proverb for estimating the relation of the *Chokma* to prophecy, *vid.* vol. i. p. 41. חֵיוֹן is, according to the sense, equivalent to נְבִיאָה, the prophetic revelation in itself, and as the contents of that which is proclaimed. Without spiritual preaching, proceeding from spiritual experience, a people is unrestrained (פָּרַע, *vid.* regarding the punctuation at xxviii. 25, and regarding the fundamental meaning, at i. 25); it becomes פָּרַע, disorderly, Ex. xxxii. 25; *wild vnd wüst*, as Luther translates. But in the second line, according to the unity of the antithesis, the words are spoken of the people, not of individuals. It is therefore not to be explained, with Hitzig: but whoever, in such a time, nevertheless holds to the law, it is well with him! Without doubt this proverb was coined at a time when the preaching of the prophets was in vogue; and therefore this, "but whoever, notwithstanding," is untenable; such a thought at that time could not at all arise; and besides this, תורה is in the Book of Proverbs a moveable conception, which is covered at least by the law in contradistinction to prophecy. *Tōra* denotes divine teaching, the word of God; whether that of the Sinaitic or that of the prophetic law (2 Chron. xv. 3, cf. *e.g.* Isa. i. 10). While, on the one hand, a people is in a dissolute condition when the voice of the preacher, speaking from divine revelation, and enlightening their actions and sufferings by God's word, is silent amongst them (Ps. lxxiv. 9, cf. Amos viii. 12); on the other hand, that same people are to be praised as happy when they show due reverence and fidelity to the word of God, both as written and as preached. That the word of God is preached among a people belongs to their condition of life; and they are only truly happy when they earnestly and willingly subordinate themselves to the word of God which they possess and have the opportunity of hearing. אִשְׁרָהּ (defective for אִשְׁרֵיהּ) is the older, and here the poetic kindred form to אִשְׁרֵי, xiv. 21, xvi. 20. From the discipline of the people this series of proverbs again returns to the discipline of home:

Ver. 19 With words a servant will not let himself be bettered;  
For he understandeth them, but conformeth not thereto.

The *Niph.* נוֹפֵר becomes a so-called tolerative, for it connects with the idea of happening that of reaching its object: to

become truly bettered (taught in wisdom, corrected), and thus to let himself be bettered. With mere words this is not reached; the unreasonable servant needs, in order to be set right, a more radical means of deliverance. This assertion demands confirmation; therefore is the view of von Hofmann (*Schriftbew.* ii. 2. 404) improbable, that 19*b* has in view a better-disposed servant: supposing that he is intelligent, in which case he is admonished without cause, then the words are also lost: he will let them pass over him in silence without any reply. This attempted explanation is occasioned by this, that מַעֲנֶה can signify nothing else than a response in words. If this were correct, then without doubt its fundamental meaning would correspond with כִּי; for one explains, with Löwenstein, "for he perceives it, and may not answer," *i.e.* this, that a reply cut off frustrates the moral impression. Or also: for he understands it, but is silent,—*in præfractum se silentium configit* (Schultens); and thus it is with the ancients (Rashi). But why should not מַעֲנֶה יָמִין itself be the expression of this want of any consequences? מַעֲנֶה cannot certainly mean humiliation<sup>1</sup> (Meîri, after Ex. x. 3, הַכְנַעַה), but why as an answer in words and not also a response by act (Stuart: a practical answer)? Thus the LXX. ἐὰν γὰρ καὶ νοήσῃ, ἀλλ' οὐχ ὑπακούσεται, according to which Luther: for although he at once understands it, he does not yet take it to himself. That מַעֲנֶה may mean obedience, the Aram. so understood, also at xvi. 4. It denoted a reply in the most comprehensive meaning of the word, *vid.* at xvi. 1. The thought, besides, is the same as if one were to explain: for he understands it, and is silent, *i.e.* lets thee speak; or: he understands it, but that which he perceives finds no practical echo.

Ver. 20 Seest thou a man hasty in his words?

The fool hath more hope than he.

Cf. xxvi. 12. Such an one has blocked up against himself the path to wisdom, which to the fool, *i.e.* to the ingenuous, stands open; the former is perfect, of the latter something may yet be made. In this passage the contrast is yet more precise, for the fool is thought of as the dull, which is the proper meaning

<sup>1</sup> The Syr. and Targ. also think on עֲנָה, for they translate: "for he knows that he receives no strokes."

of כָּסִיל, *vid.* under xvii. 24. There is more hope for the fool than for him, although he may be no fool in himself, who overthrows himself by his words. "The προπετής ἐν λόγῳ αὐτοῦ (Sir. ix. 18) has, in the existing case, already overleaped the thought; the כָּסִיל has it still before him, and comes at length, perhaps with his slow conception, to it" (Hitzig); for the ass, according to the fable, comes at last farther than the greyhound. Hence, in words as well as in acts, the proverb holds good, "*Eile mit Weile*" [= *festina lente*]. Every word, as well as act, can only be matured by being thought out, and thought over. From this proverb, which finds its practical application to the affairs of a house, and particularly also to the relation to domestics, the group returns to the subject of instruction, which is its ground-tone.

Ver. 21 If one pampers his servant from youth up,  
He will finally reach the place of a child.

The LXX. had no answer to the question as to the meaning of מָנַן. On the other hand, for מְנַן, the meaning to fondle, *delicatus enutrire*, is perfectly warranted by the Aram. and Arab. The Talmud, *Succa* 52*b*, resorts to the alphabet אט"בה in order to reach a meaning for מָנַן. How the Targ. comes to translate the word by מְנַחֵם (outrooted) is not clear; the rendering of Jerome: *postea sentiet eum contumacem*, is perhaps mediated by the ἔσται γογγυσμός of Symmachus, who combines מָנַן with מָנַח, *Niph.* γογγύζειν. The ὀθνηθήσεται of the LXX., with the Syr., von Hofmann has sought to justify (*Schriftbew.* ii. 2. 404), for he derives מָנַן = מְנַחֵם from מְנַחֵם. We must then punctuate מָנַן; but perhaps the LXX. derived the word from מְנַחֵם = מְנַחֵם, whether they pronounced it מְנַחֵם (cf. מְנַחֵם = מְנַחֵם) or מְנַחֵם. To follow them is not wise, for the formation of the word is precarious; one does not see what the speaker of this proverb, to whom the language presented a fulness of synonyms for the idea of complaint, meant by using this peculiar word. Linguistically these meanings are impossible: of Jerome, *dominus* = מְנַחֵם (Ahron b. Josef, Meiri, and others); or: the oppressed = מְנַחֵם, from מְנַחֵם (Johson); or: one who is sick = מְנַחֵם (Euchel). And Ewald's "*undankbar*" [unthankful], derived from the Arabic, is a mere fancy, since (Arab.) *manuwan* does not mean one who is unthankful, but,



on the contrary, one who upbraids good deeds shown.<sup>1</sup> The ancients are in the right track, who explain מִנּוֹן after the verb נָנ, Ps. lxxii. 17 = נָן = נָן; the *Venet.*, herein following Kimchi, also adopts the nominal form, for it translates (but without perceptible meaning) γόνωσις. Luther's translation is fortunate:

“If a servant is tenderly treated from youth up,  
He will accordingly become a *Junker* [squire].”

The ideas represented in modern Jewish translations: that of a son (*e.g.* Solomon: he will at last be the son) and that of a master (Zunz), are here united. But how the idea of a son (from the verb נָן), at the same time that of a master, may arise, is not to be perceived in the same way as with *Junker* and the Spanish *infante* and *hidalgo*; rather with מִנּוֹן, as the ironical naming of the son (little son), the idea of a weakling (de Wette) may be connected. The state of the matter appears as follows:—The verb נָן has the meanings of luxuriant growth, numerous propagation; the fish has from this the Aram. name of נָן, like the Heb. נָן, from נָן, which also means luxuriant, exuberant increase (*vid.* at Ps. lxxii. 17). From this is derived נָן, which designates the offspring as a component part of a kindred, as well as מִנּוֹן, which, according as the מ is interpreted infin. or local, means either this, that it sprouts up luxuriantly, the abundant growth, or also the place of luxuriant sprouting, wanton growing, abundant and quick multiplication: thus the place of hatching, spawning. The subject in נָן might be the fondled one; but it lies nearer, however, to take him who fondles as the subject, as in 21a. אֲחַר־יָתוֹ is either adv. accus. בְּאַחֲרֵיתוֹ, or, as we preferred at xxiii. 32, it is the subj. in-

<sup>1</sup> In *Jahrb.* xi. p. 10 f. Ewald compares, in an expressive way, the Ethiopic *mannāna* (*Piel*) to scorn; *menūn*, a reprobate; and *mannāni*, one who is despised; according to which מִנּוֹן could certainly designate “a man despising scornfully his own benefactors, or an unthankful man.” But this verbal stem is peculiarly Ethiop., and is certainly not once found in Arab. For *minnat* (which Ewald compares) denotes benefaction, and the duty laid on one thereby, the dependence thereby produced. The verb (Arab.) *minn* (= מִנּוֹן) signifies to divide; and particularly, partly to confer benefaction, partly to attribute benefaction, reckon to, enumerate, and thereby to bring out the sense of obligation. Thus nothing is to be derived from this verbal stem for מִנּוֹן.

roducing, after the manner of a substantival clause, the following sentence as its virtual predicate: "one has fondled his servant from his youth up, and his (that of the one who fondles) end is: he will become a place of increase." The master of the house is thought of along with his house; and the servant as one who, having become a man, presents his master with *יְלִדֵי בַיִת*, who are spoilt scapegraces, as he himself has become by the pampering of his master. There was used in the language of the people, *נֶן* for *נֶן*, in the sense in which we name a degenerate son a "*Schönes Früchtchen*" [pretty little fruit]; and *מִנְוֶן* is a place (house) where many *נִינִים* are; and a man (master of a house) who has many of them is one whose family has increased over his head. One reaches the same meaning if *מִנְוֶן* is rendered more immediately as the place or state of growing, increasing, luxuriating. The sense is in any case: he will not be able, in the end, any more to defend himself against the crowd which grows up to him from this his darling, but will be merely a passive part of it.

The following group begins with a proverb which rhymes by *מִרְוֶן*, with *מִנְוֶן* of the foregoing, and extends on to the end of this Hezekiah collection:

Ver. 22 A man of anger stirreth up strife;

And a passionate man aboundeth in transgression.

Line first is a variation of xv. 18a and xxviii. 25a. *אִישׁ* and *בַּעַל* as here, but in the reverse order at xxii. 24.<sup>1</sup> *אִישׁ* here means anger, not the nose, viz. the expanded nostrils (Schultens). In *רַב־פְּשָׁע* the *פְּשָׁע* is, after xiv. 29, xxviii. 16, xx. 27, the governed genitive; Hitzig construes it in the sense of *רַב־פְּשָׁע*, Ps. xix. 2, with *יַגְרָה*, but one does not say *יַגְרָה פְּשָׁע*; and that which is true of *רַבִּים*, that, after the manner of a numeral, it can precede its substantive (*vid.* under Ps. vii. 26, lxxxix. 51), cannot be said of *רַב*. Much (great) in wickedness denotes one who heaps up many wicked actions, and burdens himself with greater guilt (*cf.* *פְּשָׁע*, ver. 16). The wrathful man stirreth up (*vid.* under xv. 18) strife, for he breaks through the mutual relations of men, which rest on mutual esteem and

<sup>1</sup> For *אִישׁ־אָה* (Löwenstein after Norzi) is to be written, with Baer (*Thorath Emeth*, p. 19), *אִישׁ־אָה*. Thus also in *Cod. Jaman*.

love, and by means of his passionate conduct he makes enemies of those against whom he thinks that he has reason for being angry; that on account of which he is angry can be settled without producing such hostility, but passion impels him on, and misrepresents the matter; it embitters hearts, and tears them asunder. The LXX. has, instead of רב, ἐξώρουξεν, of dreaming, ברה (xvi. 27).

Ver. 23 passes from anger to haughtiness :

A man's pride will bring him low ;  
But the lowly attaineth to honour.

Thus we translate הַתְּמַנֶּה בְּבוֹד (Lat. *honorem obtinet*) in accord with xi. 16, and שִׁפְלֵ-רוּחַ with xvi. 19, where, however, שִׁפְלֵ is not adj. as here, but inf. The haughty man obscures the honour which he has by this, that he boasts immeasurably of it, and aspires yet more after it; the lowly man, on the other hand, obtains honour without his seeking it, honour before God and before men, which would be of no worth were it not connected with the honour before God. The LXX.: τοὺς δὲ ταπεινόφρονας ἐρείδει δόξη κύριος. This κύριος is indeed not contrary to the sense, but it is opposed to the style. Why the 24th verse should now follow is, as regards the contents and the expression, hard to say; but one observes that vers. 22–27 follow each other, beginning with the successive letters of the alphabet א (ב), ג, ד, ה, ו, ז, ח (ת).

Ver. 24 He that taketh part with a thief hateth himself;  
He heareth the oath and confesseth not.

Hitzig renders the first member as the pred. of the second: "he who does not bring to light such sins as require an atonement (Lev. v. 1 ff.), but shares the secret of them with the sinner, is not better than one who is a partner with a thief, who hateth himself." The construction of the verse, he remarks, is not understood by any interpreter. It is not, however, so cross,—for, understood as Hitzig thinks it ought to be, the author should have expressed the subject by שִׂמַע אֱלֹהֵי גֵיר וְלֹא יִגִּיד—but is simple as the order of the words and the verbal form require it. The oath is, after Lev. v. 1, that of the judge who adjures the partner of the thief by God to tell the truth; but he conceals it, and burdens his soul with a crime worthy of

death, for from a concealer he becomes in addition a perjured man.

Ver. 25 Fear of man bringeth a snare with it ;  
But he that trusteth in Jahve is advanced.

It sounds strange, Hitzig remarks, that here in the Book of an Oriental author one should be warned against the fear of man. It is enough, in reply to this, to point to Isa. li. 12f. One of the two translations in the LXX. (cf. Jerome and Luther) has found this "strange" thought not so strange as not to render it, and that in the gnomic aorist: φοβηθέντες καὶ αἰσχυθέντες ἀνθρώπους ὑπεσκελίσθησαν. And why should not הַרְדָּה אֲדָם be able to mean the fear of man (cowardice)? Perhaps not so that אֲדָם is the *gen. objecti*, but so that הֲרַדָּה אֲדָם means to frighten men, as in 1 Sam. xiv. 15. חֲרַדַּת אֱלֹהִים, a trembling of God; cf. Ps. lxiv. 2; פֶּחַד אֵיב, the fear occasioned by the enemy, although this connection, after Deut. ii. 25, can also mean fear of the enemy (*gen. objecti*). To יָהֵן, occasioned = brings as a consequence with it, cf. x. 10, xiii. 15; the *synalage generis* is as at xii. 25a: it is at least strange with fem. infinit. and infinitival nouns, xvi. 16, xxv. 14; Ps. lxxiii. 28; but הַרְדָּה (trembling) is such a *nom. actionis*, Ewald, § 238a. Regarding יִשָּׁן (for which the LXX.<sup>1</sup> σωθήσεται, and LXX.<sup>2</sup> εὐφρανθήσεται = יִשְׂמַח), *vid.* at xviii. 10. He who is put into a terror by a danger with which men threaten him, so as to do from the fear of man what is wrong, and to conceal the truth, falls thereby into a snare laid by himself—it does not help him that by this means he has delivered himself from the danger, for he brands himself as a coward, and sins against God, and falls into an agony of conscience (reproach and anguish of heart) which is yet worse to bear than the evil wherewith he was threatened. It is only confidence in God that truly saves. The fear of man plunges him into yet greater suffering than that from which he would escape; confidence in God, on the other hand, lifts a man internally, and at last externally, above all his troubles.

Ver. 26. A similar *gen. connection* that between הֲרַדָּה אֲדָם exists between מִשְׁפַּט־אִישׁ :

Many seek the countenance of the ruler ;  
Yet from Jahve cometh the judgment of men.

Line first is a variation of xix. 6a, cf. 1 Kings x. 24. It lies near to interpret שׂא as *gen. obj.*: the judgment regarding any one, *i.e.* the estimating of the man, the decision regarding him; and it is also possible, for מִשְׁפָּטִי, Ps. xvii. 2, may be understood of the judgment which I have, as well as of the judgment pronounced regarding me (cf. Lam. iii. 59). But the usage appears to think of the *genit.* after מִשְׁפָּט always as subjective, *e.g.* xvi. 33, of the decision which the lot brings, Job xxxvi. 6, the right to which the poor have a claim; so that thus in the passage before us מִשְׁפָּט־אִישׁ means the right of a man, as that which is proper or fitting to him, the judgment of a man, as that to which as appropriate he has a claim (LXX. τὸ δίκαιον ἀνδρὶ). Whether the *genit.* be rendered in the one way or the other, the meaning remains the same: it is not the ruler who finally decides the fate and determines the worth of a man, as they appear to think who with eye-service court his favour and fawn upon him.

Ver. 27 An abomination to a righteous man is a villanous man;

And an abomination to the godless is he who walketh uprightly.

In all the other proverbs which begin with תוֹעֵבָה, *e.g.* xi. 20, יהוה follows as *genit.*, here צַדִּיקִים, whose judgment is like that of God. אִישׁ עָלַי is an abhorrence to them, not as a man, but just as of such a character; עָלַי is the direct contrast to יִשְׁרָאֵל. The righteous sees in the villanous man, who boldly does that which is opposed to morality and to honour, an adversary of his God; on the other hand, the godless sees in the man that walketh uprightly (יִשְׁרָר־דָּרָה), as at Ps. xxxvii. 14) his adversary, and the condemnation of himself.

With this doubled  $\eta$  the Book of Proverbs, prepared by the men of Hezekiah, comes to an end. It closes, in accordance with its intention announced at the beginning, with a proverb concerning the king, and a proverb of the great moral contrasts which are found in all circles of society up to the very throne itself.

FIRST APPENDIX TO THE SECOND SOLOMONIC COLLECTION  
OF PROVERBS.—CHAP. XXX.

The title of this first appendix, according to the text lying before us, is:

“The words of Agur the son of Jakeh, the utterance.”

This title of the following collection of proverbs is limited by *Olewejored*; and אַגוּר בֶּן־יָכֶחַ, separated from the author's name by *Rebia*, is interpreted as a second inscription, standing on one line with אַגוּר, as particularizing that first. The old synagogue tradition which, on the ground of the general title i. 1, regarded the whole Book of Proverbs as the work of Solomon, interpreted the words, “Agur the son of Jakeh,” as an allegorical designation of Solomon, who appropriated the words of the *Tōra* to the king, Deut. xvii. 17, and again rejected them, for he said: God is with me, and I shall not do it (viz. take many wives, without thereby suffering injury), *Schemōth rabba*, c. 6. The translation of Jerome: *Verba congregantis filii Vomentis*, is the echo of this Jewish interpretation. One would suppose that if “Agur” were Solomon's name, “Jakeh” must be that of David; but another interpretation in *Midrash Mishle* renders בֶּן (“son”) as the designation of the bearer of a quality, and sees in “Agur” one who girded (אָגַר = הִגַּר) his loins for wisdom; and in “son of Jakeh” one free from sin (בֶּן־יָכֶחַ חַטָּא וְעַתָּה). In the Middle Ages this mode of interpretation, which is historically and linguistically absurd, first began to prevail; for then the view was expressed by several (Aben Ezra, and Meiri the Spaniard) that Agur ben Jakeh was a wise man of the time of Solomon. That of Solomon's time, they thence conclude (blind to xxv. 1) that Solomon collected together these proverbs of the otherwise unknown wise man. In truth, the age of the man must remain undecided; and at all events, the time of Hezekiah is the fixed period from which, where possible, it is to be sought. The name “Agur” means the gathered (vi. 8, x. 5), or, after the predominant meaning of the Arab. *âjar*, the bribed, *mercede conductum*; also the collector (cf. אֶקֶיֶשׁ, fowler); or the word might mean, perhaps, industrious in collecting (cf. *’alwak*, attached to, and other examples in Mühlau, p. 36).

Regarding בַּן = *binj* (usual in בְּנֵי-בָנִים), and its relation to the Arab. *ibn*, *vid. Genesis*, p. 555. The name *Jakeh* is more transparent. The noun יָקֵה, xxx. 17, Gen. xlix. 10, means the obedient, from the verb יָקַה; but, formed from this verbal stem, the form of the word would be יָקֵה (not יָקֵה). The form יָקֵה is the participial adj. from יָקַה, like יָפֵה from יָפַה; and the Arab. *wakay*, corresponding to this יָקַה, viii. *ittakay*, to be on one's guard, particularly before God; the usual word for piety regarded as *εὐλάβεια*. Mühlau (p. 37) rightly sees in the proper names *Eltekeh* [Josh. xix. 44] and *Eltekon* [Josh. xv. 59] the secondary verbal stem יָקַה, which, like *e.g.* יָקַה (הָאָה), יָקַה, יָקַה, has originated from the reflexive, which in these proper names, supposing that לֵא is subj., means to take under protection; not: to give heed = *cavere*. All these meanings are closely connected. In all these three forms—יָקַה, יָקַה, יָקַה—the verb is a synonym of שָׁמַר; so that יָקַה denotes<sup>1</sup> the pious, either as taking care, *εὐλαβής*, or as keeping, *i.e.* observing, viz. that which is commanded by God.

In consequence of the accentuation, מִשְׁשָׁן is the second designation of this string of proverbs, and is parallel with רַבְרִי. But that is absolutely impossible. מִשְׁשָׁן (from מִשְׁשָׁן, to raise, viz. the voice, to begin to express) denotes the utterance, and according to the usage of the words before us, the divine utterance, the message of God revealed to the prophet and announced by him, for the most part, if not always (*vid.* at Isa. xiii. 1), the message of God as the avenger. Accordingly Jewish interpreters (*e.g.* M<sup>c</sup>îri and Arama) remark that מִשְׁשָׁן designates what follows, as רַבְרִי בְּבוֹאֵי, *i.e.* an utterance of the prophetic spirit. But, on the other hand, what follows begins with the confession of human weakness and short-sightedness; and, moreover, we read proverbs not of a divine but altogether

<sup>1</sup> According to the *Lex. 'Gezeri* (from the Mesopotamian town of 'Geziret *ibn 'Amr*), the word *wakihon* is, in the Mesopotamian language, "the overseer of the house in which is the cross of the Christians;" and accordingly, in Muhammed's letter to the Christians of Negran, after they became subject to him, "a monk shall not be removed from his monastery, nor a presbyter from his presbyterate, (*wakâhtah*) *wala watah wakahyttah*" (this will be the correct phrase), "nor an overseer from his office." The verbal stem *wak-ah* (יָקַה) is, as it appears, Northern Semitic; the South Arabian lexicographer Neshwan ignores it (Wetzstein in Mühlau).

of a human and even of a decaying spiritual stamp, besides distinguished from the Solomonic proverbs by this, that the *I* of the poet, which remains in the background, here comes to the front. This **משנ** of prophetic utterances does not at all harmonize with the following string of proverbs. It does not so harmonize on this account, because one theme does not run through these proverbs which the sing. **משנ** requires. It comes to this, that **משנ** never occurs by itself in the sense of a divine, a solemn utterance, without having some more clearly defining addition, though it should be only a demonstrative הִנֵּה (Isa. xiv. 28). But what author, whether poet or prophet, would give to his work the title of **משנ**, which in itself means everything, and thus nothing! And now: the utterance—what can the article at all mean here? This question has remained unanswered by every interpreter. Ewald also sees himself constrained to clothe the naked word; he does it by reading together **המשנ הננ**, and translating the “sublime saying which he spoke.” But apart from the consideration that Jer. xxiii. 31 proves nothing for the use of this use of **הננ**, the form **ננ** (הגבר) is supported by 2 Sam. xxiii. 1 (cf. ver. 5 with 2 Sam. xxii. 31); and besides, the omission of the **אשר**, and in addition of the relative pronoun (**אשר**), would be an inaccuracy not at all to be expected on the brow of this gnology (*vid.* Hitzig). If we leave the altogether unsuspected **הננ** undisturbed, **המשנ** will be a nearer definition of the name of the author. The Midrash has a right suspicion, for it takes together *Hamassa* and *Agur ben Jakeh*, and explains: of Agur the son of Jakeh, who took upon himself the yoke of the most blessed. The *Græcus Venetus* comes nearer what is correct, for it translates: *λόγοι Ἀγούρου υἱέως Ἰακέως τοῦ Μασσίου*. We connect xxxi. 1, where **לְמוֹאֵל מֶלֶךְ**, “Lemuel (the) king,” is a linguistic impossibility, and thus, according to the accentuation lying before us, **מֶלֶךְ מִשָּׁנ** also are to be connected together; thus it appears that **מֶלֶךְ מִשָּׁנ** must be the name of a country and a people. It was Hitzig who first made this Columbus-egg to stand. But this is the case only so far as he recognised in **לְמוֹאֵל מֶלֶךְ מִשָּׁנ** a Lemuel, the king of Massa, and recognised this Massa also in xxx. 1 (*vid.* his dissertation: *Das Königreich Massa* [the kingdom of Massa], in Zeller's *Theolog. Jahrb.* 1844, and his *Comm.*), viz. the Israel-



itish *Massa* named in Gen. xxv. 14 (= 1 Chron. i. 30) along with *Dumah* and *Tema*. But he proceeds in a hair-splitting way, and with ingenious hypothesis, without any valid foundation. That this *Dumah* is the *Dumat el-jendel* (cf. under Isa. xxi. 11) lying in the north of Nejed, near the southern frontiers of Syria, the name and the founding of which is referred by the Arabians to *Dûm* the son of Ishmael, must be regarded as possible, and consequently *Massa* is certainly to be sought in Northern Arabia. But if, on the ground of 1 Chron. iv. 42 f., he finds there a Simeonitic kingdom, and finds its origin in this, that the tribe of Simeon originally belonging to the ten tribes, and thus coming from the north settled in the south of Judah, and from thence in the days of Hezekiah, fleeing before the Assyrians, were driven farther and farther in a south-east direction towards Northern Arabia; on the contrary, it has been shown by Graf (*The Tribe of Simeon*, a contribution to the history of Israel, 1866) that Simeon never settled in the north of the Holy Land, and according to existing evidences extended their settlement from Negeb partly into the Idumean highlands, but not into the highlands of North Arabia. Hitzig thinks that there are found traces of the *Massa* of Agur and Lemuel in the Jewish town<sup>1</sup> of טילמאס, of Benjamin of Tudela, lying three days' journey from Chebar, and in the proper name (Arab.) *Malsâ* (smooth), which is given to a rock between Tema and Wady el-Kora (*vid.* Kosegarten's *Chrestom.* p. 143); but how notched his ingenuity here is need scarcely be shown. By means of more cautious combinations Mùhlau has placed the residence of Agur and Lemuel in the Hauran mountain range, near which there is a *Dumah*, likewise a *Têmdâ*; and in the name of the town *Mismûje*, lying in the Lejâ, is probably found the *Mishma* which is named along with *Massa*, Gen. xxv. 14; and from this that is related in 1 Chron. v. 9 f., 18–22, of warlike expeditions on the part of the tribes lying on the east of the Jordan against the Hagarenes and their allies *Jetur*, *Nephish*, and *Nodab*,<sup>2</sup> it

<sup>1</sup> Cf. Blau's *Arab. im sechsten Jahrh.* in the *Deutsch. Morgl. Zeits.* xxxiii. 590, and also p. 573 of the same, regarding a family of proselytes among the Jews in Taima.

<sup>2</sup> Mùhlau combines *Nodab* with *Nudêbe* to the south-east of Bosra; Blau (*Deut. Morg. Zeit.* xxv. 566), with the *Ναβδαῖοι* of Eupolemos named along with the *Ναβαταῖοι*. The Kamûs has Nadab as the name of a tribe.

is with certainty concluded that in the Hauran, and in the wilderness which stretches behind the Euphrates towards it, Israelitish tribes have had their abode, whose territory had been early seized by the trans-Jordanic tribes, and was held "until the captivity," 1 Chron. v. 22, *i.e.* till the Assyrian deportation. This designation of time is almost as unfavourable to Mührlau's theory of a *Massa* in the Hauran, inhabited by Israelitish tribes from the other side, as the expression "to Mount Seir" (1 Chron. iv. 42) is to Hitzig's North Arabian *Massa* inhabited by Simeonites. We must leave it undecided whether *Dumah* and *Têmâ*, which the Toledoth of Ismael name in the neighbourhood of *Massa*, are the east Hauran districts now existing; or as Blau (*Deut. Morgl. Zeit.* xxv. 539), with Hitzig, supposes, North Arabian districts (cf. *Genesis*, p. 377, 4th ed.).<sup>1</sup> "Be it as it may, the contents and the language of this difficult piece almost necessarily point to a region bordering on the Syro-Arabian waste. Ziegler's view (*Neue Uebers. der Denksprüche Salomo's*, 1791, p. 29), that Lemuel was probably an emir of an Arabian tribe in the east of Jordan, and that a wise Hebrew translated those proverbs of the emir into Hebrew, is certainly untenable, but does not depart so far from the end as may appear at the first glance" (Mührlau).<sup>2</sup> If the text-punctuation lying before us rests on the false supposition that *Massa*, xxx. 1, xxxi. 1, is a generic name, and not a proper name, then certainly the question arises whether מַסָּא should not be used instead of מַסָּא, much more מַסָּא, which is suggested as possible in the article "Sprüche," in Herzog's *Encycl.* xiv. 694. Were מַסָּא, Gen. x. 30, the region *Μεσσηνη*, on the northern border of the Persian Gulf, in which Apamea lay, then it might be said in favour of this, that as the histories of Muhammed and of Benjamin of Tudela prove the existence of an old Jewish occupation of North Arabia, but without anything being heard of a מַסָּא, the Talmud bears testimony<sup>3</sup> to a Jewish occupation of Mesene, and particularly of Apamea; and by the mother of Lemuel, the king

<sup>1</sup> Dozy (*Israeliten in Mecca*, p. 89 f.) connects *Massa* with *Mansâh*, a pretended old name of Mecca.

<sup>2</sup> These German quotations with the name of Mührlau are taken from the additions to his book, which he placed at my disposal.

<sup>3</sup> *Vid.* Neubauer's *La Géographie du Talmud*, pp. 325, 329, 382.

of *Mesha*, one may think<sup>1</sup> of Helena, celebrated in Jewish writings, queen of Adiabene, the mother of Monabaz and Izates. But the identity of the *Mesha* of the catalogue of nations with *Μεσώνη* is uncertain, and the Jewish population of that place dates at least from the time of the Sassanides to the period of the Babylonian exile. We therefore hold by the Ishmaelite *Massa*, whether North Arabian or Hauranian; but we by no means subscribe Mühlau's *non possumus non negare, Agurum et Lemuëlem proselytos e paganis, non Israelitas fuisse*. The religion of the tribes descended from Abraham, so far as it had not degenerated, was not to be regarded as idolatrous. It was the religion which exists to the present day among the great Ishmaelite tribes of the Syrian desert as the true tradition of their fathers under the name of *Din Ibrâhîm* (Abraham's religion); which, as from Wetzstein, we have noted in the *Commentary on Job* (p. 387 and elsewhere), continues along with Mosaism among the nomadic tribes of the wilderness; which shortly before the appearance of Christianity in the country beyond the Jordan, produced doctrines coming into contact with the teachings of the gospel; which at that very time, according to historic evidences (*e.g.* Mêjâsinî's chronicles of the *Kâ'be*), was dominant even in the towns of Hiçâz; and in the second century after Christ, was for the first time during the repeated migration of the South Arabians again oppressed by Greek idolatry, and was confined to the wilderness; which gave the mightiest impulse to the rise of Islam, and furnished its best component part; and which towards the end of the last century, in the country of Neged, pressed to a reform of Islam, and had as a result the Wahabite doctrine. If we except xxx. 5 f., the proverbs of Agur and Lemuel contain nothing which may not be conceived from a non-Israelitish standpoint on which the author of the Book of Job placed himself. Even xxx. 5 f. is not there (cf. Job vi. 10, xxiii. 12) without parallels. When one compares Deut. iv. 2, xiii. 1, and 2 Sam. xxii. 31 = Ps. xviii. 31 (from which ver. 5 of the proverbs of Agur is derived, with the change of יהוה into אלהים), Agur certainly appears as one intimately acquainted with the revealed religion of Israel, and with their literature. But

<sup>1</sup> Derenbourg's *Essai sur l'Hist. et la Géog. de la Palestine*, i. p. 224.

must we take the two Massites therefore, with Hitzig, Mühlau, and Zöckler, as born Israelites? Since the Bible history knows no Israelitish king outside of the Holy Land, we regard it as more probable that King Lemuel and his countryman Agur were Ishmaelites who had raised themselves above the religion of Abraham, and recognised the religion of Israel as its completion.

If we now return to the words of xxx. 1a, Hitzig makes Agur Lemuel's brother, for he vocalizes אָגוּר בְּרֵי יִקְהָה מַשָּׁא, *i.e.* Agur the son of her whom Massa obeys. Ripa and Björck of Sweden, and Stuart of America, adopt this view. But supposing that יִקְהָה is connected with the accusative of him who is obeyed, בֵּן, as the representative of such an attributive clause, as of its virtual genitive, is elsewhere without example; and besides, it is unadvisable to explain away the proper name יִקְהָה, which speaks for itself. There are two other possibilities of comprehending אָגוּר, without the change, or with the change of a single letter. Wetzstein, on xxxi. 1, has said regarding Mühlau's translation "King of Massa:" "I would more cautiously translate, 'King of the Massans,' since this interpretation is unobjectionable; while, on the contrary, this is not *terra Massa*, nor *urbs Massa*. It is true that the inhabitants of Massa were not pure nomads, after xxx. and xxxi., but probably, like the other tribes of Israel, they were half nomads, who possessed no great land as exclusive property, and whose chief place did not perhaps bear their name. The latter may then have been as rare in ancient times as it is in the present day. Neither the *Sammar*, the *Harb*, the *Muntefik*, nor other half nomads whom I know in the southern parts of the Syrian desert, have any place which bears their name. So also, it appears, the people of Uz (עוּז), which we were constrained to think of as a dominant, firmly-settled race, since it had so great a husbandman as Job, possessed no קְרִית עוּז. Only in certain cases, where a tribe resided for many centuries in and around a place, does the name of this tribe appear to have remained attached to it. Thus from נוּף דּוּמָה, 'the low-country of the Dumahns,' or קְרִית דּוּמָה, 'the city of Dumahns,' as also from קְרִית תֵּמָנָה, 'the city of the Temans,' gradually there arose (probably not till the decline and fall of this tribe) a city of *Dumah*, a haven of *Midian*, and the like, so that the primary meaning of

the name came to be lost." It is clear that, from the existence of an Ishmaelite tribe  $\text{מִשְׁנָה}$ , there does not necessarily follow a similar name given to a region. The conj.  $\text{מִמִּשְׁנָה}$ , for  $\text{הַמִּשְׁנָה}$  (*vid.* Herzog's *Encycl.* xiv. 702), has this against it, that although it is good Heb., it directly leads to this conclusion (*e.g.* 2 Sam. xxiii. 20, 29, cf. 1 Kings xvii. 1). Less objectionable is Bunsen's and Böttcher's  $\text{הַמִּשְׁנָה}$ . But perhaps  $\text{הַמִּשְׁנָה}$  may also have the same signification; far rather at least this than that which Malbim, after  $\text{הַיִּשָּׁר הַמִּשְׁנָה}$ , 1 Chron. xv. 27, introduced with the LXX.  $\alpha\rho\chi\omega\nu \tau\acute{\omega}\nu \acute{\alpha}\delta\delta\acute{\omega}\nu$ : "We ought then to compare 2 Sam. xxiii. 24,  $\text{וַיְרִידוּ בֵּית לָחֶם}$ , a connection in which, after the analogy of such Arabic connections as *kaysu 'aylana*, Kais of the tribe of 'Ailân (*Ibn Coteiba*, 13 and 83), or *Ma'nu Tayyin*, Ma'n of the tribe of Tay, *i.e.* Ma'n belonging to this tribe, as distinguished from other men and families of this name (*Schol. Hamasee* 144. 3),  $\text{בֵּית לָחֶם}$  is thought of as genit."<sup>1</sup> (Mühlau). That  $\text{בֵּית לָחֶם}$  (instead of  $\text{בֵּית הַלְחָמִי}$ ) is easily changed, with Thenius and Wellhausen, after 1 Chron. xi. 26, into  $\text{מִבֵּית לָחֶם}$ , and in itself it is not altogether homogeneous, because without the article. Yet it may be supposed that instead of  $\text{מִשְׁנָה}$ , on account of the appellat. of the proper name (the lifting up, *elatio*), the word  $\text{הַמִּשְׁנָה}$  might be also employed. And since  $\text{בְּנֵי יָקִיָּה}$ , along with  $\text{אֲגוּר}$ , forms, as it were, one *compositum*, and does not at all destroy<sup>2</sup> the regulating force of  $\text{אֲגוּר}$ , the expression is certainly, after the Arabic *usus loq.*, to be thus explained: The words of Agur the son of Jakeh, of the tribe (the country) of Massa.

The second line of this verse, as it is punctuated, is to be rendered :

The saying of the man to Ithiel, to Ithiel and Uchal, not *Ukkal*; for, since Athias and van der Hooght, the incorrect form  $\text{וְאִכָּל}$  has become current. J. H. Michaelis has the right form of the word  $\text{וְאִכָּל}$ . Thus, with  $\text{כ}$  *rophatum*, it is to be read after the Masora, for it adds to this word the remark  $\text{לִית}$

<sup>1</sup> In  $\text{הָעַם וְגו'$ , Jer. viii. 5,  $\text{יְרִישׁ}$  is thought of as genit., although it may be also nom., after the scheme of apposition instead of annexion. That it is genit., cf. Philippi's *St. Const.* pp. 192-195.

<sup>2</sup> We say, in Arab., without any anomaly, *e.g.* *Alju-bnu-Muhammadin Tajjün*, *i.e.* the Ali son of Muhammed, of the tribe (from the tribe) of Tay; cf. Josh. iii. 11; Isa. xxviii. 1, lxiii. 11; and Deut. iii. 13.

וּחֶסֶד, and counts it among the forty-eight words sometimes written defectively without ו (vid. this list in the *Masora finalis*, 27b, Col. 4); and since it only remarks the absence of the letter lengthening the word where no *dagesh* follows the vocal, it thus supposes that the ו has no *dagesh*, as it is also found in Codd. (also *Jaman.*) written with the *Raphe*. לְאִתִּיאל is doubly accented; the *Tarcha* represents the *Metheg*, after the rule *Thorath Emeth*, p. 11. The ל after נָאִם is, in the sense of the punctuation, the same dat. as in לְאִרְנֵי, Ps. cx. 1, and has an apparent right in him who asks כִּי תִרְעֵנִי in the 4th verse. Ithiel and Uchal must be, after an old opinion, sons, or disciples, or contemporaries, of Agur. Thus, e.g., Gesenius, in his *Lex.* under אִתִּיאל, where as yet his reference to Neb. xi. 7 is wanting. אִתִּיאל is rendered by Jefet and other Karaites, “there is a God” = אִתִּי אל; but it is perhaps equivalent to אֵל אִתִּי, “God is with me;” as for אִתִּי, the form אִתִּי is also found. אָכַל (אֶכְל) nowhere occurs as a proper name; but in the region of proper names, everything, or almost everything, is possible.<sup>1</sup> Ewald sees in 1b–14 a dialogue: in vers. 2–4 the הַגִּבּוֹר, i.e. as the word appears to him, the rich, haughty mocker, who has worn out his life, speaks; and in 5–14 the “*Mitmirgott*” [= God with me], or, more fully, “*Mitmirgott-sobinichstark*” [= God with me, so am I strong], i.e. the pious, humble man answers. “The whole,” he remarks, “is nothing but poetical; and it is poetical also that this discourse of mockery is called an elevated strain.” But (1) גִּבּוֹר is a harmless word; and in נָאִם הַגִּבּוֹר, Num. xxiv. 3, 15, 2 Sam. xxiii. 1, it is a solemn, earnest one; (2) a proper name, consisting of two clauses connected by *Vav*, no matter whether it be an actual or a symbolical name, is not capable of being authenticated; Ewald, § 274b, recognises in וְנִדְּלַתִּי וְגוֹ, 1 Chron. xxv. 4, the naming, not of one son of Heman, but of two; and (3) it would be a very forced, inferior poetry if the poet placed one half of the name in one line, and then, as if constrained to take a new breath, gave the other half of it in a second line. But, on the other hand, that אִתִּיאל and אָכַל are the names of two different persons, to whom the address of the man is directed, is attested by the, in this

<sup>1</sup> Vid. Wetzstein's *Inscripfen aus den Trachonen und dem Haurangebirge* (1864), p. 336 f.

case aimless, *anadiplosis*, the here unpoetical parallelism with reservation. The repetition, as Fleischer remarks, of the name Ithiel, which may rank with Uchal, as the son or disciple of Agur, has probably its reason only in this, that one placed a second more extended phrase simply along with the shorter. The case is different; but Fleischer's supposition, that the poet himself cannot have thus written, is correct. We must not strike out either of the two לְאִתִּיאל; but the supposed proper names must be changed as to their vocalization into a declaratory clause. A principal argument lies in ver. 2, beginning with כִּי: this כִּי supposes a clause which it established; for, with right, Mühlau maintains that כִּי, in the affirmative sense, which, by means of *aposiopesis*, proceeds from the confirmative, may open the conclusion and enter as confirmatory into the middle of the discourse (e.g. Isa. xxxii. 13), but cannot stand abruptly at the commencement of a discourse (cf. under Isa. xv. 1 and vii. 9). But if we now ask how it is to be vocalized, there comes at the same time into the sphere of investigation the striking phrase נָאִם הַגִּבֹּר. This phrase all the Greek interpreters attest by their rendering, τὰδε λέγει ὁ ἀνὴρ (*Venet.* φησὶν ἀνὴρ); besides, this is to be brought forward from the wilderness of the old attempts at a translation, that the feeling of the translators strives against the recognition in נָאִם of a second personal name: the Peshito omits it; the Targ. translates it, after the Midrash, by וְאִנִּי (I may do it); as Theodotion, καὶ δυνήσομαι, which is probably also meant by the καὶ συνήσομαι (from συνίεναι, to be acquainted with) of the *Venet.*; the LXX. with καὶ παύομαι; and Aquila, καὶ τέλεσον (both from the verb כָּלָה). As an objection to נָאִם הַגִּבֹּר is this, that it is so bald without being followed, as at Num. xxiv. 3, 15, 2 Sam. xxiii. 1, with the attributive description of the man. Luther was determined thereby to translate: discourse of the man Leithiel . . . And why could not לְאִתִּיאל be a proper-name connection like אֲנִי לְאִתִּיאל (אֲנִי לְאִתִּיאל)? Interpreted in the sense of "I am troubled concerning God," it might be a symbolical name of the φιλόσοφος, as of one who strives after the knowledge of divine things with all his strength. But (1) אֲנִי, with the accus. obj., is not established, and one is rather inclined to think of a name such as אֲנִי לְאִתִּיאל, after Ps. lxxxiv. 3; (2) moreover, לְאִתִּיאל cannot be at one

time a personal name, and at another time a declarative sentence—one must both times transform it into לָאִיתִי אֵל; but אֵל has to be taken as a vocative, not as accus., as is done by J. D. Michaelis, Hitzig, Bunsen, Zöckler, and others, thus: I have wearied myself, O God! . . . The nakedness of הַנִּבְרֵר is accordingly not covered by the first *Leithiel*. Mühlau, in his work, seeks to introduce מַמְשֵׁה changed into מַמְשֵׁה: “The man from Massa,” and prefers to interpret הַנִּבְרֵר generically:<sup>1</sup> “proverb (confession) of the man (*i.e.* the man must confess): I have wearied myself, O God! . . .” Nothing else in reality remains. The article may also be retrospective: the man just now named, whose “words” are announced, viz. Agur. But why was not the expression נַאֲמַר אַגוּר then used? Because it is not poetical to say: “the (previously named) man.” On the other hand, what follows applies so that one may understand, under הַנִּבְרֵר, any man you choose. There are certainly among men more than too many who inquire not after God (Ps. xiv. 2 f.). But there are also not wanting those who feel sorrowfully the distance between them and God. Agur introduces such a man as speaking, for he generalizes his own experience. Ps. xxxvi. 2 (*vid.* under this passage) shows that a proper name does not necessarily follow נַאֲמַר. With נַאֲמַר הַנִּבְרֵר Agur then introduces what the man has to confess—viz. a man earnestly devoted to God; for with נַאֲמַר the ideas of that which comes from the heart and the solemnly earnest are connected. If Agur so far generalizes his own experience, the passionate *anadiplosis* does not disturb this. After long contemplation of the man, he must finally confess: I have troubled myself, O God! I have troubled myself, O God! . . . That the trouble was directed toward God is perhaps denoted by the alliteration of לָאִיתִי with אֵל. But what now, further? וְאֵבֶל is read as וְאֵבֶל, וְאֵבֶל, וְאֵבֶל, וְאֵבֶל, and it has also been read as וְאֵבֶל. The reading וְאֵבֶל no one advocates; this that follows says the direct contrary, *et potui (pollui)*. Geiger (*Urschrift*, p. 61) supports the reading וְאֵבֶל, for he renders it interrogatively: “I wearied my-

<sup>1</sup> Thus, viz., that הַנִּבְרֵר denotes, not the man as he ought to be, but the man as he usually is (the article, as the Arabic grammarians say, “not for the exhaustion of the characteristic marks of the genus,” but for the expression of “the quality *māhije* of the genus”).



self in vain about God, I wearied myself in vain about God; why should I be able to do it?" But since one may twist any affirmative clause in this way, and from a *yes* make a *no*, one should only, in cases of extreme necessity, consent to such a question in the absence of an interrogative word. Böttcher's לֹא־אֵיתִי, I have wearied myself out in vain, is not Hebrew. But at any rate the expression might be אֵל־לֹא, if only the *Vav* did not stand between the words! If one might transpose the letters, then we might gain לֹא־אֵל, according to which the LXX. translates: οὐ δυνήσομαι. At all events, this despairing as to the consequence of further trouble, "I shall be able to do nothing (shall bring it to nothing)," would be better than וְאֵלֵךְ (and I shall withdraw—become faint), for which, besides, וְאֵלֵךְ should be used (cf. xxii. 8 with Job xxxiii. 21). One expects, after לֹא־אֵיתִי, the expression of that which is the consequence of earnest and long-continued endeavour. Accordingly Hitzig reads וְאֵלֵךְ, and I have become dull—suitable to the sense, but unsatisfactory on this account, because כָּלֵל, in the sense of the Arab. *kall*, *hebescere*, is foreign to the Heb. *usus loq.* Thus וְאֵלֵךְ will be a *fut. consec.* of בָּלָה. J. D. Michaelis, and finally Böttcher, read it as *fut. consec. Piel* וְאֵלֵךְ or וְאֵלֵךְ (*vid.* regarding this form in pause under xxv. 9), "and I have made an end;" but it is not appropriate to the inquirer here complaining, when dissatisfaction with his results had determined him to abandon his research, and let himself be no more troubled. We therefore prefer to read with Dahler, and, finally, with Mühlau and Zöckler, וְאֵלֵךְ, and I have withdrawn. The form understood by Hitzig as a pausal form is, in the unchangeableness of its vocals, as accordant with rule as those of יָחַד, xxvii. 17, which lengthen the — of their first syllables in pause. And if Hitzig objects that too much is said, for one of such meditation does not depart, we answer, that if the inquiry of the man who speaks here has completed itself by the longing of his spirit and his soul (Ps. lxxxiv. 3, cxliii. 7), he might also say of himself, in person, כָּלֵלִי or וְאֵלֵךְ. An inquiry proceeding not merely from intellectual, but, before all, from practical necessity, is meant—the doubled לֹא־אֵיתִי means that he applied thereto the whole strength of his inner and his outer man; and וְאֵלֵךְ, that he nevertheless did not reach his end, but wearied himself in

vain. By this explanation which we give to 1a, no change of its accents is required; but 1b has to be written:

נֶאֱמַר הִנְבֵּר לְאִתִּי אֵל  
לְאִתִּי אֵל וְאֵבֶל: <sup>1</sup>

Vers. 2, 3. The **כי** now following confirms the fruitlessness of the long zealous search:

For I am without reason for a man,  
And a man's understanding I have not.

3 And I have not learned wisdom,

That I may possess the knowledge of the All-Holy.

He who cannot come to any fixed state of consecration, inasmuch as he is always driven more and more back from the goal he aims at, thereby brings guilt upon himself as a sinner so great, that every other man stands above him, and he is deep under them all. So here Agur finds the reason why in divine things he has failed to attain unto satisfying intelligence, not in the ignorance and inability common to all men—he appears to himself as not a man at all, but as an irrational beast, and he misses in himself the understanding which a man properly might have and ought to have. The **מִן** of **מֵאִישׁ** is not the partitive, like Isa. xliv. 11, not the usual comparative: than any one (Böttcher), which ought to be expressed by **מִכָּל-אִישׁ**, but it is the negative, as Isa. lii. 14; *Fleischer: rudior ego sum quam ut homo appeller, or: brutus ego, hominis non similis.* Regarding **בַּעַר**, *vid.* under xii. 1.<sup>2</sup> Ver. 3 now says that he went into no school of wisdom, and for that reason in his wrestling after knowledge could attain to nothing, because the necessary conditions to this were wanting to him. But then the question arises: Why this complaint? He must first go to school in order to obtain, according to the word “To him who hath is given,” that for which he strove. Thus **לְמַדְתִּי** refers to learning in the midst of wrestling; but

<sup>1</sup> The *Munach* is the transformation of *Mugrash*, and this sequence of accents—*Tarcha, Munach, Silluk*—remains the same, whether we regard **אֵל** as the accusative or as the vocative.

<sup>2</sup> According to the Arab. **בַּעַר** is not a beast as grazing, but as dropping *stercus* (*ba'r*, camel's or sheep's droppings); to the R. **בַּר**, *Mühlau* rightly gives the meanings of separating, whence are derived the meanings of grazing as well as of removing (cleansing) (*cf.* Pers. *thak karadu*, to make clean = to make clean house, *tabula rasa*).

לְמַד, spiritually understood, signifies the acquiring of a *kennens* [knowledge] or *könnens* [knowledge=ability]: he has not brought it out from the deep point of his condition of knowledge to make wisdom his own, so that he cannot adjudge to himself knowledge of the all-holy God (for this knowledge is the kernel and the star of true wisdom). If we read לֹא אָדַע בֶּב, this would be synchronistic, *nesciebam*, with לְמַדְתִּי standing on the same line. On the contrary, the positive אָדַע subordinates itself to וְלֹא-לְמַדְתִּי, as the Arab. *fāa' lama*, in the sense of (*ita*) *ut scirem scientiam Sanctissimi*, thus of a conclusion, like Lam. i. 19, a clause expressive of the intention, Ewald, § 347a. קִדְשִׁים is, as at ix. 10, the name of God in a superlative sense, like the Arab. *el-kuddūs*.

Ver. 4 Who hath ascended to the heavens and descended?

Who hath grasped the wind in his fists?

Who hath bound up the waters in a garment?

Who hath set right all the ends of the earth?

What is his name, and what his son's name, if thou knowest?

The first question here, מִי וְגו', is limited by *Pazer*; עֲלֵה-שָׁמַיִם has *Metheg* in the third syllable before the tone. The second question is at least shut off by *Pazer*, but, contrary to the rule, that *Pazer* does not repeat itself in a verse; Cod. Erfurt. 2, and several older editions, have for בַּחֲפָנָיו more correctly בַּחֲפָנָיו with *Rebia*. So much for the interpunction. הַפְּנִיִּים are properly not the two fists, for the fist—that is, the hand gathered into a ball, *pugnus*—is called אֶגְרִיף; while, on the contrary, הַפֶּן (in all the three dialects) denotes the palm of the hand, *vola* (*vid.* Lev. xvi. 12); yet here the hands are represented after they have seized the thing as shut, and thus certainly as fists. The dual points to the dualism of the streams of air produced by the disturbance of the equilibrium; he who rules this movement has, as it were, the north or east wind in one fist, and the south or west wind in the other, to let it forth according to his pleasure from this prison (Isa. xxiv. 22). The third question is explained by Job xxvi. 8; the שְׂמָלָה (from שָׂמַל, *comprehendere*) is a figure of the clouds which contain the upper waters, as Job xxxviii. 37, the bottles of heaven. "All the ends of the earth" are as at five other places, *e.g.* Ps. xxii. 28, the most distant, most remote parts of the earth; the setting up of all

these most remote boundaries (*margins*) of the earth is equivalent to the making fast and forming the limits to which the earth extends (Ps. lxxiv. 17), the determining of the compass of the earth and the form of its figures.  $\text{מִי הָיָה}$  is in symphony with Job xxxviii. 5, cf. 18. The question is here formed as it is there, when Jahve brings home to the consciousness of Job human weakness and ignorance. But there are here two possible significations of the fourfold question. Either it aims at the answer: No man, but a Being highly exalted above all creatures, so that the question  $\text{מִה־שֵׁמוֹ} [what\ his\ name?]$  refers to the name of this Being. Or the question is primarily meant of men: What man has the ability?—if there is one, then name him! In both cases  $\text{מִי עָלָה}$  is not meant, after xxiv. 28, in the modal sense, *quis ascenderit*, but as the following  $\text{יִרָד}$  requires, in the nearest indicative sense, *quis ascendit*. But the choice between these two possible interpretations is very difficult. The first question is historical: Who has gone to heaven and (as a consequence, then) come down from it again? It lies nearest thus to interpret it according to the *consecutio temporum*. By this interpretation, and this representation of the going up before the descending again, the interrogator does not appear to think of God, but in contrast to himself, to whom the divine is transcendent, of some other man of whom the contrary is true. Is there at all, he asks, a man who can comprehend and penetrate by his power and his knowledge the heavens and the earth, the air and the water, *i.e.* the nature and the inner condition of the visible and invisible world, the quantity and extent of the elements, and the like? Name to me this man, if thou knowest one, by his name, and designate him to me exactly by his family—I would turn to him to learn from him what I have hitherto striven in vain to find. But there is no such an one. Thus: as I feel myself limited in my knowledge, so there is not at all any man who can claim limitless *können* and *kennen* [ability and knowledge]. Thus casually Aben Ezra explains, and also Rashi, Arama, and others, but without holding fast to this in its purity; for in the interpretation of the question, “Who hath ascended?” the reference to Moses is mixed up with it, after the Midrash and Sohar (Parasha,  $\text{וַיַּקְהֵל}$ , to Ex. xxxv. 1),

to pass by other obscurities and difficulties introduced. Among the moderns, this explanation, according to which all aims at the answer, "there is no man to whom this appertains," has no exponent worth naming. And, indeed, as favourable as is the *quis ascendit in cœlos ac rursus descendit*, so unfavourable is the *quis constituit omnes terminos terræ*, for this question appears not as implying that it asks after the man who has accomplished this; but the thought, according to all appearance, underlies it, that such an one must be a being without an equal, after whose name inquiry is made. One will then have to judge עלה and וירד after Gen. xxviii. 12; the ascending and descending are compared to our German "auf und nieder" [up and down], for which we do not use the phrase "nieder und auf;" and is the expression of free, expanded, unrestrained presence in both regions; perhaps, since וירד is historical, as Ps. xviii. 10, the speaker has the traditional origin of the creation in mind, according to which the earth arose into being earlier than the starry heavens above.

Thus the four questions refer (as *e.g.* also Isa. xl. 12) to Him who has done and who does all that, to Him who is not Himself to be comprehended as His works are, and as He shows Himself in the greatness and wonderfulness of these, must be exalted above them all, and mysterious. If the inhabitant of the earth looks up to the blue heavens streaming in the golden sunlight, or sown with the stars of night; if he considers the interchange of the seasons, and feels the sudden rising of the wind; if he sees the upper waters clothed in fleecy clouds, and yet held fast within them floating over him; if he lets his eye sweep the horizon all around him to the ends of the earth, built up upon nothing in the open world-space (Job xxvi. 7): the conclusion comes to him that he has before him in the whole the work of an everywhere present Being, of an all-wise omnipotent Worker—it is the Being whom he has just named as אֵל, the absolute Power, and as קְרִשִׁים, exalted above all created beings, with their troubles and limitations; but this knowledge gained *viâ causalitatis*, *viâ eminentiæ*, and *viâ negationis*, does not satisfy yet his spirit, and does not bring him so near to this Being as is to him a personal necessity, so that if he can in some measure answer the fourfold מַי, yet there always

presses upon him the question *מה שמו*, what is his name, *i.e.* the name which dissolves the secret of this Being above all beings, and unfolds the mystery of the wonder above all wonders. That this Being must be a person the fourfold *מי* presupposes; but the question, "What is his name?" expresses the longing to know the name of this supernatural personality, not any kind of name which is given to him by men, but the name which covers him, which is the appropriate personal immediate expression of his being. The further question, "And what the name of his son?" denotes, according to Hitzig, that the inquirer strives after an adequate knowledge, such as one may have of a human being. But he would not have ventured this question if he did not suppose that God was not a *monas* [unity] who was without manifoldness in Himself. The LXX. translates: *ἡ τὸ ὄνομα τοῖς τέκνοῖς αὐτοῦ* (*קנין*), perhaps not without the influence of the old synagogue reference testified to in the Midrash and Sohar of *בנו* to Israel, God's first-born; but this interpretation is opposed to the spirit of this *הירה* (intricate speech, enigma). Also in general the interrogator cannot seek to know what man stands in this relation of a son to the Creator of all things, for that would be an ethical question which does not accord with this metaphysical one. Geier has combined this *ומה שם-בנו* with viii.; and that the interrogator, if he meant the *הכמה*, ought to have used the phrase *ומה שם-בתי*, says nothing against this, for also in *אמן*, viii. 30, whether it means foster-child or *artifex*, work-master, the feminine determination disappears. Not Ewald alone finds here the idea of the Logos, as the first-born Son of God, revealing itself, on which at a later time the Palestinian doctrine of *מימרא דיהיה* imprinted itself in Alexandria;<sup>1</sup> but also J. D. Michaelis felt himself constrained to recognise here the N. T. doctrine of the Son of God announcing itself from afar. And why might not this be possible? The Rig-Veda contains two similar questions, x. 81, 4: "Which was the primeval forest, or what the tree from which one framed the heavens and the earth? Surely, ye wise men, ye ought in your souls to make inquiry whereon he stood when he raised the wind!" And i. 164, 4: "Who has seen the first-born? Where was the life, the blood, the soul of the world? Who came thither to ask

<sup>1</sup> *Vid. Apologetik* (1869), p. 432 ff.

this from any one who knew it?"<sup>1</sup> Jewish interpreters also interpret בּנו of the *causa media* of the creation of the world. Arama, in his work עקדת יצחק, *sect.* xvi., suggests that by בּנו we are to understand the primordial element, as the Sankhya-philosophy understands by the first-born there in the Rig, the *Prakṛiti*, i.e. the primeval material. R. Levi b. Gerson (Ralbag) comes nearer to the truth when he explains בּנו as meaning the cause caused by the supreme cause, in other words: the *principium principiatum* of the creation of the world. We say: the inquirer meant the demiurgic might which went forth from God, and which waited on the Son of God as a servant in the creation of the world; the same might which in chap. viii. is called Wisdom, and is described as God's beloved Son. But with the name after which inquiry is made, the relation is as with the "more excellent name than the angels," Heb. i. 4.<sup>2</sup> It is manifestly not the name בּן, since the inquiry is made after the name of the בּן; but the same is the case also with the name חכמה, or, since this does not harmonize, according to its grammatical gender, with the form of the question, the name רבּר (רַבִּי); but it is the name which belongs to the first and only-begotten Son of God, not merely according to creative analogies, but according to His true being. The inquirer would know God, the creator of the world, and His Son, the mediator in the creation of the world, according to their natures. If thou knowest, says he, turning himself to man, his equal, what the essential names of both are, tell them to me! But who can name them! The nature of the Godhead is hidden, as from the inquirer, so from every one else. On this side of eternity it is beyond the reach of human knowledge.

The solemn confession introduced by נאם is now closed.

<sup>1</sup> Cited by Lyra in *Beweis des Glaubens Jahrg.* 1869, p. 230. The second of these passages is thus translated by Wilson (*Rig-Veda-Sanhita*, London, 1854, vol. ii. p. 127): "Who has seen the primeval (being) at the time of his being born? What is that endowed with substance which the unsubstantial sustains? From earth are the breath and blood, but where is the soul? Who may repair to the sage to ask this?"

<sup>2</sup> The *Comm.* there remarks: It is the heavenly whole name of the highly exalted One, the שם הַמְפֹרֶשׁ, *nomen explicitum*, which here on this side has entered into no human heart, and can be uttered by no human tongue, the ἄνομα ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ αὐτός, Rev. xix. 12.

Ewald sees herein the discourse of a sceptical mocker at religion; and Elster, the discourse of a meditating doubter; in ver. 5, and on, the answer ought then to follow, which is given to one thus speaking: his withdrawal from the standpoint of faith in the revelation of God, and the challenge to subordinate his own speculative thinking to the authority of the word of God. But this interpretation of the statement depends on the symbolical rendering of the supposed personal names אִתִּיאל and אַבְל, and, besides, the dialogue is indicated by nothing; the beginning of the answer ought to have been marked, like the beginning of that to which it is a reply. The confession, 1b-4, is not that of a man who does not find himself in the right condition, but such as one who is thirsting after God must renounce: the thought of a man does not penetrate to the essence of God (Job xi. 7-9); even the ways of God remain inscrutable to man (Sir. xviii. 3; Rom. xi. 33); the Godhead remains, for our thought, in immeasurable height and depth; and though a relative knowledge of God is possible, yet the dogmatic thesis, *Deum quidem cognoscimus, sed non comprehendimus*, i.e. *non perfecte cognoscimus quia est infinitus*,<sup>1</sup> even over against the positive revelation, remains unchanged. Thus nothing is wanting to make 1-4 a complete whole; and what follows does not belong to that section as an organic part of it.

Ver. 5 Every word of *Eloah* is pure;

A shield is He for those who hide themselves in Him.

6 Add thou not to His words,

Lest He convict thee and thou becomest a liar.

Although the tetrastich is an independent proverb, yet it is connected to the foregoing *N'ûm* [utterance, ver. 1]. The more limited a man is in his knowledge of God,—viz. in that which presents itself to him *lumine naturæ*,—so much the more thankful must he be that God has revealed Himself in history, and so much the more firmly has he to hold fast by the pure word of the divine revelation. In the dependent relation of ver. 5 to Ps. xviii. 31 (2 Sam. xxii. 31), and of ver. 6 to Deut. iv. 2, there is no doubt the self-testimony of God given to Israel, and recorded in the book of the Tôra, is here meant. כָּל־אִמְרַת

<sup>1</sup> *Vid.* Luthardt's *Kompndium der Dogmatik*, § 27.



is to be judged after *πάσα γραφή*, 2 Tim. iii. 16, not: every declaration of God, wherever promulgated, but: every declaration within the revelation lying before us. The primary passage [Ps. xviii. 31] has not כל here, but, instead of it, לְבַל הַחֲסִים, and instead of אִמְרַת אֱלֹהִים it has אִמְרַת יְהוָה; his change of the name of Jahve is also not favourable to the opinion that ver. 5 f. is a part of the *N<sup>e</sup>úm*, viz. that it is the answer thereto. The proverb in this contains traces of the Book of Job, with which in many respects that *N<sup>e</sup>úm* harmonizes; in the Book of Job, אֱלֹהִים (with שְׂרִי) is the prevailing name of God; whereas in the Book of Proverbs it occurs only in the passage before us. Mühlau, p. 41, notes it as an Arabism. צָרַף (Arab. *šaraf*, to turn, to change) is the usual word for the changing process of smelting; צָרִיף signifies solid, pure, *i.e.* purified by separating: God's word is, without exception, like pure, massive gold. Regarding חָסָה, to hide oneself, *vid.* under Ps. ii. 12: God is a shield for those who make Him, as revealed in His word, their refuge. The part. חָסָה occurs, according to the Masora, three times written defectively,—xiv. 32; 2 Sam. xxii. 31; Neh. i. 7; in the passage before us it is to be written לְחֹסִים; the proverbs of Agur and Lemuel have frequently the *plena scriptio* of the *part. act. Kal*, as well as of the *fut. Kal*, common to the Book of Job (*vid.* Mühlau, p. 65).

In 6a, after Aben Ezra's *Moznajim 2b* (11b of Heidenheim's edition), and *Zachoth 53a* (cf. Lipmann's ed.), and other witnesses (*vid.* Norzi), *t sp* (the ה with *dagesh*) is to be written,—the Cod. *Jaman.* and others *defect.* without ו, —not *tôsf*; for, since תּוֹסֵף (Ex. x. 28) is yet further abbreviated in this way, it necessarily loses<sup>1</sup> the aspiration of the *tenuis*, as in יִלְרֵת (= יִלְרֵת). The words of God are the announcements of His holy will, measured by His wisdom; they are then to be accepted as they are, and to be recognised and obeyed. He who adds anything to them, either by an overstraining of them or by repressing them, will not escape the righteous judgment of God: God will convict him of falsifying His word (הוֹכִיחַ, Ps. l. 21; only

<sup>1</sup> That both *Shevas* in *tôsp* are quiesc., *vid.* Kimchi, *Michlol 155 a b*, who is finally decided as to this. That the word should be read *tôsp<sup>e</sup>al* is the opinion of Chajûg in הנוח 'ס (regarding the quiesc. letters), p. 6 of the Ed. by Dukes-Ewald.

here with  $\aleph$  of the obj.), and expose him as a liar—viz. by the dispensations which unmask the falsifier as such, and make manifest the falsehood of his doctrines as dangerous to souls and destructive to society. An example of this is found in the kingdom of Israel, in the destruction of which the curse of the human institution of its state religion, set up by Jeroboam, had no little share. Also the Jewish traditional law, although in itself necessary for the carrying over of the law into the *praxis* of private and public life, falls under the Deuteron. prohibition,—which the poet here repeats,—so far as it claimed for itself the same divine authority as that of the written law, and so far as it hindered obedience to the law—by the straining-at-a-gnat policy—and was hostile to piety. Or, to adduce an example of an addition more dogmatic than legal, what a fearful impulse was given to fleshly security by that overstraining of the promises in Gen. xvii., which were connected with circumcision by the tradition, “the circumcised come not into hell,” or by the overstraining of the prerogative attributed by Paul, Rom. ix. 4 f., to his people according to the Scriptures, in the principle, “All Israelites have a part in the future world!” Regarding the accentuation of the *perf. consec.* after  $\aleph$ , *vid.* at Ps. xxviii. 1. The penultima accent is always in *pausa* (cf. vers. 9 and 10).

In what now follows, the key-note struck in ver. 1 is continued. There follows a prayer to be kept in the truth, and to be preserved in the middle state, between poverty and riches. It is a Mashal-ode, *vid.* vol. i. p. 12. By the first prayer, “vanity and lies keep far from me,” it is connected with the warning of ver. 6.

- Ver. 7 Two things I entreat from Thee,  
 Refuse them not to me before I die.  
 8 Vanity and lies keep far away from me  
 Poverty and riches give me not :  
 Cause me to eat the bread which is allotted to me,  
 9 Lest in satiety I deny,  
 And say : Who is Jahve ?  
 And lest, in becoming poor, I steal,  
 And profane the name of my God.

We begin with the settlement and explanation of the traditional punctuation. A monosyllable like  $\aleph$  receives, if *Legarmeh*,

always *Mehuppach Legarmeh*, while, on the contrary, the polysyllable אֶשְׁבַּע has *Asla Legarmeh*. אֶל־תִּתֶּן־לִי, with double *Makkeph* and with *Gaja* in the third syllable before the tone (after the *Metheg-Setzung*, § 28), is Ben-Asher's; whereas Ben-Naphtali prefers the punctuation לִי אֶל־תִּתֶּן (vid. Baer's *Genesis*, p. 79, note 3). Also פֶּן־אֶשְׁבַּע has (cf. פֶּן־יִשְׁתָּה, xxxi. 5) *Makkeph*, and on the antepenultima *Gaja* (vid. *Thorath Emeth*, p. 32).

The *perf. consec.* וְכִבַּח־שִׁתִּי has on the *ult.* the disjunctive *Zinnor* (*Sarka*), which always stands over the final letter; but that the *ult.* is also to be accented, is shown by the counter-tone *Metheg*, which is to be given to the first syllable. Also וְאָמַרְתִּי has in correct Codd., e.g. Cod. 1294, the correct ultima toning of a *perf. consec.*; Kimchi in the *Michlol 6b*, as well as Aben Ezra in both of his *Grammars*, quotes only וְנִגְבַּחְתִּי וְתִפְשִׁתִּי as toned on the *penult.* That וְנִגְבַּחְתִּי cannot be otherwise toned on account of the pausal accent, has been already remarked under *6b*; the word, besides, belongs to the פֶּהחֵן בִּא"ס, i.e. to those which preserve their *Pathach* unlengthened by one of the greater disjunctives; the *Athnach* has certainly in the three so-called metrical books only the disjunctive form of the *Zakeph* of the prose books. So much as to the form of the text.

As to its artistic form, this prayer presents itself to us as the first of the numerical proverbs, under the "Words" of Agur, who delighted in this form of proverb. The numerical proverb is a brief discourse, having a didactic end complete in itself, which by means of numerals gives prominence to that which it seeks to bring forward. There are two kinds of these. The more simple form places in the first place only one numeral, which is the sum of that which is to be brought forth separately: the numerical proverb of one cipher; to this class belong, keeping out of view the above prayer, which if it did not commence a series of numerical proverbs does not deserve this technical name on account of the low ciphers: vers. 24-28, with the cipher 4; Sir. xxv. 1 and 2, with the cipher 3. Similar to the above prayer are Job xiii. 20 f., Isa. li. 19; but these are not numerical proverbs, for they are not proverbs. The more artistic kind of numerical proverb has two ciphers: the two-ciphered numerical proverb we call the sharpened (pointed) proverb.

Of such two-ciphered numerical proverbs the "words" of Agur contain four, and the whole Book of Proverbs, reckoning vi. 16-19, five—this ascending numerical character belongs to the popular saying, 2 Kings ix. 32, Job xxxiii. 29, Isa. xvi. 6, and is found bearing the stamp of the artistic distich outside of the Book of Proverbs, Ps. lxii. 12, Job xxxiii. 14, xl. 5; Job v. 19, and particularly Amos i. 3-ii. 6. According to this scheme, the introduction of Agur's prayer should be:

אַהֲת שְׁאַלְתִּי מֵאַתָּה

וְשִׁתִּים אֶל-תִּמְנַע מִמֶּנִּי בְּטָרִם אֲמוֹת

and it could take this form, for the prayer expresses two requests, but dwells exclusively on the second. A twofold request he presents to God, these two things he wishes to be assured of on this side of death; for of these he stands in need, so as to be able when he dies to look back on the life he has spent, without the reproaches of an accusing conscience. The first thing he asks is that God would keep far from him vanity and lying words. שְׁוֹא (= שְׁוֹא, from שׂוֹא = שָׂאָה, to be waste, after the form מְוֹת) is either that which is confused, worthless, untrue, which comes to us from without (*e.g.* Job xxxi. 5), or dissoluteness, hollowness, untruthfulness of disposition (*e.g.* Ps. xxvi. 4); it is not to be decided whether the suppliant is influenced by the conception thus from within or from without, since דְּבַר־קִבּוֹב [a word of falsehood] may be said by himself as well as to him, a falsehood can intrude itself upon him. It is almost more probable that by שׂוֹא he thought of the misleading power of God-estranged, idolatrous thought and action; and by דְּבַר־רִבּוֹב, of lying words, with which he might be brought into sympathy, and by which he might ruin himself and others. The second petition is that God would give him neither poverty (רָעִישׁ, *vid.* x. 4) nor riches, but grant him for his sustenance only the bread of the portion destined for him. The *Hiph.* הִטְרִיף (from טָרַף, to grind, viz. the bread with the teeth) means to give<sup>1</sup> anything, as טָרַף, with which, xxxi. 15, נָתַן הֵק is parallel: to present a fixed piece, a definite portion of sustenance. הֵק, Gen. xlvii. 22, the portion assigned as nourishment; cf. Job

<sup>1</sup> The *Venet.* translates, according to Villoison, θέρεψον με; but the *ms.* has, according to Gebhardt, θρέψον.

xxiii. 14 חֲקִי, the decree determined regarding me. Accordingly, חֲקִי לֶחֶם does not mean the bread appropriately measured out for me (like *ἄρτος ἐπιούσιος*, that which is required for *οὐσία*, subsistence), but the bread appropriate for me, determined for me according to the divine plan. Fleischer compares (Arab.) *ratab* and *marsaum*, which both in a similar way designate a fixed sustentation portion. And why does he wish to be neither poor nor rich? Because in both extremes lie moral dangers: in riches, the temptation to deny God (which בָּהֵשׁ בְּהָאֵשׁ signifies, in the later Heb. בָּפֶר בְּעֶקֶר, to deny the fundamental truth; cf. (Arab.) *kafar*, unbelieving), whom one flowing in superabundance forgets, and of whom one in his self-indulgence desires to know nothing (Job xxi. 14–16, xxii. 16 f.); in poverty, the temptation is to steal and to blaspheme the name of God, viz. by murmuring and disputing, or even by words of blasphemy; for one who is in despair directs the outbreaks of his anger against God (Isa. viii. 21), and curses Him as the cause of His misfortune (Rev. xvi. 11, 21). The question of godless haughtiness, כִּי יִהְיֶה, the LXX. improperly change into כִּי יִרְאֶה, *τίς με ὀρᾷ*. Regarding נוֹרֵשׁ, to grow poor, or rather, since only the *fut. Niph.* occurs in this sense, regarding נוֹרֵשׁ, *vid.* at xx. 13.

That the author here, by blaspheming (grasping at) the name of God, especially thinks on that which the *Tóra* calls “cursing (קָלַל) God,” and particularly “blaspheming the name of the Lord,” Lev. xxiv. 15, 16, is to be concluded from the two following proverbs, which begin with the catchword קָלַל:

Ver. 10 Calumniate not a servant with his master,

Lest he curse thee, and thou must atone for it.

Incorrectly Ewald: entice not a servant to slander against his master; and Hitzig: “Make not a servant tattle regarding his master.” It is true that the *Poel* לִישַׁן (to pierce with the tongue, *linguá petere*) occurs twice in the sense of to calumniate; but that הִלְשִׁין means nothing else, is attested by the post.-bibl. Hebrew; the proverb regarding schismatics (בְּרִיבַת הַמֵּינִים) in the Jewish *Schemone-Esre* (prayer of the eighteen benedictions) began with וְלַמְלִשִׁינִים, “and to the calumniators” (*delatoribus*). Also in the Arab. *álsana* signifies *pertulit verba alicujus ad alterum*, to make a babbler, *rappporteur* (Fleischer). That the word also

here is not to be otherwise interpreted, is to be concluded from לֹא with the causative rendering. Rightly Symmachus, μή διαβάλης; Theodotion, μή καταλαλήσης; and according to the sense also, Jerome, *ne accusas*; the Venet. μή καταμηνύσης (give not him); on the contrary, Luther, *verrate nicht* [betray not], renders רָשָׁה with the LXX., Syr. in the sense of the Aram. רָשָׁה and the Arab. *âslam* (*tradere, prodere*). One should not secretly accuse (Ps. ci. 5) a servant with his master, and in that lies the character of slander (עָרַב רִשְׁוֹ) when one puts suspicion upon him, or exaggerates the actual facts, and generally makes the person suspected—one thereby makes a man, whose lot in itself is not a happy one, at length and perhaps for ever unhappy, and thereby he brings a curse on himself. But it is no matter of indifference to be the object of the curse of a man whom one has unrighteously and unjustly overwhelmed in misery: such a curse is not without its influence, for it does not fruitlessly invoke the righteous retribution of God, and thus one has sorrowfully to atone for the wanton sins of the tongue (*ve-aschämta*, for *ve-aschamtá* as it is would be without pause).

There now follows a *Priamel*,<sup>1</sup> the first line of which is, by לֹא, connected with the לֹא of the preceding distich :

- Ver. 11 A generation that curseth their father,  
 And doth not bless their mother ;  
 12 A generation pure in their own eyes,  
 And yet not washed from their filthiness ;  
 13 A generation—how haughty their eyes,  
 And their eyelids lift themselves up ;  
 14 A generation whose teeth are swords and their jaw teeth  
 knives  
 To devour the poor from the earth and the needy from  
 the midst of men.

Ewald translates : O generation ! but that would have required the word, 13a, הָרַר (Jer. ii. 31), and one would have expected

<sup>1</sup> [Cf. vol. i. p. 13. The name (from *præambulum*) given to a peculiar form of popular gnomie poetry which prevailed in Germany from the 12th (*e.g.* the Meistersinger or Minstrel Sparvogel) to the 16th century, but was especially cultivated during the 14th and 15th centuries. Its peculiarity consisted in this, that after a series of antecedents or subjects, a briefly-expressed consequent or predicate was introduced as the epigrammatic point applicable to all these antecedents together. *Vid.* Erschenburg's *Denkmälern altdeutscher Dichtkunst*, Bremen 1799.]

to have found something mentioned which the generation addressed were to take heed to; but it is not so. But if "O generation!" should be equivalent to "O regarding the generation!" then הוֹי ought to have introduced the sentence. And if we translate, with Luther: There is a generation, etc., then שׁ is supplied, which might drop out, but could not be omitted. The LXX. inserts after ἔκγονον the word κακόν, and then renders what follows as pred.—a simple expedient, but worthless. The Venet. does not need this expedient, for it renders γενεὰ τὸν πατέρα αὐτοῦ βλασφημήσει; but then the order of the words in 11a would have been דוֹר יקלל אביו; and in 12a, after the manner of a subst. clause, דוֹר טהור בעיניו הוא, one sees distinctly, from 13 and 14, that what follows דוֹר is to be understood, not as a pred., but as an attributive clause. As little can we interpret ver. 14, with Löwenstein, as pred. of the three subj., "it is a generation whose teeth are swords;" that would at least have required the words דוֹר הוא; but ver. 14 is not at all a judgment valid for all the three subjects. The Targ. and Jerome translate correctly, as we above;<sup>1</sup> but by this rendering there are four subjects in the preamble, and the whole appears, since the common pred. is wanting, as a mutilated Priamel. Perhaps the author meant to say: it is such a generation that encompasses us; or: such is an abomination to Jahve; for דוֹר is a *Gesamtheit* = totality, generation of men who are bound together by contemporary existence, or homogeneity, or by both, but always a totality; so that these verses, 11-14, might describe *quatuor detestabilia genera hominum* (C. B. Michaelis), and yet one *generatio*, which divide among themselves these four vices, of blackest ingratitude, loathsome self-righteousness, arrogant presumption, and unmerciful covetousness. Similar is the description given in the Mishna *Sota* ix. 14, of the character of the age in which the Messiah appeared. "The appearance of this age," thus it concludes, "is like the appearance of a dog; a son is not ashamed before his father; to whom will we then look for help? To our Father in heaven!"<sup>2</sup> The undutifulness of a child is here placed

<sup>1</sup> The Syr. begins 11a as if הוֹי were to be supplied.

<sup>2</sup> Cf. also Ali b. Abi Táleb's dark description, beginning with *hadha alzman* (this age), *Zur allg. Char. der arab. Poesie* (1870), p. 54 f

first. To curse one's parents is, after Ex. xxi. 17, cf. Prov. xx. 10, a crime worthy of death; "not to bless," is here, *per litoten*, of the same force as לָלַץ [to curse]. The second characteristic, ver. 12, is wicked blindness as to one's judgment of himself. The LXX. coarsely, but not bad: τὴν δ' ἕξοδου αὐτοῦ οὐκ ἀπένιψεν. Of such darkness one says: *sordes suas putat olere cinnama*. חָרָן is not the abbreviated part. (Stuart), as *e.g.* Ex. iii. 2, but the finite, as *e.g.* Hos. i. 6.

In 13a the attributive clause forms itself, so as to express the astonishing height of arrogance, into an exclamation: a generation, how lofty are their eyes (cf. *e.g.* vi. 17, עֵינַיִם רְמוֹת)! to which, as usual, it is simply added: and his eyelids (*palpebræ*) lift themselves up; in Lat., the lifting up of the eyebrow as an expression of haughtiness is described by *elatum* (*superbum*) *supercilium*.

The fourth characteristic is insatiable covetousness, which does not spare even the poor, and preys upon them, the helpless and the defenceless: they devour them as one eats bread, Ps. xiv. 4. The teeth, as the instruments of eating, are compared to swords and knives, as at Ps. lvii. 4 to spears and arrows. With שָׁנָי there is interchanged, as at Job xxix. 17,

Jonah i. 6, מִתְּלַעְתֵּי (not מִתְּמֹת, as Norzi writes, contrary to *Metheg-Setzung*, § 37, according to which *Gaja*, with the servant going before, is inadmissible), transposed from מִלְּתַעְתֵּי, Ps. lviii. 7, from לָתַע, to strike, pierce, bite. The designation of place, מִן־אָרֶץ, "from the earth" (which also, *in pausa*, is not modified into מִן־אָרֶץ), and מִן־אָדָם, "from the midst of men," do not belong to the obj.: those who belong to the earth, to mankind (*vid.* Ps. x. 18), for thus interpreted they would be useless; but to the word of action: from the earth, out from the midst of men away, so that they disappear from thence (Amos viii. 4). By means of fine but cobweb combinations, Hitzig finds Amalek in this fourfold proverb. But it is a portrait of the times, like Ps. xiv., and certainly without any national stamp.

With the characteristic of insatiableness it closes, and there follows an *apophthegma de quatuor insatiabilibus quæ ideo comparantur cum sanguisuga* (C. B. Michaelis). We translate the text here as it lies before us:



Ver. 15 The 'Alûka hath two daughters : Give ! Give !

Three of these are never satisfied ;

Four say not : Enough !

16 The under-world and the closing of the womb ;

The earth is not satisfied with water ;

And the fire saith not : Enough !

We begin with Masoretic externalities. The first ב in הַב is *Beth minusculum* ; probably it had accidentally this diminutive form in the original mss., to which the Midrash (cf. *Sepher Taghin ed. Bargès, 1866, p. 47*) has added absurd conceits. This first הַב has *Pasek* after it, which in this case is servant to the *Olewejored* going before, according to the rule *Thorath Emeth, p. 24*, here, as at Ps. lxxxv. 9, *Mehuppach*. The second הַב, which of itself alone is the representative of *Olewejored*, has in Hutter, as in the Cod. Erfurt 2, and Cod. 2 of the Leipzig Public Library, the pausal punctuation הַב (cf. הַב, 1 Sam. xxi. 10), but which is not sufficiently attested. Instead of לֹא־אָמְרוּ, 15b, לֹא־אָמְרוּ, and instead of לֹא־אָמְרָה, 16b, לֹא־אָמְרָה are to be written ; the *Zinnorith* removes the *Makkeph*, according to *Thorath Emeth, p. 9, Accentuationssystem, iv. § 2*. Instead of מַיִם, 16a, only Jablonski, as Mühlau remarks, has מַיִם ; but incorrectly, since *Athnach*, after *Olewejored*, has no pausal force (*vid. Thorath Emeth, p. 37*). All that is without any weight as to the import of the words. But the punctuation affords some little service for the setting aside of a view of Rabbenu Tam (*vid. Tosaphoth to Aboda zara 17a, and Erubin 19a*), which has been lately advocated by Löwenstein. That view is, that 'Alûka is the name of a wise man, not Solomon's, because the *Pesikta* does not reckon this among the names of Solomon, nor yet a name of hell, because it is not, in the *Gemara*, numbered among the names of Gehinnom. Thus לְעֵלְיָקָה would be a superscription, like לְדָוִד and לְשִׁלְמֹה, Ps. xxvi. 1, lxxii. 1, provided with *Asla Legarmeh*. But this is not possible, for the *Asla Legarmeh*, at Ps. xxvi. 1 and lxxii. 1, is the transformation of *Olewejored*, inadmissible on the first word of the verse (*Accentuationssystem, xix. § 1*) ; but no *Olewejored* can follow such an *Asla Legarmeh*, which has the force of an *Olewejored*, as after this לְעֵלְיָקָה, which the accentuation then does not regard as the author's name given as a superscription.

עֲלִיקָה is not the name of a person, and generally not a proper name, but a generic name of certain traditional signification. "One must drink no water"—says the Gemara *Aboda zara* 12b—"out of a river or pond, nor (immediately) with his mouth, nor by means of his hand; he who, nevertheless, does it, his blood comes on his own head, because of the danger. What danger? סִכְנַת עֲלִיקָה," i.e. the danger of swallowing a leech. The Aram. also designates a leech by עֲלִיקָה (cf. e.g. Targ. Ps. xii. 9: hence the godless walk about like the leech, which sucks the blood of men), and the Arab. by 'alāk (n. unit. 'alakat), as the word is also rendered here by the Aram. and Arab. translators. Accordingly, all the Greeks render it by βδέλλη; Jerome, by *sanguisuga* (Rashi, *sangsue*); also Luther's *Eigel* is not the *Igel erinaceus* [hedgehog], but the *Egel*, i.e., as we now designate it, the *Blutegel* [leech], or (less correctly) *Blutigel*. עֲלִיקָה is the fem. of the adj. עֲלִיק, attached to, which meaning, together with the whole verbal stem, the Arab. has preserved (*vid.* Mühlau's *Mittheilung des Art.* 'alūka aus dem *Kamus*, p. 42).<sup>1</sup> But if, now, the 'Alūka is the leech,<sup>2</sup> which are then its two daughters, to which is here given the name הַב הַב, and which at the same time have this cry of desire in their mouths? Grotius and others understand, by the two daughters of the leech, the two branches of its tongue; more correctly: the double-membered overlip of its sucker. C. B. Michaelis thinks that the greedy cry, "Give! Give!" is personified: *voces istæ concipiuntur ut hirudinis filia, quas ex se gignat et velut mater sobolem impense diligit*. But since this does not satisfy, symbolical interpretations of 'Alūka have been resorted to. The Talmud, *Aboda zara* 17a, regards it as a name of hell. In this sense it is used in the language of the Pijut (synagogue

<sup>1</sup> Nöldeke has remarked, with reference to Mühlau's *Monographie*, that 'alūka, in the sense of tenacious (*tenax*), is also found in Syr. (*Geopon.* xiii. 9, xli. 26), and that generally the stem עֲלִיק, to cleave, to adhere, is more common in Aram. than one would suppose. But this, however common in Arab., is by no means so in Syr.; and one may affirm that, among other Arabisms found in the Proverbs of Agur, the word 'Alūka has decidedly an Arab. sound.

<sup>2</sup> In Sanscrit the leech is called *galaukas* (masc.) or *galaikā* (fem.), i.e. the inhabitant of the water (from *gala*, water, and *ōkas*, dwelling). Ewald regards this as a transformation of the Semitic name.

poetry).<sup>1</sup> If 'Alûka is hell, then fancy has the widest room for finding an answer to the question, What are the two daughters? The Talmud supposes that רשות (the worldly domination) and מינות (heresy) are meant. The Church-fathers also, understanding by 'Alûka the power of the devil, expatiated in such interpretations. Of the same character are Calmet's interpretation, that *sanguisuga* is a figure of the *mala cupiditas*, and its twin-daughters are *avaritia* and *ambitio*. The truth lying in all these is this, that here there must be some kind of symbol. But if the poet meant, by the two daughters of the 'Alûka, two beings or things which he does not name, then he kept the best of his symbol to himself. And could he use 'Alûka, this common name for the leech, without further intimation, in any kind of symbolical sense? The most of modern interpreters do nothing to promote the understanding of the word, for they suppose that 'Alûka, from its nearest signification, denotes a demoniacal spirit of the character of a vampire, like the *Dakinî* of the Indians, which nourish themselves on human flesh; the *ghouls* of the Arabs and Persians, which inhabit graveyards, and kill and eat men, particularly wanderers in the desert; in regard to which it is to be remarked, that (Arab.) 'awluk is indeed a name for a demon, and that *al'aluwak*, according to the Kamus, is used in the sense of *alghwal*. Thus Dathe, Döderlein, Ziegler, Umbreit; thus also Hitzig, Ewald, and others. Mühlau, while he concurs in this understanding of the word, and now throwing open the question, Which, then, are the two daughters of the demoness 'Alûka? finds no answer to it in the proverb itself, and therefore accepts of the view of Ewald, since 15b-16, taken by themselves, form a fully completed whole, that the line לעלוקה וגו' is the beginning of a numerical proverb, the end of which is wanting. We acknowledge, because of the obscurity—not possibly aimed at by the author himself—in which the two daughters remain, the fragmentary characters of the proverb of the 'Alûka; Stuart also does this, for he regards it as brought out of a connection in which it was intelligible,—but we believe that the line שלוש וגו'

<sup>1</sup> So says *e.g.* Salomo ha-Babli, in a *Zulath* of the first *Chanukka-Sabbats* (beginning אֵין צִיר חֶלֶף עֵלֶק : יִקְרִי בְּהַבְּהָבִי עֵלֶק), they burn like the flames of hell.

is an original formal part of this proverb. For the proverb forming, according to Mühlau's judgment, a whole rounded off:

שְׁלֹשׁ הֵנָּה לֹא תִשְׁבַּענָה  
 אַרְבַּע לֹא אָמְרוּ הוּן:  
 נְשֹׂאֹל וְעֵצֵר רַחֵם  
 אֶרֶץ לֹא שִׁבְעָה מִים  
 וְאִשׁ לֹא אָמְרָה הוּן:

contains a mark which makes the original combination of these five lines improbable. Always where the third is exceeded by the fourth, the step from the third to the fourth is taken by the connecting *Vav*: ver. 18, וְאַרְבַּע; 21, וְיַחַח אַרְבַּע; 29, וְאַרְבַּעָה. We therefore conclude that אַרְבַּע לֹא וְנֹ is the original commencement of independent proverb. This proverb is:

Four things say not: Enough!  
 The under-world and the closing of the womb [*i.e.* unfruitful womb]—  
 The earth is not satisfied with water,  
 And the fire says not: Enough!

a tetrastich more acceptable and appropriate than the Arab. proverb (Freytag, *Prov.* iii. p. 61, No. 347): "three things are not satisfied by three: the womb, and wood by fire, and the earth by rain;" and, on the other hand, it is remarkable to find it thus clothed in the Indian language,<sup>1</sup> as given in the Hitopadesa (p. 67 of Lassen's ed.), and in Panchatantra, i. 153 (ed. of Kosegarten):

*nâgnis tṛṇjati kâshṭhânân nâpogânân mahôdadhih  
 nântakah sarvabhûtânân na punsân vâmalôcânâh.*

Fire is not sated with wood, nor the ocean with the streams,  
 Nor death with all the living, nor the beautiful-eyed with men.

As in the proverb of Agur the 4 falls into 2 + 2, so also in this Indian *sloka*. In both, fire and the realm of death (*ântaka* is death as the personified "end-maker") correspond; and as there the

<sup>1</sup> That not only natural productions, but also ideas and literary productions (words, proverbs, knowledge), were conveyed from the Indians to the Semites, and from the Semites to the Indians, on the great highways by sea and land, is a fact abundantly verified. There is not in this, however, any means of determining the situation of Massa.

womb and the earth, so here *feminarium cupiditas* and the ocean. The parallelizing of ארץ and רחם is after passages such as Ps. cxxxix. 15, Job i. 21 (cf. also Prov. v. 16; Num. xxiv. 7; Isa. xlvi. 1); that of שאל and אש is to be judged of<sup>1</sup> after passages such as Deut. xxxii. 22, Isa. lvi. 24. That לא אמרו הן repeats itself in הן לא אמרה הן is now, as we render the proverb independently, much more satisfactory than if it began with שלוש וגו': it rounds itself off, for the end returns into the beginning. Regarding הן, *vid.* i. 13. From הן, to be light, it signifies living lightly; ease, superabundance, in that which renders life light or easy. "Used accusatively, and as an exclamation, it is equivalent to plenty! enough! It is used in the same sense in the North African Arab. *brakat* (spreading out, fulness). Wetzstein remarks that in Damascus *lahôn*, *i.e.* hitherto, is used in the sense of *hajah*, enough; and that, accordingly, we may attempt to explain הן of our [Heb.] language in the sense of (Arab.) *hawn haddah*, *i.e.* here the end of it!" (Mühlau.)

But what do we now make of the two remaining lines of the proverb of the 'Alûka? The proverb also in this division of two lines is a fragment. Ewald completes it, for to the one line, of which, according to his view, the fragment consists, he adds two:

The bloodsucker has two daughters, "Hither! hither!"  
 Three saying, "Hither, hither, hither the blood,  
 The blood of the wicked child."

A proverb of this kind may stand in the O. T. alone: it sounds as if quoted from Grimm's *Mährchen*, and is a side-piece to Zappert's *altdeutsch. Schlummerlieder*. Cannot the mutilation of the proverb be rectified in a less violent way without any self-made addition? If this is the case, that in vers. 15 and 16, which now form one proverb, there are two melted together, only the first of which lies before us in a confused form, then this phenomenon is explained by supposing that the proverb of the 'Alûka originally stood in this form:

The 'Alûka has two daughters: Give! give!—  
 The under-world and the closing of the womb;  
 There are three that are never satisfied.

Thus completed, this tristich presents itself as the original side-

<sup>1</sup> The parallelizing of רחם and שאל, *Berachoth* 15b, is not directly aimed at by the poet.

piece of the lost tetrastich, beginning with ארבע. One might suppose that if שאל and עזר רחם have to be regarded as the daughters of the 'Alûka, which Hitzig and also Zöckler have recognised, then there exists no reason for dividing the one proverb into two. Yet the taking of them as separate is necessary, for this reason, because in the fourth, into which it expands, the 'Alûka is altogether left out of account. But in the above tristich it is taken into account, as was to be expected, as the mother with her children. This, that sheol (שְׁאוֹל is for the most part fem.), and the womb (רֶחֶם = רָחַם, which is fem., Jer. xx. 17) to which conception is denied, are called, on account of their greediness, the daughters of the 'Alûka, is to be understood in the same way as when a mountain height is called, Isa. v. 1, a horn of the son of oil. In the Arab., which is inexhaustibly rich in such figurative names, a man is called "a son of the clay (*limi*);" a thief, "a son of the night;" a nettle, "the daughter of fire." The under-world and a closed womb have the 'Alûka nature; they are insatiable, like the leech. It is unnecessary to interpret, as Zöckler at last does, 'Alûka as the name of a female demon, and the לְיָלִיּוֹת, "daughters," as her companions. It may be adduced in favour of this view that לְעֵלְיָקוּהָ is without the article, after the manner of a proper name. But is it really without the article? Such a doubtful case we had before us at xxvii. 23. As yet only Böttcher, § 394, has entered on this difficulty of punctuation. We compare Gen. xxix. 27, בַּעֲבֹרָה; 1 Kings xii. 32, לְעֵגְלִים; 1 Chron. xiii. 7, בַּעֲגֹלָה; and consequently also Ps. cxlvi. 7, לְעֵשׂוֹקִים; thus the assimilating force of the *Chateph* appears here to have changed the syntactically required לְ and בְּ into לַ and בַּ. But also supposing that לְעֵלְיָקוּהָ in עֲלֵיָקוּהָ is treated as a proper name, this is explained from the circumstance that the leech is not meant here in the natural history sense of the word, but as embodied greediness, and is made a person, one individual being. Also the symbol of the two daughters is opposed to the mythological character of the 'Alûka. The imper. הִב, from יָהַב, occurs only here and at Dan. vii. 17 (= הִיב), and in the bibl. Heb. only with the intentional הִב־, and in inflection forms. The insatiableness of sheol (xxvii. 20a) is described by Isaiah, v. 14; and Rachel, Gen. xxx. 1, with her "Give me children,"

is an example of the greediness of the "closed-up womb" (Gen. xx. 18). The womb of a childless wife is meant, which, because she would have children, the *nuptiæ* never satisfy; or also of one who, because she does not fear to become pregnant, invites to her many men, and always burns anew with lust. "In Arab. 'alwak means not only one fast bound to her husband, but, according to Wetzstein, in the whole of Syria and Palestine, the prostitute, as well as the *κίταιδοι*, are called 'ulak (plur. 'alwak), because they obtrude themselves and hold fast to their victim" (Mühlau). In the third line, the three: the leech, hell, and the shut womb, are summarized: *tria sunt quæ non satiantur*. Thus it is to be translated with Fleischer, not with Mühlau and others, *tria hæc non satiantur*. "These three" is expressed in Heb. by שְׁלֹשׁ אֵלֶּיהָ, Ex. xxi. 11, or שְׁלֹשֶׁת אֵלֶּיהָ (ה), 2 Sam. xxi. 22; הַיָּהוּ (which, besides, does not signify *hæc*, but *illa*) is here, taken correctly, the pred., and represents in general the verb of being (Isa. li. 19), *vid.* at vi. 16. Zöckler finds the point of the proverb in the greediness of the unfruitful womb, and is of opinion that the poet purposely somewhat concealed this point, and gave to his proverb thereby the enhanced attraction of the ingenious. But the tetrastich וְנִי אֲרִבֵּעַ shows that hell, which is compared to fire, and the unfruitful womb, to which the parched and thirsty earth is compared, were placed by the poet on one and the same line; it is otherwise with vers. 18–20, but where that point is nothing less than concealed.

The proverb of the 'Alûka is the first of the proverbs founded on the figure of an animal among the "words" of Agur. It is now followed by another of a similar character:

Ver. 17 An eye that mocketh at his father,  
 And despiseth obedience to his mother:  
 The ravens of the brook shall pluck it out,  
 And the young eagles shall eat it.

If "an eye," and not "eyes," are spoken of here, this is accounted for by the consideration that the duality of the organ falls back against the unity of the mental activity and mental expression which it serves (cf. *Psychol.* p. 234). As haughtiness reveals itself (ver. 13) in the action of the eyes, so is the eye also the mirror of humble subordination, and also of

malicious scorn which refuses reverence and subjection to father and mother. As in German the verbs [*verspotten, spotten, höhnen, hohnsprechen*] signifying to mock at or scorn may be used with the accus., genit., or dat., so also לְעַץ [to deride] and בּוֹז [to despise] may be connected at pleasure with either an accusative object or a dative object. Ben-Chajim, Athias, van der Hooght, and others write תִּלְעַץ; Jablonski, Michaelis, Löwenstein, תִּלְעַץ; Mühlau, with Norzi, accurately, תִּלְעַץ, with *Munach*, like תִּבְחֵר, Ps. lxxv. 5; the writing of Ben-Asher<sup>1</sup> is תִּלְעַץ, with *Gaja, Chateph, and Munach*. The punctuation of לִיקָהָת is more fluctuating. The word לִיקָהָת (*e.g.* Cod. *Jaman*.) may remain out of view, for the *Dag. dirimens* in ק stands here as firmly as at Gen. xlix. 10, cf. Ps. xlv. 10. But it is a question whether one has to write לִיקָהָת with *Yod quies*. (regarding this form of writing, preferred by Ben-Naph-tali, the *Psalmen-Comm.* under Ps. xlv. 10, in both Edd.; Luzzatto's *Gramm.* § 193; Baer's *Genesis*, p. 84, note 2; and Heidenheim's *Pentateuch*, with the text-crit. *Comm.* of Jekuthiël ha-Nakdans, under Gen. xlvii. 17, xlix. 10), as it is found in Kimchi, *Michlol* 45a, and under יקה, and as also Norzi requires, or לִיקָהָת (as *e.g.* Cod. Erfurt 1), which appears to be the form adopted by Ben-Asher, for it is attested<sup>2</sup> as such by Jekuthiël under Gen. xlix. 10, and also expressly as such by an old Masora-Cod. of the Erfurt Library. Löwenstein translates, "the weakness of the mother." Thus after Rashi, who refers the word to קָהָת, to draw together, and explains it, Gen. xlix. 10, "collection;" but in the passage before us, understands it of the wrinkles on the countenance of the aged mother. Nachmani (Ramban) goes still further, giving to the word, at Gen. xlix. 10, everywhere the meaning of weakness and frailty. Aben Ezra also, and Gersuni (Ralbag), do not go beyond the meaning of a drawing together; and the LXX., with the

<sup>1</sup> The *Gaja* has its reason in the *Zinnor* that follows, and the *Munach* in the syllable beginning with a moveable *Sheva*; תִּלְעַץ with *Scheva quiesc.* must, according to rule, receive *Mercha*, vid. *Thorath Emeth*, p. 26.

<sup>2</sup> Kimchi is here no authority, for he contradicts himself regarding such word-forms. Thus, regarding וַיִּלְלֵת, Jer. xxv. 36, in *Michlol* 87b, and under ילל. The form also wavers between בְּיִתְרוֹן and בִּיתְרוֹן, Eccles. ii. 13. The Cod. *Jaman*. has here the *Jod* always *quiesc.*



Aram., who all translate the word by *senectus*, have also קָהָה in the sense of to become dull, infirm (certainly not the Æthiopic *leh'ka*, to become old, weak through old age). But Kimchi, whom the *Venet.* and Luther<sup>1</sup> follow, is informed by Abul-walîd, skilled in the Arab., of a better: יִקְהָה (or יִקְהָה, cf. נִצְרָה, Ps. cxli. 3) is the Arab. *wakhat*, obedience (*vid.* above יִקְהָה, under 1a). If now it is said of such a haughty, insolent eye, that the ravens of the brook (cf. 1 Kings xvii. 4) will pluck it out, and the בני-נֶשֶׁר eat it, they, the eagle's children, the unchild-like human eye: it is only the description of the fate that is before such an one, to die a violent death, and to become a prey to the fowls of heaven (cf. *e.g.* Jer. xvi. 3 f., and Passow's *Lex.* under *κόραξ*); and if this threatening is not always thus literally fulfilled, yet one has not on that account to render the future optatively, with Hitzig; this is a false conclusion, from a too literal interpretation, for the threatening is only to be understood after its spirit, viz. that a fearful and a dishonourable end will come to such an one. Instead of יִקְרִיָה, as Mühlau reads from the Leipzig Cod., יִקְרוּהָ, with *Mercha* (Athias and Nissel have it with *Tarcha*), is to be read, for a word between *Olewejored* and *Athnach* must always contain a conjunctive accent (*Thorath Emeth*, p. 51; *Accentuationssystem*, xviii. § 9). עֲרִבֵי-נֶחֱלִל is also irregular, and instead of it עֲרִבֵי-נֶחֱלִל is to be written, for the reason given above under ver. 16 (מַיִם).

The following proverb, again a numerical proverb, begins with the eagle, mentioned in the last line of the foregoing:

- Ver. 18 Three things lie beyond me,  
 And four I understand not:  
 19 The way of the eagle in the heavens,  
 The way of a serpent over a rock,  
 The way of a ship on the high sea,  
 And the way of a man with a maid.  
 20 Thus is the way of the adulterous woman:  
 She eateth and wipeth her mouth, and saith:  
 I have done no iniquity.

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<sup>1</sup> Jerome translates, *et qui despicit partum matris suæ*. To *partus* there separates itself to him here the signification *expectatio*, Gen. xlix. 10, resting on a false combination with קוּהָ. To think of *pareo*, *parui*, *paritum* (Mühlau), was not yet granted to him.

נִפְלְאוּ מִמֶּנִּי, as relative clause, like 15*b* (where Aquila, Symmachus, Theodotion rightly: *τρία δέ ἐστὶν ἃ οὐ πλησθήσεται*), is joined to שְׁלֹשָׁה הַמָּוֶה. On the other hand, אַרְבַּע (τέσσαρα, for which the *Keri*, conforming to 18*a*, אַרְבָּעָה, τέσσαρας) has to be interpreted as object. accus. The introduction of four things that are not known is in expressions like Job xlii. 3; cf. Ps. cxxxix. 6. The turning-point lies in the fourth; to that point the other three expressions gravitate, which have not an object in themselves, but are only as *folie* to the fourth. The articles wanting after הַיָּמִי: they would be only the marks of the gender, and are therefore unnecessary; cf. under xxix. 2. And while בַּשָּׁמַיִם, in the heavens, and בְּלִבְיָם, in the sea, are the expressions used, עַל־צֶרֶף is used for on the rock, because here "on" is not at the same time "in," "within," as the eagle cleaves the air and the ship the waves. For this same reason the expression, "the way of a man בְּעֶלְמָה," is not to be understood of love unsought, suddenly taking possession of and captivating a man toward this or that maid, so that the principal thought of the proverb may be compared to the saying, "marriages are made in heaven;" but, as in *Kidduschin* 2*b*, with reference to this passage, is said *coitus via appellatur*. The כּ refers to *copula carnalis*. But in what respect did his understanding not reach to this? "Wonderful," thus Hitzig explains as the best interpreter of this opinion elsewhere (cf. *Psychol.* p. 115) propounded, "appeared to him the flying, and that how a large and thus heavy bird could raise itself so high in the air (Job xxxix. 27); then how, over the smooth rock, which offers no hold, the serpent pushes itself along; finally, how the ship on the trackless waves, which present nothing to the eye as a guide, nevertheless finds its way. These three things have at the same time this in common, that they leave no trace of their pathway behind them. But of the fourth way that cannot be said; for the trace is left on the *substrat*, which the man יָרָה, and it becomes manifest, possibly as pregnancy, keeping out of view that the *עלמה* may yet be בתולה. That which is wonderful is consequently only the coition itself, its mystical act and its incomprehensible consequences." But does not this interpretation carry in itself its own refutation? To the three wonderful ways which leave no traces behind them, there

cannot be compared a fourth, the consequences of which are not only not trackless, but, on the contrary, become manifest as proceeding from the act in an incomprehensible way. The point of comparison is either the wonderfulness of the event or the tracklessness of its consequences. But now "the way of a man בתולה" is altogether inappropriate to designate the wonderful event of the origin of a human being. How altogether differently the *Chokma* expresses itself on this matter is seen from Job x. 8-12; Eccles. xi. 5 (cf. *Psychol.* p. 210). That "way of a man with a maid" denotes only the act of coition, which physiologically differs in nothing from that of the lower animals, and which in itself, in the externality of its accomplishment, the poet cannot possibly call something transcendent. And why did he use the word בעלמה, and not rather בְּנִקְבָּה [with a female] or בְּאִשָּׁה [*id.*]? For this reason, because he meant the act of coition, not as a physiological event, but as a historical occurrence, as it takes place particularly in youth as the goal of love, not always reached in the divinely-appointed way. The point of comparison hence is not the secret of conception, but the tracelessness of the carnal intercourse. Now it is also clear why the way of the serpent עלֵי צֹר was in his eye: among grass, and still more in sand, the trace of the serpent's path would perhaps be visible, but not on a hard stone, over which it has glided. And it is clear why it is said of the ship בְּלִבֵּים [in the heart of the sea]: while the ship is still in sight from the land, one knows the track it follows; but who can in the heart of the sea, *i.e.* on the high sea, say that here or there a ship has ploughed the water, since the water-furrows have long ago disappeared? Looking to the heavens, one cannot say that an eagle has passed there; to the rock, that a serpent has wound its way over it; to the high sea, that a ship has been steered through it; to the maid, that a man has had carnal intercourse with her. That the fact might appear on nearer investigation, although this will not always guide to a certain conclusion, is not kept in view; only the outward appearance is spoken of, the intentional concealment (Rashi) being in this case added thereto. Sins against the sixth [=the seventh] commandment remain concealed from human knowledge, and are distinguished from others by this, that they shun human cognition (as the proverb

says: אין אפיטרופוס לעריות (*ἐπιτροπος*)—unchastity can mask itself, the marks of chastity are deceitful, here only the All-seeing Eye (עַיִן רֹאֶה כָּל, *Aboth* ii. 1) perceives that which is done. Yet it is not maintained that “the way of a man with a maid” refers exclusively to external intercourse; but altogether on this side the proverb gains ethical significance. Regarding עֲלָמָה (from עלם, *pubes esse et cœundi cupidus*, not from עלם, to conceal, and not, as Schultens derives it, from עלם, *signare*, to seal) as distinguished from בְּתוּלָה, *vid.* under Isa. vii. 14. The mark of maidenhood belongs to עלמה not in the same way as to בתולה (cf. Gen. xxiv. 43 with 16), but only the marks of puberty and youth; the wife אִשָּׁה (*viz.* אִשָּׁת אִישׁ) cannot as such be called עלמה. Ralbag’s gloss עלמה שהיא בעולה is incorrect, and in Arama’s explanation (*Akeda*, Abschn. 9): the time is not to be determined when the sexual love of the husband to his wife flames out, ought to have been ודרך איש באשתו. One has therefore to suppose that ver. 20 explains what is meant by “the way of a man with a maid” by a strong example (for “the adulterous woman” can mean only an old adulteress), there not inclusive, for the tracklessness of sins of the flesh in their consequences.

This 20th verse does not appear to have been an original part of the numerical proverb, but is an appendix thereto (Hitzig). If we assume that כֵּן points forwards: thus as follows is it with the . . . (Fleischer), then we should hold this verse as an independent cognate proverb; but where is there a proverb (except xi. 19) that begins with כֵּן? כֵּן, which may mean *eodem modo* (for one does not say כֵּן) as well as *eo modo*, here points backwards in the former sense. Instead of וּבְחַתָּהּ פִּיָּהּ (not פִּיָּהּ; for the attraction of that which follows, brought about by the retrogression of the tone of the first word, requires dageshing, *Thorath Emeth*, p. 30) the LXX. has merely ἀπονεψαμένη, *i.e.* as Immanuel explains: כִּמְנַהֶה עֲצָמָה, *abstergens semet ipsam*, with Grotius, who to *tergens os suum* adds the remark: *σεμνολογία* (*honesta elocutio*). But eating is just a figure, like the “secret bread,” ix. 17, and the wiping of the mouth belongs to this figure. This appendix, with its כֵּן, confirms it, that the intention of the four ways refers to the tracklessness of the consequences.

It is now not at all necessary to rack one's brains over the grounds or the reasons of the arrangement of the following proverb (*vid.* Hitzig). There are, up to this point, two numerical proverbs which begin with אֲשֶׁר, ver. 7, and אֲשֶׁר, ver. 15; after the cipher 2 there then, ver. 18, followed the cipher 3, which is now here continued:

- Ver. 21 Under three things doth the earth tremble,  
And under four can it not stand :
- 22 Under a servant when he becomes king,  
And a profligate when he has bread enough ;
- 23 Under an unloved woman when she is married,  
And a maid-servant when she becomes heiress to her  
mistress.

We cannot say here that the 4 falls into  $3 + 1$ ; but the four consists of four ones standing beside one another. אֲשֶׁר is here without pausal change, although the *Athnach* here, as at ver. 24, where the modification of sound occurs, divides the verse into two; אֲשֶׁר, 14b (cf. Ps. xxxv. 2), remains, on the other hand, correctly unchanged. The "earth" stands here, as frequently, instead of the inhabitants of the earth. It trembles when one of the four persons named above comes and gains free space for acting; it feels itself oppressed as by an insufferable burden (an expression similar to Amos vii. 10);—the arrangement of society is shattered; an oppressive closeness of the air, as it were, settles over all minds. The first case is already designated, xix. 10, as improper: under a slave, when he comes to reign (*quum rex fit*); for suppose that such an one has reached the place of government, not by the murder of the king and by the robbery of the crown, but, as is possible in an elective monarchy, by means of the dominant party of the people, he will, as a rule, seek to indemnify himself in his present highness for his former lowliness, and in the measure of his rule show himself unable to rise above his servile habits, and to pass out of the limited circle of his earlier state. The second case is this: אֲשֶׁר, one whose mind is perverted and whose conduct is profligate,—in short, a low man (*vid.* xvii. 17), —אֲשֶׁר-עָלֵהם (cf. *Metheg-Setzung*, § 28), *i.e.* has enough to eat (cf. to the expression xxviii. 19, Jer. xlv. 17); for this undeserved living without care and without want makes him only so much

the more arrogant, and troublesome, and dangerous. The שְׁנוּאָה, in the second case, is not thought of as a spouse, and that, as in supposed polygamy, Gen. xxix. 31, Deut. xxi. 15–17, as fallen into disfavour, but who again comes to favour and honour (Dathe, Rosenmüller); for she can be שְׁנוּאָה without her own fault, and as such she is yet no נְרוּשָׁה; and it is not to be perceived why the re-assumption of such an one should shatter social order. Rightly Hitzig, and, after his example, Zöckler: an unmarried lady, an old spinster, is meant, whom no one desired because she had nothing attractive, and was only repulsive (cf. Grimm, under Sir. vii. 26b). If such an one, as בִּי הַבַּעַל says, at length, however, finds her husband and enters into the married relation, then she carries her head so much the higher; for she gives vent to ill-humour, strengthened by long restraint, against her subordinates; then she richly requites her earlier and happily married companions for their depreciation of her, among whom she had to suffer, as able to find no one who would love her. In the last case it is asked whether בִּי-הִירָשׁ is meant of inheriting as an heiress (Aquila, Symmachus, Theodotion, the Targ., Jerome, the *Venet.*, and Luther), or supplanting (Euchel, Gesenius, Hitzig), *i.e.* an entering into the inheritance of the dead, or an entering into the place of a living mistress. Since יָרַשׁ, with the accus. of the person, Gen. xv. 3, 4, signifies to be the heir of one, and only with the accus. of peoples and lands signifies, “to take into possession (to seize) by supplanting,” the former is to be preferred; the LXX. (Syr.), *ὅταν ἐκβάλη*, appear to have read בִּי-תִקְרָשׁ. This בִּי-תִקְרָשׁ would certainly be, after Gen. xxi. 10, a piece of the world turned upside down; but also the entering, as heiress, into the inheritance, makes the maid-servant the reverse of that which she was before, and brings with it the danger that the heiress, notwithstanding her want of culture and dignity, demean herself also as heiress of the rank. Although the old Israelitish law knew only intestate succession to an inheritance, yet there also the case might arise, that where there were no natural or legal heirs, the bequest of a wife of rank passed over to her servants and nurses.

Vers. 24–28. Another proverb with the cipher 4, its first line terminating in ארין :

- Ver. 24 Four are the little things of the earth,  
 And yet they are quick of wit—wise :  
 25 The ants—a people not strong,  
 And yet they prepare in summer their food ;  
 26 Conies—a people not mighty,  
 And yet set their dwelling on the rocks ;  
 27 No king have the locusts,  
 And yet they go forth in rank and file, all of them together ;  
 28 The lizard thou canst catch with the hands,  
 And yet it is in the king's palaces.

By the disjunctive accent, אַרְבָּעָה, in spite of the following word toned on the beginning, retains its *ultima*-toning, 18a; but here, by the conjunctive accent, the tone retrogrades to the *penult.*, which does not elsewhere occur with this word. The connection קְטַנֵי־אֶרֶץ is not superlat. (for it is impossible that the author could reckon the שְׁפָנִים, conies, among the smallest of beasts), but, as in the expression נִכְבְּדֵי־אֶרֶץ, the honoured of the earth, Isa. xxiii. 8. In 24b, the LXX., Syr., Jerome, and Luther see in כ the comparative: σοφώτερα τῶν σοφῶν (מְחֻכְמִים), but in this connection of words it could only be partitive (wise, reckoning among the wise); the *part. Pual* מְחֻכְמִים (Theodotion, the *Venet.* σεσοφισμένα) was in use after Ps. lviii. 6, and signified, like בִּישַׁל מְבֻשָׁל, Ex. xii. 9, boiled well; thus חכמים מְחֻכְמִים, taught wit, wise, cunning, prudent (cf. Ps. lxiv. 7, a planned plan = a cunningly wrought out plan; Isa. xxviii. 16, and Vitringa thereto: grounded = firm, grounding), Ewald, § 313c. The reckoning moves in the contrasts of littleness to power, and of greatness to prudence. The unfolding of the ארבעה [four] begins with the הַנְּמָלִים [the ants] and שְׁפָנִים [conies], subject conceptions with apposit. joined; 26a, at least in the indetermina- tion of the subject, cannot be a declaration. Regarding the *fut. consec.* as the expression, not of a causal, but of a contrasted connection, *vid.* Ewald, § 342, 1a. The ants are called עַם, and they deserve this name, for they truly form communities with well-ordered economy; but, besides, the ancients took delight in speaking of the various classes of animals as peoples and states.<sup>1</sup> That which is said, 25b, as also vi. 8, is not to be understood of stores laid up for the winter. For the ants are torpid for the most part in winter; but certainly the summer is their time

<sup>1</sup> *Vid.* Walter von der Vogelweide, edited by Lachmann, p. 8 f.

for labour, when the labourers gather together food, and feed in a truly motherly way the helpless.  $\text{פֶּשׁ}$ , translated arbitrarily in the *Venet.* by  $\acute{\epsilon}\chi\acute{\iota}\nu\omicron\iota$ , in the LXX. by  $\chi\omicron\iota\rho\omicron\gamma\omicron\rho\acute{\upsilon}\lambda\lambda\iota\omicron\iota$ , by the Syr. and Targ. here and at Ps. civ. by  $\text{פֶּשׁ}$ , and by Jerome by *lepusculus* (cf.  $\lambda\alpha\gamma\acute{\iota}\delta\iota\omicron\nu$ ), both of which names, here to be understood after a prevailing Jewish opinion, denote the *Caninichen*<sup>1</sup> (Luther), Latin *cuniculus* ( $\kappa\acute{\omicron}\nu\iota\kappa\lambda\omicron\varsigma$ ), is not the *kaninchen* [rabbit], nor the marmot,  $\chi\omicron\iota\rho\omicron\gamma\omicron\rho\acute{\upsilon}\lambda\lambda\iota\omicron\varsigma$  (C. B. Michaelis, Ziegler, and others); this is called in Arab. *garbuw'*; but  $\text{פֶּשׁ}$  is the *wabr*, which in South Arab. is called *thufun*, or rather *thafan*, viz. the *klippdachs* (*hyrax syriacus*), like the marmot, which lives in societies and dwells in the clefts of the mountains, e.g. at the Kedron, the Dead Sea, and at Sinai (*vid.* Knobel on Lev. xi. 5; cf. Brehm's *Thierleben*, ii. p. 721 ff., the *Illustrirte Zeitung*, 1868, Nr. 1290). The *klippdachs* are a weak little people, and yet with their weakness they unite the wisdom that they establish themselves among the rocks. The ants show their wisdom in the organization of labour, here in the arranging of inaccessible dwellings.

Ver. 27. Thirdly, the locusts belong to the class of the wise little folk: these have no king, but notwithstanding that, there is not wanting to them guidance; by the power and foresight of one sovereign will they march out as a body,  $\text{יִצְחָה}$ , dividing, viz. themselves, not the booty (Schultens); thus: dividing themselves into companies, *ordine dispositæ*, from  $\text{יִצְחָה}$ , to divide, to fall into two (cogn.  $\text{פֶּצַח}$ , e.g. Gen. xxxii. 7) or more parts; Mühlau, p. 59–64, has thoroughly investigated this whole wide range of roots. What this  $\text{יִצְחָה}$  denotes is described in Joel ii. 7: "Like mighty men they hunt; like men of war they climb the walls; they march forward every one on his appointed way, and change not their paths." Jerome narrates from his own observation: *tanto ordine ex dispositione jubentis* (LXX. at this passage before us:  $\acute{\alpha}\phi' \acute{\epsilon}\nu\delta\omicron\varsigma \kappa\epsilon\lambda\epsilon\acute{\upsilon}\sigma\mu\alpha\tau\omicron\varsigma \epsilon\upsilon\tau\acute{\alpha}\kappa\tau\omega\varsigma$ ) *volitant, ut instar tesserularum, quæ in pavimentis artificis figuntur manu,*

<sup>1</sup> The *kaninchen* as well as the *klippdachs* [cliff-badgers] may be meant, Lev. xi. 5 (Deut. xiv. 7); neither of these belong to the *bisulca*, nor yet, it is true, to the ruminants, though to the ancients (as was the case also with hares) they seemed to do. The *klippdach* is still, in Egypt and Syria, regarded as unclean.



*suum locum teneant et ne puncto quidem et ut ita dicam ungue transverso declinent ad alterum.* Aben Ezra and others find in הציץ the idea of gathering together in a body, and in troops, according to which also the Syr., Targ., Jerome, and Luther translate; Kimchi and Meïri gloss הציץ by הותך and בורת, and understand it of the cutting off, *i.e.* the eating up, of plants and trees, which the *Venet.* renders by ἐκτέμνουσα.

Ver. 28. In this verse the expression wavers in a way that is with difficulty determinable between שְׂמָמִית and שְׂמָמִית. The Edd. of Opitz Jablonski and Van der Hooght have 'שָׁמ, but the most, from the Venetian 1521 to Nissel, have 'שָׁמ (*vid* Mührlau, p. 69). The Codd. also differ as to the reading of the word; thus the Codd. Erfurt 2 and 3 have 'שָׁמ, but Cod. 1294 has 'שָׁמ. Isaak Tschelebi and Moses Algazi, in their writings regarding words with ש and ש (Constant. 1723 and 1799), prefer 'שָׁמ, and so also do Mordecai Nathan in his *Concordance* (1563-4), David de Pomis (1587), and Norzi. An important evidence is the writing סַמְמִית, *Schabbath* 77b, but it is as little decisive as קַרְיִין [coat of mail], used by Jeremiah [xlvi. 4], is decisive against the older expression שְׂרִיין. But what kind of a beast is meant here is a question. The swallow is at once to be set aside, as the *Venet.* translates (χελιδών) after Kimchi, who explains after Abulwalîd, but not without including himself, that the Heb. word for (Arab.) *khuttaf* (which is still the name given to the swallow from its quickness of motion), according to Haja's testimony, is much rather פְּנִינִית, a name for the swallow; which also the Arab. (Freytag, ii. p. 368) and the modern Syriac confirm; besides, in old Heb. it has the name of סוּס or פִּיִּס (from Arab. *shash*, to fly confusedly hither and thither). In like manner the ape (Aben Ezra, Meïri, Immanuel) is to be set aside, for this is called קִפָּה (Indian *kapi*, *kap*, *kamp*, to move inconstantly and quickly up and down),<sup>1</sup> and appears here admissible only on the ground that from בִּידִים הַתַּפֵּשׁ they read that the beast had a resemblance to man. There remains now only the lizard (LXX. Jerome) and the spider (Luther) to be considered. The Talmud, *Schabbath* 77b, reckons five instances in which fear of the weaker pursues the stronger: one of these instances is אֵימַת סַנּוּנִית עַל הַנֶּשֶׁר, another

<sup>1</sup> *Vid.* A. Weber's *Indische Studien*, i. pp. 217, 343.

אימת כממית על העקרב. The swallow, thus Rashi explains, creeps under the wings of the eagle and hinders it from spreading them out in its flight; and the spider (*araigne*) creeps into the ear of the scorpion; or also: a bruised spider applied heals the scorpion's sting. A second time the word occurs, *Sanhedrin* 103*b*, where it is said of King Amon that he burnt the Tôra, and that over the altar came a שממית (here with ש), which Rashi explains of the spider (a spider's web). But Aruch testifies that in these two places of the Talmud the explanation is divided between *ragnatelo* (spider) and (Ital.) *lucërta* (lizard). For the latter, he refers to Lev. xi. 30, where לטאה (also explained by Rashi by *lézard*) in the Jerus. Targ. is rendered<sup>1</sup> by שממיתא (the writing here also varies between ש and ש or ס). Accordingly, and after the LXX. and Jerome, it may be regarded as a confirmed tradition that שממית means not the spider, for which the name עֲפָרַיִשׁ is coined, but the lizard, and particularly the stellion (spotted lizard). Thus the later language used it as a word still living (plur. סְפִמִּיּוֹת, *Sifre*, under Deut. xxxiii. 19). The Arab. also confirms this name as applicable to the lizard.<sup>2</sup> "To this day in Syria and in the Desert it is called *samawiyat*, probably not from poison, but from *samawah* = שְׂמָמָה, the wilderness, because the beast is found only in the stony heaps of the *Kharab*" (Mühlau after Wetzstein). If this derivation is correct, then שממית is to be regarded as an original Heb. expression; but the lizard's name, *samm*, which, without doubt, designates the animal as poisonous (cf. סַם, *samam*, *samm*, vapour, poisonous breath, poison), favours Schultens' view: שממית = (Arab.) *samamyat*, *afflatu interficiens*, or generally *venenosa*. In the expression בְּיָדַיִם תִּתְפֹּשֵׁשׁ, Schultens, Gesenius, Ewald, Hitzig, Geier, and others, understand יָדַיִם of the two fore-feet of the lizard: "the lizard feels (or: seizes) with its two hands;" but granting that יָדַיִם is used of the fifteen feet of the *stellio*, or of the climbing feet of any other animal (LXX. *καλα-*

<sup>1</sup> The Samaritan has, Lev. xi. 30, שממית for אַנְקָה, and the Syr. translates the latter word by אַמְקָתָא, which is used in the passage before us (cf. Geiger's *Urschrift*, p. 68 f.) for שממית; *omakto* (Targ. *akmetha*) appears there to mean, not a spider, but a lizard.

<sup>2</sup> Perhaps also the modern Greek, *σαμιάμινθος* (*σαμιάμιδος*, *σαμιαμίδιον*), which Grotius compares.

βώτης = ἀσκαλαβώτης), yet it is opposed by this explanation, that in line first of this fourth distich an expression regarding the smallness or the weakness of the beast is to be expected, as at 25*a*, 26*a*, and 27*a*. And since, besides, תפשׁ with ביר or בכב always means "to catch" or "seize" (Ezek. xxi. 16, xxix. 7; Jer. xxxviii. 23), so the sense according to that explanation is: the lizard thou canst catch with the hand, and yet it is in kings' palaces, *i.e.* it is a little beast, which one can grasp with his hand, and yet it knows how to gain an entrance into palaces, by which in its nimbleness and cunning this is to be thought of, that it can scale the walls even to the summit (Aristoph. *Nubes* 170). To read תפשׁת with Mühlau, after Böttcher, recommends itself by this, that in תפשׁת one misses the suff. pointing back (תפשׁתנָה); also why the intensive of תפשׁ is used, is not rightly comprehended. Besides, the address makes the expression more animated; cf. Isa. vii. 25, תבוא. In the LXX. as it lies before us, the two explanations spoken of are mingled together: καὶ καλαβώτης (= ἀσκαλαβώτης) χερσὶν ἐρειδόμενος καὶ εὐάλωτος ὦν . . . This εὐάλωτος ὦν (Symmachus, χερσὶν ἐλλαμβανόμενος) hits the sense of 28*a*. In מלך הַיְיָ מִלְּךָ is not the genit. of possession, as at Ps. xlv. 9, but of description (Hitzig), as at Amos vii. 13.

Vers. 29-31. Another numerical proverb with the cipher 4 = 3 + 1:

- Three things are of stately walk,  
 And four of stately going:  
 30 The lion, the hero among beasts,  
 And that turneth back before nothing;  
 31 The swift-loined, also the goat;  
 And a king with whom is the calling out of the host.

Regarding הַיְיָ מִלְּךָ with inf. following (the segolated *n. actionis* מַעַל is of equal force with an inf.), *vid.* under xv. 2.<sup>1</sup> The relation of the members of the sentence in 30*a* is like that in 25*a* and 26*a*: subj. and apposit., which there, as here, is continued in a verbal clause which appears to us as relative. It deserves to be here remarked that מִלְּךָ, as the name for a

<sup>1</sup> In 29*a*, after Norzi, מַיְיָ, and in 29*b*, מַיְיָ, is to be written, and this is required by the little Masora to 1 Sam. xxv. 31, the great, to Ezek. xxxiii. 33, and also the Erfurt little Masora to the passage before us.

lion, occurs only here and at Job iv. 11, and in the description of the Sinai wilderness, Isa. xxx. 6; in Arab. it is *layth*, Aram. לַיִת, and belongs to the Arameo-Arab. dialect of this language; the LXX. and Syr. translate it "the young lion;" the *Venet.* excellently, by the epic λῆς. לַיִת has the article only to denote the genus, viz. of the beasts, and particularly the four-footed beasts. What is said in 30b (cf. with the expression, Job xxxix. 22) is described in Isa. xxx. 4. The two other beasts which distinguish themselves by their stately going are in 31a only briefly named. But we are not in the condition of the readers of this Book of Proverbs, who needed only to hear the designation לַיִת at once to know what beast was meant. Certainly לַיִת, as the name for a beast, is not altogether unknown in the post-bibl. Heb. "In the days of Rabbi Chija (the great teacher who came from Babylon to the Academy of Sepphoris), as is narrated in *Bereschith rabba*, sect. 65, a *zarzir* flew to the land of Israel, and it was brought to him with the question whether it were eatable. Go, said he, place it on the roof! Then came an Egyptian raven and lighted down beside it. See, said Chija, it is unclean, for it belongs to the genus of the ravens, which is unclean (Lev. xi. 15). From this circumstance there arose the proverb: The raven goes to the *zarzir* because it belongs to his own tribe."<sup>1</sup> Also the *Jer. Rosch ha-schane*, Halacha 3: "It is the manner of the world that one seeks to assist his *zarzir*, and another his *zarzir*, to obtain the victory;" and *Midrash Echa* v. 1, according to which it is the custom of the world, that one who has a large and a little *zarzir* in his house, is wont to treat the little one sparingly, so that in the case of the large one being killed, he might not need to buy another. According to this, the *zarzir* is a pugnacious animal, which also the proverb *Bereschith rabba*, c. 75, confirms: two *zarzir* do not sleep on one board; and one makes use of his for contests like cock-fights. According to this, the לַיִת is a bird, and that of the species of the raven; after Rashi, the *étourneau*, the starling, which is confirmed by the Arab. *zurzur* (vulgar Arab.

<sup>1</sup> This "like draws to like" in the form: "not in vain goes the raven to the *zarzir*, it belongs just to its own tribe," came to be often employed, *Chullin* 65a, *Baba Kamma* 92b. Plantavitius has it, Tendlauer more at large, *Sprichwörter*, u.s.w., Nr. 577.

*zarzur*), the common name of starlings (cf. Syr. *zarzizo*, under *zrz* of Castelli). But for the passage before us, we cannot regard this as important, for why is the starling fully named *זרזיר מתנין*? To this question Kimchi has already remarked that he knows no answer for it. Only, perhaps, the grave magpie (*corvus pica*), strutting with up-raised tail, might be called *succinctus lumbos*, if *מתנין* can at all be used here of a bird. At the earliest, this might possibly be used of a cock, which the later Heb. named directly *נָבֵר*, because of its manly demeanour; most old translators so understand it. The LXX. translates, omitting the loins, by *ἀλέκτωρ ἐμπεριπατῶν θηλείαις εὐψυχος*, according to which the Syr. and Targ.: like the cock which struts about proudly among the hens;<sup>1</sup> Aquila and Theodotion: *ἀλέκτωρ (ἀλεκτρυὸν) νότου*; the Quinta: *ἀλέκτωρ ὀσφύος*; Jerome: *gallus succinctus lumbos*. *Şarsar* (not *sirsir*, as Hitzig vocalizes) is in Arab. a name for a cock, from *şarsara*, to crow, an *onomatopœia*. But the Heb. *זרזיר*, as the name of a bird, signifies, as the Talmud proves on the ground of that history, not a cock, but a bird of the raven order, whether a starling, a crow, or a magpie. And if this name of a *corvinus* is formed from the *onomatopœia* *זרזר*, the weaker form of that (Arab.) *şarsar*, then *מתנין*, which, for *זרזיר*, requires the verbal root *זרז*, to girdle, is not wholly appropriate; and how strangely would the three four-footed animals, if between *לִישׁ* and *תִּישׁ*, the two four-footed animals, a bird were placed! If, as is to be expected, the "*Lendenumgürtete*" [the one girded about the loins = *זרזיר מתנין*] be a four-footed animal, then it lies near, with C. B. Michaelis and Ziegler, after Ludolf's<sup>2</sup> example, to

<sup>1</sup> Regarding the Targum Text, *vid.* Levy under *אַבְבָּא* and *זֶרְבֵּל*. The expression *דִּמְקוּדְרִין* (who is girded, and shows himself as such) is not unsuitable.

<sup>2</sup> Ludolf gave, in his *Hist. Æthiop.* i. 10, and *Commentarius*, p. 150, only a description of the *Zecora*, without combining therewith *זרזיר*; but *vid.* Joh. Dietr. Winckler's *Theol. u. Philol. Abhand.* i. (1755) p. 33 ff.: "A nearer explanation of what is to be understood by *זרזיר מתנין*, Prov. xxx. 31, along with a statement from a hitherto unpublished correspondence between the learned philologists Hiob Ludolf and Matthai Leydecker, a Reformed preacher in Batavia." With Ludolf, Joh. Simonis also, in the *Arcanum Formarum* (1735), p. 687 sq., decides in favour of the zebra.

think of the zebra, the South African wild ass. But this animal lay beyond the sphere of the author's observation, and perhaps also of his knowledge, and at the same time of that of the Israelitish readers of this Book of Proverbs; and the dark-brown cross stripes on a white ground, by which the zebra is distinguished, extend not merely to its limbs, but over the whole body, and particularly over the front of the body. It would be more tenable to think of the leopard, with its black round spots, or the tiger, with dark stripes; but the name זריר מתנים scarcely refers to the colour of the hair, since one has to understand it after the Aram. שָׁנִים מְתָנִי = זָרוּ חֲרִיָּיה, 1 Kings xviii. 46, or אָזַר הַלְּצִי, Job xxxviii. 3, and thus of an activity, *i.e.* strength and swiftness, depending on the condition of the loins. Those who, with Kimchi, think that the נָמֵר [leopard] is thus named, ground their view, not on this, that it has rings or stripes round its legs, but on this, that it *דק מתנים וזוקק* *במתניו*. But this beast has certainly its definite name; but a fundamental supposition entering into every attempt at an explanation is this, that זריר מתנים, as well as לֵישׁ and חֵישׁ, is the proper name of a beast, not a descriptive attribute. Therefore the opinion of Rosse, which Bochart has skilfully established in the *Hierozoicon*, does not recommend itself, for he only suggests, for choice, to understand the name, "the girded about the loins," in the proper sense of straps and clasps around and on the loins (thus *e.g.* Gesenius, Fleischer, Hitzig), or of strength, in the sense of the Arab. *habuwk*, the firmly-bound = compact, or *samm als̄lab*, the girded loin (thus *e.g.* Muntinghe). Schultens connects together both references: *Utrumque jungas licet*. That the by-name fits the horse, particularly the war-horse, is undeniable; one would have to refer it, with Mühlau, to the slender structure, the thin flanks, which are reckoned among the requisites of a beautiful horse.<sup>1</sup> But if *succinctus lumbos* were a by-name of a horse, why did not the author at once say סוס זריר מתנים? We shall give the preference to the opinion, according to which the expression, "girt about the loins" = "with strong loins," or "with slender limbs," is not the by-name, but the proper name of the animal.

<sup>1</sup> *Vid.* Ahlwardt, *Chalef elahmar's Qasside* (1859), and the interpretation of the description of the horse contained therein, p. 201 ff.

This may be said of the hunting-hound, *lévrier* (according to which the *Venet.*, incorrectly translating מתנים : λαγφοκύων ψοιῶν),<sup>1</sup> which Kimchi ranks in the first place. Luther, by his translation, *Ein Wind = Windhund* [greyhound], of good limbs, has given the right direction to this opinion. Melancthon, Lavater, Mercier, Geier, and others, follow him; and, among the moderns, so also do Ewald and Böttcher (also Bertheau and Stuart), which latter supposes that before זריר מתנים there originally stood בלב, which afterwards disappeared. But why should the greyhound not at once be called זריר מתנים? We call the smaller variety of this dog the *Windspiel* [greyhound]; and by this name we think on a hound, without saying *Windspiellhund*. The name זריר מתנים (*Symmachus* excellently: *περιεσφυγμένος*, not *περιεσφραγισμένος*, τὴν ὀσφύν, *i.e.* strongly bound in the limbs) is fitted at once to suggest to us this almost restless, slender animal, with its high, thin, nimble limbs. The verbal stem זרר, (Arab.) *zarr*, signifies to press together, to knit together; the reduplicative form זררר, to bind firmly together, whence זרריר, firmly bound together, referred to the limbs as designating a natural property (Ewald, § 158a): of straight and easily-moveable legs.<sup>2</sup> The hunting-hound (*saláki* or *salúki*, *i.e.* coming from Seleucia) is celebrated by the Arab. poets as much as the hunting-horse.<sup>3</sup> The name בָּלָב, though not superfluous, the author ought certainly to have avoided, because it does not sound well in the Heb. collocation of words.

There now follows תיש, a goat, and that not the ram (Jerome, Luther), which is called איל, but the he-goat, which bears this name, as Schultens has already recognised, from its pushing, as it is also called עתיד, as *paratus ad pugnam*; the two names appear to be only provincially different; שָׁעִיר, on the contrary, is the old he-goat, as shaggy; and יָפִיר also perhaps denotes it, as Schultens supposes, with twisted, *i.e.* curled hair (*tortipilus*).

<sup>1</sup> Thus reads Schleusner, *Opusc. Crit.* p. 318, and refers it to the horse: *nam solebant equos figuris quibusdam notare et quasi sigillare.*

<sup>2</sup> The Aram. זרר is shortened from זררר, as בָּרַבָּר from בָּרַבָּר; the particip. adj. זריר signifies nimble, swift, eager, *e.g.* *Pesachim* 4a: "the zealous obey the commandment—as soon as possible hasten to fulfil it."

<sup>3</sup> *Vid.* Ahlwardt, *Chalef elahmar's Qasside*, p. 205 f.

In Arab. *tays* denotes the he-goat as well as the roebuck and the gazelle, and that at full growth. The LXX. (the Syr. and Targ., which is to be emended after the Syr.) is certainly right, for it understands the leading goat: *καὶ τράγος ἡγούμενος αἰπολίου*. The text, however, has not *וְתִישׁ*, but *וְתִישׁ אֵשׁ, הַ* *טְרָאָגוֹס* (Aquila, Theodotion, Quinta, and the *Venet.*). Böttcher is astonished that Hitzig did not take hold of this *אֵשׁ*, and conjectures *וְתִישׁ-אֵשׁ*, which should mean a “gazelle-goat” (Mühlau: *dorcas mas*). But it is too bold to introduce here *תִּישׁ (תִּישׁ)*, which is only twice named in the O. T., and *תִּישׁ-הַיִּשׁ* for *וְתִישׁ* is not the Heb. style; and besides, the setting aside of *אֵשׁ* has a harsh *asyndeton* for its consequence, which bears evidence to the appearance that *תִּישׁ* and *וְתִישׁ* are two different animals. And is the *אֵשׁ* then so objectionable? More wonderful still must Song ii. 9 appear to us. If the author enumerated the four of stately going on his fingers, he would certainly have said *וְתִישׁ*. By *אֵשׁ* he communicates to the hearer, setting before him another figure, how there in the Song Sulamith’s fancy passed from one object to another.

To the lion, the king of the animal world, the king *עַמּוֹ אֱלִקִּימוֹס* corresponds. This *אֱלִקִּימוֹס* Hitzig regards as mutilated from *אֱלֹהִים* (which was both written and pronounced as *אֱלִקִּימוֹס* by the Jews, so as to conceal the true sound of the name of God),—which is untenable, for this reason, that this religious conclusion [“A king with whom God is”] accords badly with the secular character of this proverb. Geiger (*Urschrift*, p. 62 ff.) translates: “and King Alkimos corresponding to it (the lustful and daring goat)” —he makes the harmless proverb into a *ludibrium* from the time of the Maccabeo-Syrian war. The LXX., which the Syr. and Targ. follow, translates *καὶ βασιλεὺς δημηγορῶν ἐν ἔθνει*; it appears to have changed *עַמּוֹ אֱלִקִּימוֹס* into *עַמּוֹ אֵשׁ* (standing with his people and haranguing them), like the Quinta: *καὶ βασ. ἀναστὰς (ὃς ἀνέστη) ἐν τῷ λαῷ αὐτοῦ*. Ziegler and Böttcher also, reading *עַמּוֹ* and *אֵשׁ* without any transposition, get *עַמּוֹ אֱלִקִּימוֹס*, which the former translates: “a king with the presence of his people;” the latter, “a king with the setting up of his people,”—not accordant with the thought, for the king should be brought forward as *מִיָּמִיב לְבַת*. For the same reason, Kimchi’s explanation is not suitable: a



king with whom is no resistance, *i.e.* against whom no one can rank himself (thus *e.g.* also Immanuel); or more specially, but not better: who has no successor of his race (according to which the *Venet.* ἀδιάδεκτος ξὺν ἑαυτῷ). Rather this explanation commends itself: a king with whom (*i.e.* in war with whom) is no resistance. Thus Jerome and Luther: against whom no one dare place himself; thus Rashi, Aben Ezra, Rabbag (שׂאן תקומה עמו), Ahron b. Josef (קום = ἀντίστασις), Arama, and others; thus also Schultens, Fleischer (*adversus quem nemo consistere audent*), Ewald, Bertheau, Elster, Stuart, and others. But this connection of אָלְמִי with the infin. is not Heb.; and if the *Chokma*, xii. 28, has coined the expression אָלְמִי for the idea of "immortality," then certainly it does not express the idea of resistlessness by so bold a *quasi compositum*. But this boldness is also there mitigated, for יְהִי is supplied after אָלְמִי, which is not here practicable with קום, which is not a subst. like אָלְמִי. Pocock in the *Spec. historice Arabum*, and Castellus in the *Lex. Heptaglotton* (not Castellio, as the word is printed by Zöckler), have recognised in אָלְקוּם the Arab. *alkawm*; Schultens gives the LXX. the honour of this recognition, for he regards their translation as a paraphrase of ὁ δῆμος μετ' αὐτοῦ. Bertheau thinks that it ought to be in Arab. *kawmuhu*, but אָלְקוּם עמו = *alkawhu ma'ahu* is perfectly correct, *alkawhu* is the summons or the *Heerbann* = *arriere-ban*;<sup>1</sup> in North Africa they speak in their language in the same sense of the *Gums*. This explanation of אָלְקוּם, from the Arab. *Dachselt* (*rex cum satellitio suo*), Diedrichs in his Arab.-Syr. *Spicilegium* (1777), Umbreit, Gesenius, and Vaihinger, have recognised, and Mühlau has anew confirmed it at length. Hitzig, on the contrary, remarks that if Agur wrote on Arab. territory, we could be contented with the Arab. appellative, but not with the article, which in words like אָלְקַבְיִשׁ and אָלְקַמִּי is no longer of force as an art., but is an integ. component part of the word. We think that it is with אָלְקוּם exactly as with other words descriptive of lordship, and the many similar that have passed over into the Spanish

<sup>1</sup> Wetzstein's *Ausgewählte Inschriften*, p. 355: "The word *kawm* signifies people, not in the sense of *populus*, but in the sense of the Heb. קום (Job xxiv. 17) = *mukawim abrajul*, he who breaks with or against any one." Incorrect in Gesenius-Dietrich's *Heb. Wörterbuch*.

language; the word is taken over along with the article, without requiring the Heb. listener to take the art. as such, although he certainly felt it better than we do, when we say "*das Alcoran*" [the Alcoran], "*das Alcohol*," and the like. Blau also, in his *Gesch. der Arab. Substantiv-Determ.*,<sup>1</sup> regards it as certain that Agur borrowed this מִלְּאָרָב from the idiom of the Arabians, among whom he lived, and heard it constantly spoken. By this explanation we first reach a correspondence between what is announced in lines first and second and line sixth. A king as such is certainly not "comely in going;" he can sit upon his throne, and especially as *δημηγορῶν* will he sit (Acts xii. 21) and not stand. But the majesty of his going shows itself when he marches at the head of those who have risen up at his summons to war. Then he is for the army what the שֵׂה [he-goat] is for the flock. The אָ, preferred to ו, draws close together the שֵׂה and the king (cf. *e.g.* Isa. xiv. 9).

Vers. 32, 33. Another proverb, the last of Agur's "Words" which exhorts to thoughtful, discreet demeanour, here follows the proverb of self-conscious, grave deportment:

If thou art foolish in that thou exaltest thyself,  
Or in devising,—put thy hand to thy mouth!  
33 For the pressure on milk bringeth forth butter,  
And pressure on the nose bringeth forth blood,  
And pressure on sensibility bringeth forth altercation.

Löwenstein translates ver. 32:

Art thou despicable, it is by boasting;  
Art thou prudent, then hold thy hand on thy mouth.

But if מַחְשָׁבָה denotes reflection and deliberation, then נִבְלָה, as its opposite, denotes unreflecting, foolish conduct. Then בְּהִתְנַחֵץ [by boasting] is not to be regarded as a consequent (thus it happens by lifting thyself up; or: it is connected with boasting); by this construction also, מִן־נִבְלָה must be accented with *Dechi*, not with *Tarcha*. Otherwise Eichel:

Hast thou become offensive through pride,  
Or seems it so to thee,—lay thy hand to thy mouth.

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<sup>1</sup> In the "*Alt-arab. Sprachstudien*," *Deutsch. Morgenl. Zeitschr.* xxv. 539 f.

The thought is appropriate,<sup>1</sup> but גַּבְלָתָּהּ for גַּבְלָתִי is more than improbable; גַּבְלָתִי, thus absolutely taken in an ethical connection, is certainly related to גַּבְלָתִי, as פָּסַלְתִּי, Jer. x. 8, to פָּסַלְתִּי. The prevailing mode of explanation is adopted by Fleischer: *si stulta arrogantia elatus fueris et si quid durius (in alios) mente conceperis, manum ori impone*; i.e., if thou arrogantly, and with offensive words, wilt strive with others, then keep thyself back, and say not what thou hast in thy mind. But while מְזַמֵּה and מְזַמֵּה denote intrigues, xiv. 17, as well as plans and considerations, זָמַן has never by itself alone the sense of *meditari mala*; at Ps. xxxvii. 12, also with ל of the object at which the evil devices aim. Then for אָמַן . . . אָמַן (Arab. *án . . . wán*) there is the supposition of a correlative relation, as e.g. 1 Kings xx. 18, Eccles. xi. 3, by which at the same time אָמַן is obviously thought of as a contrast to גַּבְלָתִי. This contrast excludes<sup>2</sup> for זָמַן not only the sense of *mala moliri* (thus e.g. also Mühlau), but also the sense of the Arab. *zamm, superbire* (Schultens). Hitzig has the right determination of the relation of the members of the sentence and the ideas: if thou art irrational in ebullition of temper and in thought—thy hand to thy mouth! But הִתְנַשֵּׂא has neither here nor elsewhere the meaning of הִתְעַבֵּר (to be out of oneself with anger); it signifies everywhere to elevate or exalt oneself, i.e. rightly or wrongly to make much of oneself. There are cases where a man, who raises himself above others, appears as a fool, and indeed acts foolishly; but there are also other cases, when the despised has a reason and an object for vindicating his superiority, his repute, his just claim: when, as we say, he places himself in his right position, and assumes importance; the poet here recommends, to the one as well as to the other, silence. The rule that silence is gold has its exceptions, but here also it is held valid as a rule. Luther and others interpret the *perfecta* as looking back: “hast thou be-

<sup>1</sup> Yet the Talmud, *Nidda 27a*, derives another moral rule from this proverb, for it interprets זָמַן in the sense of זָמַן = הִקָּם, to tie up, to bridle, to shut up, but אָמַן גַּבְלָתִי in the sense of “if thou hast made thyself despicable,” as Löwenstein has done.

<sup>2</sup> The Arab. signification, to become proud, is a *nuance* of the primary signification, to hold erect—viz. the head,—as when the rider draws up the head of a camel by means of the halter (Arab. *zamam*).

come a fool and ascended too high and intended evil, then lay thy hand on thy mouth." But the reason in ver. 33 does not accord with this rendering, for when that has been done, the occasion for hatred is already given; but the proverb designs to warn against the stirring up of hatred by the reclaiming of personal pretensions. The *perfecta*, therefore, are to be interpreted as at Deut. xxxii. 29, Job ix. 15, as the expression of the abstract present; or better, as at Job ix. 16, as the expression of the fut. *exactum*: if thou wouldst have acted foolishly, since thou walkest proudly, or if thou hadst (before) thought of it (Aquila, Theodotion: *καὶ ἐὰν ἐννοηθῆς*)—the hand on thy mouth, *i.e.* let it alone, be silent rather (expression as xi. 24; Judg. xviii. 19; Job xl. 4). The *Venet.* best: *εἴπερ ἐμώρανας ἐν τῷ ἐπαίρεσθαι καὶ εἴπερ ἐλογίσω, χεὶρ τῷ στόματι*. When we have now interpreted נִשְׁנַח, not of the rising up of anger, we do not also, with Hitzig, interpret the dual of the two snorting noses—viz. of the double anger, that of him who provokes to anger, and that of him who is made angry,—but מִנְחָה denotes the two nostrils of one and the same person, and, figuratively, snorting or anger. Pressure against the nose is designated מִנְחָה גְּבוּרָה, *ἐκμύζησις* (*ἐκπίεσις*) *μυκτῆρος* (write מִנְחָה גְּבוּרָה, with *Metheg*, with the long tone, after *Metheg-Setzung*, § 11, 9, 12), and מִנְחָה גְּבוּרָה, *ἐκμύζησις θυμοῦ* (Theodotion), with reference to the proper meaning of מִנְחָה, pressure to anger, *i.e.* to the stirring up and strengthening of anger. The nose of him who raises himself up comes into view, in so far as, with such self-estimation, sneering, snuffling scorn (*μυκτῆρίζειν*) easily connects itself; but this view of נִשְׁנַח is not here spoken of.

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SECOND APPENDIX TO THE SECOND SOLOMONIC COLLECTION  
OF PROVERBS.—XXXI. 1-9.

Superscription :

Ver. 1 Words of Lemuel the king,  
The utterance wherewith his mother warned him.

Such would be the superscription if the interpunction of the text as it lies before us were correct. But it is not possibly

right. For, notwithstanding the assurance of Ewald, § 277*b*, למואל מלך, nevertheless, as it would be here used, remains an impossibility. Certainly under circumstances an indeterminate apposition can follow a proper name. That on coins we read נרוך קיסר or מתתיה כהן גדול is nothing strange; in this case we also use the words "Nero, emperor," and that we altogether omit the article shows that the case is singular: the apposition wavers between the force of a generic and of a proper name. A similar case is the naming of the proper name with the general specification of the class to which this or that one bearing the name belongs in lists of persons, as *e.g.* 1 Kings iv. 2-6, or in such expressions as, *e.g.*, "Damascus, a town," or "Tel Hum, a castle," and the like; here we have the indefinite article, because the apposition is a simple declaration of the class.<sup>1</sup> But would the expression, "The poem of Oscar, a king," be proper as the title of a book? Proportionally more so than "Oscar, king;" but also that form of indeterminate apposition is contrary to the *usus loq.*, especially with a king with whom the apposition is not a generic name, but a name of honour. We assume that "Lemuel" is a symbolical name, like "Jareb" in "King Jareb," Hos. v. 13, x. 6; so we would expect the phrase to be למואל מלך (ה) rather than למואל מלך. The phrase "Lemuel, king," here in the title of this section of the book, sounds like a double name, after the manner of עֶבֶר מְלִיכָה in the book of Jeremiah. In the Greek version also the phrase Λεμουέλου βασιλέως (*Venet.*) is not used as syntactically correct without having joined to the βασιλέως a dependent genitive such as τῶν Ἀράβων, while none of the old translators, except Jerome, take the words למואל מלך together in the sense of *Lamuelis regis*. Thus מְלִיכָה מְשֻׁא are to be taken together, with Hitzig, Bertheau, Zöckler, Mühlau, and Dächsel, against Ewald and Kamphausen; מְשֻׁא, whether it be a name of a tribe or a country, or of both

<sup>1</sup> Thus it is also with the examples of indeterminate *gentilicia*, which Riehm makes valid for למואל מלך (for he translates למואל symbolically, which, however, syntactically makes no difference): "As analogous to 'Lemuel, a king,' one may adduce 'Jeroboam, son of Nebat, an Ephrahtite,' 1 Kings xi. 26, instead of the usual form 'the Ephrahtite;'" and בן-ימיני, Ps. vii. 1, for בן-דימיני; on the contrary, כהן, 1 Kings iv. 5, does not belong to the subject, but is the pred.

at the same time, is the region ruled over by Lemuel, and since this proper name throws back the determination which it has in itself on לֵמֶלֶךְ, the phrase is to be translated: "Words of Lemuel the king of Massa" (*vid.* under xxx. 1). If Aquila renders this proper name by *Λεμμοῦν*, Symmachus by *Ἰαμουήλ*, Theodotion by *Πεβουήλ*, the same arbitrariness prevails with reference to the initial and terminal sound of the word, as in the case of the words *Ἀμβακούμ*, *Βεελζεβούλ*, *Βελλάρ*. The name לֵמֶלֶךְ sounds like the name of Simeon's first-born, לֵמֶלֶךְ, Gen. xlv. 10, written in Num. xxvi. 12 and 1 Chron. iv. 24 as לֵמֶלֶךְ; לֵמֶלֶךְ also appears, 1 Chron. iv. 35, as a Simeonite name, which Hitzig adduces in favour of his view that מֶלֶךְ was a North Arab. Simeonite colony. The interchange of the names לֵמֶלֶךְ and מֶלֶךְ is intelligible if it is supposed that לֵמֶלֶךְ (from לֵמֶלֶךְ = מֶלֶךְ) designates the sworn (sworn to) of God, and מֶלֶךְ (from מֶלֶךְ Mishnic = מֶלֶךְ)<sup>1</sup> the expressed (addressed) of God; here the reference of לֵמֶלֶךְ and מֶלֶךְ to verbal stems is at least possible, but a verb לֵמֶלֶךְ is found only in the Arab., and with significations *inus*. But there are two other derivations of the name: (1) The verb (Arab.) *waāla* signifies to hasten (with the infin. of the *onomatop.* verbs *waniyal*, like *rahyal*, walking, because motion, especially that which is tumultuous, proceeds with a noise), whence *mavnīl*, the place to which one flees, retreat. Hence לֵמֶלֶךְ or לֵמֶלֶךְ, which is in this case to be assumed as the ground-form, might be formed from לֵמֶלֶךְ, God is a refuge, with the rejection of the א. This is the opinion of Fleischer, which Mühlau adopts and has established, p. 38–41; for he shows that the initial א is not only often rejected where it is without the support of a full vocal, *e.g.* נֶחֱמִי = נֶחֱמִי, *lalah* = *ilalah* (*Deus*), but that this aphaeresis not seldom also occurs where the initial has a full vocal, *e.g.* לֵמֶלֶךְ = לֵמֶלֶךְ, *lahmaru* = *allahmaru* (*ruber*), *lahsā* = *āl-lahsā* (the name of a town); cf. also Blau in *Deutsch. Morgenl. Zeitschr.* xxv. 580. But this view is thus acceptable and tenable; a derivation which spares us by a like certainty the supposition of such an abbreviation established only by the late Palestinianian לֵמֶלֶךְ, *Λάζαπος*, might well desire the preference. (2) Fleischer himself suggests another derivation: "The signi-

<sup>1</sup> In the *Midrash Koheleth* to i. 1, the name Lemuel (as a name of Solomon) is explained: he who has spoken to God in his heart.

fiction of the name is *Deo consecratus*, לְמוֹ, poetic for לְ, as also in ver. 4 it is to be vocalized לְמוֹאֵל after the Masora." The form לְמוֹאֵל is certainly not less favourable to that first derivation than to this second; the *u* is in both cases an obscuration of the original . But that "Lemuel" may be explained in this second way is shown by "Lael," Num. iii. 24 (Olshausen, § 277*d*).<sup>1</sup> It is a beautiful sign for King Lemuel, and a verification of his name, that it is he himself by whom we receive the admonition with which his mother in her care counselled him when he attained to independent government. אֲשֶׁר connects itself with רַבְרִי, after we have connected מִשָּׂא with מֶלֶךְ; it is accus. of the manner to יִפְרְתֵהוּ = יִפְרֹתָהוּ; cf. הִפְרֵתִי, vii. 21, with גִּמְלֹתֶיהָ, xxxi. 12: wherewith (with which words) she earnestly and impressively admonished him. The Syr. translates: words of Muel, as if לְ were that of the author. "Others as inconsistently: words to Lemuel—they are words which he himself ought to carry in his mouth as received from his mother" (Fleischer).

The name "Massa," if it here means *effatum*, would be proportionally more appropriate for these "Words" of Lemuel than for the "Words" of Agur, for the maternal counsels form an inwardly connected compact whole. They begin with a question which maternal love puts to itself with regard to the beloved son whom she would advise:

Ver. 2 What, my son? and what the son of my womb?  
And what, O son of my vows?!

The thrice repeated מַה is completed by תַּעֲשֶׂה (cf. Köhler under Mal. ii. 15), and that so that the question is put for the purpose of exciting attention: Consider well, my son, what thou wilt do as ruler, and listen attentively to my counsel (Fleischer). But the passionate repetition of מַה would be only affectation if thus interpreted; the underlying thought must be of a subjective nature: what shall I say, אֲדַבֵּר (vid. under Isa. xxxviii. 15), what advise thee to do? The question, which is at the same time a call, is like a deep sigh from the heart of the mother concerned for the welfare of her son, who would say to him what is beneficial, and say it in words which strike and remain fixed. He

<sup>1</sup> Simonis has also compared Æthiopic proper names, such as *Zakrestos*, *Zaiasus*, *Zamikaël*, *Zamariam*.

is indeed her dear son, the son whom she carries in her heart, the son for whom with vows of thanksgiving she prayed to God; and as he was given her by God, so to His care she commits him. The name "Lemuel" is, as we interpret it, like the anagram of the fulfilment of the vows of his mother. לְמֹוֹלֵל bears the Aramaic shade in the Arameo-Arab. colouring of these proverbs from Massa; לְמֹוֹלֵל is common in the Aram., and particularly in the Talmudic, but it can scarcely be adduced in support of בְּרִי. וְמָה belongs to the 24, מָה, with ה or ע not following; *vid.* the Masora to Ex. xxxii. 1, and its correction by Norzi at Deut. xxix. 23. We do not write וְמָה-בְּרִי; מָה, with *Makkeph* and with *Metheg*, exclude one another.

Ver. 3. The first admonition is a warning against effeminate sensuality:

Give not thy strength to women,  
Nor thy ways to them that destroy kings.

The punctuation לְמַחֹות sees in this form a syncopated *inf. Hiph.* = לְמַחֹות (vid. at xxiv. 17), according to which we are to translate: *viasque tuas ad perdendos reges (ne dirige)*, by which, as Fleischer formulates the twofold possibility, it may either be said: direct not thy effort to this result, to destroy neighbouring kings,—viz. by wars of invasion (properly, to wipe them away from the table of existence, as the Arabs say),—or: do not that by which kings are overthrown; *i.e.*, with special reference to Lemuel, act not so that thou thyself must thereby be brought to ruin. But the warning against vengeful, rapacious, and covetous propensity to war (thus Jerome, so the *Venet.* after Kimchi: ἀπομάττειν βασιλέας, C. B. Michaelis, and earlier, Gesenius) does not stand well as parallel with the warning against giving his bodily and mental strength to women, *i.e.* expending it on them. But another explanation: direct not thy ways to the destruction of kings, *i.e.* toward that which destroys kings (Elster); or, as Luther translates: go not in the way wherein kings destroy themselves,—puts into the words a sense which the author cannot have had in view; for the individualizing expression would then be generalized in the most ambiguous way. Thus לְמַחֹות מְלִכִין will be a name for women, parallel to לְמַחֹות. So far the translation of the Targum: לְבִנְתַי מְלִכִין, *filiabus* (לְמַחֹות?) *regum*,



lies under a right supposition. But the designation is not thus general. Schultens explains *catapultis regum* after Ezek. xxvi. 9; but, inasmuch as he takes this as a figure of those who lay siege to the hearts of men, he translates: *expugnatrixibus regum*, for he regards *מַחֹת* as the plur. of *מָחָה*, a particip. noun, which he translates by *deletor*. The connecting form of the fem. plur. of this *מָחָה* might certainly be *מַחֹת* (cf. *מָוִי*, from *מָוָה*), but *לְמַחֹת מַלְכֵינּוּ* ought to be changed into *לְמָ' וְגו'*; for one will not appeal to anomalies, such as *לָמ'*, xvi. 4; *בְּג'*, Isa. xxiv. 2; *לָמ'*, Lam. i. 19; or *וְהָ' וְגו'*, 1 Kings xiv. 24, to save the *Pathach* of *לְמַחֹת*, which, as we saw, proceeds from an altogether different understanding of the word. But if *לָמ'* is to be changed into *לְמָ'*, then one must go further, since for *מָחָה* not an active but a conditional meaning is to be assumed, and we must write *לְמַחֹת*, in favour of which Fleischer as well as Gesenius decides: *et ne committe consilia factaque tua iis quæ reges perdunt, regum pestibus*. Ewald also favours the change *לְמַחֹת*, for he renders *מָחָה* as a denom. of *מָחָה*, marrow: those who enfeeble kings, in which Kamphausen follows him. Mühlau goes further; he gives the privative signification, to enfeeble, to the *Piel* *מָחָה* = *makhakha* (cf. Herzog's *Real-Wörterb.* xiv. 712), which is much more probable, and proposes *לְמַמְחֹת*: *iis quæ vires enervant regum*. But we can appropriately, with Nöldeke, adhere to *לְמַחֹת*, *deletrixibus* (*perditricibus*), for by this change the parallelism is satisfied; and that *מָחָה* may be used, with immediate reference to men, of entire and total destruction, is sufficiently established by such passages as Gen. vi. 7, Judg. xxi. 17, if any proof is at all needed for it. Regarding the LXX. and those misled by it, who, by *מַלְכֵינּוּ* and *מַלְכִים*, 4a, think on the Aram. *מַלְכֵינּוּ*, *βουλαβ*, *vid.* Mühlau, p. 53.<sup>1</sup> But the Syr. has an idea worthy of the discourse, who translates *epulis regum* without our needing, with Mühlau, to charge him with dreaming of *לְחָם* in *לְמַחֹת*. Perhaps that is true; but perhaps by *לְמַחֹת* he thought of *לְמַחֹת* (from *מָחָה*, the particip. adj. of *מָחָה*): do not direct thy ways to rich food (morsels), such as kings love and can have. By this reading,

<sup>1</sup> Also Hitzig's *Blinzlerinnen* [women who ogle or leer = seductive courtesans] and Böttcher's *Streichlerinnen* [caressers, viz. of kings] are there rejected, as they deserve to be.

3b would mediate the transition to ver. 4; and that the mother refers to the immorality, the unseemliness, and the dangers of a large harem, only in one brief word (3a), cannot seem strange, much rather it may be regarded as a sign of delicacy. But so much the more badly does וַיִּרְבֵּי accord with לְמַחֹת. Certainly one goes to a banquet, for one finds leisure for it; but of one who himself is a king, it is not said that he should not direct his ways to a king's dainties. But if לְמַחֹת refers to the whole conduct of the king, the warning is, that he should not regulate his conduct in dependence on the love and the government of women. But whoever will place himself amid the revelry of lust, is wont to intoxicate himself with ardent spirits; and he who is thus intoxicated, is in danger of giving reins to the beast within him. Hence there now follows a warning against drunkenness, not unmediated by the reading לְמַחֹת:

- Ver. 4 It is not for kings, O Lemuel,  
 Not for kings to drink wine,  
 Not for rulers to ask for intoxicating drink;  
 5 Lest he drink, and forget what is prescribed,  
 And pervert the right of all the children of want.

The usual translation of 4a is: *non decet reges . . .* (as e.g. also Mühlau); but in this לֹא is not rightly rendered, which indeed is at times only an *oû*, spoken with close interest, but yet first of all, especially in such parænetic connection as here, it is a dissuasive *μή*. But now לֹא לְמַלְכִים שָׁתוּת or לֹא לְמַלְכִים לְשָׁתוּת, after 2 Chron. xxvi. 18, Mic. iii. 1, signifies: it is not the part of kings, it does not become them to drink, which may also be turned into a dissuasive form: let it not be the part of kings to drink, let them not have any business therewith, as if it belonged to their calling; according to which Fleischer renders: *Absit a regibus, Lemuel, absit a regibus potare vinum*. The clearer expression לְמוֹאֵל, instead of לְמוֹאֵל, is, after Böttcher, occasioned by this, that the name is here in the vocative; perhaps rather by this, that the meaning of the name: consecrated to God, belonging to God, must be placed in contrast to the descending to low, sensual lust. Both times we write לְמוֹאֵל with the orthophonic *Dagesh*<sup>1</sup> in the ל following ל, and with-

<sup>1</sup> Vid. Luth. Zeitschrift, 1863, p. 413. It is the rule, according to which, with Ben-Asher, it is to be written בְּ-רִנּוֹן

out the recompensative *Dagesh*, the want of which is in a certain measure covered by the *Metheg* (*vid.* Norzi). Regarding the *inf. constr.* שְׁתוּ (cf. קָנָה, xvi. 16), *vid.* Gesen. § 75, Anm. 2; and regarding the sequence of accents here necessary, אֶל־לְמַלְכִים שְׁתוּ־יֵינָהּ (not *Mercha, Dechi, Athnach*, for *Dechi* would be here contrary to rule), *vid.* *Thorath Emeth*, p. 22 § 6, p. 43 § 7. In 4*b* nothing is to be gained from the *Chethûb* אוֹ. There is not a substantive אוֹ, desire, the *constr.* of which would here have to be read, not אוֹ (Umbreit, Gesenius), but אוֹ, after the form קוֹ (Maurer); and why did the author not write תִּיאֹת שְׁכָר? But the particle אוֹ does not here also fall in with the connection; for if אוֹ שְׁכָר connect itself with יֵין (Hitzig, Ewald, and others), then it would drag disagreeably, and we would have here a spiritless classification of things unadvisable for kings. Böttcher therefore sees in this אוֹ the remains of the obliterated סְבוּא; a corrector must then have transformed the וֹ which remained into אוֹ. But before one ventures on such conjectures, the *Keri* אֵי [where?] must be tried. Is it the abbreviated אֵין (Herzog's *Real-Wörterbuch*, xiv. 712)? Certainly not, because אֵין שְׁכָר would mean: and the princes, or rulers (*vid.* regarding רוֹנִים at viii. 15), have no mead, which is inconsistent. But אֵין does not abbreviate itself into אֵי, but into אֵי. Not אֵי, but אֵי, is in Heb., as well as in Ethiop., the word with which negative adjectives such as אֵי נְקִי, not innocent, Job xxii. 30, and in later Heb. also, negative sentences, such as אֵי אֶפְשֶׁר: it is not possible, are formed.<sup>1</sup> Therefore Mühlau vocalizes אֵי, and thinks that the author used this word for אֶל, so as not to repeat this word for the third time. But how is that possible? אֵי שְׁכָר signifies either: not mead, or: there is not mead; and both afford, for the passage before us, no meaning. Is, then, the *Keri* אֵי truly so unsuitable? Indeed, to explain: how came intoxicating drink to rulers! is inadmissible, since אֵי always means only *ubi* (e.g. Gen. iv. 9); not, like the Ethiop. *aité*, also *quomodo*. But the

<sup>1</sup> The author of the Comm. עֵטְרַת זִקְנִים to the אֵרַח חַיִּים, c. 6, Geiger and others would read אֵי, because אֵי is abbreviated from אֵין. But why not from אֵין, 1 Sam. xxi. 9? The traditional expression is אֵי; and Elias Levita in the *Tishbi*, as also Baer in the *Siddur Abodath Jisrael*, are right in defending it against that innovation.

question *ubi temetum*, as a question of desire, fits the connection, whether the sentence means: *non decet principibus dicere* (Ahron b. Josef supplies שיאמרו) *ubi temetum*, or: *absit a principibus quærere ubi temetum* (Fleischer), which, from our view of 4a, we prefer. There is in reality nothing to be supplied; but as 4a says that the drinking of wine ought not to characterize kings, so 4b, that "Where is mead?" (*i.e.* this eager inquiry after mead) ought not to characterize rulers.<sup>1</sup> Why not? ver. 5 says. That the prince, being a slave to drink, may not forget the כְּחֶקֶק, *i.e.* that which has been made and has become חֶק, thus that which is lawfully right, and may not alter the righteous cause of the miserable, who cry against their oppressors, *i.e.* may not handle falsely the facts of the case, and give judgment contrary to them. שָׁנָה רֵן (Aquila, Theodotion, Quinta, ἀλλοιοῦν κρίσιω) is elsewhere equivalent to עוֹתָהּ הַפָּה מִשָּׂפָט (עוֹתָהּ). בְּנִי־עָנִי are those who are, as it were, born to oppression and suffering. This mode of expression is a Semitism (Fleischer), but it here heightens the impression of the Arab. colouring. In כָּל (Venet. ὀντισοῦν) it is indicated that, not merely with reference to individual poor men, but in general to the whole class of the poorer people, suffering humanity, sympathy and a regard for truth on the part of a prince given to sensuality are easily thrown aside. Wine is better suited for those who are in a condition to be timeously helped over which, is a refreshment to them.

- Ver. 6 Give strong drink to him that is perishing,  
 And wine to those whose soul is in bitter woe;  
 7 Let him drink and forget his poverty,  
 And let him think of his misery no more.

The preparation of a potion for malefactors who were condemned to death was, on the ground of these words of the proverb, cared for by noble women in Jerusalem (נָשִׁים יְרוּשָׁה), (*שבירושלים*), *Sanhedrin* 43a; Jesus rejected it, because He wished, without becoming insensible to His sorrow, to pass away from the earthly life freely and in full consciousness, *Mark* xv. 23.

<sup>1</sup> The translation of Jerome, *quia nullum secretum est ubi regnat ebrietas* (as if the words were לֵית רְזָא אֵי שֶׁבֶר), corresponds to the proverb: נִכְנַס כּוֹד יֵצֵא כּוֹד, when the wine goes in the secret comes out; or, which is the same thing: if one adds יין (= 70), כּוֹד (= 70) comes out.

The transition from the plur. to the sing. of the subject is in ver. 7 less violent than in ver. 5, since in ver. 6 singular and plur. already interchange. We write  $\text{הַתְּנִי-שִׁבְרֵךְ}$  with the counter-tone *Metheg* and *Mercha*.  $\text{אֹיֵבֶךָ}$  designates, as at Job xxix. 13, xxxi. 19, one who goes to meet destruction: it combines the present signification *interiens*, the fut. signif. *interiturus*, and the perf. *perditus* (hopelessly lost).  $\text{מַרֵּי נַפְשׁוֹ}$  (those whose minds are filled with sorrow) is also supported from the Book of Job, iii. 20, cf. xxi. 25, the language and thought and mode of writing of which notably rests on the Proverbs of Agur and Lemuel (*vid.* Mühlau, pp. 64–66). The *Venet.*  $\text{τοῖς πικροῖς}$  (not  $\text{ψυχροῖς}$ )  $\text{τὴν ψυχὴν}$ .  $\text{שִׁי}$  (poverty) is not, however, found there, but only in the Book of Proverbs, in which this word-stem is more at home than elsewhere. Wine rejoices the heart of man, Ps. civ. 15, and at the same time raises it for the time above oppression and want, and out of anxious sorrow, wherefore it is soonest granted to them, and in sympathizing love ought to be presented to them by whom this its beneficent influence is to be wished for. The ruined man forgets his poverty, the deeply perplexed his burden of sorrow; the king, on the contrary, is in danger from this cause of forgetting what the law required at his hands, viz. in relation to those who need help, to whom especially his duty as a ruler refers.

- Ver. 8 Open thy mouth for the dumb,  
 For the right of all the children of leaving;  
 9 Open thy mouth, judge righteously,  
 And do right to the poor and needy.

He is called dumb who suffers the infirmity of dumbness, as  $\text{עֵיִר}$  and  $\text{קֵדָם}$ , Job xxix. 15, is he who suffers the infirmity of blindness or lameness, not here figuratively; at the same time, he who, on account of his youth, or on account of his ignorance, or from fear, cannot speak before the tribunal for himself (Fleischer). With  $\text{ל}$  the *dat. commodi* (LXX. after Lagarde,  $\text{μοιλάλω}$ ; Aquila, Symmachus, Theodotion,  $\text{ἀλάλω}$ ; the *Venet.* after Gebhardt,  $\text{βωβῶ}$ )  $\text{לְ}$ , of the object aimed at, interchanges, as e.g. 1 Kings xix. 3, 2 Kings vii. 7,  $\text{לְנַפְשׁוֹ}$ , for the preservation of their life, or for the sake of their life, for it is seldom that it introduces the object so purely as here. And that an infin. such as  $\text{הִלְבֵּן}$  should stand as a subst. occurs proportionally

seldomer in Heb. (Isa. iv. 4; Ps. xxii. 7; cf. with ה of the artic., Num. iv. 12; Ps. lxvi. 9) than it does in Arab. בְּנֵי הַלֵּוֹי in the same way as בְּנֵי יִשְׂרָאֵל, 5b, belongs to the Arab. complexion of this proverb, but without its being necessary to refer to the Arab. in order to fix the meaning of these two words. Hitzig explains after *khalf*, to come after, which further means "to have the disadvantage," in which Zöckler follows him; but this verb in Arab. does not mean *ὑστερεῖν* (*ὑστερεῖσθαι*), we must explain "sons of him that remains behind," i.e. such as come not forward, but remain behind (*an*) others. Mühlau goes further, and explains, with Schultens and Vaihinger: those destitute of defence, after (Arab.) *khalaḡahu* he is ranked next to him, and has become his representative—a use of the word foreign to the Heb. Still less is the rendering of Gesenius justified, "children of inheritance" = children left behind, after *khallafa*, to leave behind; and Luther, "for the cause of all who are left behind," by the phrase (Arab.) *khallafany 'an 'awnih*, he has placed me behind his help, denied it to me, for the *Kal* of the verb cannot mean to abandon, to leave. And that בְּנֵי הַלֵּוֹי means the opposers of the truth, or of the poor, or the litigious person, the quarrelsome, is perfectly inadmissible, since the *Kal* הָלַף cannot be equivalent to (Arab.) *khilaf*, the inf. of the 3d conj., and besides, the gen. after לֵוִי always denotes those in whose favour, not those against whom it is passed; the latter is also valid against Ralbag's "sons of change," i.e. who say things different from what they think; and Ahron b. Josef's "sons of changing," viz. the truth into lies. We must abide by the meaning of the Heb. הָלַף, "to follow after, to change places, pass away." Accordingly, Fleischer understands by הָלַף, the going away, the dying, viz. of parents, and translates: *eorum qui parentibus orbati sunt*. In another way Rashi reaches the same sense: orphans deprived of their helper. But the connection בְּנֵי הַלֵּוֹי requires that we make those who are intended themselves the subject of הָלַף. Rightly Ewald, Bertheau, Kamphausen, compare Isa. ii. 18 (and Ps. xc. 5 f., this with questionable right), and understand by the sons of disappearance those whose inherited lot, whose proper fate, is to disappear, to die, to perish (Symmachus: πάντων υἱῶν ἀποικομένων; Jerome: omnium filiorum qui per-

*transeunt*). It is not men in general as children of frailty that are meant (Kimchi, Meiri, Immanuel, Enchel, and others), after which the *Venet.* τῶν υἱῶν τοῦ μεταβάλλειν (*i.e.* those who must exchange this life for another), but such as are on the brink of the abyss. צָדִק in שִׁפְט־צָדִק is not equivalent to בְּצָדִק, but is the accus. of the object, as at Zech. viii. 16, decide justice, *i.e.* so that justice is the result of thy judicial act; cf. Knobel on Deut. i. 16. יָדִן is imper., do right to the miserable and the poor; cf. Ps. liv. 3 with Jer. xxii. 16, v. 28. That is a king of a right sort, who directs his high function as a judge, so as to be an advocate [*procurator*] for the helpless of his people.

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THIRD APPENDIX TO THE SECOND COLLECTION OF  
SOLOMONIC PROVERBS.—XXXI. 10 ff.

The admonitions of a faithful mother are followed by words in praise of a virtuous wife; the poet praises them through all the *prædicamenta*, *i.e.* all the twenty-two letters of the Hebrew alphabet. The artificialness of the order, says Hitzig, proves that the section belongs to a proportionally late age. But if, as he himself allows, even a Davidic psalm, viz. Ps. ix.—x., is constructed acrostically, then from this, that there the acrostic design is not so purely carried out as it is here in this ode, no substantial proof can be drawn for the more recent origin of the latter. Yet we do not deny that it belongs to an earlier time than the earliest of the era of Hezekiah. If Hitzig carries it back to the times subsequent to Alexander on account of the *scriptio plena*, without distinctive accents, vers. 17, 25, it is, on the other hand, to be remarked that it has the *scriptio plena* in common with the “utterance from Massa,” which he places forward in the times of Hezekiah, without being influenced to such clear vision by writings such as ימלוך, xxx. 22, אובד, xxxi. 6, רחונים, xxxi. 4. Besides, the *plene* written עון, ver. 25, is incorrect, and בָּעֵינַי, ver. 17, which has its parallel in עון, Ps. lxxxiv. 6, is in its form altogether dependent on the *Munach*, which was added some thousand years after.

In the LXX. this section forms the concluding section of the Book of Proverbs. But it varies from the Heb. text in that the  $\delta$  ( $\sigma\tau\acute{o}\mu\alpha$ ) goes before the  $\gamma$  ( $\iota\sigma\chi\acute{\upsilon}\nu$ ). The very same sequence of letters is found in the Heb. text of Ps. xxxiv. and Lam. ii. iii. and iv.

Stier has interpreted allegorically the matron here commended. He understands thereby the Holy Ghost in His regenerating and sanctifying influence, as the *Midrash* does the *Tóra*; Ambrosius, Augustine, and others, the Church; Immanuel, the soul in covenant with God, thirsting after the truth. As if it were not an invaluable part of Biblical moral instruction which is here presented to us! Such a woman's mirror is nowhere else found. The housewife is depicted here as she ought to be; the poet shows how she governs and increases the wealth of the house, and thereby also advances the position of her husband in the common estimation, and he refers all these, her virtues and her prudence, to the fear of God as their root (Von Hofmann's *Schriftbeweis*, ii. 2. 404 f.). One of the most beautiful expositions of this section is that of Luis de Leon, *La perfecta casada* (Salamanca, 1582), which has been revived in a very attractive way by Wilkens.<sup>1</sup>

A wife, such as she ought to be, is a rare treasure, a good excelling all earthly possession :

Ver. 10 א A virtuous woman, who findeth her!  
She stands far above pearls in worth.

In the connection אִשָּׁה צְדִיקָה and the like, the idea of bodily vigour is spiritualized to that of capacity, ability, and is generalized; in *virtus* the corresponding transition from manliness, and in the originally Romanic "*Bravheit*," valour to ability, is completed; we have translated as at xii. 4, but also Luther, "a virtuous woman," is suitable, since *Tugend* (virtue) has with *Tüchtigkeit* [ability] the same root-word, and according to our linguistic [German] usage designates the property of moral goodness and propriety, while for those of former times, when they spoke of the *tugend* (*tugent*) of a woman, the word combined with it the idea of fine manners (cf. אִשָּׁה צְדִיקָה, xi. 16) and culture (cf. אִשָּׁה צְדִיקָה, xiii. 15). The question אִשָּׁה צְדִיקָה מַי, *quis inveniat*, which,

<sup>1</sup> C. A. Wilkens' *Fray Luis de Leon*. A biography from the History of the Spanish Inquisition and Church of the 16th cent. (1866), pp. 322-327.



Eccles. vii. 24, proceeds from the supposition of the impossibility of finding, conveys here only the idea of the difficulty of finding. In ancient Jerusalem, when one was married, they were wont to ask : מָצָא אוּ מוֹצֵא, *i.e.* has he found? thus as is said at Prov. xviii. 22, or at Eccles. vii. 26. A virtuous woman [*braves Weib*] is not found by every one, she is found by comparatively few. In 10*b* there is given to the thought which underlies the question a synonymous expression. Ewald, Elster, and Zöckler incorrectly render the ו by “although” or “and yet.” Fleischer rightly : the second clause, if not in form yet in sense, runs parallel to the first. מְכָר designates the price for which such a woman is sold, and thus is purchasable, not without reference to this, that in the Orient a wife is obtained by means of מְהָר, מְכָר, *synon.* מְחִיר, for which a wife of the right kind is gained, is רָחִיק, placed further, *i.e.* is more difficult to be obtained, than pearls (*vid.* regarding “pearls” at iii. 15), *i.e.* than the price for such precious things. The poet thereby means to say that such a wife is a more precious possession than all earthly things which are precious, and that he who finds such an one has to speak of his rare fortune. The reason for this is now given :

Ver. 11 בּ The heart of her husband doth trust her,  
And he shall not fail of gain.

If we interpret שָׁלַל, after Eccles. ix. 8, as subject, then we miss וְ; it will thus be object., and the husband subj. to לֹא יִהְיֶה רֵפֶר : *nec lucro carebit*, as *e.g.* Fleischer translates it, with the remark that שָׁלַל denotes properly the spoil which one takes from an enemy, but then also, like the Arab. *danyimat*, can mean profit and gain of all kinds (cf. Rödiger in Gesenius' *Thes.*). Thus also in our “*kriegen*” = to come into possession, the reference to war disappears. Hitzig understands by שָׁלַל, the continual prosperity of the man on account of his fortunate possession of such a wife ; but in that case the poet should have said שְׂמֵחָה שָׁלַל ; for שָׁלַל is gain, not the feeling that is therewith connected. There is here meant the gain, profit, which the housewife is the means of bringing in (cf. Ps. lxxviii. 13). The heart of her husband (בְּעֵלָהּ) can be at rest, it can rest on her whom it loves—he goes after his calling, perhaps a calling which, though weighty and honourable, brings in little or nothing ; but the wife keeps the family possessions scrupulously together, and

increases them by her laborious and prudent management, so that there is not wanting to him gain, which he properly did not acquire, but which the confidence he is justified in reposing in his wife alone brings to him. She is to him a perpetual spring of nothing but good.

Ver. 12 ך She doeth good to him, and not evil,  
All the days of her life ;

or, as Luther translates :

“*Sie thut jm liebs vnd kein leid̄s.*”

[She does him good, and no harm.]

She is far from ever doing him evil, she does him only good all her life long ; her love is not dependent on freaks, it rests on deep moral grounds, and hence derives its power and purity, which remain ever the same. נָמַל signifies to accomplish, to perform. To the not assimilated form נְמַלְתָּהּ, cf. יִפְרֶהּ, 1b. The poet now describes how she disposes of things :

Ver. 13 ך She careth for wool and flax,  
And worketh these with her hands' pleasure.

The verb ך proceeds, as the Arab. shows,<sup>1</sup> from the primary meaning *terere* ; but to translate with reference thereto : *tractat lanam et linum* (LXX., Schultens, Dathe, Rosenmüller, Fleischer), is inadmissible. The Heb. ך does not mean the external working at or manufacturing of a thing ; but it means, even when it refers to this, the intention of the mind purposely directed thereto. Thus wool and flax come into view as the material of work which she cares to bring in ; and וְהַעֲשֶׂה signifies the work itself, following the creation of the need of work. Hitzig translates the second line : she works at the business of her hands. Certainly ך after עֲשֶׂה may denote the sphere of activity, Ex. xxxi. 4 ; 1 Kings v. 30, etc. ; but if הַפֶּן had here the weakened signification business, *πράγμα*,—which it gains in the same way as we say business, affair, of any object of care,—the scarcely established meaning presents itself, that she shows herself active in that which she has made the business of her hands. How much more beautiful, on the contrary, is the thought : she is active with her hands' pleasure ! הַפֶּן is, as Schultens rightly explains, *inclinatio flexa et propensa in aliquid*, and *pulchre manibus diligentissimis attribuitur lubentia cum ob-*

<sup>1</sup> The inquirer is there called (Arab.) *daras*, as *libros terens*.

*lectatione et per oblectationem sese animans.* עָשָׂה, without obj. accus., signifies often: to accomplish, e.g. Ps. xxii. 32; here it stands, in a sense, complete in itself, and without object. accus., as when it means “*handeln*” [*agere*], xiii. 16, and particularly to act in the service of God = to offer sacrifice, Ex. x. 25; it means here, and at Ruth ii. 19, Hag. ii. 4, to be active, as at Isa. xix. 15, to be effective; וַתַּעַשׂ is equivalent to וַתַּעֲשֵׂהוּ or בְּמַלְאכָהּ or וַתַּעֲשֵׂהוּ מְלָאכָתָהּ (cf. under x. 4). And pleasure and love for the work, הִפְתִּין, can be attributed to the hands with the same right as at Ps. lxxviii. 72, discretion. The disposition which animates a man, especially his inner relation to the work devolving upon him, communicates itself to his hands, which, according as he has joy or aversion in regard to his work, will be nimble or clumsy. The Syr. translates: “and her hands are active after the pleasure of her heart;” but בְּחַפְזָהּ is not equivalent to בְּהִפְתִּיןָ; also בְּהִפְתִּיןָ, in the sense of *con amore* (Böttcher), is not used. The following proverb praises the extent of her housewifely transactions:

Ver. 14 הַ She is like the ships of the merchant—  
Bringeth her food from afar.

She is (LXX. *ἐγέμετο*) like merchant ships (בְּאֵינִיּוֹת, indeterminate, and thus to be read *kōōnîjoth*), i.e. she has the art of such ships as sail away and bring wares from a distance, are equipped, sent out, and managed by an enterprising spirit; so the prudent, calculating look of the brave wife, directed towards the care and the advancement of her house, goes out beyond the nearest circle; she descries also distant opportunities of advantageous purchase and profitable exchange, and brings in from a distance what is necessary for the supply of her house, or, mediately, what yields this supply (מְמַרְחֵק, Cod. *Jaman*. מְמַרְחֵק, cf. under Isa. x. 6), for she finds that source of gain she has espied. With this diligence in her duties she is not a long sleeper, who is not awakened till the sun is up; but

Ver. 15 יַ She riseth up while it is yet night,  
And giveth food to her house,  
And the fixed portion to her maidens.

The *fut. consec.* express, if not a logical sequence of connection, yet a close inner binding together of the separate features of the character here described. Early, ere the morning dawns,

such a housewife rises up, because she places care for her house above her own comfort; or rather, because this care is to her a satisfaction and a joy. Since now the poet means without doubt to say that she is up before the other inmates of the house, especially before the children, though not before the maids: we have not, in *וַיִּתְהַן*, to think that the inmates of the house, all in the morning night-watch, stand round about her, and that each receives from her a portion for the approaching day; but that she herself, early, whilst yet the most are asleep, gives out or prepares the necessary portions of food for the day (cf. *וַיִּתְהַן*, Isa. liii. 9). Regarding *בָּרֶה*, food, from *בָּרַה* (to tear in pieces, viz. with the teeth), and regarding *חֶק*, a portion decreed, *vid.* at xxx. 8. It is true that *חֶק* also means the appointed labour (*pensum*), and thus the day's work (*דְּבַר יוֹם*); but the parallelism brings it nearer to explain after xxx. 8, as is done by Gesenius and Hitzig after Ex. v. 14. This industry,—a pattern for the whole house,—this punctuality in the management of household matters, secures to her success in the extension of her household wealth:

Ver. 16 † She seeketh a field and getteth possession of it;  
Of the fruit of her hands she planteth a vineyard.

The field which she considereth, towards which her wish and her effort are directed, is perhaps not one beyond those which she already possesses, but one which has hitherto been wanting to her family; for the poet has, after ver. 23, an inhabitant of a town in his eye,—a woman whose husband is not a landlord, but has a business in the city. The perf. *וַיִּמְכַּר* precedes and gives circumstantiality to the chief *factum* expressed by *וַתִּקְחָהּ*. Regarding *וַיִּמְכַּר*, *vid.* xxi. 27. “*וַיִּמְכַּר* is the general expression for purchasing, as *וַיִּקַּח*, 24*b*, for selling. Thus the Aram. and Arab. *אַחַר*, while, (Arab.) *akhadh w'ta*, Turk. *alisch werisch* (from *elmek*, to take, and *wirmek*, to give—viz. *sâtün*, in the way of selling; Lat. *venum*), post.-bibl. *מִשָּׂא וּמִמְכָּר* or *מִמְכָּר וּמִשָּׂא*, denotes giving and taking = business in general” (Fleischer). In 16*b* the *Chethib* is, with Ewald and Bertheau, to be read *וַיִּטַּע*, and, with Hitzig, to be made dependent on *וַתִּקְחָהּ*, as parallel obj.: “of her hands' fruit (she gaineth) a planting of vines.” But a planting of vines would be expressed by *מִטַּע כֶּרֶם* (Mic. i. 6); and the *Keri* *וַיִּטַּע* is more acceptable. The perf., as a

fundamental verbal form, is here the expression of the abstract present: she plants a vineyard, for she purchases vines from the profit of her industry (Isa. vii. 23, cf. v. 2). The poet has this augmented household wealth in his eye, for he continues:

Ver. 17 ה She girdeth her loins with strength,  
And moveth vigorously her arms.

Strength is as the girdle which she wraps around her body (Ps. xciii. 1). We write  $\text{הַגִּירָה בְּעֹז}$ ; both words have *Munach*, and the ה of בעוז is aspirated. Thus girded with strength, out of this fulness of strength she makes firm or steels her arms (cf. Ps. lxxxix. 22). The produce of the field and vineyard extend far beyond the necessity of her house; thus a great portion is brought to sale, and the gain thence arising stimulates the industry and the diligence of the unwearied woman.

Ver. 18 ט She perceiveth that her gain is good;  
And her light goeth not out at night.

The perf. and fut. are related to each other as antecedent and consequent, so that 18a can also be rendered as an hypothetical antecedent. She comes to find (taste) how profitable her industry is by the experience resulting from the sale of its product: the corn, the grapes, and the wine are found to be good, and thus her gain (cf. iii. 14) is better, this opened new source of nourishment productive.

This spurs on her active industry to redoubled effort, and at times, when she is not fully occupied by the oversight of her fields and vineyard, she has another employment over which her light goes not out till far in the night.  $\text{בְּלַיְלָהָ$  is, as at Lam. ii. 19, a needless *Keri* for the poetic  $\text{בְּלַיְלֵי}$  (Isa. xvi. 3). What other business it is to which she gives attention till in the night, is mentioned in the next verse.

Ver. 19 י She putteth her hand to the rock [*Spinrocken*];  
And her fingers lay hold on the spindle.

She applies herself to the work of spinning, and performs it with skill. The phrase  $\text{שָׁלַח יָדָהּ$  (שָׁלַח, Job xxviii. 9) signifies to take up an object of work, and תִּקַּף, with obj. accus. (cf. Amos i. 5), the handling of the instrument of work necessary thereto. כַּפַּיִם denotes the hands when the subject is skilful, successful work; we accordingly say  $\text{יָגַע כַּפַּיִם}$ , not  $\text{יָגַע יָדַיִם}$ ; cf. vers. 13 and 16,

Ps. lxxviii. 72. What פְּלָקָה means is shown by the Arab. *falakat*, which, as distinguished from *mighzal*, *i.e.* *fuseau* (Lat. *fuscus*), is explained by *bout arrondi et conique au bas du fuseau*, thus: the whorl, *i.e.* the ring or knob fastened on the spindle below, which gives it its necessary weight and regulates its movement, Lat. *verticellus*, post-bibl. פְּיָקָה (which Bartenora glosses by the Ital. *fusajuolo*) or צִנּוּרָה, *e.g.* *Kelim* ix. 6, כִּישׁ שְׁבֹלַע אֶת הַצִּנּוּרָה, a spindle which holds the whorl hidden (*vid.* Aruch under כִּישׁ, iii.). But the word then also signifies *per synecdochen partis pro toto*, the spindle, *i.e.* the cylindrical wood on which the thread winds itself when spinning (cf. 2 Sam. iii. 29, where it means the staff on which the infirm leans); Homer gives to Helen and the goddesses golden spindles (χρυσήλακατοι). Accordingly it is not probable that כִּישׁוֹר also denotes the whorl, as Kimchi explains the word: “כִּישׁוֹר is that which one calls by the name *verteil*, viz. that which one fixes on the spindle (פְּלָקָה) above to regulate the spinning (מַטְוֶה),” according to which the *Venet.* renders כִּישׁוֹר by σφόδρυλος, whorl, and פְּלָקָה by ἄτρακτος, spindle. The old interpreters have not recognised that כִּישׁוֹר denotes a thing belonging to the spinning apparatus; the LXX., Aquila, Symmachus, Theodotion, Syr., and Jerome see therein an ethical idea (from כִּישׁוֹר, to be capable, able); but Luther, not misled thereby, translates with unusual excellence:

She stretches her hand to the rock,  
And her fingers grasp the spindle.

He has in this no predecessors, except only the Targumists, whose כִּישְׁרָא (*vid.* Levy) appears also to denote the spinning-rock. The Syriac and Talmudic כִּישׁ, which is compared by Gesenius-Dietrich, is another word, and denotes, not the rock, but the spindle. Immanuel also, who explains פְּלָקָה as the מַטְוֶה, *i.e.* the spindle, understands (as perhaps also Parchon) by כִּישׁוֹר the rock. And why should not the rock (*wocken* = distaff), *i.e.* the stock to which the tuft of flax, hemp, or wool is fixed for the purpose of being spun, Lat. *colus*, not be named כִּישׁוֹר, from כִּישׁ, to be upright as a stick, upright in height, or perhaps more correctly as כִּישְׁרִי, *i.e.* as that which prepares or makes fit the flax for spinning? Also in צִינָה, Jer. xxix. 26, there are united the meanings of the close and the confining dungeon, and שְׁלֹחַן = שִׁילּוֹן

signifies<sup>1</sup> the place which yields rest. The spinning-wheel is a German invention of the 16th century, but the rock standing on the ground, or held also in the hands, the spindle and the whorl, are more ancient.<sup>2</sup> With the spindle תַּכְךָ stands in fit relation, for it is twirled between the fingers, as Catullus says of Fate:

*Libratum tereti versabat pollice fusum.*<sup>3</sup>

That which impels the housewife to this labour is not selfishness, not a narrow-hearted limitation of her care to the circle of what is her own, but love, which reaches out far beyond this circle:

Ver. 20 כַּ She holdeth out her hand to the unfortunate,  
And stretcheth forth her hands to the needy.

With כַּפָּיָה, 19b, is connected the idea of artistic skilfulness; with כַּפָּה, here that of offering for counsel (*vid.* at Isa. ii. 6); with sympathy and readiness to help, she presents herself to those who are oppressed by the misfortunes of life as if for an alliance, as if saying: place confidence in me, I shall do whatever I can—there thou hast my hand! Hitzig erroneously thinks of the open hand with a gift lying in it: this ought to be named, for כַּ in itself is nothing else than the half-opened

<sup>1</sup> Otherwise, but improbably, Schultens: *colus a כַּשֶׁר = katr kathr, necti in orbem, circumnecti in globum.* In כַּלָּה, whence כַּלָּה, he rightly finds the primary meaning of *circumvolutio sive gyratio.*

<sup>2</sup> A view of the ancient art of spinning is afforded by the figures of the 12th Dynasty (according to Lepsius, 2380–2167 B.C.) in the burial chamber of *Beni Hassan* (270 kilometres above Bulak, on the right bank of the Nile). M. J. Heury, in his work *L’Egypte Pharaonique* (Paris 1846), Bd. 2, p. 431, mentions that there are figures there which represent “*toutes les opérations de la fabrication des tissus depuis le filage jusqu’au tissage.*” Then he continues: *Les fuseaux dont se servent les fileuses sont exactement semblables aux nôtres, et on voit même ces fileuses imprimer le mouvement de rotation à ces fuseaux, en en froissant le bout inférieur entre leur main et leur cuisse.*

<sup>3</sup> In the “marriage of Peleus and Thetis,” Catullus describes the work of the Fates: “Their hands are ceaselessly active at their never-ending work; while the left holds the rock, surrounded with a soft fleece, the right assiduously draws the thread and forms it with raised fingers; then it swiftly turns the spindle, with the thumb stretched down, and swings it away in whirling circles.” Then follows the refrain of the song of the Fates:

*Currite ducentes subtegmina, currite, fusi.*

(After HERTZBERG’S Translation.)

hand. Also in 20*b* we are not to think of alms. Here Hitzig rightly: she stretches out to him both of her hands, that he might grasp them, both of them, or whichever he may. She does not throw to him merely a gift from a distance, but above all she gives to him to experience her warm sympathy (cf. Ezek. xvi. 49). Here, as at 19*a*, שלחה is punctuated (with *Dagesh*) as *Piel*. The punctuation supposes that the author both times not unintentionally made use of the intensive form. This one verse (20) is complete in itself as a description of character; and the author has done well in choosing such strong expressions, for, without this sympathy with misery and poverty, she, so good and trustworthy and industrious, might indeed be pleasing to her husband, but not to God. One could almost wish that greater expansion had been given to this one feature in the picture. But the poet goes on to describe her fruitful activity in the nearest sphere of her calling:

Ver. 21  $\zeta$  She is not afraid of the snow for her house;  
For her whole house is clothed in scarlet.

A fall of snow in the rainy season of winter is not rare in Palestine, the Hauran, and neighbouring countries, and is sometimes accompanied with freezing cold.<sup>1</sup> She sees approaching the cold time of the year without any fear for her house, even though the season bring intense cold; for her whole house, *i.e.* the whole of the members of her family, are לבש שנים. The connection is accusativus (*Venet.* ἐνδεδυμένους ἐρυθρά), as at 2 Sam. xv. 32; Ezek. ix. 2, 3. שני, from שנה, to shine, glance clear, or high red, and is with or without תולעת the name of the colour of the *Kermes* worm, crimson or scarlet, perhaps to be distinguished from ארנמן, the red-purple shell colour, and תכלת, the blue. שנים are clothing or material coloured with such שני (bright red) (*vid.* at Isa. i. 18). The explanation of the word by *dibapha* is inadmissible, because the doubled colouring, wherever it is mentioned, always refers to the purple, particularly that of Tyre (*dibapha Tyria*), not to the scarlet.<sup>2</sup> But why does the poet name scarlet-coloured clothing? On

<sup>1</sup> *Vid.* regarding a fall of snow in Jerusalem, the journal *Saat auf Hoffnung* Jahrg. 3, Heft 3; and in the Hauran Comm. to Job xxxviii. 22.

*Vid.* Blümner's *Die gewerbliche Thätigkeit der Völker des klassischen Alterthums* (1869), p. 21 f.



account of the contrast to the white snow, says Hitzig, he clothes the family in crimson. But this contrast would be a meaningless freak. Rather it is to be supposed that there is ascribed to the red material a power of retaining the heat, as there is to the white that of keeping off the heat; but evidences for this are wanting. Therefore Rosenmüller, Vaihinger, and Böttcher approve of the translation *duplicibus* (Jerome, Luther) [= with double clothing], because they read, with the LXX., שָׁנִים.<sup>1</sup> But, with right, the Syr., Targ. abide by זָהָרִיתָא, scarlet. The scarlet clothing is of wool, which as such preserves warmth, and, as high-coloured, appears at the same time dignified (2 Sam. i. 24). From the protecting, and at the same time ornamental clothing of the family, the poet proceeds to speak of the bed-places, and of the attire of the housewife:

Ver. 22 מַ She prepareth for herself pillows;  
Linen and purple is her raiment.

Regarding מְרִבְרִים (with ב *raphatum*), *vid.* at vii. 16. Thus, pillows or mattresses (Aquila, Theodotion, περιστρόματα; Jerome, *stragulatam vestem*; Luther, *Decke* = coverlets) to make the bed soft and to adorn it (Kimchi: לְיִפּוֹת עַל הַמַּטּוֹת according to which *Venet. κόσμια*); Symmachus designates it as ἀμφιτάπους, *i.e.* τάπητες (*tapetae, tapetia*, carpets), which are hairy (shaggy) on both sides.<sup>2</sup> Only the LXX. makes out of it δισσὰς χλαίνας, lined overcoats, for it brings over שָׁנִים. By עֲשֶׂתָהּ לָהּ it is not meant that she prepares such pillows for her own bed, but that she herself (*i.e.* for the wants of her house) prepares them. But she also clothes herself in costly attire. שֵׁשׁ (an Egyptian word, not, as Heb., derived from שָׁשׁ, cogn. שֵׁשׁ, to be white) is the old name for linen, according to which the Aram. translates it by בּוּיָן, the Greek by βύσσος, *vid.* *Genesis*, pp. 470, 557, to which the remark is to be added, that

<sup>1</sup> The LXX. reads together שָׁנִים מְרִבְרִים, δισσὰς χλαίνας, and brings into vers. 21 (her husband remains without care for the members of the family if it does not snow χιονίζη, as it is to be read for χρονίζη) and 22 the husband, who appears to the translator too much kept in the background.

<sup>2</sup>  *Vid.* I.umbroso, *Recherches sur l'Economie politique de l'Egypte sous les Lagides* (Turin, 1870), p. 111; *des tapis de laine de première qualité, pourpres, laineux des deux côtés* (ἀμφιτάποι).

the linen [Byssus], according to a prevailing probability, was not a fine cotton cloth, but linen cloth. Luther translates *שי*, here and elsewhere, by *weisse Seide* [white silk] (*σηρικόν*, i.e. from the land of the *Σήρες*, Rev. xviii. 12); but the silk is first mentioned by Ezekiel under the name of *מִשֵּׁי*; and the ancients call the country where silk-stuff (*bombycina*) was woven, uniformly Assyria. *אַרְמֵן* (Aram. *אַרְמֵן*, derived by Benfey, with great improbability, from the rare Sanscrit word *rāgavant*, red-coloured; much rather from *רָגַם* = *רָגַם*, as stuff of variegated colour) is red purple; the most valuable purple garments were brought from Tyre and Sidon.

Now, first, the description turns back to the husband, of the woman who is commended, mentioned in the introduction:

Ver. 23 ; Well known in the gates is her husband,  
Where he sitteth among the elders of the land.

Such a wife is, according to xii. 4, *עֲטֹרַת בַּעֲלָהָ*,—she advances the estimation and the respect in which her husband is held. He has, in the gates where the affairs of the city are deliberated upon, a well-known, reputable name; for there he sits, along with the elders of the land, who are chosen into the council of the city as the chief place of the land, and has a weighty voice among them. The phrase wavers between *נִרְעָה* (LXX. *περίβλεπτος γίγνεται*; Venet. *ἔλνωσται*) and *נִרְעָה*. The old Venetian edd. have in this place (like the Cod. *Jaman.*), and at Ps. ix. 17, *נִרְעָה*; on the contrary, Ps. lxxvi. 2, Eccles. vi. 10, *נִרְעָה*, and that is correct; for the Masora, at this place and at Ps. lxxvi. 2 (in the *Biblia rabb.*), is disfigured. The description, following the order of the letters, now directs attention to the profitable labour of the housewife:

Ver. 24 ; She prepareth body-linen and selleth it,  
And girdles doth she give to the Phœnicians.

It is a question whether *קָרִין* signifies *σινδών*, cloth from *Sindhu*, the land of India (*vid.* at Isa. iii. 23); the Arab. *sadn* (*sadl*), to cause to hang down, to descend (for the purpose of covering or veiling), offers an appropriate verbal root. In the Talmud, *קרין* is the sleeping linen, the curtain, the embroidered cloth, but particularly a light smock-frock, as summer costume, which was worn on the bare body (cf. Mark xiv. 51 f.). Kimchi explains the word by night-shirt; the *Edictum Diocle-*

*tiani*, xviii. 16, names *σινδόνες κοιταρίαι*, as the *Papyrus Louvre*, *ὀθόνια ἐγκοιμήτρια*; and the connection in the Edict shows that linen attire (*ἐκ λίνου*) is meant, although—as with *שֵׁשׁ*, so also with *סֹדֵן*—with the ancients and the moderns, sometimes linen and sometimes cotton is spoken of without any distinction. Æthicus speaks of costly girdles, *Cosmogr.* 84, as fabricated at Jerusalem: *baltea regalia . . . ex Hierosolyma allata*; Jerusalem and Scythopolis were in later times the chief places in Palestine for the art of weaving. In Galilee also, where excellent flax grew, the art of weaving was carried on; and the *ὀθόναι*, which, according to Clemens Alex. *Pædag.* ii. 10, p. 239, were exported *ἐκ γῆς Ἐβραίων*, are at least in their material certainly synon. with *σινδόνες*. Regarding *נֵתָן*, syn. *מְכַר*, opp. *לָקַח*, syn. *נָשָׂא = קָנָה*, *vid.* at 16a. There is no reason to interpret *בְּנֵעֵי* here, with the obliteration of the ethnographical meaning, in the general sense of *בֹּחֵר*, trader, merchant; for purple, 22b, is a Phœnician manufacture, and thus, as an article of exchange, can be transferred to the possession of the industrious wife. The description is now more inward:

Ver. 25 *ע* Strength and honour is her clothing;  
Thus she laugheth at the future day.

She is clothed with *עַז*, strength, *i.e.* power over the changes of temporal circumstances, which easily shatter and bring to ruin a household resting on less solid foundations; clothed with *הֲדָרָה*, glory, *i.e.* elevation above that which is low, little, common, a state in which they remain who propose to themselves no high aim after which they strive with all their might: in other words, her raiment is just pride, true dignity, with which she looks confidently into the future, and is armed against all sorrow and care. The connection of ideas, *עַז וְהֲדָרָה* (defectively written, on the contrary, at Ps. lxxxiv. 6, Masora, and only there written *plene*, and with *Munach*), instead of the frequent *הוֹד וְהֲדָרָה*, occurs only here. The expression 25b is like Job xxxix. 7, wherefore Hitzig rightly compares Job xxiv. 14 to 25a. *יוֹם אֲחֵרוֹן*, distinguished from *אֲחֵרִית*, and incorrectly interpreted (Rashi) of the day of death, is, as at Isa. xxx. 8, the future, here that which one at a later period may enter upon.

The next verse presents one of the most beautiful features in the portrait :

Ver. 26 פ She openeth her mouth with wisdom,  
And amiable instruction is on her tongue.

The פ of פִּתְּחָהּ is, as also at Ps. xlix. 5, lxxviii. 2, that of means: when she speaks, then it is wisdom pressing itself from her heart outward, by means of which she breaks the silence of her mouth. With לַע, in the expression 26*b*, elsewhere תַּחַת interchanges: under the tongue, Ps. x. 7, one has that which is ready to be spoken out, and on the tongue, Ps. xv. 3, that which is in the act of being spoken out. תּוֹרַת־הַסֵּדֶר is a genitive connection after the manner of *tôrath* אֵמֶת, Mal. ii. 6. The gen. is not, as at Lev. vi. 2, in *tôrath* הַעֲלֵה, the gen. of the object (thus *e.g.* Fleischer's *institutio ad humanitatem*), but the gen. of property, but not so that הסֵדֶר denotes grace (Symmachus, *νόμος ἐπίχαρις*; Theodotion, *νόμος χάριτος*), because for this meaning there is no example except Isa. xl. 6; and since הסֵדֶר in the O. T. is the very same as in the N. T., love, which is the fulfilling of the law, Hos. vi. 6, cf. 1 Kings xx. 31,<sup>1</sup> it is supposed that the poet, since he writes תּוֹרַת־הַסֵּדֶר, and not תּוֹרַת־הוֹן, means to designate by תּוֹרַת־הַסֵּדֶר this property without which her love for her husband, her industry, her high sentiment, would be no virtues, viz. unselfish, sympathizing, gentle love. Instruction which bears on itself the stamp of such amiability, and is also gracious, *i.e.* awakening love, because going forth from love (according to which Luther, translating *holdselige Lere* = pleasing instructions, thus understands it)—such instruction she carries, as house-mother (i. 8), in her mouth. Accordingly the LXX. translate (*vid.* Lagarde regarding the mistakes of this text before us) *θεσμοὶ ἐλεημοσύνης*, and Jerome *lex clementiæ*. תּוֹרַת־הַסֵּדֶר is related to אֲהַבָה as grace to love; it denotes love showing itself in kindness and gracefulness, particularly condescending love, proceeding from a compassionate sympathy with the sufferings and wants of men. Such graceful instruction she communicates

<sup>1</sup> Ianmanuel remarks that *Tôrath* הסֵדֶר probably refers to the *Tôra*, and הסֵדֶר שְׂבוּלָה, *i.e.* which is wholly love, which goes forth in love, to the *Gesetz* = statute.

now to this and now to that member of her household, for nothing that goes on in her house escapes her observation.

Ver. 27 ו She looketh well to the ways of her house,  
And eateth not the bread of idleness.

Although there exists an inner relation between 27a and ver. 26, yet 27a is scarcely to be thought of (Hitzig) as appos. to the suffix in לְשׂוֹנָה. Participles with or without determination occur in descriptions frequently as predicates of the subject standing in the discourse of the same force as abstr. present declarations, e.g. Isa. xl. 22 f., Ps. civ. 13 f. צוֹפֵיָה is connected with the accus. of the object of the intended warning, like xv. 3, and is compared according to the form with הַמְּיָה, vii. 11. הַלְּיָה signifies elsewhere things necessary for a journey, Job vi. 19, and in the plur. *magnificus* it denotes show (*pompa*), Hab. iii. 6: but originally the walk, conduct, Nah. ii. 6; and here in the plur. walks = comings and goings, but not these separately, but in general, the *modi procedendi* (LXX. δια-*τριβαί*). The *Chethîb* has הַלְּכָה, probably an error in writing, but possibly also the plur. of הַלְּכָה, thus found in the post.-bibl. Heb. (after the form צִדְקוֹת), custom, viz. appointed traditional law, but also like the Aram. הַלְּכָה (*emph.* הַלְּכָה), usage, manner, common practice. Hitzig estimates this *Chethîb*, understood Talmudically, as removing the section into a late period; but this Talmudical signification is not at all appropriate (Hitzig translates, with an incorrect rendering of צוֹפֵיָה, “for she sees after the ordering of the house”), and besides the Aram. הַלְּכָה, e.g. Targ. Prov. xvi. 9, in the first line, signifies only the walk or the manner and way of going, and this gives with the *Kerî* essentially the same signification. Luther well: *Sie schawet wie es in jrem Hause zugeht* [= she looks how it goes in her house]. Her eyes are turned everywhere; she is at one time here, at another there, to look after all with her own eyes; she does not suffer the day’s work, according to the instructions given, to be left undone, while she folds her own hands on her bosom; but she works, keeping an oversight on all sides, and does not eat the bread of idleness (עֲצָלָה = עֲצָלָה, xix. 15), but bread well deserved, for εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω, 2 Thess. iii. 10.

Now begins the finale of this song in praise of the virtuous woman :

Ver. 28 ק Her sons rise up and bless her,  
Her husband (riseth up) and praiseth her.

The *Piel* אָשַׁר in such a connection is denom. of אִשָּׁר (אִשְׁרִי). Her children rise up (קוּם, like *e.g.* Jer. xxvi. 17, but here, perhaps, with the associated idea of reverential honour) and bless her, that she has on her part brought the house and them to such prosperity, such a position of respect, and to a state where love (חַסֵּד) reigns, and her husband rises up and sings her praise.

Ver. 29 ר “ Many are the daughters who have done bravely,  
But thou hast surpassed them all together.”

We have already often remarked, last time under xxix. 6, that רַב, not indeed in its sing., but in its plur. רַבִּים and רַבּוֹת, can precede, after the manner of a numeral, as attribute; but this syntactical licence, xxviii. 12, by no means appears, and needs to be assumed as little here as at viii. 26, although there is no reason that can be adduced against it. חֵיל עָשָׂה חֵיל signifies here not the gaining of riches (the LXX., Syr., Targ., Jerome, Luther, Gesenius, Böttcher, and others), which here, where the encomium comes to its height, would give to it a mercenary mammon-worship note—it indeed has this signification only when connected with ל of the person: *Sibi opes acquirere*, Dent. vi. 17; Ezek. xxviii. 4—but: bravery, energy, and, as the reference to אִשָּׁת חֵיל demands, moral activity, capacity for activity, in accordance with one's calling, ποιῆν ἀρετῆς, by which the *Venet.* translates it. בְּנוֹת is, as in the primary passages, Gen. xxx. 13, Song vi. 9, a more delicate, finer name of women than נָשִׁים: many daughters there have always been who have unfolded ability, but thou my spouse hast raised thyself above them all, *i.e.* thou art excellent and incomparable. Instead of עָלִית, there is to be written, after Chajug, Aben Ezra (*Zachoth 7a*), and Jekuthiel under Gen. xvi. 11, עָלִיתָ; the Spanish *Nakdanim* thus distinguish the forms מְצָאתָ, thou hast found, and מְצָאתָ, she has found. מְצָאתָ, for מְצָאתָ, Gen. xlii. 36. What now follows is not a continuation of the husband's words of praise (Ewald, Elster, Löwenstein), but an *epiphonema auctoris*

(Schultens); the poet confirms the praise of the husband by referring it to the general ground of its reason:

Ver. 30 **ו** Grace is deceit; and beauty, vanity--

A wife that feareth Jahve, she shall be praised.

Grace is deceit, because he who estimates the works of a wife merely by the loveliness of her external appearance, is deceived by it; and beauty is vanity, *vanitas*, because it is nothing that remains, nothing that is real, but is subject to the law of all material things—transitoriness. The true value of a wife is measured only by that which is enduring, according to the moral background of its external appearance; according to the piety which makes itself manifest when the beauty of bodily form has faded away, in a beauty which is attractive.<sup>1</sup> **וְרָצָה** (with *Makkeph* following)<sup>2</sup> is here the connective form of **וְרָצָה** (fem. of **רָצָה**). The *Hithpa.* **וְרָצָהּ** is here manifestly (xxvii. 2) not reflexive, but representative of the passive (cf. xii. 8, and the frequently occurring **וְרָצָהּ**, *laudatus = laudandus*), nowhere occurring except in the passage before us. In itself the fut. may also mean: she will be praised = is worthy of praise, but the jussive rendering (Luther: Let her be praised) is recommended by the verse which follows:

Ver. 31 **ת** Give to her of the fruit of her hands;

And let her works praise her in the gates!

The fruit of her hands is the good which, by her conduct, she has brought to maturity,—the blessing which she has secured for others, but, according to the promise (Isa. iii. 10), has also secured for her own enjoyment. The first line proceeds on the idea that, on account of this blessing, she herself shall rejoice. **תַּנְיֶנָּה** (with *Gaja*, after *Metheg-Setzung*, § 37) is not equivalent to give to her honour because of . . .; for in that case, instead of the ambiguous **בְּ**, another preposition—such *e.g.* as **עַל**—would have been used; and so **תַּנְיֶנָּה**, of itself, cannot be equi-

<sup>1</sup> *Vid.* the application of ver. 30 in *Taanith* 26b: “Young man,” say the maidens, “lift up thine eyes and behold that which thou choosest for thyself! Direct thine eyes not to beauty (**בְּנִי**), direct thine eyes to the family (**בְּמִשְׁפַּחָה**); pleasantness is a deception, etc.”

<sup>2</sup> The writing **וְרָצָתָהּ** is that of Ben Asher, **וְרָצָתָהּ** that of Ben Naphtali; Norzi, from a misunderstanding, claims **וְרָצָתָהּ** (with *Gaja*) as Ben Asher's manner of writing.

valent to *יָבִי* (sing the praise of), as Ziegler would read, after Judg. xi. 40. It must stand with *כְּבוֹד*, or instead of *מִפְּרֵי* an accus. obj. is to be thought of, as at Ps. lxxviii. 35, Deut. xxxii. 3, which the necessity of the case brings with it,—the giving, as a return in the echo of the song of praise. Immanuel is right in explaining *תְּנוּלָה* by *הַסֵּד לֵה הַסֵּד* or *וּכְבוֹד וְהַסֵּד*, cf. Ps. xxviii. 4. The *מִן*, as is not otherwise to be expected, after *תְּנוּ* is partitive: give to her something of the fruit of her hands, *i.e.* recompense it to her, render it thankfully, by which not exclusively a requital in the form of honourable recognition, but yet this specially, is to be thought of. Her best praise is her works themselves. In the gates, *i.e.* in the place where the representatives of the people come together, and where the people are assembled, her works praise her; and the poet desires that this may be right worthily done, full of certainty that she merits it, and that they honour themselves who seek to praise the works of such a woman, which carry in themselves their own commendation.

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NOTE.

*The Proverbs peculiar to the Alexandrine Translation.*

In the LXX. there are not a few proverbs which are not found in the Heb. text, or, as we may express it, are peculiar to the Egyptian Text Recension, as distinguished from the Palestinean. The number is not so great as they appear to be on a superficial examination; for many of these apparently independent proverbs are duplicate translations. In many places there follows the Greek translation of the Heb. proverbs another translation, *e.g.* at i. 14, 27, ii. 2, iii. 15, iv. 10, vi. 25*b*, x. 5, xi. 16, xiv. 22, xv. 6, xvi. 26, xxiii. 31, xxix. 7*b*, 25, xxxi. 29*a*. These duplicate translations are found sometimes at different places, *e.g.* xvii. 20*b* is duplicate to xvii. 16*d*; xix. 15 is duplicate to xviii. 8; xxii. 9*cd* = xix. 6*b*, i. 19*b*; xxix. 17 is duplicate to xxviii. 17*cd*; or, according to the enumeration of the verses as it lies before us, not within the compass of one verse to which they belong: xxii. 8, 9 is a duplicate transla-



tion of ver. 8*b* and 9*a* of the Heb. text; xxiv. 23, xxx. 1, a duplicate translation of xxx. 1; and xxxi. 26, 27*b*, of xxxi. 26 of the Heb. text.<sup>1</sup> Everywhere, here, along with the translated proverb of our Heb. text, there is not an independent one. Also one has to be on his guard against seeing independent proverbs where the translator only, at his own will, modified one of the Heb. proverbs lying before us, as *e.g.* at x. 10, xiii. 23, xix. 7, as he here and there lets his Alexandrine exegesis influence him, ii. 16 f., v. 5, ix. 6, and adds explanatory clauses, ii. 19, iii. 18, v. 3, ix. 12; seldom fortunate in this, oftener, as at i. 18, 22, 28, ix. 12, xxviii. 10, showing by these interpolations his want of knowledge. There are also, in the translation, here and there passages introduced from some other part of Scripture, *e.g.*: i. 7*ab* = Ps. cxi. 10, LXX.; iii. 22*cd* = iii. 8; iii. 28*c* = xxvii. 1*b*, xiii. 5*c*, from Ps. cxii. 5, cf. xxxvii. 21; xvi. 1 (ὄσφ μέγας κ.τ.λ.) = Sir. iii. 18; xxvi. 11*cd* = Sir. iv. 21. A free reminiscence, such as xvi. 17, may speak a certain independence, but not those borrowed passages.

Keeping out of view all this only apparent independence, we place together the independent proverbs contained in the LXX., and, along with them, we present a translation of them into Heb. Such a translation has already been partly attempted by Ewald, Hitzig, and Lagarde; perhaps we have been here and there more fortunate in our rendering. It is certainly doubtful whether the translator found all these proverbs existing in Heb. Many of them appear to be originally Greek. But the rendering of them into Hebrew is by no means useless. It is of essential importance in forming a judgment regarding the original language.<sup>2</sup>

<sup>1</sup> One must suppose that here translations of other Greeks, which were placed alongside of the LXX. in Origen's *Hexapla*, were taken up into the LXX. But this is not confirmed: these duplicates were component parts of the LXX., which Origen and the Syriac translators found already existing.

[<sup>2</sup> These the translator has not printed, because, however interesting it may be to the student of the Hebrew language as such, to compare Delitzsch's renderings into Hebrew with the Greek original, as placed before him, they may be here omitted, inasmuch as all that is of importance on the subject, in an exegetical point of view, has been already embodied in the Commentary.]

There are a few grains of wheat, and, on the other hand, much chaff, in these proverbs that are peculiar to the LXX. They are not, in the most remote way, fit to supply the place of the many proverbs of our Heb. text which are wanting in the LXX. One must also here be cautious in examining them. Thus, *e.g.*, xvii. 19 stands as a proverb of only one line; the second forms a part of ver. 16. As true defects, we have noticed the following proverbs and parts of proverbs: i. 16, vii. 25*b*, viii. 32*b*, 33, xi. 3*b*, 4, 10*b*, xviii. 8, 23, 24, xix. 1, 2, 15, xxi. 5, xxii. 6, xxiii. 23, xxv. 20*a*. All these proverbs and parts of proverbs of the Heb. text are wanting in the LXX.

It is difficult to solve the mystery of this Alexandrine translation, and to keep separate from each other the Text Recension which the translator had before him, the transformations and corrections which, of his own authority, he made on the corruptions which the text of the translation, as it came from the first translator and the later revisers of it, has suffered in the course of time. They appear in Egypt to have been as arbitrary as incompetent in handling the sacred Scriptures. The separating from each other of the proverbs of Agur and Lemuel, xxx.-xxxi. 9, has its side-piece in the separation of Jeremiah's proœmiums of the prophecies concerning the people, Jer. xxv.

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THE END.



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ECCLESIASTES.

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PROFESSOR OF THEOLOGY, LEIPSIK.

*Translated from the German*

BY  
M. G. EASTON, A.M., D.D

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## THE TRANSLATOR'S PREFACE.

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THE volume now offered to students of the Bible completes the Keil and Delitzsch series of Commentaries on the Old Testament. Like the earlier volumes, it addresses itself exclusively to theological students and the more scholarly class of readers, and will be certain to find a cordial welcome among them, whether they may be able to agree or not with the conclusions of the learned author.

In an Appendix to the German edition there are added three brief Dissertations by Wetzstein. But as the commentary is in itself complete without these, they have been omitted with Dr. Delitzsch's concurrence. I content myself by merely indicating here their import. In the first, Wetzstein aims at showing that the words פֶּלֶחַ הַרְמוֹן, Song iv. 3, vi. 7, signify the slice (*Spalt, Ritz*) of a pomegranate = the inner surface of a sliced pomegranate. In the second, he argues that the *Dudarm* plant, Song vii. 13, is not the *mandragora vernalis* of botanists, but the *mandr. autumnalis*, which begins to bud and blossom, as is the case with most of the Palestinian flora, about the time of the first winter rains in the month of November. The passage, הָרִיחַ . . . הָרִיחַ, he accordingly translates: "Already the mandragora apples give forth their fragrance," *i.e.* are already ripe; because it is only the ripe apples that are fragrant. In the third, on Eccles. xii. 5, he seeks to establish the translation of וַיִּנְאֹץ . . . הָאֵבִי by "And the almond tree flourisheth, and the locusts creep forth, and the wretched life is brought to dissolution." The first two of these clauses, he holds, denote the

season of the year [the beginning of the meteorological spring. The seven days from 25th February to 3d March are called the *eijam el-'agaiz*, i.e. the (seven death-) days for old people] in which that which is said in the third (the death of the old man) takes place.

The Translator cannot send forth this volume without expressing his deep obligation to Dr. Delitzsch for his kindness in forwarding various important corrections and additions which have been incorporated in the translation, as well as for other valuable suggestions with reference to it. This English edition may consequently be almost regarded as a second edition of the work. It is not unlikely that in a work containing such a multiplicity of details, and involving so many minute points of criticism, several *errata* may be found ; but it is believed that the scholarly reader will have no difficulty in inserting the necessary corrections. The Translator has done his best to verify the references, and to present a faithful rendering of the original, and in such a form as to allow the author to express himself in his own way, so far as the idiom of our language would permit.

DARVEL, *May* 1877.

## ABBREVIATIONS.

THE abbreviations and technical forms common to such critical works as this have been retained. These require no explanation. The colon (:) has been used, as in the original, to introduce a translation or a quotation. In the text-criticisms, the following abbreviations have been used:—

F. = *Cod. Francofurtensis* of 1294, described by Delitzsch in his Preface to Baer's edition of the *Psalter* of 1861 and 1874.

H. = *Cod. Heidenheimii*, a MS.

J. = *Cod. Jamanensis*, which was brought from South Arabia by Jacob Sappir, and passed into Baer's possession. *Vid.* Delitzsch's Preface to Baer's edition of *Isaiah*, 1872.

P. = *Cod. Petropolitanus* of the year 1010, now in St. Petersburg. *Vid.* Pinner's *Prospectus*, pp. 81–88.

D. = A parchment ms. of the Song placed at Delitzsch's disposal by Baer.

E<sup>1</sup>, E<sup>2</sup>, E<sup>3</sup>, E<sup>4</sup> = The four Erfurt Manuscripts.



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# THE SONG AND ECCLESIASTES.

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## INTRODUCTION TO THE SONG OF SONGS.



THE *Song* is the most obscure book of the Old Testament. Whatever principle of interpretation one may adopt, there always remains a number of inexplicable passages, and just such as, if we understood them, would help to solve the mystery. And yet the interpretation of a book presupposes from the beginning that the interpreter has mastered the idea of the whole. It has thus become an ungrateful task; for however successful the interpreter may be in the separate parts, yet he will be thanked for his work only when the conception as a whole which he has decided upon is approved of.

It is a love-poem. But why such a *minne-song* in the canon? This question gave rise in the first century, in the Jewish schools, to doubts as to the canonicity of the book. Yet they firmly maintained it; for they presupposed that it was a spiritual and not a secular love-poem. They interpreted it allegorically. The Targum paraphrases it as a picture of the history of Israel from the Exodus to the coming of the Messiah. The bride is the congregation of Israel; and her breasts, to quote one example, are interpreted of the Messiah in His lowliness and the Messiah in His glory. But "Solomon" is an anthropomorphic representation of Jahve Himself. And all the instances of the occurrence of the name, with one exception, are therefore regarded as an indirect allegorical designation of the God of peace (*vid. Norzi* under i. 1). And because of its apparently erotic, but in truth mysterious contents, it was a Jewish saying, as Origen and Jerome mention, that the *Song* should not be studied by any one till he was thirty years of age (*nisi quis aetatem sacerdotalis ministerii, id est, tricesimum annum impleverit*). Because, according to the traditional Targ. interpretation, it begins with the departure out of Egypt, it forms a part of the liturgy for the eighth day of

SONG. A

the Passover. The five Megilloths are arranged in the calendar according to their liturgical use.<sup>1</sup>

In the church this synagogal allegorizing received a new turn. They saw represented in the Song the mutual love of Christ and His church, and it thus became a mine of sacred mysticism in which men have dug to the present day. Thus Origen explains it in twelve volumes. Bernhard of Clairvaux died (1153) after he had delivered eighty-six sermons on it, and had only reached the end of the second chapter;<sup>2</sup> and his disciple Gilbert Porretanus carried forward the interpretation in forty-eight sermons only to v. 10, when he died. Perluigi de Palestrina gained by his twenty-nine motettes on the Song (1584) the honoured name of *Principe della Musica*. In modern times this allegorico-mystical interpretation is represented in the department of exegesis (Hengst.), sermon (F. W. Krummacher), and poetry (Gustav Jahn), as well as of music (Neukomm's duet: *Er und sie*), and even of painting (Ludw. von Maydell).

If the Song is to be understood allegorically, then Shulamith is the personification of the congregation of Israel, and mediately of the church. All other interpretations fall below this. Hug (1813) understands by the "beloved" the kingdom of the ten tribes longing after a reunion with the house of David; and Heinr. Aug. Hahn (1852), the Japhetic heathendom. Ludw. Noack (1869) has even changed and modified the readings of the Heb. text, that he might find therein the ballads of a Tirhâka romance, *i.e.* a series of pictures of the events occurring between Samaria and her Aethiopian lover Tirhâka, of the years (B.C.) 702, 691, and 690. These are the aberrations of individuals. Only one other interpretation recommends itself. Solomon's *charisma* and aim was the Chokma. The Peshito places over the Song the superscription חכמה דהכמהה. Is Shulamith, then, the personification of wisdom, like Dante's Beatrice? Rosenmüller (1830) is the most recent representative of this view; we ought then to have in Dante's *Convito* the key to the allegorical interpretation. He there sings sweet songs of love of his mistress Philosophy. But there is nothing in the description here to show that Shulamith is Wisdom. The one expression, "Thou shalt teach me" (viii. 2), warns us against attempting to put Wisdom in the place of the church, as a reversal of the facts of the case.

<sup>1</sup> The *Song* was read on the 8th day of the Passover; *Ruth*, on the second Shabuoth [Pentecost]; *Lamentations*, on the 9th Ab; *Ecclesiastes*, on the 3d Suceoth [Tabernacles]; *Esther*, between the 11th and 16th Adar [feast of Purim].

<sup>2</sup> *Vid.* Fernbacher's *Die Reden des. h. Bernhard über das Hohelied*, prefaced by Delitzsch. Leipzig 1862.

But if one understands the church to be meant, there yet remains much that is inexplicable. Who are the sixty queens and the eighty concubines (vi. 8)? And why are the heroes just sixty (iii. 7)? The synagogal and church interpretation, in spite of two thousand years' labour, has yet brought to light no sure results, but only numberless absurdities, especially where the Song describes the lovers according to their members from head to foot and from foot to head. But notwithstanding all this, it is certain that the "great mystery" (Eph. v. 32) mirrors itself in the Song. In this respect it resembles the love of Joseph and Zuleikha, often sung by the Arabian poets, which is regarded by the mystics<sup>1</sup> as a figure of the love of God toward the soul longing for union with Him. Shulamith is a historic personage; not the daughter of Pharaoh, as has been often maintained since the days of Theodore of Mopsuestia (died 429) and Abulfaraj (died 1286), but a country maiden of humble rank, who, by her beauty and by the purity of her soul, filled Solomon with a love for her which drew him away from the wantonness of polygamy, and made for him the primitive idea of marriage, as it is described in Gen. iii. 23 ff., a self-experienced reality. This experience he here sings, idealizing it after the manner of a poet; *i.e.*, removing the husk of that which is accidental, he goes back to its kernel and its essential nature. We have before us six dramatic figures, each in two divisions, which represent from within the growth of this delightful relation to its conclusion. This sunny glimpse of paradisaical love which Solomon experienced, again became darkened by the insatiableness of passion; but the Song of Songs has perpetuated it, and whilst all other songs of Solomon have disappeared, the providence of God has preserved this one, the crown of them all. It is a protest against polygamy, although only in the measure one might expect from the Mosaic standpoint. For the *Tóra* recognises, indeed, in its primitive history monogamy as the original form (Matt. xix. 4-6); but in its legislation, giving up the attempt to abolish polygamy, it is satisfied with its limitation (Deut. xvii. 17).

The Song celebrates paradisaical, but yet only natural love (*minne*). It stands, however, in the canon of the church, because Solomon is a type of Him of whom it can be said, "a greater than Solomon is here" (Matt. xii. 12). Referred to Him the antitype, the earthly contents receive a heavenly import and glorification. We see therein the mystery of the love of Christ and His church shadowed forth, not, however, allegorically, but typically. The allegory has to coincide throughout with that which is represented; but

<sup>1</sup> *Vid.* Hammer-Purgstall's *Das hohe Lied der Liebe der Araber*, 1854.

the type is always only a type *subtractis subtrahendis*, and is exceedingly surpassed by the antitype. In this sense Jul Sturm (1854) has paraphrased the Song under the title of "*Zwei Rosen*" (two roses) (the typical and the antitypical). When my monograph on the Song appeared (1851), a notice of it in Colani's *Revue de Theologie* (1852) began with the frivolous remark: "*Ce n'est pas la première rêverie de ce genre sur le livre en question; plutôt à Dieu que ce fût la dernière;*" and Hitzig (1855) judged that "such a work might properly have remained unprinted; it represents nothing but a perverse inconsiderate literature which has no conception of scientific judgment and industry." But this work (long since out of print and now rare) was the fruit of many years of study. The commentary here given is based on it, but does not put it out of date. It broke with the allegorizing interpretation, the untenableness of which appears against his will in Hengstenberg's commentary (1853); it broke also with the theory which regards the poem as a history of Solomon's unsuccessful seductive efforts to gain the Shulamite's affections, a theory which Hitzig (1855) tries to exempt from the necessity of doing violence to the text by arbitrarily increasing the number of speakers and actors in the plot. I certainly succeeded in finding the right key to the interpretation of this work. Zöckler has recognised my book<sup>1</sup> as presenting "the only correct interpretation of its design and contents." Kingsbury, author of the notes on the Song in *The Speaker's Commentary*, has expressed the same judgment. Poets such as Stadelmann (*Das Hohelied, ein dramatisches Gedicht* = The Song of Songs: a dramatic poem, 1870) and J. Koch, late pastor of St. Mary's in Parchim (died 1873), have recognised in their beautiful German paraphrases my interpretation as natural and in conformity with the text; and for twenty years I have constantly more and more seen that the solution suggested by me is the right and only satisfactory one.

Shulamith is not Pharaoh's daughter. The range of her thoughts is not that of a king's daughter, but of a rustic maiden; she is a stranger among the daughters of Jerusalem, not because she comes from a foreign land, but because she is from the country; she is dark-complexioned, not from the sun of her more southern home, but from the open sunshine to which she has been exposed as the keeper of a vineyard; in body and soul she is born to be a princess, but in reality she is out the daughter of a humble family in a remote part of Galilee; hence the child-like simplicity and the rural character of her thoughts, her joy in the open fields, and her longing after the

[<sup>1</sup> *Das Hohelied untersucht u. ausg.* Leipzig 1851.]

quiet life of her village home. Solomon appears here in loving fellowship with a woman such as he had not found among a thousand (Eccles. vii. 28); and although in social rank far beneath him, he raises her to an equality with himself. That which attached her to him is not her personal beauty alone, but her beauty animated and heightened by nobility of soul. She is a pattern of simple devotedness, naive simplicity, unaffected modesty, moral purity, and frank prudence,—a lily of the field, more beautifully adorned than he could claim to be in all his glory. We cannot understand the Song of Songs unless we perceive that it presents before us not only Shulamith's external attractions, but also all the virtues which make her the ideal of all that is gentlest and noblest in woman. Her words and her silence, her doing and suffering, her enjoyment and self-denial, her conduct as betrothed, as a bride, and as a wife, her behaviour towards her mother, her younger sister, and her brothers,—all this gives the impression of a beautiful soul in a body formed as it were from the dust of flowers. Solomon raises this child to the rank of queen, and becomes beside this queen as a child. The simple one teaches the wise man simplicity; the humble draws the king down to her level; the pure accustoms the impetuous to self-restraint. Following her, he willingly exchanges the bustle and the outward splendour of court life for rural simplicity, wanders gladly over mountain and meadow if he has only her; with her he is content to live in a lowly cottage. The erotic external side of the poem has thus an ethical background. We have here no "song of loves" (Ezek. xxxiii. 32) having reference to sensual gratification. The rabbinical proverb is right when it utters its threat against him who would treat this Song, or even a single verse of it, as a piece of secular literature.<sup>1</sup> The Song transfigures natural but holy love. Whatever in the sphere of the divinely-ordered marriage relation makes love the happiest, firmest bond uniting two souls together, is presented to us here in living pictures. "The Song," says Herder, "is written as if in Paradise. Adam's song: Thou art my second self! Thou art mine own! echoes in it in speech and interchanging song from end to end." The place of the book in the canon does not need any further justification; that its reception was favoured also by the supposition that it represented the intercourse between Jahve and the congregation of Israel, may be conjectured indeed, but is not established. The supposition, however, would have been false; for the book is not an allegory, and Solomon is by no means an *Alle-*

<sup>1</sup> Cf. *Tosefta Sanhedrin* xii., *Sanhedrin* iii.a, and the commencement of the tract *Kalla*.

*goremnon* of God. But the congregation is truly a bride (Jer. ii. 2; Isa. lxii. 5), and Solomon a type of the Prince of peace (Isa. ix. 5; Luke xi. 31), and marriage a mystery, viz. as a pattern of the loving relation of God and His Christ to the church (Eph. v. 32). The Song has consequently not only a historico-ethical, but also a typico-mystical meaning. But one must be on his guard against introducing again the allegorical interpretation as Soltz (1850) has done, under the misleading title of the typical interpretation. The typical interpretation proceeds on the idea that the type and the antitype do not exactly coincide; the mystical, that the heavenly stamps itself in the earthly, but is yet at the same time immeasurably different from it. Besides, the historico-ethical interpretation is to be regarded as the proper business of the interpreter. But because Solomon is a type (*vaticinium reale*) of the spiritual David in his glory, and earthly love a shadow of the heavenly, and the Song a part of sacred history and of canonical Scripture, we will not omit here and there to indicate that the love subsisting between Christ and His church shadows itself forth in it.

But the prevailing view which Jacobi (1771) established, and which has predominated since Umbreit (1820) and Ewald (1826), is different from ours. According to them, the Song celebrates the victory of the chaste passion of conjugal love. The beloved of Shulamith is a shepherd, and Solomon acts toward her a part like that of Don Juan with Anna, or of Faust with Gretchen. Therefore, of course, his authorship is excluded, although Anton (1773), the second oldest representative of this so-called shepherd hypothesis, supposes that Solomon at a later period of his life recognised his folly, and now here magnanimously praises the fidelity of Shulamith, who had spurned his enticements away from her; and a Jewish interpreter, B. Holländer (1871), following Hezel (1780), supposes that Solomon represents himself as an enticer, only to exhibit the ideal of female virtue as triumphing over the greatest seduction. Similarly also Godet (1867),<sup>1</sup> who, resting on Ewald, sees here a very complicated mystery presented by Solomon himself, and pointing far beyond him: Solomon, the earthly Messiah; Shulamith, the true Israel; the shepherd, Jahve, and as Jahve who is about to come, the heavenly Solomon; the little sisters, heathenism—it is the old allegory, able for everything, only with changed names and a different division of the parts which here comes in again by the back-door of the seduction-history.<sup>2</sup>

<sup>1</sup> *Vid.* Jahrg. i. No. 22–24 of the *Berne Kirchenfreund*.

<sup>2</sup> And in this Godet stands not alone. The Jewish interpreter Malbim (1850) accepts also this seduction-history: Solomon = the sensual impulse; Shulamith =

Thus this seduction-history has not put an end to the over-ingenious allegorizing. In one point, however, at least, it has aided in the understanding of the Song. Herder saw in the Song a collection of Solomonic songs of love, which he translated (1778), as the oldest and the most beautiful, from the Orient. But Goethe, who in the *Westöst. Divan* (1819) praises the Song as the most divine of all love-songs, recognised, after the appearance of Umbreit's Comm., the unity also of the "inexplicably mysterious."

We are not conscious of any prejudice which makes it impossible for us to do justice to the interpretation to which Umbreit and Ewald gave currency. It abundantly accounts for the reception of the book into the canon, for so interpreted it has a moral motive and aim. And the personality of Solomon has certainly not merely a bright side, which is typical, but also a dark side, which is pregnant with dark issues for his kingdom; it may perhaps be possible that in the Song the latter, and not the former, is brought to view. Then, indeed, the inscription would rest on an error; for that in this case also the Solomonic authorship could be maintained, is an idea which, in the traditional-apologetical interest, mounts up to a faith in the impossible. But the truth goes beyond the tradition; the inscription would then indicate a traditional interpretation which, as is evident from the book itself, does not correspond with its original meaning and aim. "It is clear to every unprejudiced mind," says Gustav Baur,<sup>1</sup> "that in ii. 10-15, iv. 8-15, a different person speaks from the royal wooer; for (1) Solomon only says, 'my friend' [i. 15, etc.]; while, on the other hand, the shepherd heaps up flattering words of warmest love; (2) Solomon praises only the personal beauty of the woman; the shepherd, the sweet voice, the enchanting look, the warm love, the incorruptible chastity of his beloved;—in short, the former reveals the eye and the sensuousness of the king; the latter, the heart of a man who is animated by the divine flame of true love." We only ask, meanwhile, whether words such as iv. 13 are less sensuous than iv. 5, and whether the image of the twin gazelles is not more suitable in the mouth of the shepherd than the comparison of the attractions of Shulamith with the exotic plants of Solomon's garden? "In three passages," says Godet, "lies open the slender thread which Ewald's penetrating eye discovered under the flowers and leaves which adorn the poem: 'The king has brought me into his palace' (i. 4); 'I knew not how my heart has

the spirit-soul; the little sister = the natural soul; and Shulamith's beloved = the heavenly Friend, the Shepherd of the universe.

<sup>1</sup> *Literaturb. der Darmst. Kirchenzeitung*, 1851, pp. 114-146, and 1854, No. 11.



brought me to the chariots of a princely people' (vi. 12); 'I was a wall, and have found peace before his eyes' (viii. 10)." The same critic also finds in several passages an apparent contrariety between Solomon and the shepherd. "Observe," says he, "*e.g.* i. 12, 13, where the shepherd—whom Shulamith calls her spikenard, and compares to a bunch of flowers on her breast—is placed over against the king, who sits on his divan; or vii. 9 f., where, suddenly interrupting the king, she diverts the words which he speaks concerning herself to her beloved; or viii. 7, where, leaning on the arm of her beloved, she expresses her disregard for riches, with which Solomon had sought to purchase her love." But spikenard is not the figure of the shepherd, not at all the figure of a man; and she who is praised as a "prince's daughter" (vii. 2) cannot say (vi. 12) that, enticed by curiosity to see the royal train, she was taken prisoner, and now finds herself, against her will, among the daughters of Jerusalem; and he whom she addresses (viii. 12) can be no other than he with whom she now finds herself in her parents' home. The course of the exposition will show that the shepherd who is distinguished from Solomon is nothing else than a shadow cast by the person of Solomon.

The Song is a dramatic pastoral. The ancients saw in it a *carmen bucolicum mimicum*. Laurentius Peträus, in his Heb.-Danish Paraphrase (1640), calls it *carmen bucolicum, ἀμοιβαίων (δραματικόν)*; George Wachter (1722), an "opera divided into scenic parts." It acquires the character of a pastoral poem from this, that Shulamith is a shepherdess, that she thinks of Solomon as a shepherd, and that Solomon condescends to occupy the sphere of life and of thought of the shepherdess. It is not properly an idyll, nor yet properly a drama. Not an idyll, because the life-image which such a miniature drawn from life—such, *e.g.*, as the Adon. of Theocritus presents to us—unfolds itself within a brief time without interruption; in the Song, on the other hand, not merely are the places and persons interchanged, but also the times. The whole, however, does not fall into little detached pictures; but there runs through this wreath of figures a love-relation, which embodies itself externally and internally before our eyes, and attains the end of its desire, and shows itself on the summit of this end as one that is not merely sensuous, but moral. The Song is certainly not a theatrical piece:<sup>1</sup> the separate pieces would necessarily have been longer if the

<sup>1</sup> "Shulamith," says E. F. Friedrich (1855 and 1866), "is the oldest theatrical piece in existence." Ewald and Böttcher, who find not fewer than twelve persons mentioned in it, think that it was represented on an actual stage. Then, indeed, it

poet had had in view the changes of theatrical scenery. But at all events the theatre is not a Semitic institution, but is of Indo-Persian Greek origin. Jewish poetry attempted the drama only after it began in Alexandrinism<sup>1</sup> to emulate Greece. Grätz' (1871) polemic against the dramatists is so far justified. But yet we see, as in the Book of Job, so in the Song, the drama in process of formation from the lyric and narrative form of poetry, as it has developed among the Greeks from the lyric, and among the Indians from the epic. In the Book of Job the colloquies are all narrative. In the Song this is never the case;<sup>2</sup> for the one expression, "answered my beloved, and said to me" (ii. 10), is not to be compared with, "and Job answered and said:" the former expression indicates a monologue. And in the "Daughters of Jerusalem" (i. 5, etc.) we have already something like the chorus of the Greek drama. The ancient Greek MSS. bear involuntary testimony to this dramatic character of the Song. There are several of them which prefix to the separate addresses the names of the persons speaking, as ἡ νύμφη, ὁ νυμφίος.<sup>3</sup> And the Aethiopic translation makes five separate pieces, probably, as the *Cod. Sinait.* shows, after the example of the LXX., which appear as divisions into Acts.

The whole falls into the following six Acts:—

- (1.) The mutual affection of the lovers, i. 2—ii. 7, with the conclusion, "I adjure you, ye daughters of Jerusalem."
- (2.) The mutual seeking and finding of the lovers, ii. 8—iii. 5, with the conclusion, "I adjure you, ye daughters of Jerusalem."
- (3.) The fetching of the bride, and the marriage, iii. 6—v. 1, beginning with, "Who is this . . .?" and ending with, "Drink and be drunken, beloved."
- (4.) Love scorned, but won again, v. 2—vi. 9.
- (5.) Shulamith the attractively fair but humble princess, vi. 10—viii. 4, beginning with, "Who is this . . .?" and ending with, "I adjure you, ye daughters of Jerusalem."

would be the oldest drama—older than Thespis and Kalidasa. For the Sakuntala and the drama *Der Kaufmann und die Bajadere* belong to the first century of our era.

<sup>1</sup> *Vid. my Prolegomena to Luzzatto's מנרל עון* (Heb Paraphrase of the *Pastors fido* of Guarini), 1837, pp. 24—32.

<sup>2</sup> Similar is the relation between Homer, where the speakers are introduced with narrative, and our national epics, the *Nibelungen* and *Gudrun* which become dramatic when the action and the feeling rise to a higher elevation: the words of the different persons follow each other without introduction, so that here the manner of the singer had to become dramatic.

<sup>3</sup> *Vid. Repert. für bibl. u. morgenl. Lit.* viii. (1781), p. 180. The Archimandrite Porphyrios describes such a MS. in his (Russian) *Reisewerk* (1856).

(6.) The ratification of the covenant of love in Shulamith's home, viii. 5-14, beginning with, "Who is this . . . ?"

Zöckler reckons only five acts, for he comprehends v. 2-viii. 4 in one; but he himself confesses its disproportionate length; and the reasons which determine him are invalid; for the analogy of the Book of Job, which, besides, including the prologue and the epilogue, falls into seven formal parts, can prove nothing; and the question, "Who is this?" vi. 10, which he interprets as a continuation of the encomium in vi. 9, is rather to be regarded, like iii. 8, viii. 5, as a question with reference to her who is approaching, and as introducing a new act; for the supposition that vi. 9 requires to be further explained by a statement of what was included in the "blessing" and the "praising" is unwarranted, since these are ideas requiring no supplement to explain them (Gen. xxx. 13; Ps. xli. 3, cvii. 32), and the poet, if he had wished to explain the praise as to its contents, would have done this otherwise (cf. Prov. xxxi. 28 f.) than in a way so fitted to mislead. Rightly, Thrupp (1862) regards vi. 10 as the chorus of the daughters of Jerusalem. He divides as follows: (1) the Anticipation, i. 2-ii. 7; (2) the Awaiting, ii. 8-iii. 5; (3) the Espousal and its Results, iii. 6-v. 1; (4) the Absence, v. 2-8; (5) the Presence, v. 9-viii. 4; (6) Love's Triumph, viii. 5-12, with the Conclusion, viii. 13, 14. But how can v. 9 begin a new formal part? It is certainly the reply to Shulamith's adjuration of the daughters of Jerusalem, and not at all the commencement of a new scene, much less of a new act.

In our division into six parts, the separate acts, for the most part necessarily, and in every case without any violence, divide themselves into two scenes each, thus:—

|                      |                  |                      |
|----------------------|------------------|----------------------|
| Act I. i. 2-ii. 7.   | Scene 1. i. 2-8. | Scene 2. i. 9-ii. 7. |
| „ II. ii. 8-iii. 5.  | „ ii. 8 ff.      | „ iii. 1-5.          |
| „ III. iii. 6-v. 1.  | „ iii. 6 ff.     | „ iv. 1-v. 1.        |
| „ IV. v. 2-vi. 9.    | „ v. 2-vi. 3.    | „ vi. 4-9.           |
| „ V. vi. 10-viii. 4. | „ vi. 10-vii. 6. | „ vii. 7-viii. 4.    |
| „ VI. viii. 5-14.    | „ viii. 5-7.     | „ viii. 8-14.        |

The first scene of the first act I formerly (1851) extended to i. 17, but it reaches only to i. 8; for up to this point Solomon is absent, but with i. 9 he begins to converse with Shulamith, and the chorus is silent—the scene has thus changed. Kingsbury in his translation (1871) rightly places over i. 9 the superscription, "The Entrance of the King."

The change of scenery is not regulated in accordance with stage

decoration, for the Song is not a theatrical piece.<sup>1</sup> The first act is played both in the dining-room and in the wine-room appertaining to the women of the royal palace. In the second act, Shulamith is again at home. In the third act, which represents the marriage, the bride makes her entrance into Jerusalem from the wilderness, and what we further then hear occurs during the marriage festival. The locality of the fourth act is Jerusalem, without being more particularly defined. That of the fifth act is the park of Etam, and then Solomon's country house there. And in the sixth act we see the newly-married pair first in the way to Shulem, and then in Shulamith's parental home. In the first half of the dramatic pictures, Shulamith rises to an equality with Solomon; in the second half, Solomon descends to an equality with Shulamith. At the close of the first, Shulamith is at home in the king's palace; at the close of the second, Solomon is at home with her in her Galilean home.

. . . . .

In our monograph on the Song (1851), we believe we have proved that it distinctly bears evidences of its Solomonic origin. The familiarity with nature, the fulness and extent of its geographical and artistic references, the mention made of so many exotic plants and foreign things, particularly of such objects of luxury as the Egyptian horses, point to such an authorship; in common with Ps. lxxii, it has the multiplicity of images taken from plants; with the Book of Job, the dramatic form; with the Proverbs, manifold allusions to Genesis. If not the production of Solomon, it must at least have been written near his time, since the author of Prov. i.-ix., the introduction to the older Book of Proverbs, for the origin of which there is no better defined period than that of Jehoshaphat (909-883 B.C.), and the author or authors of the supplement (Prov. xxii. 17-xxiv. 22), reveal an acquaintance with the Song. Ewald also, and Hitzig, although denying that Solomon is the author because it is directed against him, yet see in it a product of the most flourishing state of the language and of the people; they ascribe it to a poet of the northern kingdom about 950 B.C. Modern Jewish criticism surpasses, however, on the field of O. T. history, the anachronisms of the Tübingen school. As Zunz has recently (*Deut. Morgenl. Zeitsch.*

<sup>1</sup> Ephr. Epstein, surgeon in Cincinnati, in a review of Von Grätz' *Comm. in The Israelite* (1872), calls the Song quite in our sense, "a dramatic poem, though not a complete scenic drama." But the bridal procession in the third act is not of this character—he sees in it a return from a hunting expedition.

xxvii.) sought to show that the Book of Leviticus was written about a thousand years after Moses, that there never was a prophet Ezekiel, that the dates of this book are fictitious, etc.; so Grätz attempts to prove that the Song in its Graecising language and Greek customs and symbols bears evidences of the Syro-Macedonian age;<sup>1</sup> that the poet was acquainted with the idylls of Theocritus and the Greek erotic poets, and, so far as his Israelitish standpoint admitted, imitates them; and that he placed an ideal picture of pure Jewish love over against the immorality of the Alexandrine court and its Hellenistic partisans, particularly of Joseph b. Tobia, the collector of taxes in the time of Ptolemy Euergetes (247–221 B.C.),—a picture in which “the Shepherd,”<sup>2</sup> now grown into a fixed idea, renders welcome service, in contrast to Solomon, in whom the poet glances at the court of Alexandria. One is thus reminded of Kirschbaum (1833), who hears in Ezek. xxxiii. 5 an echo of Cicero’s *dixi et salvavi animam*, and in the Song ii. 17, a reference to the Bethar of Barcochba. We do not deny the penetration which this chief of Jewish historians has expended on the establishment of his hypothesis; but the same penetration may prove that the Babylon-Assyr. “*syllabaries*” of the time of Asurbanipal (667–626) belong to the Greek era, because there occurs therein the word *azamillav* (knife), and this is the Greek *σμίλη*; or that the author of Prov. i.–ix. alludes in vii. 23 to Eros and his quivers, and in ix. 1 betrays a knowledge of the seven *artes liberales*. Parallels to the Song are found wherever sensuous love is sung, also in the *Pastoralia* of Longus, without the least dependence of one author upon another. And if such a relation is found between Theocritus and the Song, then it might rather be concluded that he became acquainted with it in Alexandria from Jewish literates,<sup>3</sup> than that the author of the Song has imitated Greek models, as Immanuel Romi, the Arabians and Dante; besides, it is not at all the Song lying before us which Grätz expounds, but the Song modified by violent corrections of all kinds, and fitted to the supposed tendency. Thus he changes (i. 3) שֶׁמֶן הַתִּיבֵּה (thine unguent) into בְּשֵׁמֶן הַתִּיבֵּה, and שֶׁמֶן הַתִּיבֵּה (ointment poured forth) into שֶׁמֶן הַתִּיבֵּה. — Shulamith says this of her beautiful shepherd, and what follows (i. 4) the damsels say to him; he changes

<sup>1</sup> So also, on linguistic grounds, Ant. Theod. Hartmann in Winer’s *Zeitschr.* 1829.

<sup>2</sup> Epstein, in true American style, calls him “the bogus shepherd.”

<sup>3</sup> *Vid.* my *Gesch. der jud. Poesie*, p. 205 ff. Not as Joh. Gott. Lessing (*Eclogae regis Salomonis*, 1777), the brother of Gotthold Ephraim Lessing, supposes through the LXX. translation; for the Song was among the books latest in being translated.

משכני into מִשְׁכְּנוֹ, הַבִּיאתוּ into הַבִּיאֲנוּ, and then remarks: "Shulamith mentions it as to the praise of her beloved, that the damsels, attracted by his beauty, love him, and say to him, 'Draw us, we will run after thee; though the king brought us into his chambers, we would rejoice only with thee, and prefer thee to the king.'" His too confident conjectural criticism presents us with imaginary words, such as (iii. 10) אֶבְרִים (ebony); with unfortunate specimens of style, such as (vi. 10), "Thou hast made me weak, O daughter of Aminadab;" and with unheard-of renderings, such as (viii. 5), "There where thy mother has wounded thee;" for he supposes that Shulamith is chastised by her mother because of her love. *This Song* is certainly not written by Solomon, nor yet does it date from the Syro-Macedonian time, but was invented in Breslau in the 19th century of our era!

Grätz (1871) has placed yet farther down than the Song the Book of Ecclesiastes, in which he has also found Graecismus; the tyrannical king therein censured is, as he maintains, Herod the Great, and the last three verses (xii. 12-14) are not so much the epilogue of the book as that of the Hagiographa which closes with it. Certainly, if this was first formed by the decision of the conference in Jerusalem about 65, and of the synod in Jabne about 90, and the reception of the Books of Ecclesiastes and the Song was carried not without controversy, then it lies near to regard these two books as the most recent, originating not long before. But the fact is this: We learn from *Jud-ajim* iii. 5, iv. 6, cf. *Edujoth* v. 3, that in the decade before the destruction of Jerusalem the saying was current among the disciples of Hillel and Shammai, that "all Holy Scriptures (*Kethubim*) pollute the hands;"<sup>1</sup> but that the question whether Ecclesiastes is included was answered in the negative by the school of Shammai, and in the affirmative by the school of Hillel—the Song nothing is here said. But we learn further, that several decades later the Song also was comprehended in this controversy along with Ecclesiastes; and in an assembly of seventy-two doctors of the law in Jabne, that decree, "all Holy Scriptures (*Kethubim*) pollute the hands," was extended to Ecclesiastes and the Song. R. Akiba

<sup>1</sup> *Vid.* for the explanation of this, my essay, "Das Hohelied verunreinigt die Hände," in the *Luth. Zeitsch.* 1854. [The *Tôra* and the *Theruma*-food, as being both reckoned holy, were usually placed together in the temple. It was discovered that the sacred books were thereby exposed to damage by mice: and hence, to prevent their being brought any longer into contact with the *Theruma*, the Rabbins decided that they were henceforth to be regarded as unclean, and they gave forth the decree, "All Holy Scriptures pollute the hand." This decree was applicable only to *holy* or *inspired* books. *Vic.* Ginsburg on the Song, p. 3, *note.*]

(or some one else) asserted, in opposition to those who doubted the canonicity of the Song, "No day in the whole history of the world is so much worth as that in which the Song of Songs was given; for all the *Kethubim* are holy, but the Song of Songs is most holy." From this Grätz draws the conclusion that the Hagiographa was received as canonical for the first time about 65, and that its canon was finally fixed so as to include Ecclesiastes and the Song, not till about 90; but this conclusion rests on the false supposition that "Holy Scriptures" (*Kethubim*) is to be understood exclusive of the Hagiographa, which is just as erroneous as that *Sepharim* designates the prophets, with the exclusion of the Hagiographa. Holy *Kethubim* is a general designation, without distinction, of all the canonical books, e.g. *Bathra* i 6, and *Sepharim* in like manner, with the exception only of the Tôra, *Megilla* i 8, iii. 1, *Shabbath* 115*b*. And it rests on a misapprehension of the question discussed: the question was not whether Ecclesiastes and the Song should be admitted, but whether they had been justly admitted, and whether the same sacred character should be ascribed to them as to the other holy writings; for in *Bathra* 14*b*-15*a* (without a parallel in the Palest. Talmud) the enriching of the canon by the addition of the Books of Isaiah, Proverbs, the Song, and Ecclesiastes, is ascribed to the Hezekiah-Collegium (Prov. xxi. 5), and thus is dated back in the period before the rise of the great synagogue. That Philo does not cite the Song proves nothing; he cites none of the five Megilloth. But Josephus (*C. Ap.* 1, § 8; cf. Euseb. *H. E.* iii. 10), since he enumerates five books of the Mosaic law, thirteen books of prophetic history and prediction, and four books of a hymno-ethical character, certainly means by these four the Psalms, Proverbs, Ecclesiastes, and the Song, which in the Alexandrine canon stand thus connected. His work, *Cont. Apion*, was not indeed written till about 100 A.D.; but Josephus there speaks of a fact which had existed for centuries. The Song and Ecclesiastes formed part of the sacred books among the Hellenists as well as among the Palestinian Jews of the first Christian century; but, as those Talmud notices show, not without opposition. The Old Testament canon, as well as that of the New Testament, had then also its *Antilegomena*. These books were opposed not because of their late origin, but because their contents apparently militated against the truth of revelation and the spiritual nature of revealed religion. Similar doubts, though not so strong and lasting, were also uttered with reference to Proverbs, Esther, and Ezekiel.

The history of the exposition of this book is given in detail by

Christian D. Ginsburg in *The Song of Songs*, London 1857; and by Zöckler in "The Song," forming part of Lange's *Bibelwerk*, 1868, and supplemented by an account of the English interpretations and translations in the Anglo-American translation of this work by Green. Zunz, in the preface to Rebenstein's (Bernstein's) *Lied der Lieder*, 1834, has given an historical account of the Jewish expositors. Steinschneider's המוכיר (*Heb. Bibliograph.* 1869, p. 110 ff.) presents a yet fuller account of the Jewish commentaries. The Munich royal library contains a considerable number of these,—e.g. by Moses b. Tibbon, Shemariah, Immanuel Romi, Moses Calais (who embraced Christianity). Our commentary presents various new contributions to the history of the interpretation of this book. No other book of Scripture has been so much abused, by an unscientific spiritualizing, and an over-scientific unspiritual treatment, as this has. Luther says, at the close of his exposition: *Quodsi erro, veniam meretur primus labor, nam aliorum cogitationes longe plus absurditatis habent.* To inventory the *maculatur* of these absurdities is a repulsive undertaking, and, in the main, a useless labour, from which we absolve ourselves.





## EXPOSITION OF THE SONG OF SONGS.



THE title of the book at once denotes that it is a connected whole, and is the work of one author.—Ch. i. 1. *The Song of Songs, composed by Solomon.* The genitival connection, “Song of Songs,” cannot here signify the Song consisting of a number of songs, any more than calling the Bible “The Book of books” leads us to think of the 24 + 27 canonical books of which it consists. Nor can it mean “one of Solomon’s songs;” the title, as it here stands, would then be the paraphrase of שִׁיר שִׁירֵי שֶׁ, chosen for the purpose of avoiding the redoubled genitives; but “one of the songs” must rather have been expressed by שִׁיר מִשִּׁירֵי. It has already been rightly explained in the *Midrash*:<sup>1</sup> “the most praiseworthy, most excellent, most highly-treasured among the songs.” The connection is superl. according to the sense (cf. ἀρρήτα ἀρρήτων of Sophocles), and signifies that song which, as such, surpasses the songs one and all of them; as “servant of servants,” Gen. ix. 25, denotes a servant who is such more than all servants together. The plur. of the second word is for this superl. sense indispensable (*vid.* Dietrich’s *Abhand. zur hebr. Gramm.* p. 12), but the article is not necessary: it is regularly wanting where the complex idea takes the place of the predicate, Gen. ix. 25, Ex. xxix. 37, or of the inner member of a genitival connection of words Jer. iii. 19; but it is also wanting in other places, as Ezek. xvi. 7 and Eccles. i. 2, xii. 8, where the indeterminate plur. denotes not totality, but an unlimited number; here it was necessary, because a definite Song—that, namely, lying before us—must be designated as the paragon of songs. The relative clause, “*asher lishlōmō*,” does not refer to the single word “Songs” (Gr. Venet. τῶν τοῦ), as it would if the expression were שִׁיר מִשִּׁירֵי, but to the whole idea of “the Song of Songs.” A relative clause of similar formation and reference occurs at 1 Kings iv. 2: “These are the princes, *asher lo*, which belonged

<sup>1</sup> *Vid.* Fürst’s *Der Kanon des A. T.* (1868), p. 86.

to him (Solomon).” They who deny the Solomonic authorship usually explain: The Song of Songs which concerns or refers to Solomon, and point in favour of this interpretation to LXX. B.  $\delta$  ἐστὶ Σαλ., which, however, is only a latent genit., for which LXX. A. τῷ Σαλ. *Lamed* may indeed introduce the reference of a writing, as at Jer. xxiii. 9; but if the writing is more closely designated as a “Song,” “Psalm,” and the like, then *Lamed* with the name of a person foll. is always the *Lamed auctoris*; in this case the idea of reference to, as e.g. at Isa. i. 1, cf. 1 Kings v. 13, is unequivocally expressed by  $\text{לְ}$ . We shall find that the dramatized history which we have here, or as we might also say, the fable of the melodrama and its dress, altogether correspond with the traits of character, the favourite turns, the sphere of vision, and the otherwise well-known style of authorship peculiar to Solomon. We may even suppose that the superscription was written by the author, and thus by Solomon himself. For in the superscription of the Proverbs he is surnamed “son of David, king of Israel,” and similarly in Ecclesiastes. But he who entitles him merely “Solomon” is most probably himself. On the other hand, that the title is by the author himself, is not favoured by the fact that instead of the  $\text{שׁ}$ , everywhere else used in the book, the fuller form *asher* is employed. There is the same reason for this as for the fact that Jeremiah in his prophecies always uses *asher*, but in the Lamentations interchanges  $\text{שׁ}$  with *asher*. This original demonstrative  $\text{שׁ}$  is old-Canaanitish, as the Phoenician  $\text{שׁ}$ , arrested half-way toward the form *asher*, shows.<sup>1</sup> In the Book of Kings it appears as a North Palest. provincialism, to the prose of the pre-exilian literature it is otherwise foreign;<sup>2</sup> but the pre-exilian *shir* and *kinah* (cf. also Job xix. 29) make use of it as an ornament. In the post-exilian literature it occurs in poetry (Ps. cxxii. 3, etc.) and in prose (1 Chron. v. 20, xxvii. 27); in Ecclesiastes it is already a component part of the rabbinism in full growth. In a pre-exilian book-title  $\text{שׁ}$  in place of *asher* is thus not to be expected. On the other hand, in the Song itself it is no sign of a post-exilian composition, as Grätz supposes. The history of the language and literature refutes this.

<sup>1</sup> From this it is supposed that *asher* is a pronom. root-cluster equivalent to  $\text{שׁ}$ . Fleischer, on the contrary, sees in *asher* an original substantive *athar* = (Arab.) *ithr*, Assy. *asar*, track, place, as when the vulgar expression is used, “The man where (*wo* instead of *welcher*) has said.”

<sup>2</sup> We do not take into view here Gen. vi. 3. If  $\text{שׁ}$  is then to be read, then there is in it the pronominal  $\text{שׁ}$ , as in the old proper name *Mishael* (who is what God is?).

## FIRST ACT.

## THE MUTUAL AFFECTION OF THE LOVERS.—CHAP. I. 2-II. 7.

## FIRST SCENE OF THE ACT, I. 2-8.

The first act of the melodrama, which presents the loving relationship in the glow of the first love, now opens. i. 5, 6, are evidently the words of Shulamith. Here one person speaks of herself throughout in the singular. But in vers. 2-4 one and several together speak. Ewald also attributes vers. 2-4 to Shulamith, as words spoken by her concerning her shepherd and to him. She says, "Draw me after thee, so will we run," for she wishes to be brought by him out of Solomon's court. But how can the praise, "an ointment poured forth is thy name,"—an expression which reminds us of what is said of Solomon, 1 Kings v. 11 [1 Kings iv. 31], "and his fame was in all nations round about,"—be applicable to the shepherd? How could Shulamith say to the shepherd, "virgins love thee," and including herself with others, say to him also, "we will exult and rejoice in thee"? on which Ewald remarks: it is as if something kept her back from speaking of herself alone. How this contradicts the psychology of love aiming at marriage! This love is jealous, and does not draw in rivals by head and ears. No; in vers. 2-4 it is the daughters of Jerusalem, whom Shulamith addresses in ver. 5, who speak. The one who is praised is Solomon. The ladies of the palace are at table (*vid.* under ver. 12), and Solomon, after whom she who is placed amid this splendour which is strange to her asks longingly (ver. 7), is not now present. The two pentastichal strophes, vers. 2-4, are a scholion, the table song of the ladies; the solo in both cases passes over into a chorus.

Ver. 2. From these words with which as a solo the first strophe begins:

Let him kiss me with kisses of his mouth,

we at once perceive that she who here speaks is only one of many among whom Solomon's kisses are distributed; for *min* is partitive, as *e.g.* Ex. xvi. 27 (cf. Jer. xlvi. 32 and Isa. xvi. 9), with the underlying phrase *נִשְׁקָה נִשְׁקָה*, *osculum osculari = figere, jungere, dare*. *Nashak* properly means to join to each other and to join together, particularly mouth to mouth. *נִשְׁקָה* is the parallel form of *נִשְׁקָה*, and is found in prose as well as in poetry; it is here preferred for the sake of the rhythm. Böttcher prefers, with Hitzig, *נִשְׁקָה* ("let him give me to drink"); but "to give to drink with kisses" is an expression unsupported.

In line 2 the expression changes into an address:

For better is thy love than wine.

Instead of "thy love," the LXX. render "thy breasts," for they had before them the word written defectively as in the traditional text, and read דָּוִדָּי. Even granting that the dual דָּוִדִּים or דָּוִדִּים could be used in the sense of the Greek *μαστοί* (Rev. i. 13),<sup>1</sup> of the breasts of a man (for which Isa. xxxii. 12, Targ., furnishes no sufficient authority); yet in the mouth of a woman it were unseemly, and also is itself absurd as the language of praise. But, on the other hand, that דָּוִדָּי is not the true reading ("for more lovely—thus he says to me—are," etc.), R. Ismael rightly says, in reply to R. Akiba, *Aboda zara* 29b, and refers to דָּוִדָּי following (ver. 3), which requires the mas. for דָּוִדָּי. Rightly the Gr. Venet. *οἱ σοὶ ἔρωτες*, for דָּוִדִּים is related to אֶרֶבָּחָה, almost as *ἔρωτες* to *ἀργάνη*, *Minne* to *Liebe*. It is a plur. like דָּוִדִּים, which, although a *pluraletantum*, is yet connected with the plur. of the pred. The verbal stem דָּוִד is an abbreviated reduplicative stem (Ewald, § 118. 1); the root דָּו appears to signify "to move by thrusts or pushes" (*vid.* under Ps. xlii. 5); of a fluid, "to cause to boil up," to which the word דָּוִד, a kitchen-pot, is referred.<sup>2</sup> It is the very same verbal stem from which דָּוִדָּי (David), the beloved, and the name of the foundress of Carthage, דָּוִדָּיָה (= דָּוִדָּיָה) *Minna*, is derived. The adj. *tov* appears here and at 3a twice in its nearest primary meaning, denoting that which is pleasant to the taste and (thus particularly in Arab.) to the smell.

This comparison *suaves prae vino*, as well as that which in line 3 of the pentastich, ver. 3,

To the smell thy ointments are sweet,

shows that when this song is sung wine is presented and perfumes are sprinkled; but the love of the host is, for those who sing, more excellent than all. It is maintained that דָּוִדָּי signifies fragrance emitted, and not smell. Hence Hengst., Hahn, Hölem., and Zöck. explain: in odour thy ointments are sweet. Now the words can certainly, after Josh. xxii. 10, Job xxxii. 4, 1 Kings x. 23, mean "sweet in (of) smell;" but in such cases the word with *Lamed* of reference naturally stands after that to which it gives the nearer reference, not as here before it. Therefore Hengst.: *ad odorem unguentorem tuorum quod attinet bonus est*, but such giving prominence to the subject and

<sup>1</sup> *Vid.* my *Handsch. Funde*, Heft 2 (1862).

<sup>2</sup> Yet it is a question whether דָּו, to love, and דָּד, the breast (Arab. *thady*, with a verb *thadiyi*, to be thoroughly wet), are not after their nearest origin such words of feeling, caressing, prattling, as the Arab. *dad*, sport (also *dadad*, the only Arab. word which consists of the same three letters); cf. Fr. *dada*, hobby-horse.

attraction (cf. 1 Sam. ii. 4a; Job xv. 20) exclude one another; the accentuation correctly places לָרִיחַ out of the gen. connection. Certainly this word, like the Arab. *ryh*, elsewhere signifies *odor*, and the *Hiph.* לָרִיחַ (*aral*) *odorari*; but why should not רִיחַ be also used in the sense of *odoratus*, since in the post-bibl. Heb. הִרַח הָרִיחַ means the sense of smell, and also in Germ. “*riechen*” means to emit fragrance as well as to perceive fragrance? We explain after Gen. ii. 9, where *Lamed* introduces the sense of sight, as here the sense of smell. Zöckl. and others reply that in such a case the word would have been לָרִיחַ; but the art. is wanting also at Gen. ii. 9 (cf. iii. 6), and was not necessary, especially in poetry, which has the same relation to the art. as to *asher*, which, wherever practicable, is omitted.

Thus in line 4:

An ointment poured forth is thy name.

By “thy ointments,” line 3, spices are meant, by which the palace was perfumed; but the fragrance of which, as line 4 says, is surpassed by the fragrance of his name. שֵׁם (name) and שֶׁמֶן (fragrance) form a paranomasia by which the comparison is brought nearer Eccles. vii. 1. Both words are elsewhere mas.; but sooner than שֵׁם, so frequently and universally mas. (although its plur. is שְׂמוֹת, but cf. אֲבוֹת), שֶׁמֶן may be used as fem., although a parallel example is wanting (cf. *d'vāsh*, *mōr*, *nōphēth*, *kēmāh*, and the like, which are constantly mas.). Ewald therefore translates שֶׁמֶן תּוּרֵק as a proper name: “O sweet *Salbenduft*” [Fragrance of Ointment]; and Böttcher sees in *turāk* a subst. in the sense of “sprinkling” [*Spreng-Oel*]; but a name like “*Rosenoel*” [oil of roses] would be more appropriately formed, and a subst. form תּוּרֵק is, in Heb. at least, unexampled (for neither תּוּרֵק nor תּוּרֵק, in the name Tubal-Cain, is parallel). Fürst imagines “a province in Palestine where excellent oil was got,” called *Turak*; “Turkish” *Rosenöl* recommends itself, on the contrary, by the fact of its actual existence. Certainly less is hazarded when we regard *shēmēn*, as here treated exceptionally, as fem.; thus, not: *ut unguentum nomen tuum effunditur*, which, besides, is unsuitable, since one does not empty out or pour out a name; but: *unguentum quod effunditur* (Hengst., Hahn, and others), an ointment which is taken out of its depository and is sprinkled far and wide is thy name. The harsh expression שֶׁמֶן מִיֵּרֵק is intentionally avoided; the old Heb. language is not *φιλομέτοχος* (fond of participles); and, besides, מִיֵּרֵק sounds badly with מִרֵּק, to rub off, to wash away. Perhaps, also, שֶׁמֶן יֵרֵק is intentionally avoided, because of the collision of the weak sounds *n* and *j*. The name *Shēm* is derived from the verb *shāmā*, to be high, prominent, remarkable: whence also the

name for the heavens (*vid.* under Ps. viii. 2). That attractive charm (lines 2, 3), and this glory (line 4), make him, the praised, an object of general love, line 5, ver. 3b :

Therefore virgins love thee.

This "therefore" reminds us of Ps. xlv. תִּלְבָּטִי (sing. Isa. vii. 14), from מִלְּבָ (Arab.), *ghalima*, *pubescere*, are maidens growing to maturity. The intrans. form תִּלְבָּטִי, with transitive signification, indicates a pathos. The perf. is not to be translated *dilexerunt*, but is to be judged of according to Gesen. § 126. 3 : they have acquired love to thee (= love thee), as the ἡγάπησάν σε of the Greek translators is to be understood. The singers themselves are the evidence of the existence of this love.

With these words the first pentastich of the table-song terminates. The mystical interpretation regards it as a song of praise and of loving affection which is sung to Christ the King, the fairest of the children of men, by the church which is His own. The Targum, in line first, thinks of the "mouth to mouth" [Num. xii. 8] in the intercourse of Moses with God. Evidence of divine love is also elsewhere thought of as a kiss: the post-bibl. Heb. calls the gentlest death the death בְּנִשְׁקָה, *i.e.* by which God takes away the soul with a kiss.

The second pentastich also begins with a solo :

Ver. 4 Draw me, so will we run after thee.

All recent interpreters (except Böttcher) translate, like Luther, "Draw me after thee, so we run." Thus also the Targ., but doubtfully: *Trahe nos post te et curremus post viam bonitatis tuae*. But the accentuation which gives *Tiphcha* to תִּפְחָה requires the punctuation to be that adopted by the Peshito and the Vulg., and according to which the passage is construed by the Greeks (except, perhaps, by the Quinta): Draw me, so will we, following thee, run (*vid.* Dachselt, *Biblia Accentuata*, p. 983 s.). In reality, this word needs no complement: of itself it already means, one drawing towards, or to himself; the corresponding (Arab.) *masak* signifies, *prehendere prehensumque tenere*; the root is שָׁק, *palpare, contrectare*. It occurs also elsewhere, in a spiritual connection, as the expression of the gentle drawing of love towards itself (Hos. xi. 4; Jer. xxxi. 3); cf. ἐλπίειν, John vi. 44, xii. 32. If one connects "after thee" with "draw me," then the expression seems to denote that a certain violence is needed to bring the one who is drawn from her place; but if it is connected with "we will run," then it defines the desire to run expressed by the cohortative, more nearly than a willing obedience or following. The whole chorus, continuing the solo, confesses that there needs

only an indication of his wish, a direction given, to make those who here speak eager followers of him whom they celebrate.

In what follows, this interchange of the *solo* and the *unisono* is repeated :

Ver. 4b If the king has brought me into his chambers,  
So will we exult and rejoice in thee.  
We will praise thy love more than wine!  
Uprightly have they loved thee.

The cohortative נִרְצֵה (we will run) was the *apodosis imperativi*; the cohortatives here are the *apodosis perfecti hypothetici*. "Suppose that this has happened," is oftener expressed by the perf. (Ps. lvii. 7; Prov. xxii. 29, xxv. 16); "suppose that this happens," by the fut. (Job xx. 24; Ewald, § 357b). הַדְרִים are the *interiora domus*; the root word *hādār*, as the Arab. *khadar* shows, signifies to draw oneself back, to hide; the *hādār* of the tent is the back part, shut off by a curtain from the front space. Those who are singing are not at present in this innermost chamber. But if the king brings one of them in (הִבִּיִּא, from בִּיא, *introire*, with *acc. loci*), then—they all say—we will rejoice and be glad in thee. The cohortatives are better translated by the fut. than by the conjunctive (*exultemus*); they express as frequently not what they then desire to do, but what they then are about to do, from inward impulse, with heart delight. The sequence of ideas, "exult" and "rejoice," is not a *climax descendens*, but, as Ps. cxviii. 24, etc., an advance from the external to the internal,—from jubilation which can be feigned, to joy of heart which gives it truth; for עָצַם —according to its root signification: to be smoothed, unwrinkled, to be glad<sup>1</sup>—means to be of a joyful, bright, complaisant disposition; and נָיַל, cogn. הִיל, to turn (wind) oneself, to revolve, means conduct betokening delight. The prep. ב in verbs of rejoicing, denotes the object on account of which, and in which, one has joy. Then, if admitted into the closest neighbourhood of the king, they will praise his love more than wine. נִקְרָה denotes to fix, viz. in the memory; *Hiph.*: to bring to remembrance, frequently in the way of praise, and thus directly equivalent to *celebrare*, e.g. Ps. xlv. 18. The wine represents the gifts of the king, in contradistinction to his person. That in inward love he gives himself to them, excels in their esteem all else he gives. For, as the closing line expresses, "uprightly they love thee,"—viz. they love thee, i.e. from a right heart, which seeks nothing besides, and nothing with thee; and a right mind, which is pleased with thee, and with nothing but thee. Heiligstedt, Zöckler, and others translate: with right they love thee. But the *pluralet*.

<sup>1</sup> *Vid.* Friedr. Delitzsch's *Indo-german.-sem. Studien* (1873), p. 99 f.



כִּי־צָדִיק (from כִּי־צָדִיק, for which the sing. כִּי־צָדִיק occurs) is an ethical conception (Prov. i. 3), and signifies, not: the right of the motive, but: the rightness of the word, thought, and act (Prov. xxiii. 16; Ps. xvii. 2, lviii. 2); thus, not: *jure*, but: *recte, sincere, candidè*. Hengst., Thrupp, and others falsely render this word, like the LXX., Aquil., Symm., Theod., Targ., Jerome, Venet., and Luther, as subject: rectitudes [abstr. for concr.] = those who have rectitude, the upright. Hengstenberg's assertion, that the word never occurs as an adv., is set aside by a glance at Ps. lviii. 2, lxxv. 3; and, on the other hand, there is no passage in which it is used as *abstr. pro concr.* It is here, as elsewhere, an adv. acc. for which the word כִּי־צָדִיק might also be used.

The second pentastich closes similarly with the first, which ended with "love thee." What is there said of this king, that the virgins love him, is here more generalized; for *diligunt te* is equivalent to *diligentis* (cf. viii. 1, 7). With these words the table-song ends. It is erotic, and yet so chaste and delicate,—it is sensuous, and yet so ethical, that here, on the threshold, we are at once surrounded as by a mystical cloudy brightness. But how is it to be explained that Solomon, who says (Prov. xxvii. 2), "Let another praise thee, and not thine own mouth," begins this his Song of Songs with a song in praise of himself? It is explained from this, that here he celebrates an incident belonging to the happy beginning of his reign; and for him so far fallen into the past, although not to be forgotten, that what he was and what he now is are almost as two separate persons.

After this choral song, Shulamith, who has listened to the singers not without being examined by their inquisitive glances as a strange guest not of equal rank with them, now speaks:

Ver. 5 Black am I, yet comely, ye daughters of Jerusalem,  
As the tents of Kedar, as the hangings of Solomon.

From this, that she addresses the ladies of the palace as "daughters of Jerusalem" (*Kerî* יְרוּשָׁלַיִם, a *du. fractus*; like עֲפָרַיִן for עֲפָרָתָא, 2 Chron. xiii. 19), it is to be concluded that she, although now in Jerusalem, came from a different place. She is, as will afterwards appear, from Lower Galilee;—and it may be remarked, in the interest of the mystical interpretation, that the church, and particularly her first congregations, according to the prophecy (Isa. viii. 23), was also Galilean, for Nazareth and Capernaum are their original seats;—and if Shulamith is a poetico-mystical Mashal or emblem, then she represents the synagogue one day to enter into the fellowship of Solomon—*i.e.* of the son of David, and the daughters of Jerusalem, *i.e.* the

congregation already believing on the Messiah. Yet we confine ourselves to the nearest sense, in which Solomon relates a self-experience. Shulamith, the lightly esteemed, cannot boast that she is so ruddy and fair of countenance as they who have just sung how pleasant it is to be beloved by this king; but yet she is not so devoid of beauty as not to venture to love and hope to be loved: "Black am I, yet comely." These words express humility without abjectness. She calls herself "black," although she is not so dark and unchangeably black as an "Ethiopian" (Jer. xiii. 23). The verb שָׁחַר has the general primary idea of growing dark, and signifies not necessarily soot-blackness (modern Arab. *shukhar*, soot), but blackness more or less deep, as שָׁחַר, the name of the morning twilight, or rather the morning grey, shows; for (Arab.) *sahar*<sup>1</sup> denotes the latter, as distinguished from (Arab.) *fajr*, the morning twilight (*vid.* under Isa. xiv. 12, xlvii. 11). She speaks of herself as a Beduin who appears to herself as (Arab.) *sawda*, black, and calls<sup>2</sup> the inhabitants of the town (Arab.) *hawaryyat* (*cute candidas*). The *Vav* we have translated "yet" ("yet comely"); it connects the opposite, which exists along with the blackness. נְאוֹה is the fem. of the adj. נְאוֹה = נְאוֹה = נְאוֹה, which is also formed by means of the doubling of the third stem-letter of נָאוּ = נָאוּ, נָאוּ (to bend forward, to aim; to be corresponding to the aim, conformable, becoming, beautiful), *e.g.* like רָעוּן, to be full of sap, green. Both comparisons run parallel to *nigra et bella*; she compares on the one hand the tents of Kedar, and on the other the tapestry of Solomon. מְנוּחָה signifies originally, in general, the dwelling-place, as בְּיַת the place where one spends the night; these two words interchange: *ohel* is the house of the nomad, and *bāith* is the tent of him who is settled. קָדַר (with the *Tsere*, probably from (Arab.) *kadar*, to have ability, be powerful, thought of after the Heb. manner, as Theodoret explains and Symm. also translates: *σκοτασμός*, from (Heb.) *Kadar*, *atrum esse*) is the name of a tribe of North. Arab. Ishmaelites (Gen. xxv. 13) whom Pliny speaks of (*Cedraei* in his *Hist. Nat.* v. 11), but which disappeared at the era of the rise of Islam; the Karaite Jefeth uses for it the word (Arab.) *Karysh*, for he substitutes the powerful Arab tribe from which Muhammed sprung, and rightly remarks: "She compares the colour of her skin to the blackness of the hair tents of the Koreishites,"—

<sup>1</sup> After an improbable etymology of the Arab., from *sahar*, to turn, to depart, "the departure of the night" (Lane). Magic appears also to be called *sihar*, as *nigromantia* (Mediaev. from *nekromantia*), the black art.

<sup>2</sup> The *hour* (damsel of paradise) is thus called *hawaryyt*, *adj. relat.* from *hawra*, from the black pupil of the eye in the centre of the white eyeball.

even to the present day the Beduin calls his tent his "hair-house" (*bét wabar*, or, according to a more modern expression; *bét sa'ar*, בֵּית שֵׁעַר); for the tents are covered with cloth made of the hair of goats, which are there mostly black-coloured or grey. On the one hand, dark-coloured as the tents of the Kedarenes, she may yet, on the other hand, compare herself to the beautiful appearance of the יְרֵעוֹת of Solomon. By this word we will have to think of a pleasure-tent or pavilion for the king; *pavillon* (softened from Lat. *papilio*) is a pleasure-tent spread out like the flying butterfly. This Heb. word could certainly also mean curtains for separating a chamber; but in the tabernacle and the temple the curtains separating the Most Holy from the Holy Place were not so designated, but are called פְּרֹכֶת and כַּסָּף; and as with the tabernacle, so always elsewhere, יְרֵעוֹת (from יָרַע, to tremble, to move hither and thither) is the name of the cloths or tapestry which formed the sides of the tent (Isa. liv. 2); of the tent coverings, which were named in parall. with the tents themselves as the clothing of their framework (Hab. iii. 7; Jer. iv. 20, x. 20, xlix. 29). Such tent hangings will thus also be here meant; precious, as those described Ex. xxvi. and xxxvi., and as those which formed the tabernacle on Zion (2 Sam. vii.; cf. 1 Chron. xvii. 1) before the erection of the temple. Those made in Egypt<sup>1</sup> were particularly prized in ancient times.

Shulamith now explains, to those who were looking upon her with inquisitive wonder, how it is that she is swarthy:

Ver. 6a Look not on me because I am black,  
Because the sun has scorched me.

If the words were אֶל-תִּרְאוּ (תִּרְאוּיָנָה) בִּי, then the meaning would be: look not at me, stare not at me. But אֶל-תִּרְאוּנִי, with שׁ (elsewhere פִּי) following, means: Regard me not that I am blackish (*subnigra*); the second שׁ is to be interpreted as co-ordin. with the first (that . . . that), or assigning a reason, and that objectively (for). We prefer, with Böttch., the former, because in the latter case we would have had שֶׁהִשְׁמַח. The *quingueliterum* שְׁחֲרֹתָ signifies, in contradistinction to שְׁחֹר, that which is black here and there, and thus not altogether black. This form, as descriptive of colour, is diminutive; but since it also means *id quod passim est*, if the accent lies on *passim*, as distinguished from *raro*, it can be also taken as increasing instead of diminishing, as in הִפְכַּפְּךָ, הִפְיַפְּהָ. The LXX. trans. παραβλεψέ (Symm. παραβλεψέ) με ὁ ἥλιος: the sun has looked askance on me. But why only askance? The Venet. better: κατείδέ με; but that is too little. The look is thought of as scorching; wherefore

<sup>1</sup> Vid. Wetzstein's *Isaiah* (1869), p. 698.

Aquila: *συνέκαυσέ με*, it has burnt me; and Theodotion: *περιέφρυξέ με*, it has scorched me over and over. *רָצַף* signifies here not *adspicere* (Job iii. 9, xli. 10) so much as *adurere*. In this word itself (cogn. *רָצַף*; Arab. *sadaf*, whence *asdaf*, black; cf. *רָצַף* and *רָצַף*, Job xvii. 1), the looking is thought of as a scorching; for the rays of the eye, when they fix upon anything, gather themselves, as it were, into a focus. Besides, as the Scriptures ascribe twinkling to the morning dawn, so it ascribes eyes to the sun (2 Sam. xii. 11), which is itself as the eye of the heavens.<sup>1</sup> The poet delicately represents Shulamith as regarding the sun as fem. Its name in Arab. and old Germ. is fem., in Heb. and Aram. for the most part mas. My lady the sun, she, as it were, says, has produced on her this swarthythness.

She now says how it has happened that she is thus sunburnt:

6b My mother's sons were angry with me,  
Appointed me as keeper of the vineyards—  
Mine own vineyard have I not kept.

If "mother's sons" is the parallel for "brothers" (*אֶחָיו*), then the expressions are of the same import, e.g. Gen. xxvii. 29; but if the two expressions stand in apposition, as Deut. xiii. 7 [6], then the idea of the natural brother is sharpened; but when "mother's sons" stands thus by itself alone, then, after Lev. xviii. 9, it means the relationship by one of the parents alone, as "father's wife" in the language of the O. T. and also 1 Cor. v. 5 is the designation of a step-mother. Nowhere is mention made of Shulamith's father, but always, as here, only of her mother, iii. 4, viii. 2, vi. 9; and she is only named without being introduced as speaking. One is led to suppose that Shulamith's own father was dead, and that her mother had been married again; the sons by the second marriage were they who ruled in the house of their mother. These brothers of Shulamith appear towards the end of the melodrama as rigorous guardians of their youthful sister; one will thus have to suppose that their zeal for the spotless honour of their sister and the family proceeded from an endeavour to accustom the fickle or dreaming child to useful activity, but not without step-brotherly harshness. The form *בָּתָּר*, Ewald, § 193c, and Olsh. p. 593, derive from *בָּתָּר*, the *Niph.* of which is either *בָּתָּר* or *בָּתָּר* (= *בָּתָּר*), Gesen. § 68, An. 5; but the plur. of this *בָּתָּר* should, according to rule, have been *בָּתָּרִים* (cf. how-

<sup>1</sup> According to the Indian idea, it is the eye of Varuna; the eye (also after Plato: *ἡλιοειδέστατον τῶν περὶ τὰς αἰσθήσεις ὀργάνων*) is regarded as taken from the sun, and when men die returning to the sun (Muir in the *Asiatic Journal*, 1866, p. 294, S. 309).

ever, נחלי, *profanantur*, Ezek. vii. 24); and what is more decisive, this נחר from חרר everywhere else expresses a different passion from that of anger; Böttch. § 1060 (2, 379). חרה is used of the burning of anger; and that נחרי (from נחרה = נחרה) can be another form for נחרי, is shown, *e.g.*, by the interchange of נחרי and נחרי; the form נחרי, like נחלי, Amos vi. 6, resisted the bringing together of the ה and the half guttural ר. *Nēherā* (here as Isa. xli. 11, xlv. 24) means, according to the original, mid. signif. of the *Niph.*, to burn inwardly, ἀναφλέγεσθαι = ὀργίζεσθαι. Shulamith's address consists intentionally of clauses with perfects placed together: she speaks with childlike artlessness, and not "like a book;" in the language of a book, רשמיני would have been used instead of שמיני. But that she uses נטרה (from נטר, R. טר = *τηρεῖν*; cf. Targ. Gen. xxxvii. 11 with Luke ii. 51), and not ינרה, as they were wont to say in Judea, after Prov. xxvii. 18, and after the designation of the tower for the protection of the flocks by the name of "the tower of the *nōtsrīm*" [the watchmen], 2 Kings xvii. 9, shows that the maid is a Galilean, whose manner of speech is Aramaizing, and if we may so say, platt-Heb. (= Low Heb.), like the Lower Saxon *plattdeutsch*. Of the three forms of the particip. נטרה, נטרה, נטרה, we here read the middle one, used subst. (Ewald, § 188b), but retaining the long ē (ground-form, *nātir*). The plur. נטרה does not necessarily imply that she had several vineyards to keep, it is the categ. plur. with the art. designating the genus; *custodiens vineas* is a keeper of a vineyard. But what kind of vineyard, or better, vine-garden, is that which she calls בְּרָמִי שְׁלִי, *i.e. meam ipsius vineam*? The personal possession is doubly expressed; *shēlli* is related to *cārmī* as a nearer defining apposition: my vineyard, that which belongs to me (*vid.* Fr. Philippi's *Status constr.* pp. 112–116). Without doubt the figure refers to herself given in charge to be cared for by herself: vine-gardens she had kept, but her own vine-garden, *i.e.* her own person, she had not kept. Does she indicate thereby that, in connection with Solomon, she has lost herself, with all that she is and has? Thus in 1851 I thought; but she certainly seeks to explain why she is so sunburnt. She intends in this figurative way to say, that as the keeper of a vineyard she neither could keep nor sought to keep her own person. In this connection *cārmī*, which by no means = the colourless *memet ipsam*, is to be taken as the figure of the person in its external appearance, and that of its fresh-blooming attractive appearance which directly accords with בְּרָם, since from the stem-word בְּרָם (Arab.), *karuma*, the idea of that which is noble and distinguished is connected with this designation of the planting of vines (for בְּרָם, (Arab.) *karm*, cf. *karmat*, of a single vine-

stock, denotes not so much the soil in which the vines are planted, as rather the vines themselves): her *kērēm* is her (Arab.) *karamat*, i.e. her stately attractive appearance. If we must interpret this mystically then, supposing that Shulamith is the congregation of Israel moved at some future time with love to Christ, then by the step-brothers we think of the teachers, who after the death of the fathers threw around the congregation the fetters of their human ordinances, and converted fidelity to the law into a system of hiring service, in which all its beauty disappeared. Among the allegorists, Hengstenberg here presents the extreme of an interpretation opposed to what is true and fine.

These words (vers. 5–6) are addressed to the ladies of the palace, who look upon her with wonder. That which now follows is addressed to her beloved:

Ver. 7 O tell me, thou whom my soul loveth : where feedest thou ?  
 Where caust thou it (thy flock) to lie down at noon ?  
 For why should I appear as one veiled  
 Among the flocks of thy companions !

The country damsel has no idea of the occupation of a king. Her simplicity goes not beyond the calling of a shepherd as of the fairest and the highest. She thinks of the shepherd of the people as the shepherd of sheep. Moreover, Scripture also describes governing as a tending of sheep; and the Messiah, of whom Solomon is a type, is specially represented as the future Good Shepherd. If now we had to conceive of Solomon as present from the beginning of the scene, then here in ver. 7 would Shulamith say that she would gladly be alone with him, far away from so many who are looking on her with open eyes; and, indeed, in some country place where alone she feels at home. The entreaty "O tell me" appears certainly to require (cf. Gen. xxxvii. 19) the presence of one to whom she addresses herself. But, on the other hand, the entreaty only asks that he should let her know where he is; she longs to know where his occupation detains him, that she may go out and seek him. Her request is thus directed toward the absent one, as is proved by ver. 8. The vocat., "O thou whom my soul loveth," is connected with *אָמַרְתָּ*, which lies hid in *הַנִּידָה* ("inform thou"). It is a circumlocution for "beloved" (cf. Neh. xiii. 26), or "the dearly beloved of my soul" (cf. Jer. xii. 7). The entreating request, *indica quaeso mihi ubi pascis*, reminds one of Gen. xxxvii. 16, where, however, *ubi* is expressed by *אֵיפֶה*, while here by *אֵיכָה*, which in this sense is *ἀπ. λεγ.* For *ubi* = *אֵיפֶה*, is otherwise denoted only by *אֵיכָה* (*אֵיכוֹ*), 2 Kings vi. 13, and usually *אֵינִי*, North Palest., by Hosea *אֵינִי*. This *אֵיכָה* elsewhere means *qua-*

*modo*, and is the key-word of the *Kîna*, as  $\text{מִיָּד}$  is of the *Mashal* (the satire); the Song uses for it, in common with the Book of Esther,  $\text{מִיָּדָה}$ . In themselves  $\text{כִּי}$  and  $\text{וְכִי}$ , which with  $\text{מִיָּד}$  preceding, are stamped as interrog. in a sense analogous to *hic, ecce, κελως*, and the like; the local, temporal, polite sense rests only on a conventional *usus loq.*, Böttch. § 530. She wishes to know where he feeds, viz. his flock, where he causes it (viz. his flock) to lie down at mid-day. The verb  $\text{רָבַץ}$  (R. רב, with the root signif. of condensation) is the proper word for the lying down of a four-footed animal: *complicatis pedibus procumbere (cubare)*; *Hiph.* of the shepherd, who causes the flock to lie down; the Arab. *rab'a* is the name for the encampment of shepherds. The time for encamping is the mid-day, which as the time of the double-light, i.e. the most intense light in its ascending and descending, is called  $\text{צִהְרִים שְׁלֵמָה}$ , occurring only here, signifies *nam cur*, but is according to the sense = *ut ne*, like  $\text{מִיָּד לְפָנָיִךְ}$ , Dan. i. 10 (cf. Ezra vii. 23);  $\text{לְמָה}$ , without *Dag. forte euphon.*, is, with the single exception of Job vii. 20, always *milra*, while with the *Dag.* it is *mîlel*, and as a rule, only when the following word begins with  $\text{וְהַיּוֹם}$  carries forward the tone to the *ult.* Shulamith wishes to know the place where her beloved feeds and rests his flock, that she might not wander about among the flocks of his companions seeking and asking for him. But what does  $\text{כִּי עֲשֵׂיהָ}$  mean? It is at all events the *part. act. fem.* of  $\text{עָשָׂה}$  which is here treated after the manner of the strong verb, the kindred form to the equally possible  $\text{עָשָׂה}$  (from *'ataja*) and  $\text{עָשִׂיהָ}$ . As for the meaning, *instar errabundae* (Syr., Symm., Jerome, Venet., Luther) recommends itself; but  $\text{עָשָׂה}$  must then, unless we wish directly to adopt the reading  $\text{כִּי עֲשֵׂיהָ}$  (Böttch.), have been transposed from  $\text{טַעַה}$  ( $\text{הַעַה}$ ), which must have been assumed if  $\text{עָשָׂה}$ , in the usual sense of *velare* (cf.  $\text{עָשָׂה}$ ), did not afford an appropriate signification. Indeed, *velans*, viz. *sese*, cannot denote one whom consciousness veils, one who is weak or fainting (Gesen. *Lex.*), for the *part. act.* expresses action, not passivity. But it can denote one who covers herself (the LXX., perhaps, in this sense *ὡς περιβαλλομένη*), because she mourns (Rashi); or after Gen. xxxviii. 14 (cf. Martial, ix. 32) one who muffles herself up, because by such affected apparent modesty she wishes to make herself known as a Hierodoule or harlot. The former of these significations is not appropriate; for to appear as mourning does not offend the sense of honour in a virtuous maiden, but to create the appearance of an immodest woman is to her intolerable; and if she bears in herself the image of an only beloved, she shrinks in horror from such a base appearance, not only as a debasing of herself. but also as a desecration of this sanctuary in her heart.

Shulamith calls entreatingly upon him whom her soul loveth to tell her how she might be able directly to reach him, without feeling herself wounded in the consciousness of her maidenhood and of the exclusiveness of her love. It is thereby supposed that the companions of her only beloved among the shepherds might not treat that which to her is holy with a holy reserve,—a thought to which Hattendorff has given delicate expression in his exposition of the Song, 1867. If Solomon were present, it would be difficult to understand this entreating call. But he is not present, as is manifest from this, that she is not answered by him, but by the daughters of Jerusalem.

Ver. 8 If thou knowest not, thou fairest of women,  
Go after the footprints of the flock,  
And feed thy kids beside the shepherds' tents.

יְפֵהָיָהּ, standing in the address or call, is in the voc.; the art. was indispensable, because "the beautiful one among women" = the one distinguished for beauty among them, and thus is, according to the meaning, superlative; cf. Judg. vi. 15, Amos ii. 16, with Judg. v. 24; Luke i. 28; Ewald, § 313c. The verb יָפָהּ refers to the fundamental idea: *integrum, completum esse*, for beauty consists in well-proportioned fulness and harmony of the members. That the ladies of the court are excited to speak thus may arise from this, that one often judges altogether otherwise of a man, whom one has found not beautiful, as soon as he begins to speak, and his countenance becomes intellectually animated. And did not, in Shulamith's countenance, the strange external swarthiness borrow a brightness from the inner light which irradiated her features, as she gave so deep and pure an expression to her longing? But the instruction which her childlike, almost childish, *naïvete* deserved, the daughters of Jerusalem do not feel disposed to give her. לֹא יָדַע signifies, often without the obj. supplied, *non sapere*, e.g. Ps. lxxxii. 5; Job viii. 9. The הֵן subjoined guards against this inclusive sense, in which the phrase here would be offensive. This *dat. ethicus* (*vid.* ii. 10, 11, 13, 17, iv. 6, viii. 14), used twice here in ver. 8 and generally in the Song, reflects that which is said on the will of the subject, and thereby gives to it an agreeable cordial turn, here one bearing the colour of a gentle reproof: if thou knowest not to thee,—*i.e.* if thou, in thy simplicity and retirement, knowest it not, viz. that he whom thou thinkest thou must seek for at a distance is near to thee, and that Solomon has to tend not sheep but people,—now, then, so go forth, viz. from the royal city, and remain, although chosen to royal honours, as a shepherdess beside thine own sheep and kids. One misapprehends the answer if he supposes that they in reality point out the



way to Shulamith by which she might reach her object; on the contrary, they answer her ironically, and, entering into her confusion of mind, tell her that if she cannot apprehend the position of Solomon, she may just remain what she is. עֲקֵב (Arab. 'akib), from עָקַב, to be convex, arched, is the heel; to go in the heels (the reading fluctuates between the form, with and without *Dag. dirimens* in ק) of one = to press hard after him, to follow him immediately. That they assign to her not goats or kids of goats, but kids, נְיִיט, is an involuntary fine delicate thought with which the appearance of the elegant, beautiful shepherdess inspires them. But that they name kids, not sheep, may arise from this, that the kid is a near-lying erotic emblem; cf. Gen. xxxviii. 17, where it has been fittingly remarked that the young he-goat was the proper courtesan-offering in the worship of Aphrodite (Movers' *Phönizier*, I. 680). It is as if they said: If thou canst not distinguish between a king and shepherds, then indulge thy love-thoughts beside the shepherds' tents,—remain a country maiden if thou understandest not how to value the fortune which has placed thee in Jerusalem in the royal palace.

SECOND SCENE OF THE FIRST ACT, I. 9—II. 7.

Solomon, while he was absent during the first scene, is now present. It is generally acknowledged that the words which follow were spoken by him:

- Ver. 9 To a horse in the chariot of Pharaoh  
Do I compare thee, my love.  
10 Beautiful are thy cheeks in the chains,  
Thy neck in the necklaces.  
11 Golden chains will we make for thee,  
With points of silver.

Till now, Shulamith was alone with the ladies of the palace in the banqueting-chamber. Solomon now comes from the banquet-hall of the men (ver. 12); and to ii. 7, to which this scene extends, we have to think of the women of the palace as still present, although not hearing what Solomon says to Shulamith. He addresses her, "my love:" she is not yet his bride. רַעְיָה (female friend), from רָעָה (רָעָה), to guard, care for, tend, ethically: to delight in something particularly, to take pleasure in intercourse with one, is formed in the same way as נַעֲרָה; the mas. is רַעִי (= *ra'j*), abbreviated רַע, whence the fem. *rā'yāh* (Judg. xi. 37; *Chethib*), as well as *rē'āh*, also with reference to the ground-form. At once, in the first words used

by Solomon, one recognises a Philip, *i.e.* a man fond of horses,—an important feature in the character of the sage (*vid.* Sur. 38 of the Koran),—and that, one fond of Egyptian horses: Solomon carried on an extensive importation of horses from Egypt and other countries (2 Chron. ix. 28); he possessed 1400 war-chariots and 12,000 horsemen (1 Kings x. 26); the number of stalls of horses for his chariots was still greater (1 Kings v. 6) [iv. 26]. Horace (Ode iii. 11) compares a young sprightly maiden to a nimble and timid *equa trima*; Anacreon (60) addresses such an one: “thou Thracian filly;” and Theocritus says (Idyl xviii. 30, 31):

“As towers the cypress mid the garden’s bloom,  
As in the chariot proud Thessalian steed,  
Thus graceful rose-complexioned Helen moves.”

But how it could occur to the author of the Song to begin the praise of the beauty of a shepherdess by saying that she is like a horse in Pharaoh’s chariot, is explained only by the supposition that the poet is Solomon, who, as a keen hippologue, had an open eye for the beauty of the horse. Egyptian horses were then esteemed as afterwards the Arabian were. Moreover, the horse was not native to Egypt, but was probably first imported thither by the Hyksos: the Egyptian name of the horse, and particularly of the mare, *ses-t, ses-mut*, and of the chariot, *markabuta*, are Semitic.<sup>1</sup> סוסה is here not *equitatus* (Jerome), as Hengst. maintains: “*Susah* does not denote a horse, but is used collectively;” while he adds, “Shulamith is compared to the whole Egyptian cavalry, and is therefore an ideal person.” The former statement is untrue, and the latter is absurd. *Sūs* means *equus*, and *susā* may, indeed, collectively denote the stud (cf. Josh. xix. 5 with 1 Chron. iv. 31), but obviously it first denotes the *equa*. But is it to be rendered, with the LXX. and the Venet., “to my horse”? Certainly not; for the chariots of Pharaoh are just the chariots of Egypt, not of the king of Israel. The *Chirek* in which this word terminates is the *Ch. compag.*, which also frequently occurs where, as here and Gen. xlix. 11, the second member of the word-chain is furnished with a prep. (*vid.* under Ps. cxiii.). This *i* is an old genitival ending, which, as such, has disappeared from the language; it is almost always accented as the suff. Thus also here, where the *Metheg* shows that the accent rests on the *ult.* The plur. רִכְבֵּי, occurring only here, is the amplificative poetic, and denotes state equipage. רִפְתָּה is the trans. of רִפְתָּה, which combines the meanings *aequum* and *aequalem esse*. Although not allegorizing, yet, that

<sup>1</sup> Eber’s *Aegypten u. die B. Mose’s*, Bd. I. pp. 221 f. 226; cf. *Aeg. Zeitschr* 1864, p. 26 f.

we may not overlook the judiciousness of the comparison, we must remark that Shulamith is certainly a "daughter of Israel;" a daughter of the people who increased in Egypt, and, set free from the bondage of Pharaoh, became the bride of Jahve, and were brought by the law as a covenant into a marriage relation to Him.

The transition to ver. 10 is mediated by the effect of the comparison; for the head-frame of the horse's bridle, and the poitral, were then certainly, just as now, adorned with silken tassels, fringes, and other ornaments of silver (*vid.* Lane's *Modern Egypt*, I. 149). Jerome, absurdly, after the LXX.: *pulchrae sunt genae tuae sicut turturis*. The name of the turtle, תור, redupl. *turtur*, is a pure onomatopoeia, which has nothing to do with תור, whence דור, to go round about, or to move in a circle; and turtle-dove's cheeks — what absurdity! Birds have no cheeks; and on the sides of its neck the turtle-dove has black and white variegated feathers, which also furnishes no comparison for the colour of the cheeks. תורים are the round ornaments which hang down in front on both sides of the head-band, or are also inwoven in the braids of hair in the forehead; תור, *circumire*, signifies also to form a circle or a row; in Aram. it thus denotes, *e.g.*, the hem of a garment and the border round the eye. In נאור (*vid.* at 5a) the *Aleph* is silent, as in לאמר, אבל, תרמים are strings of pearls as a necklace; for the necklace (Arab. *khazar*) consists of one or more, for the most part, of three rows of pearls. The verb תרם signifies, to bore through and to string together; *e.g.* in the Talm., fish which one strings on a rod or line, in order to bring them to the market. In Heb. and Aram. the secondary sense of stringing predominates, so that to string pearls is expressed by חרו, and to bore through pearls, by קרו; in Arab., the primary meaning of piercing through, *e.g.* *michraz*, a shoemaker's awl.

After ver. 11, one has to represent to himself Shulamith's adorning as very simple and modest; for Solomon seeks to make her glad with the thought of a continued residence at the royal court by the promise of costly and elegant ornaments. Gold and silver were so closely connected in ancient modes of representation, that in the old Egypt. silver was called *nub het*, or white gold. Gold derived its name of זהב from its splendour, after the witty Arab. word *zahab*, to go away, as an unstable possession; silver is called כסף, from כסף, *scindere, abscondere*, a piece of metal as broken off from the mother-stone, like the Arab. *dhukrat*, as set free from the lump by means of the pickaxe (*cf.* at Ps. xix. 11, lxxxiv. 3). The name of silver has here, not without the influence of the rhythm (*cf.* viii. 9), the article designating the species; the Song frequently uses this, and

is generally in using the art. not so sparing as poetry commonly is.<sup>1</sup> נָּעַץ makes prominent the points of silver as something particular, but not separate. In נָּעַץ, Solomon includes himself among the other inhabitants, especially the women of the palace; for the *plur. majest.* in the words of God of Himself (frequently in the Koran), or persons of rank of themselves (general in the vulgar Arab.), is unknown in the O. T. They would make for her golden globules or knobs with (*i.e.* provided with . . .; cf. Ps. lxxxix. 14) points of silver sprinkled over them,—which was a powerful enticement for a plain country damsel.

Now for the first time Shulamith addresses Solomon, who is before her. It might be expected that the first word will either express the joy that she now sees him face to face, or the longing which she had hitherto cherished to see him again. The verse following accords with this expectation:

Ver. 12 While the king is at his table,  
My nard has yielded its fragrance.

עַד עַד or עַד אֲשֶׁר עַד, with fut. foll., usually means: *usque eo*, until this and that shall happen, ii. 7, 17; with the perf. foll., until something happened, iii. 4. The idea connected with “until” may, however, be so interpreted that there comes into view not the end of the period as such, but the whole length of the period. So here in the subst. clause following, which in itself is already an expression of continuance, *donec = dum (erat)*; so also עַד alone, without *asher*, with the part. foll. (Job i. 18), and the infin. (Judg. iii. 26; Ex. xxxiii. 22; Jonah iv. 2; cf. 2 Kings ix. 22); seldomer with the

<sup>1</sup> The art. denoting the idea of species in the second member of the *st. const.* standing in the sing. without a determining reference to the first, occurs in i. 13, “a bundle of (*von*) myrrh;” i. 14, “a cluster of (*von*) the cyprus-flower;” iv. 3, “a thread of (*von*) scarlet,” “a piece of pomegranate;” v. 13, “a bed of balm” (but otherwise, vi. 2); vii. 9, “clusters of the vine;” vii. 3, “a bowl of roundness” (which has this property); vii. 10, “wine (of the quality) of goodness;” cf. viii. 2, “wine the (= of the) spicing.” It also, in cases where the defined species to which the first undefined member of the *st. const.* belongs, stands in the pl.: ii. 9, 17, viii. 14, “like a young one of the hinds;” iv. 1, vi. 5, “a herd of goats;” iv. 2, “a flock of shorn sheep;” vi. 6, “a flock of lambs,” *i.e.* consisting of individuals of this kind. Also, when the second member states the place where a thing originates or is found, the first often remains indeterminate, as one of that which is there found, or a part of that which comes from thence: ii. 1, “a meadow-saffron of Sharon,” “a lily of the valleys;” iii. 9, “the wood of Lebanon.” The following are doubtful: iv. 4, “a thousand bucklers;” and vii. 5, “a tower of ivory;” less so vii. 1, “the dance of Mahanaim.” The following are examples of a different kind: Gen. xvi. 7, “a well of water;” Deut. xxii. 19, “a damsel of Israel;” Ps. cxiii. 9, “a mother of children;” cf. Gen. xxi. 28.

fin. foll., once with the perf. foll. (1 Sam. xiv. 19), once (for Job viii. 21 is easily explained otherwise) with the fut. foll. (Ps. cxli. 10, according to which Gen. xlix. 10 also is explained by Baur and others, but without כִּי עַר in this sense of limited duration: "so long as," being anywhere proved). מִסָּבִי is the inflected מִסָּב, which, like the post-bibl. מִסָּבָה, signifies the circuit of the table; for סָּבִי signifies also, after 1 Sam. xvi. 11 (the LXX. rightly, after the sense οὐ μὴ κατακλιθῶμεν), to seat themselves around the table, from which it is to be remarked that not till the Greek-Roman period was the Persian custom of reclining at table introduced, but in earlier times they sat (1 Sam. xx. 5; 1 Kings xiii. 20; cf. Ps. cxxviii. 3). Reclining and eating are to be viewed as separate from each other, Amos vi. 4; מִסָּב, "three and three they recline at table," is in matter as in language *mishnic* (*Berachoth* 42*b*; cf. *Sanhedrin* ii. 4, of the king: if he reclines at table, the Tōra must be opposite him). Thus: While (*usque eo*, so long as), says Shulamith, the king was at his table, my nard gave forth its fragrance.

נָרְדִּי is an Indian word: *naladd*, *i.e.* yielding fragrance, Pers. *nard* (*nārd*), Old Arab. *nardin* (*nārdin*), is the aromatic oil of an Indian plant *valeriana*, called *Nardostachys 'Gatmānsi* (hair-tress nard). Interpreters are wont to represent Shulamith as having a stalk of nard in her hand. Hitzig thinks of the nard with which she who is speaking has besprinkled herself, and he can do this because he regards the speaker as one of the court ladies. But that Shulamith has besprinkled herself with nard, is as little to be thought of as that she has in her hand a sprig of nard (*spica nardi*), or, as the ancients said, an ear of nard; she comes from a region where no nard grows, and nard-oil is for a country maiden unattainable.<sup>1</sup> Horace promises Virgil a *cadus* (= 9 gallons) of the best wine for a small onyx-box full of nard; and Judas estimated at 300 denarii (about £8, 10s.) the genuine nard (how frequently nard was adulterated we learn from Pliny) which Mary of Bethany poured from an alabaster box on the head of Jesus, so that the whole house was filled with the odour of the ointment (Mark xiv. 5; John xii. 2). There, in Bethany, the love which is willing to sacrifice all expressed itself in the nard; here, the nard is a figure of the happiness of love, and its fragrance a figure of the longing of love. It is only in the language of flowers that Shulamith makes precious perfume a figure of the love which she bears in the recess of her heart, and which, so

<sup>1</sup> The nard plant grows in Northern and Eastern India; the hairy part of the stem immediately above the root yields the perfume. *Vid.* Lassen's *Indische Alterthumskunde*, I. 338 f., III. 41 f.

long as Solomon was absent, breathed itself out and, as it were, cast forth its fragrance<sup>1</sup> (cf. ii. 13, vii. 14) in words of longing. She has longed for the king, and has sought to draw him towards her, as she gives him to understand. He is continually in her mind.

Ver. 13 A bundle of myrrh is my beloved to me,  
Which lieth between my breasts.

14 A bunch of cypress-flowers is my beloved to me,  
From the vine-gardens of Engedi.

Most interpreters, ignoring the lessons of botany, explain 13*a* of a little bunch of myrrh; but whence could Shulamith obtain this? Myrrh, מֵרְרָה (מֵרָרָה, to move oneself in a horizontal direction hither and thither, or gradually to advance; of a fluid, to flow over the plain<sup>2</sup>), belongs, like the frankincense, to the amyrids, which are also exotics<sup>3</sup> in Palestine; and that which is aromatic in the *Balsamodendron myrrha* are the leaves and flowers, but the resin (*Gummi myrrhae*, or merely *myrrha*) cannot be tied in a bunch. Thus the myrrh here can be understood in no other way than as at v. 5; in general צִרְרִי, according to Hitzig's correct remark, properly denotes not what one binds up together, but what one ties up—thus *sacculus*, a little bag. It is not supposed that she carried such a little bag with her (cf. Isa. iii. 20), or a box of frankincense (Luth. musk-apple); but she compares her beloved to a myrrh-repository, which day and night departs not from her bosom, and penetrates her inwardly with its heart-strengthening aroma. So constantly does she think of him, and so delightful is it for her to dare to think of him as her beloved.

The 14th verse presents the same thought. כַּפָּר is the cypress-cluster or the cypress-flowers, *καμπος* (according to Fürst, from כָּפַר = עָפַר, to be whitish, from the colour of the yellow-white flowers), which botanists call *Lawsonia*, and in the East *Alhennā*; its leaves yield the orange colour with which the Moslem women stain<sup>4</sup> their hands and feet. אֶשְׁבֵּל (from עָבַל, to interweave) denotes that which is woven, tresses, or a cluster or garland of their flowers. Here also we

<sup>1</sup> In Arab. نَدَنٌ = نَدَنٌ, to give an odour, has the specific signification, to give an ill odour (*mintin, foetidus*), which led an Arab. interpreter to understand the expression, "my nard has yielded, etc.," of the stupifying savour which compels Solomon to go away (*Mittheilung, Goldziher's*)

<sup>2</sup> *Vid.* Schlotmann in the *Stud. u. Krit.* (1867), p. 217.

<sup>3</sup> They came from Arabia and India; the better Arabian was adulterated with Indian myrrh.

<sup>4</sup> *Vid.* the literature of this subject in Defrémery's notice of Dozy-Engelmann's work in the *Revue Critique*, III. 2 (1868), p. 408.

have not to suppose that Shulamith carried a bunch of flowers; in her imagination she places herself in the vine-gardens which Solomon had planted on the hill-terraces of Engedi lying on the west of the Dead Sea (Eccles. ii. 4), and chooses a cluster of flowers of the cypress growing in that tropical climate, and says that her beloved is to her internally what such a cluster of cypress-flowers would be to her externally. To be able to call him her beloved is her ornament; and to think of him refreshes her like the most fragrant flowers.

In this ardour of loving devotion, she must appear to the king so much the more beautiful.

Ver. 15 Lo, thou art fair, my love.

Lo, thou art fair; thine eyes are doves.

This is a so-called *comparatio decurtata*, as we say: feet like the gazelle, *i.e.* to which the swiftness of the gazelle's feet belongs (Hab. iii. 19); but instead of "like doves," for the comparison mounts up to equalization, the expression is directly, "doves." If the pupil of the eye were compared with the feathers of the dove (Hitz.), or the sprightliness of the eye with the lively motion hither and thither of the dove (Heiligst.), then the eulogium would stand out of connection with what Shulamith has just said. But it stands in reference to it if her eyes are called doves; and so the likeness to doves' eyes is attributed to them, because purity and gentleness, longing and simplicity, express themselves therein. The dove is, like the myrtle, rose, and apple, an attribute of the goddess of love, and a figure of that which is truly womanly; wherefore *יְסִימָה*? (the Arab. name of a dove), *Columbina*, and the like names of women, *columba* and *columbari*, are words of fondness and caressing. Shulamith gives back to Solomon his eulogium, and rejoices in the prospect of spending her life in fellowship with him.

Ver. 16 Behold, thou art comely, my beloved; yea, charming;

Yea, our couch is luxuriously green.

17 The beams of our house are cedars,

Our wainscot of cypresses.

If ver. 16 were not the echo of her heart to Solomon, but if she therein meant some other one, then the poet should at least not have used *יְסִימָה*, but *יְסִימָה*. Hitzig remarks, that up to "my beloved" the words appear as those of mutual politeness—that therefore *יְסִימָה* (charming) is added at once to distinguish her beloved from the king, who is to her insufferable. But if a man and a woman are together, and he says *יְסִימָה* and she says *יְסִימָה*, that is as certainly an interchange of address as that one and one are two and not three.

He praises her beauty; but in her eyes it is rather he who is beautiful, yea charming: she rejoices beforehand in that which is assigned to her. Where else could her conjugal happiness find its home but among her own rural scenes? The city with its noisy display does not please her; and she knows, indeed, that her beloved is a king, but she thinks of him as a shepherd. Therefore she praises the fresh green of their future homestead; cedar tops will form the roof of the house in which they dwell, and cypresses its wainscot. The bed, and particularly the bridal-bower (*D. M. Z.* xxii. 153),—but not merely the bed in which one sleeps, but also the cushion for rest, the divan (*Amos vi. 4*),—has the name עֲרֵשׁ, from עָרַשׁ, to cover over; cf. the “network of goats’ hair” (*1 Sam. xix. 13*) and the κωνωπεῖον of Holofernes (*Judith x. 21, xiii. 9*), (whence our *kanapee* = canopy), a bed covered over for protection against the κώνωπες, the gnats. רַעֲנָן, whence here the fem. adj. accented on the *ult.*, is not a word of colour, but signifies to be extensible, and to extend far and wide, as *lentus* in *lenti salices*; we have no word such as this which combines in itself the ideas of softness and juicy freshness, of bending and elasticity, of looseness, and thus of overhanging ramification (as in the case of the weeping willow). The beams are called קָרוֹת, from קָרָה, to meet, to lay crosswise, to hold together (cf. *contingere* and *contignare*). רְהִיטֵי (after another reading, רַח, from רְהִיטֵי, with *Kametz* immutable, or a virtual *Dag.*) is North Palest. = רְהִי (Kert), for in place of רְהִיטֵי, troughs (*Ex. ii. 16*), the Samarit. has רַחֲטִים (cf. *sahar* and *sahhar*, *circumvire*, *zahar* and *zahhar*, whence the Syr. name of scarlet); here the word, if it is not defect. plur. (*Heiligst.*), is used as collect. sing. of the hollows or panels of a wainscoted ceiling, like φάρται, whence the LXX. φατνώματα (*Symm. φατνώσεις*), and like *lacunae*, whence *lacunaria*, for which Jerome has here *laquearia*, which equally denotes the wainscot ceiling *Abulwalid* glosses the word rightly by מְרוּבִים, gutters (from רָהַט, to run); only this and οἱ διάδρομοι of the Gr. Venet. is not an architectural expression, like רַהֲטִים, which is still found in the Talm. (*vid. Buxtorf’s Lex.*). To suppose a transposition from חֲרִיטֵי, from חָרַט, to turn, to carve (*Ew. Heiligst. Hitz.*), is accordingly not necessary. As the ה in בְּרוּחִים belongs to the North Palest. (Galilean) form of speech,<sup>1</sup> so also ה for ה in this word: an exchange of the gutturals was characteristic of the Galilean idiom (*vid. Talm. citations by Frankel, Einl. in d. jerus. Talm.*

<sup>1</sup> *Pliny, H. N. xxiv. 102*, ed. Jan., notes *brathy* as the name of the savin-tree *Juniperus sabina*. *Wetstein* is inclined to derive the name of Beirut from בְּרוּת, as the name of the sweet pine, the tree peculiar to the Syrian landscape, and which,



1870, 7b). Well knowing that a mere hut was not suitable for the king, Shulamith's fancy converts one of the magnificent nature-temples of the North Palest. forest-solititudes into a house where, once together, they will live each for the other. Because it is a large house, although not large by art, she styles it by the poet. plur. *bättenu*. The mystical interpretation here finds in Isa. lx. 13 a favourable support.

What Shulamith now further says confirms what had just been said. City and palace with their splendour please her not; forest and field she delights in; she is a tender flower that has grown up in the quietness of rural life.

Ch. ii. 1 I am a meadow-flower of Sharon,  
A lily of the valleys.

We do not render: "the wild-flower," "the lily," . . . for she seeks to represent herself not as the one, but only as one of this class; the definiteness by means of the article sometimes belongs exclusively to the second number of the genit. word-chain. מלאך *mal'ak* may equally (*vid.* at i. 11, Hitz. on Ps. cxiii. 9, and my *Comm.* on Gen. ix. 20) mean "an angel" or "the angel of Jahve;" and 'בת יש' *bat is* "a virgin," or "the virgin of Israel" (the personification of the people). For *hhävatstsel'eth* (perhaps from *hhivtsel*, a denom. quadril. from *betsel*, to form bulbs or bulbous knolls) the Syr. Pesh. (Isa. xxxv. 1) uses *chamsaljotho*, the meadow-saffron, *colchicum autumnale*; it is the flesh-coloured flower with leafless stem, which, when the grass is mown, decks in thousands the fields of warmer regions. They call it *filius ante patrem*, because the blossoms appear before the leaves and the seed-capsules, which develop themselves at the close of winter under the ground. Shulamith compares herself to such a simple and common flower, and that to one in Sharon, *i.e.* in the region known by that name. *Sharon* is *per aphaer.* derived from שָׁרׁוֹן. The most celebrated plain of this name is that situated on the Mediterranean coast between Joppa and Caesarea; but there is also a trans-Jordanic Sharon, 1 Chron. v. 16; and according to Eusebius and Jerome, there is also another district of this name between Tabor and the Lake of Tiberias,<sup>1</sup> which is the one here intended, because Shulamith is a Galilean: she calls herself a flower from the neighbourhood of Nazareth. Aquila translates: "A rosebud of Sharon;" but שֶׁשֶׁן (designedly here the fem. form of the name, which is also

growing on the sandy hills, prevents the town from being filled with flying sand. The cypress is now called (Arab.) *sanaubar*; regarding its old names, and their signification in the figurative language of love, *vid.* under Isa. xli. 19.

<sup>1</sup> *Vid.* Lagarde, *Onomastica*, p. 296; cf. Neubauer, *Géographie du Talm.* p. 47.

the name of a woman) does not mean the Rose which was brought at a later period from Armenia and Persia, as it appears,<sup>1</sup> and cultivated in the East (India) and West (Palestine, Egypt, Europe). It is nowhere mentioned in the canonical Scriptures, but is first found in Sir. xxiv. 14, xxxix. 13, l. 8; Wisd. ii. 8; and Esth. i. 6, LXX. Since all the *rosaceae* are five-leaved, and all the *liliaceae* are six-leaved, one might suppose, with Aben Ezra, that the name *sosan* (*susan*) is connected with the numeral שש, and points to the number of leaves, especially since one is wont to represent to himself the Eastern lilies as red. But they are not only red, or rather violet, but also white: the Moorish-Spanish *azucena* denotes the white lily.<sup>2</sup> The root-word will thus, however, be the same as that of שש, *byssus*, and שש, white marble. The comparison reminds us of Hos. xiv. 6 [5], "I shall be as the dew unto Israel: he shall grow as the lily." העמקים are deep valleys lying between mountains. She thinks humbly of herself; for before the greatness of the king she appears diminutive, and before the comeliness of the king her own beauty disappears—but he takes up her comparison of herself, and gives it a notable turn.

Ver. 2 As a lily among thorns,  
So is my love among the daughters.

By החיות are not meant the thorns of the plant itself, for the lily has no thorns, and the thorns of the rose are, moreover, called *kotsim*, and not *hhohhim*,<sup>3</sup> besides, *ben* (among) contradicts that idea, since the thorns are on the plant itself, and it is not among them—thus the *hhohhim* are not the thorns of the flower-stem, but the thorn-plants that are around. חות designates the thorn-bush, e.g. in the allegorical answer of King Josiah to Amaziah, 2 Kings xiv. 9. Simplicity, innocence, gentleness, are the characteristics in which Shulamith surpasses all בנות, i.e. all women (*vid.* vi. 9), as the lily of the valley surpasses the thorn-bushes around it. "Although thorns surround her, yet can he see her; he sees her quiet life, he finds her beautiful." But continuing this reciprocal rivalry in the praise of mutual love, she says:

<sup>1</sup> *Vid.* Ewald, *Jahrbuch*, IV. p. 71; cf. Wüstemann, *Die Rose*, etc., 1854.

<sup>2</sup> *Vid.* Fleischer, *Sitzungs-Berichten d. Sächs. Gesell. d. Wissensch.* 1868, p. 305. Among the rich flora on the descent of the Hauran range, Wetstein saw (*Reisebericht*, p. 148) a dark-violet magnificent lily (*susan*) as large as his fist. We note here Rückert's "Bright lily! The flowers worship God in the garden: thou art the priest of the house."

<sup>3</sup> An Aramaic proverb: "from thorns sprouts the rose" (*i.e.* bad fathers have often pious children), in Heb. is קוין מרציה שושן; *vid.* *Jalkut Samuel*, § 134.

Ver. 3a As an apple-tree among the trees of the wood,  
So is my beloved among the sons.

The apple-tree, the name of which, תַּפְּחִי, is formed from תַּפְּחִי, and denominates it from its fragrant flower and fruit, is as the king among fruit trees, in Shulamith's view. יַעַר (from יָעַר, to be rough, rugged, uneven) is the wilderness and the forest, where are also found trees bearing fruit, which, however, is for the most part sour and unpalatable. But the apple-tree unites delicious fruit along with a grateful shade; and just such a noble tree is the object of her love.

3b Under his shadow it delighted me to sit down;  
And his fruit is sweet to my taste.

In *concupivi et consedi* the principal verb completes itself by the co-ordinating of a verb instead of an adv. or inf. as Isa. xlii. 21; Esth. viii. 7; Ewald, § 285. However, *concupivi et consedi* is yet more than *concupivi considerare*, for thereby she not only says that she found delight in sitting down, but at the same time also in sitting down in the shadow of this tree. The *Piel* תַּפְּחִי, occurring only here, expresses the intensity of the wish and longing. The shadow is a figure of protection afforded, and the fruit a figure of enjoyment obtained. The taste is denoted by תַּחַם = תָּחַם, from תָּחַם, to chew, or also *imbuere*; and that which is sweet is called מְתוּקָה, from the smacking connected with an agreeable relish. The *usus loq.* has neglected this image, true to nature, 'of physical circumstances in words, especially where, as here, they are transferred to the experience of the soul-life. The taste becomes then a figure of the soul's power of perception (*αἰσθητικόν*); a man's fruit are his words and works, in which his inward nature expresses itself; and this fruit is sweet to those on whom that in which the peculiar nature of the man reveals itself makes a happy, pleasing impression. But not only does the person of the king afford to Shulamith so great delight, he entertains her also with what can and must give her enjoyment.

Ver. 4 He has brought me into the wine-house,  
And his banner over me is love.

After we have seen the ladies of the palace at the feast, in which wine is presented, and after Solomon, till now absent, has entered the banqueting-chamber (Arab. *meḡlis*), by בֵּית הַיַּיִן we are not to understand the vineyard, which would be called *bēth hāggēphānīm* or *bēth hā'ānāvīm*, as in Acts i. 12, Pesh. the Mount of Olives, *bēth zaitē*.<sup>1</sup> He has introduced her to the place where he royally entertains his friends. Well knowing that she, the poor and sunburnt

<sup>1</sup> In Heb. יַיִן does not denote the vine as a plant, as the Aethiop. *wain*, whence *asada wain*, wine-court = vineyard, which Ewald compares; Dillmann, however,

maiden, does not properly belong to such a place, and would rather escape away from it, he relieves her from her fear and bashfulness, for he covers her with his fear-inspiring, awful, and thus surely protecting, banner; and this banner, which he waves over her, and under which she is well concealed, is "love." הַגִּל (from הָגַל, to cover) is the name of the covering of the shaft or standard, *i.e.* *pannus*, the piece of cloth fastened to a shaft. Like a pennon, the love of the king hovers over her; and so powerful, so surpassing, is the delight of this love which pervades and transports her, that she cries out :

Ver. 5 Support me with grape-cakes,  
Refresh me with apples :  
For I am sick with love.

She makes use of the intensive form as one in a high degree in need of the reanimating of her almost sinking life: הִשְׁעֵר is the intens. of שָׁעַר, to prop up, support, or, as here, to under-prop, uphold; and הִרְפֵּה, the intens. of רָפֵה (R. רָף), to raise up from beneath (*vid.* at Prov. vii. 16), to furnish firm ground and support. The apple is the Greek attribute of Aphrodite, and is the symbol of love; but here it is only a means of refreshing; and if thoughts of love are connected with the apple-tree (ii. 3, viii. 5), that is explained from Shulamith's rural home. Böttcher understands quinces; Epstein, citrons; but these must needs have been more closely denoted, as at Prov. xxv. 11, by some addition to the expression. תִּשְׁבִּיעַ (from שָׁבַע, to establish, make firm) are (cf. Isa. xvi. 7; Hos. iii. 1) grapes pressed together like cakes; different from צִמְרִיקִים, dried grapes (cf. הַבִּלְיָה), fig-cakes (Arab. *dabbûle*, a mass pressed together), and *πλακοῦς*, *placenta*, from the pressed-out form. A cake is among the gifts (2 Sam. vi. 19) which David distributed to the people on the occasion of the bringing up of the ark; date-cakes, *e.g.* at the monastery at Sinai, are to the present day gifts for the refreshment of travellers. If Shulamith's cry was to be understood literally, one might, with Noack, doubt the correctness of the text; for "love-sickness, even in the age of passion and sentimentality, was not to be cured with roses and apples." But (1) sentimentality, *i.e.* susceptibility, does not belong merely to the Romantic, but also to Antiquity, especially in the Orient, as *e.g.* is shown by the symptoms of sympathy with which the prophets were affected when uttering their threatenings of judgment; let one read such outbreaks of sorrow as Isa. xxi. 3, which, if one is disposed to scorn, may be derided as hysterical fits. Moreover, the Indian, Persian, and Arabic erotic ineptly cites "vine-arbour," and South-Germ. "*kamerte*" = *vinea camerata*; in Heb. בֵּית הַיַּיִן is the house in which wine is drunk.

(*vid. e.g. the Romance Siret 'Antar*) is as sentimental as the German has at any time been. (2) The subject of the passage here is not the curing of love-sickness, but bodily refreshment: the cry of Shulamith, that she may be made capable of bearing the deep agitation of her physical life, which is the consequence, not of her love-sickness, but of her love-happiness. (3) The cry is not addressed (although this is grammatically possible, since *פִּמְכֵינִי אֶתִּי* is, according to rule, = *פִּמְכֵינִי אֶתִּי*) to the daughters of Jerusalem, who would in that case have been named, but to some other person; and this points to its being taken not in a literal sense. (4) It presupposes that one came to the help of Shulamith, sick and reduced to weakness, with grapes and apple-scent to revive her fainting spirit. The call of Shulamith thus means: hasten to me with that which will revive and refresh me, for I am sick with love. This love-sickness has also been experienced in the spiritual sphere. St. Ephrem was once so overcome by such a joy that he cried out: "Lord, withdraw Thine hand a little, for my heart is too weak to receive so great joy." And J. R. Hedinger († 1704) was on his deathbed overpowered with such a stream of heavenly delight that he cried: "Oh, how good is the Lord! Oh, how sweet is Thy love, my Jesus! Oh, what a sweetness! I am not worthy of it, my Lord! Let me alone; let me alone!" As the spiritual joy of love, so may also the spiritual longing of love consume the body (cf. Job xix. 27; Ps. lxxiii. 2, lxxxiv. 3); there have been men who have actually sunk under a longing desire after the Lord and eternity. It is the state of love-ecstasy in which Shulamith calls for refreshment, because she is afraid of sinking. The contrast between her, the poor and unworthy, and the king, who appears to her as an ideal of beauty and majesty, who raises her up to himself, was such as to threaten her life. Unlooked for, extraordinary fortune, has already killed many. Fear, producing lameness and even death, is a phenomenon common in the Orient.<sup>1</sup> If Pharaoh's daughter, if the Queen of Sheba, finds herself in the presence of Solomon, the feeling of social equality prevents all alarm. But Shulamith is dazzled by the splendour, and disconcerted;

<sup>1</sup> "*Ro'b* (רֹעַב, thus in Damascus), or *ra'b* (thus in the Hauran and among the Beduins), is a state of the soul which with us is found only in a lower degree, but which among the Arabians is psychologically noteworthy. The *wahm*, i.e. the idea of the greatness and irresistibility of a danger or a misfortune, overpowers the Arabian; all power of body and of soul suddenly so departs from him, that he falls down helpless and defenceless. Thus, on the 8th July 1860, in a few hours, about 6000 Christian men were put to death in Damascus, without one lifting his hand in defence, or uttering one word of supplication. That the *ro'b*

and it happens to her in type as it happened to the seer of Patmos, who, in presence of the ascended Lord, fell at His feet as one dead, Rev. i. 17. If beauty is combined with dignity, it has always, for gentle and not perverted natures, something that awakens veneration and tremor; but if the power of love be superadded, then it has, as a consequence, that combination of awe and inward delight, the psychological appearance of which Sappho, in the four strophes which begin with “*Φάλνεται μοι κήνος ἴσος θεοῖσιν ἔμμεν ὀνήρ,*” has described in a manner so true to nature. We may thus, without carrying back modern sentimentality into antiquity, suppose that Shulamith sank down in a paroxysm caused by the rivalry between the words of love and of praise, and thus thanking him,—for Solomon supports and bears her up,—she exclaims :

Ver. 6 His left hand is under my head,  
And his right hand doth embrace me.

With his left hand he supports her head that had fallen backwards, and with his right he embraces her [*herzet*], as Luther rightly renders it (as he also renders the name *Habakkuk* by “*der Herzer*” = the embracer); for עֶרְצָה signifies properly to enfold, to embrace; but then generally, to embrace lovingly, to fondle, of that gentle stroking with the hand elsewhere denoted by מָלַח, *mulcere*. The situation here is like that at Gen. xxix. 13, xlvi. 10; where, connected with the dat., it is meant of loving arms stretched out to embrace. If this sympathetic, gentle embracing exercises a soothing influence on her, overcome by the power of her emotions; so love mutually kindled now celebrates the first hour of delighted enjoyment, and the happy Shulamith calls to those who are witnesses of her joy :

Ver. 7 I adjure you, ye daughters of Jerusalem,  
By the gazelles or the hinds of the field,  
That ye arouse not and disturb not love  
Till she pleasea.

It is permitted to the Israelites to swear, אֲשַׁבֵּן, only by God (Gen. xxi. 23); but to adjure, אֲשַׁבֵּן, by that which is not God, is also admissible, although this example before us is perhaps the only

kills in Arabia, European and native physicians have assured me; and I myself can confirm the fact. Since it frequently produces a stiffening of the limbs, with chronic lameness, every kind of paralysis is called *ro'û*, and every paralytic *mar'ûb*. It is treated medically by applying the ‘terror-cup’ (*qâset er-ro'ûb*), covered over with sentences engraved on it, and hung round with twenty bells; and since, among the Arabians, the influence of the psychical on the physical is stronger and more immediate than with us, the sympathetic cure may have there sometimes positive results.”—*Wetstein*.

direct one in Scripture. צִבְיָ (= צִבְיָ, dialect. טִבְיָ), fem. צִבְיָה (Aram. טַבְיָה, Acts ix. 36), plur. *tsebaim* or *tsebajim*, fem. *tsabaōth* (according with the pl. of צִבְיָ), softened from *tsebajōth*, is the name for the gazelle, from the elegance of its form and movements. אֵילָנִים is the connecting form of אֵילָנִים, whose consonantal *Yod* in the Assy. and Syr. is softened to the diphthong *ailuv*, *ailā*; the gen. "of the field," as not distinguishing but describing, belongs to both of the animals, therefore also the first is without the article. אֵ (after the etymon corresponding to the Lat. *vel*) proceeds, leaving out of view the repetition of this so-called Slumber-Song (iii. 5; cf. viii. 4, as also ii. 9), from the endeavour to give to the adjuration the greatest impression; the expression is varied, for the representations flit from image to image, and the one, wherever possible, is surpassed by the other (*vid.* at Prov. xxx. 31). Under this verse Hengst. remarks: "The bride would not adjure by the hinds, much more would she adjure by the stags." He supposes that Solomon is here the speaker; but a more worthless proof for this could not be thought of. On the contrary, the adjuration by the gazelles, etc., shows that the speaker here is one whose home is the field and wood; thus also not the poet (Hitz.) nor the queen-mother (Böttch.); neither of whom is ever introduced as speaking. The adjuration is that love should not be disturbed, and therefore it is by the animals that are most lovely and free, which roam through the fields. Zöckler, with whom in this one point Grätz agrees, finds here, after the example of Böttch. and Hitz., the earnest warning against wantonly exciting love in themselves (cf. Lat. *irritamenta veneris*, *irritata voluptas*) till God Himself awakens it, and heart finds itself in sympathy with heart. But the circumstances in which Shulamith is placed ill accord with such a general moralizing. The adjuration is repeated, iii. 5, viii. 4, and wherever Shulamith finds herself near her beloved, as she is here in his arms. What lies nearer, then, than that she should guard against a disturbance of this love-ecstasy, which is like a slumber penetrated by delightful dreams? Instead of אֶתְכֶם, אֶתְעִיר, and אֶתְעִירי, should be more exactly the words אֶתְכֶן, אֶתְעִירָה, and אֶתְעִירְנָה; but the gram. distinction of the *genera* is in Heb. not perfectly developed. We meet also with the very same *synallage generis*, without this adjuration formula, at v. 8, vii. 1, iv. 2, vi. 8, etc.; it is also elsewhere frequent; but in the Song it perhaps belongs to the foil of the vulgar given to the highly poetic. Thus also in the vulgar Arab. the fem. forms *jaktulna*, *taktulna*, corresponding to אֶתְקַטְלְנָה, are fallen out of use. With העיר, *expergefacerere*, there is connected the idea of an interruption of sleep; with עורר,

*excitare*, the idea, which goes further, of arousing out of sleep, placing in the full activity of awakened life.<sup>1</sup> The one adjuration is, that love should not be awakened out of its sweet dream; the other, that it should not be disturbed from its being absorbed in itself. The *Pasek* between תעיר and the word following has, as at Lev. x. 6, the design of keeping the two *Vavs* distinct, that in reading they might not run together; it is the *Pasek* which, as Ben Asher says, serves "to secure to a letter its independence against the similar one standing next it." הַאֲהִיבָה is not *abstr. pro concreto*, but love itself in its giving and receiving. Thus closes the second scene of the first act: Shulamith lies like one helpless in the arms of Solomon; but in him to expire is her life; to have lost herself in him, and in him to find herself again, is her happiness.

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## SECOND ACT.

### THE MUTUAL SEEKING AND FINDING OF THE LOVERS.—

CHAP. II. 8-III. 5.

#### FIRST SCENE OF THE SECOND ACT, II. 8-17.

With ii. 8 the second act begins. The so-called slumber-song (iii. 5) closes it, as it did the first act; and also the refrain-like summons to hasten to the mountains leaves no doubt regarding the close of the first scene. The locality is no longer the royal city. Shulamith, with her love-sickness, is once more at home in the house which she inhabits along with her own friends, of whom she has already (i. 6) named her brothers. This house stands alone among the rocks, and deep in the mountain range; around are the vineyards which the family have planted, and the hill-pastures on which they feed their flocks. She longingly looks out here for her distant lover.

Ver. 8 Hark, my beloved! lo, there he comes!  
Springs over the mountains,  
Bounds over the hills.

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<sup>1</sup> The distinction between these words is well explained by Lewisohn in his *Investigationes Linguae* (Wilna, 1840), p. 21: "The מעיר את-הישן is satisfied that the sleeper wakes, and it is left to him fully to overcome the influence of sleep; the מעורר, however, arouses him at once from sleepiness, and awakes him to such a degree that he is secured against falling asleep again."



9 My beloved is like a gazelle,  
 Or a young one of the harts.  
 Lo, there he stands behind our wall!  
 He looks through the windows,  
 Glances through the lattices.

The word קול, in the expression קול יודי, is to be understood of the call of the approaching lover (Böttch.), or only of the sound of his footsteps (Hitz.); it is an interjectional clause (sound of my beloved!), in which *kōl* becomes an interjection almost the same as our "horch" ["hear!"]. *Vid.* under Gen. iv. 10. הַיָּה after הַיָּה sharpens it, as the demonstr. *ce* in *ecce = en ce*. אֶפֶס is thought of as partic., as is evident from the accenting of the fem. אֶפֶסָה, e.g. Jer. x. 22. אֶפֶס is the usual word for springing; the parallel אֶפֶסָה (אֶפֶסָה), Aram. אֶפֶסָה, אֶפֶסָה, signifies properly *contrahere* (cogn. אֶפֶסָה, whence *Kametz*, the drawing together of the mouth, more accurately, of the muscles of the lips), particularly to draw the body together, to prepare it for a spring. In the same manner, at the present day, both in the city and in the Beduin Arab. *kamaz*, for which also *famaz*, is used of the springing of a gazelle, which consists in a tossing up of the legs stretched out perpendicularly. 'Antar says similarly, as Shulamith here of the swift-footed *schébûb* (*D. M. Zeitung*, xxii. 362): *wahu jégmiz gamazât el-jazâl*, it leaps away with the springing of a gazelle.

The figure used in ver. 8 is continued in ver. 9. אֶפֶסָה is the gazelle, which is thus designated after its Arab. name *ghazâl*, which has reached us probably through the Moorish-Spanish *gazela* (distinct from "ghasele," after the Pers. *ghazal*, love-poem). אֶפֶסָה is the young hart, like the Arab. *ghufar* (*ghafar*), the young chamois, probably from the covering of young hair; whence also the young lion may be called אֶפֶסָה. Regarding the effect of אֶפֶסָה passing from one figure to another, *vid.* under ii. 7a. The meaning would be plainer were ver. 9a joined to ver. 8, for the figures illustrate quick-footed speed (2 Sam. ii. 18; 1 Chron. xii. 8; cf. Ps. xviii. 34 with Hab. iii. 19 and Isa. xxxv. 6). In ver. 9b he comes with the speed of the gazelle, and his eyes seek for the unforgotten one. אֶפֶסָה (from אֶפֶסָה, *compingere, condensare*; whence, e.g., Arab. *mukattal*, pressed together, rounded, *ramassé*; *vid.* regarding R. כַּת at Ps. lxxxvii. 6), Aram. אֶפֶסָה (Josh. ii. 15; Targ. word for אֶפֶסָה), is meant of the wall of the house itself, not of the wall surrounding it. Shulamith is within, in the house: her beloved, standing behind the wall, stands without, before the house (Tympe: *ad latus aversum parietis*, viz. out from it), and looks through the windows,—at one

time through this one, at another through that one,—that he might see her and feast his eyes on her. We have here two verbs from the fulness of Heb. synon. for one idea of seeing. הִצִּיץ, from צָצַץ, occurring only three times in the O. T., refers, in respect of the roots צָצַץ, צָרַץ, צָרַץ, to the idea of piercing or splitting (whence also צָרַץ, to be furious, properly pierced, *percitum esse*; cf. *oestrus*, sting of a gadfly = madness, Arab. transferred to hardness = madness), and means fixing by reflection and meditation; wherefore הִצִּיץ in post-bibl. Heb. is the name for Divine Providence. הִצִּיץ, elsewhere to twinkle and to bloom, appears only here in the sense of seeing, and that of the quick darting forward of the glance of the eye, as *blick* [glance] and *blitz* [lightning] (*blic*) are one word; “he saw,” says Goethe in *Werther*, “the glance of the powder” (Weigand).<sup>1</sup> The plur. *fenestras* and *transennas* are to be understood also as *synechdoche totius pro parte*, which is the same as the plur. of *categ.*; but with equal correctness we conceive of him as changing his standing place. חַלּוֹן is the window, as an opening in the wall, from חָלַל, *perforare*. חַרְכִּים we combine most certainly (*vid.* Prov. xii. 27) with (Arab.) *khark*, *fissura*, so that the idea presents itself of the window broken through the wall, or as itself broken through; for the window in the country there consists for the most part of a pierced wooden frame of a transparent nature,—not (as one would erroneously conclude, from the most significant name of a window שֻׁבְבָכָה, now *schubbáke*, from שָׁבַץ, to twist, to lattice, to close after the manner of our Venetian blinds) of rods or boards laid crosswise. הִצִּיץ accords with the looking out through the pierced places of such a window, for the glances of his eye are like the penetrating rays of light.

When now Shulamith continues :

Ver. 10a My beloved answered and said to me,  
Arise, my love, my fair one, and go forth !

the words show that this first scene is not immediately dramatic, but only mediately; for Shulamith speaks in monologue, though in a dramatic manner narrating an event which occurred between the commencement of their love-relation and her home-bringing.<sup>2</sup> She does not relate it as a dream, and thus it is not one. Solomon

<sup>1</sup> In this sense: to look sharply toward, is הִצִּיץ (Talm.)—for Grätz alone a proof that the Song is of very recent date; but this word belongs, like כִּסְדָר, to the old Heb. still preserved in the Talm.

<sup>2</sup> Grätz misinterprets this in order by the supplement of similar ones to make the whole poem a chain of narrative which Shulamith declaims to the daughters of Jerusalem. Thereby it certainly ceases to be dramatic, but so much more tedious does it become by these interposed expressions, “I said,” “he said,” “the sons of my mother said.”

again once more passes, perhaps on a hunting expedition into the northern mountains after the winter with its rains, which made them inaccessible, is over; and after long waiting, Shulamith at length again sees him, and he invites her to enjoy with him the spring season. עָנָה signifies, like ἀποκρίνεσθαι, not always to answer to the words of another, but also to speak on the occasion of a person appearing before one; it is different from עָנָה, the same in sound, which signifies to sing, properly to sing through the nose, and has the root-meaning of replying (of the same root as נָעַן, clouds, as that which meets us when we look up toward the heavens); but taking speech in hand in consequence of an impression received is equivalent to an answer. With קִימִי he calls upon her to raise herself from her stupor, and with אֲבִי־לִי, French *va-t-en*, to follow him.

Ver. 11 For, lo! the winter is past,

The rain is over, is gone.

12 The flowers appear in the land;

The time of song has come,

And the voice of the turtle makes itself heard in our land.

13 The fig-tree spices her green figs,

And the vines stand in bloom, they diffuse fragrance;—

Rise up, my love, my fair one, and go forth!

The winter is called קָטָה, perhaps from a verb קָטָה (of the same root as קָתַם, קָתַם, without any example, since קָתַת, Gen. xlix. 11, is certainly not derived from a verb קָתַת), to conceal, to veil, as the time of being overcast with clouds, for in the East winter is the rainy season; (Arab.) *shataā* is also used in the sense of rain itself (*vid. D. M. Zeitsch.* xx. 618); and in the present day in Jerusalem, in the language of the people, no other name is used for rain but *shataā* (not *metar*). The word קָתַי, which the *Keri* substitutes, only means that one must not read קָתַי, but קָתַי with long *a*; in the same way עָנָי, humble, from עָנָה, to be bowed down, and שָׁלִי, a quail, from שָׁלָה, to be fat, are formed and written. Rain is here, however, especially mentioned: it is called *gëshem*, from *gāshēm*, to be thick, massy (cf. *revivim*, of density). With עָבַר, to pass by, there is interchanged קָלַף, which, like (Arab.) *khalaḥ*, means properly to press on, and then generally to move to another place, and thus to remove from the place hitherto occupied. In הִלֵּךְ לִי, with the *dat. ethicus*, which throws back the action on the subject, the winter rain is thought of as a person who has passed by. נִצֵּן, with the noun-ending *ān*, is the same as נִצָּן, and signifies the flower, as the latter the flower-month, *floréal*; in the use of the word, נִצֵּן is related to נִצַּח and נִצְחָה, probably as little flower is to flower. In *hāzzāmīr* the idea of the song of birds (Arab. *gharad*) appears, and this is not to be given up. The

LXX., Aquila, Symm., Targ., Jerome, and the Venet. translate *tempus putationis*: the time of the pruning of vines, which indeed corresponds to the *usus loq.* (cf. זָמַר, to prune the vine, and מְזַמְרֵה, a pruning-knife), and to similar names, such as אֶסְפִּיף [ingathering of fruit], but supplies no reason for her being invited out into the open fields, and is on this account improbable, because the poet further on speaks for the first time of vines. זָמַר (זִמְרָה) is an onomatopoeia, which for the most part denotes song and music; why should זָמַר thus not be able to denote singing, like זִמְרָה!—but not, at least not in this passage, the singing of men (Hengst.), for they are not silent in winter; but the singing of birds, which is truly a sign of the spring, and as a characteristic feature, is added<sup>1</sup> to this lovely picture of spring? Thus there is also suitably added the mention of the turtle-dove, which is a bird of passage (*vid.* Jer. viii. 7), and therefore a messenger of spring. נִשְׁמַע is 3d pret.: it makes itself heard.

The description of spring is finished by a reference to the fig-tree and the vine, the standing attributes of a prosperous and peaceful homestead, 1 Kings v. 5; 2 Kings xviii. 31. פֵּי (from פִּנְיָה, and thus named, not from their hardness, but their delicacy) are the little fruits of the fig-tree which now, when the harvest-rains are over, and the spring commences with the equinox of Nisan, already begin to assume a red colour; the verb הִנְיָה does not mean “to grow into a bulb,” as Böttch. imagines; it has only the two meanings, *condire* (*condiri*, post-bibl. syn. of בָּשַׁל) and *rubescere*. From its colour, wheat has the name הַפְּיָה = הַנְּיָה; and here also the idea of colour has the preference, for becoming fragrant does not occur in spring,—in the history of the cursing of the fig-tree at the time of the Passover, Mark (xi. 13) says, “for the time of figs was not yet.” In fig-trees, by this time the green of the fruit-formation changes its colour, and the vines are פִּטְוֵר, blossom, *i.e.* are in a state of bloom (LXX. *καυρήζουσαι*; cf. vii. 13, *καυρισμός*)—it is a clause such as Ex. ix. 31, and to which “they diffuse fragrance” (ver. 13) is parallel. This word פִּטְוֵר is usually regarded as a compound word, consisting of פֶּט, scent, and הִרְרָה, brightness = blossom (*vid.* Gesen. *Thes.*); it is undeniable that there are such compound formations, *e.g.* שִׁלְיָנָה, from שָׁלַח and אָנָה; חִלְמִישׁ, from (Arab.) *hams*, to be hard, and *hals*, to be dark-brown.<sup>2</sup> But the

<sup>1</sup> It is true that besides in this passage *zāmār*, of the singing of birds, is not demonstrable, the Arab. *zamar* is only used of the shrill cry of the ostrich, and particularly the female ostrich.

<sup>2</sup> In like manner as (Arab.) *karbsh*, *corrugare*, is formed of *karb*, to string, and *karsh*, to wrinkle, combined; and another extension of *karsh* is *kurnash*, wrinkles, and *mukarnash*, wrinkled. “One day,” said Wetstein to me, “I asked an

traditional reading סָמְרָר (not סָמְרָר) is unfavourable to this view; the middle *ā* accordingly, as in צִלְצֵל, presents itself as an *ante*-tone vowel (Ewald, § 154*a*), and the stem-word appears as a quadril. which may be the expansion of סָרָר, to range, put in order in the sense of placing asunder, unfolding. Symm. renders the word by *οὐράνθη*, and the Talm. idiom shows that not only the green five-leaved blossoms of the vine were so named, but also the fruit-buds and the first shoots of the grapes. Here, as the words “they diffuse fragrance” (as at vii. 14 of the mandrakes) show, the vine-blossom is meant which fills the vineyard with an incomparably delicate fragrance. At the close of the invitation to enjoy the spring, the call “Rise up,” etc., with which it began, is repeated. The *Chethib* לְבִי, if not an error in writing, justly set aside by the *Keri*, is to be read לְבִי (cf. Syr. *bechi*, in thee, *l'votchi*, to thee, but with occult *i*)—a North Palestinism for לְבִי, like 2 Kings iv. 2, where the *Keri* has substituted the usual form (*vid.* under Ps. ciii. introd.) for this very dialectic form, which is there undoubtedly original.

Ver. 14. Solomon further relates how he drew her to himself out of her retirement:

My dove in the clefts of the rock,  
In the hiding-place of the cliff;  
Let me see thy countenance,  
Let me hear thy voice!  
For thy voice is sweet and thy countenance comely.

“Dove” (for which Castello, *columbula*, like *vulticulum*, *voculam*) is a name of endearment which Shulamith shares with the church of God, Ps. lxxiv. 19; cf. lvi. 1; Hos. vii. 11. The wood-pigeon builds its nest in the clefts of the rocks and other steep rocky places, Jer. xlvi. 28.<sup>1</sup> That Shulamith is thus here named, shows that, far removed from intercourse with the world, her home was among the mountains. חֲנִיָּהּ, from חָנַן, or also חָנַן, requires a verb חָנַן = (Arab.)

Arab the origin of the word *karnasa*, to wrinkle, and he replied that it was derived from a sheep's stomach that had lain over night, *i.e.* the stomach of a slaughtered sheep that had lain over night, by which its smooth surface shrinks together and becomes wrinkled. In fact, we say of a wrinkled countenance that it is *mathal alkarash albayt*.” With right Wetstein gathers from this curious fact how difficult it is to ascertain by purely etymological considerations the view which guided the Semites in this or that designation. *Samdor* is also a strange word; on the one side it is connected with *sadr*, of the veiling of the eyes, as the effect of terror; and on the other with *samd*, of stretching oneself straight out. E. Meier takes סָמְרָר as the name of the vine-blossom, as changed from סָמְרָר, bristling. Just as unlikely as that סָמְרָר is cogn. to חָסַר, *Jesurun*, p. 221.

<sup>1</sup> Wetstein's *Reisebericht*, p. 182: “If the Syrian wood-pigeon does not find a

*khajja, findere.* מַלְעָ, as a Himyar. lexicographer defines it, is a cleft into the mountains after the nature of a defile; with צִוִּיר, only the ideas of inaccessibility and remoteness are connected; with סִלְעָ, those of a secure hiding-place, and, indeed, a convenient, pleasant residence. מַרְרִינָה is the stairs; here the rocky stairs, as the two chalk-cliffs on the Rügen, which sink perpendicularly to the sea, are called "*Stubbenkammer*," a corruption of the Slavonic *Stupnykamen*, i.e. the Stair-Rock. "Let me see," said he, as he called upon her with enticing words, "thy countenance;" and adds this as a reason, "for thy countenance is lovely." The word מַרְאִיָּה, thus pointed, is sing.; the *Jod otians* is the third root letter of מַרְאִי, retained only for the sake of the eye. It is incorrect to conclude from *ashrēch*, in Eccles. x. 17, that the *ech* may be also the plur. suff., which it can as little be as *ēhu* in Prov. xxix. 18; in both cases the sing. *ēshēr* has substituted itself for *ashrē*. But, inversely, *mārāich* cannot be sing.; for the sing. is simply *marēch*. Also *mārāv*, Job xli. 1, is not sing.: the sing. is *marēhu*, Job iv. 16; Song v. 15. On the other hand, the determination of such forms as מַרְאִיָּה, מַרְאִיָּי, is difficult: these forms may be sing. as well as plur. In the passage before us, מַרְאִים is just such a non-numer. plur. as פְּנִים. But while *panīm* is an extensive plur., as Böttcher calls it: the countenance, in its extension and the totality of its parts,—*marīm*, like *marōth*, vision, a stately term, Ex. xl. 2 (*vid.* Dietrich's *Abhand.* p. 19), is an amplificative plur.: the countenance, on the side of its fulness of beauty and its overpowering impression.

There now follows a *cantiuncula*. Shulamith comes forward, and, singing, salutes her beloved. Their love shall celebrate a new spring. Thus she wishes everything removed, or rendered harmless, that would disturb the peace of this love:

- Ver. 15 Catch us the foxes, the little foxes,  
 The spoilers of the vineyards;  
 For our vineyards are in bloom!  
 16 My beloved is mine, and I am his;  
 Who feeds [his flock] among the lilies.

If the king is now, on this visit of the beloved, engaged in hunting, the call: "Catch us," etc., if it is directed at all to any definite persons, is addressed to those who follow him. But this is a vine-dresser's ditty, in accord with Shulamith's experience as the keeper

pigeon-tower, *περισσρεῖῶνα*, it builds its nest in the hollows of rocky precipices, or in the walls of deep and wide fountains." See also his *Nord-arabien*, p. 58: "A number of scarcely accessible mountains in Arabia are called *alkunnat*, a rock-nest."

of a vineyard, which, in a figure, aims at her love-relation. The vineyards, beautiful with fragrant blossom, point to her covenant of love; and the foxes, the little foxes, which might destroy these united vineyards, point to all the great and little enemies and adverse circumstances which threaten to gnaw and destroy love in the blossom, ere it has reached the ripeness of full enjoyment. שָׁעִלִּים comprehends both foxes and jackals, which "destroy or injure the vineyards; because, by their holes and passages which they form in the ground, loosening the soil, so that the growth and prosperity of the vine suffers injury" (Hitzig). This word is from שָׁעַל (R. של), to go down, or into the depth. The little foxes are perhaps the jackals, which are called *tānnīm*, from their extended form, and in height are seldom more than fifteen inches. The word "jackal" has nothing to do with שָׁעִל, but is the Persian-Turkish *shaghal*, which comes from the Sanscr. *ergāla*, the howler (R. *krag*, like *kap-āla*, the skull; R. *kap*, to be arched). Moreover, the mention of the foxes naturally follows 14a, for they are at home among rocky ravines. Hitzig supposes Shulamith to address the foxes: hold for us = wait, ye rascals! But אָחִיר, Aram. אָחִיר, does not signify to wait, but to seize or lay hold of (synon. לָכַד, Judg. xv. 4), as the lion its prey, Isa. v. 29. And the plur. of address is explained from its being made to the king's retinue, or to all who could and would give help. Fox-hunting is still, and has been from old times, a sport of rich landowners; and that the smaller landowners also sought to free themselves from them by means of snares or otherwise, is a matter of course,—they are proverbially as destroyers, Neh. iii. 35 [iv. 3], and therefore a figure of the false prophets, Ezek. xiii. 4. מַחֲבֵלֵי הַבְּרִית' are here instead of מַחֲבֵלֵי הַבְּרִית'. The articles are generally omitted, because poetry is not fond of the article, where, as here (cf. on the other hand, i. 6), the thoughts and language permit it; and the fivefold *im* is an intentional mere *verborum sonus*. The clause וַיִּכְרֶה סִמְרֵר is an explanatory one, as appears from the *Vav* and the subj. preceding, as well as from the want of a *finitum*. סִמְרֵר maintains here also, *in pausa*, the sharpening of the final syllable, as הִצִּי, Deut. xxviii. 42.

The 16th verse is connected with the 15th. Shulamith, in the pentast. song, celebrates her love-relation; for the praise of it extends into ver. 15, is continued in ver. 16, and not till ver. 17 does she address her beloved. Luther translates:

My beloved is mine, and I am his;  
He feeds [his flock] among the roses.

He has here also changed the "lilies" of the Vulgate into "roses;" for of the two queens among the flowers, he gave the preference to the

popular and common rose ; besides, he rightly does not translate הִרְעִיהָ, in the mid. after the *pascitur inter lilia* of the Vulgate : who feeds himself, *i.e.* pleases himself ; for רעה has this meaning only when the object expressly follows, and it is evident that רֵעוּ cannot possibly be this object, after Gen. xxxvii. 2,—the object is thus to be supplied. And which ? Without doubt, *gregem* ; and if Heiligst., with the advocates of the shepherd-hypothesis, understands this feeding (of the flock) among the lilies, of feeding on a flowery meadow, nothing can be said against it. But at vi. 2 f., where this saying of Shulamith is repeated, she says that her beloved יִבְרַח feeds and gathers lilies. On this the literal interpretation of the *qui pascit (gregem) inter lilia* is wrecked ; for a shepherd, such as the shepherd-hypothesis supposes, were he to feed his flock in a garden, would be nothing better than a thief ; such shepherds, also, do not concern themselves with the plucking of flowers, but spend their time in knitting stockings. It is Solomon, the king, of whom Shulamith speaks. She represents him to herself as a shepherd ; but in such a manner that, at the same time, she describes his actions in language which rises above ordinary shepherd-life, and, so to speak, idealizes. She, who was herself a shepherdess, knows from her own circle of thought nothing more lovely or more honourable to conceive and to say of him, than that he is a shepherd who feeds among lilies. The locality and the surroundings of his daily work correspond to his nature, which is altogether beauty and love. Lilies, the emblem of unapproachable highness, awe-inspiring purity, lofty elevation above what is common, bloom where the lily-like (king) wanders, whom the Lily names her own. The mystic interpretation and mode of speaking takes “lilies” as the figurative name of holy souls, and a lily-stalk as the symbol of the life of regeneration. Mary, who is celebrated in song as the *rosa mystica*, is rightly represented in ancient pictures with a lily in her hand on the occasion of the Annunciation ; for if the people of God are called by Jewish poets “a people of lilies,” she is, within this lily-community, this *communio sanctorum*, the lily without a parallel.

Shulamith now further relates, in a dramatic, lively manner, what she said to her beloved after she had saluted him in a song :

Ver. 17 Till the day cools and the shadows flee away,  
 Turn ; make haste, my beloved,  
 Like a gazelle or a young one of the hinds  
 On the craggy mountains.

With the perf., עָרַף (cf. עָרַף, Gen. xxiv. 33) signifies, till something is done ; with the fut., till something will be done. Thus : till the



evening comes—and, therefore, before it comes—may he do what she requires of him. Most interpreters explain כב, *verte te*, with the supplement *ad me*; according to which Jerome, Castell., and others translate by *revertere*. But Ps. lxxi. 21 does not warrant this rendering; and if Shulamith has her beloved before her, then by כב she can only point him away from herself; the parall. viii. 14 has פרה instead of כב, which consequently means, “turn thyself from here away.” Rather we may suppose, as I explained in 1851, that she holds him in her embrace, as she says, and, inseparable from him, will wander with him upon the mountains. But neither that *ad me* nor this *mecum* should have been here (cf. on the contrary viii. 14) unexpressed. We hold by what is written. Solomon surprises Shulamith, and invites her to enjoy with him the spring-time; not alone, because he is on a hunting expedition, and—as denoted by “catch us” (ver. 15)—with a retinue of followers. She knows that the king has not now time to wander at leisure with her; and therefore she asks him to set forward his work for the day, and to make haste on the mountains till “the day cools and the shadows flee.” Then she will expect him back; then in the evening she will spend the time with him as he promised her. The verb פרה, with the guttural letter *Hheth* and the labial *Pe*, signifies *spirare*, here of being able to be breathed, *i.e.* cool, like the expression ריה ה, Gen. iii. 8 (where the guttural *Hheth* is connected with *Rzsh*). The shadows flee away, when they become longer and longer, as if on a flight, when they stretch out (Ps. cix. 23, cii. 12) and gradually disappear. Till that takes place—or, as we say, will be done—he shall hasten with the swiftness of a gazelle on the mountains, and that on the mountains of separation, *i.e.* the riven mountains, which thus present hindrances, but which he, the “swift as the gazelle” (*vid.* ii. 9), easily overcomes. Rightly, Bochart: *montes scissionis, ita dicti propter, ῥωχμούς et χάσματα*. Also, Luther’s “*Scheideberge*” are “mountains with peaks, from one of which to the other one must spring.” We must not here think of *Bithron* (2 Sam. ii. 29), for that is a mountain ravine on the east of Jordan; nor of Bar-Cochba’s ביתר (Kirschbaum, Landau), because this mountain (whether it be sought for to the south of Jerusalem or to the north of Antipatris) ought properly to be named ביתר (*vid.* Aruch). It is worthy of observation, that in an Assyrian list of the names of animals, along with *šabi* (gazelle) and *apparu* (the young of the gazelle or of the hind), the name *bitru* occurs, perhaps the name of the *rupicapra*. At the close of the song, the expression “mountain of spices” occurs instead of “mountain of separation,” as here. There no more hindrances to be overcome lie in view, the rock-cliffs

have become fragrant flowers. The request here made by Shulamith breathes self-denying humility, patient modesty, inward joy in the joy of her beloved. She will not claim him for herself till he has accomplished his work. But when he associates with her in the evening, as with the Emmaus disciples, she will rejoice if he becomes her guide through the new-born world of spring. The whole scene permits, yea, moves us to think of this, that the Lord already even now visits the church which loves Him, and reveals Himself to her; but that not till the evening of the world is His *parousia* to be expected.

SECOND SCENE OF THE SECOND ACT, III. 1-5.

In the first scene, Shulamith relates what externally happened to her one day when the evening approached. In this second scene, she now relates what she inwardly experienced when the night came. She does not indeed say that she dreamed it; but that it is a dream is seen from this, that that which is related cannot be represented as an external reality. But it at once appears as an occurrence that took place during sleep.

Chap. iii. 1 On my bed in the nights  
I sought him whom my soul loveth:  
I sought him, and found him not.

She does not mean to say that she sought him beside herself on her couch; for how could that be of the modest one, whose home-bringing is first described in the next act—she could and might miss him there neither waking nor sleeping. The commencement is like Job xxxiii. 15. She was at night on her couch, when a painful longing seized her: the beloved of her soul appeared to have forsaken her, to have withdrawn from her; she had lost the feeling of his nearness, and was not able to recover it. לילית is neither here nor at iii. 8 necessarily the categ. plur. The meaning may also be, that this pain, arising from a sense of being forgotten, always returned upon her for several nights through: she became distrustful of his fidelity; but the more she apprehended that she was no longer loved, the more ardent became her longing, and she arose to seek for him who had disappeared.

Ver. 2 So I will arise, then, and go about the city,  
The markets, and the streets;  
I will seek him whom my soul loveth!—  
I sought him, and found him not.

How could this night-search, with all the strength of love, be consistent with the modesty of a maiden? It is thus a dream which she relates. And if the beloved of her soul were a shepherd, would she seek him in the city, and not rather without, in the field or in some village? No; the beloved of her soul is Solomon; and in the dream, Jerusalem, his city, is transported close to the mountains of her native home. The resolution expressed by "I will arise, then," is not introduced by "then I said," or any similar phrase: the scene consists of a monologue which dramatically represents that which is experienced. Regarding the second *Chatef-Pathach* of 'אָמַן, *vid.* Baer's *Genesis*, p. 7. אֲשֶׁר־יָקִים is the plur. of אֲשֶׁר (= *shavk*), as אֲשֶׁר־יָרַח of יָרַח (= *shavr*); the root-word שָׁק (Arab. *shak*) signifies to press on, to follow after continuously; (Arab.) *suwak* designates perhaps, originally, the place to which one drives cattle for sale, as in the desert; (Arab.) *sawak* designates the place to which one drives cattle for drink (Wetzst.). The form אֲשֶׁר־יָקִים is without the *Daghesh*, as are all the forms of this verb except the imper.; the semi-guttural nature of the *Koph* has something opposing the simple *Sheva*.

Shulamith now relates what she further experienced when, impelled by love-sorrow, she wandered through the city:

Ver. 3 The watchmen who go about in the city found me:  
 "Have ye seen him whom my soul loveth?"

Here also (as in ver. 2) there is wanting before the question such a phrase as, "and I asked them, saying:" the monologue relates dramatically. If she described an outward experience, then the question would be a foolish one; for how could she suppose that the watchmen, who make their rounds in the city (Epstein, against Grätz, points for the antiquity of the order to Ps. cxxvii. 1; Isa. lxii. 6; cf. xxi. 11), could have any knowledge of her beloved! But if she relates a dream, it is to be remembered that feeling and imagination rise higher than reflection. It is in the very nature of a dream, also, that things thus quickly follow one another without fixed lineaments. This also, that having gone out by night, she found in the streets him whom she sought, is a happy combination of circumstances formed in the dreaming soul; an occurrence without probable external reality, although not without deep inner truth:

Ver. 4 Scarcely had I passed from them,  
 When I found him whom my soul loveth.  
 I seized him, and did not let him go  
 Until I brought him into the house of my mother,  
 And into the chamber of her that gave me birth.

פָּקַעַם = *paululum*, here standing for a sentence: it was as a little that I passed, etc. Without *שׁ*, it would be *paululum transii*; with it, *paululum fuit quod transii*, without any other distinction than that in the latter case the *paululum* is more emphatic. Since Shulamith relates something experienced earlier, אָזְחוּתִי is not fitly rendered by *teneo*, but by *tenui*; and וְלֹא אֶרְפָּנִי, not by *et non dimittam eum*, but, as the neg. of אֶרְפָּנִי, *et dimisi eum*,—not merely *et non dimittebam eum*, but *et non dimisi eum*. In Gen. xxxii. 27 [26], we read the cogn. שָׁלַח, which signifies, to let go (“let me go”), as הִרְפָּה, to let loose, to let free. It is all the same whether we translate, with the subjective colouring, *donec introduxerim*, or, with the objective, *donec introduxi*; in either case the meaning is that she held him fast till she brought him, by gentle violence, into her mother’s house. With בֵּית there is the more definite parallel הִרְרָה, which properly signifies (*vid.* under i. 4), *recessus, penetrare*; with אִפְי, the seldom occurring (only, besides, at Hos. ii. 7) הוֹרִיחַ, *part. f. Kal* of הָרָה, to conceive, be pregnant, which poetically, with the accus., may mean *parturire* or *parere*. In Jacob’s blessing, Gen. xlix. 26, as the text lies before us, his parents are called הוֹרֵי; just as in Arab. *ummāni*, properly “my two mothers,” may be used for “my parents;” in the Lat. also, *parentes* means father and mother zeugmatically taken together.

The closing words of the monologue are addressed to the daughters of Jerusalem.

Vcr. 5 I adjure you, O ye daughters of Jerusalem,  
By the gazelles or the hinds of the field,  
That ye awake not and disturb not love  
Till she pleases.

We are thus obliged apparently to think of the daughters of Jerusalem as being present during the relation of the dream. But since Shulamith in the following Act is for the first time represented as brought from her home to Jerusalem, it is more probable that she represented her experience to herself in secret, without any auditors, and feasting on the visions of the dream, which brought her beloved so near, that she had him by herself alone and exclusively, that she fell into such a love-ecstasy as ii. 7; and pointing to the distant Jerusalem, deprecates all disturbance of this ecstasy, which in itself is like a slumber pervaded by pleasant dreams. In two monologues dramatically constructed, the poet has presented to us a view of the thoughts and feelings by which the inner life of the maiden was moved in the near prospect of becoming a bride and being married. Whoever reads the Song in the sense in which it is incor-

porated with the canon, and that, too, in the historical sense fulfilled in the N. T., will not be able to read the two scenes from Shulamith's experience without finding therein a mirror of the intercourse of the soul with God in Christ, and cherishing thoughts such, *e.g.*, as are expressed in the ancient hymn :

*Quando tandem venies, meus amor?  
 Propera de Libano, dulcis amor!  
 Clamat, amat sponsula: Veni, Jesu,  
 Dulcis veni Jesu!*

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### THIRD ACT.

#### THE BRINGING OF THE BRIDE AND THE MARRIAGE. CHAP. III. 6-V. 1.

##### FIRST SCENE OF THE THIRD ACT, III. 6-11.

In this third Act the longing of the loving one after her beloved is finally appeased. The first scene<sup>1</sup> represents her home-bringing into the royal city. A gorgeous procession which marches towards Jerusalem attracts the attention of the inhabitants of the city.

Ver. 6 Who is this coming up from the wilderness  
 Like pillars of smoke,  
 Perfumed with myrrh and frankincense,  
 With all aromatics of the merchants?

It is possible that זֹהַב and עָנַי may be connected; but זֹהַב, Ps. xxxiv. 7 (this poor man, properly, this, a poor man), is not analogous, it ought to be זֹהַב הָעֵלֶיךָ. Thus *zoth* will either be closely connected with עָנַי, and make the question sharper and more animated, as is that in Gen. xii. 18, or it will be the subject which then, as in Isa. lxiii. 1, Job xxxviii. 2, cf. below vii. 5b, Jonah iv. 17, Amos ix. 12, is more closely written with indeterminate participles, according to which it is rightly accented. But we do not translate with Heiligst. *quid est hoc quod adscendit*, for *m̄* asks after a person, *mā* after a thing, and only *per attract.* does *m̄* stand for *mā* in Gen. xxxiii. 8; Judg. xiii. 17; Mic. i. 5; also not *quis est hoc* (Vaih.), for *zoth* after *mi* has a personal sense, thus: *quis (quaenam) haec est*. That it is

<sup>1</sup> *Vid.* Schlottmann in the *Stud. u. Kritiken*, 1867, pp. 209-243. Rejecting the dramatic arrangement of this section, he interprets it throughout as a song of the chorus of the daughters of Jerusalem, which is already contradicted by 10b.

a woman that is being brought forward those who ask know, even if she is yet too far off to be seen by them, because they recognise in the festal gorgeous procession a marriage party. That the company comes up from the wilderness, it may be through the wilderness which separates Jerusalem from Jericho, is in accordance with the fact that a maiden from Galilee is being brought up, and that the procession has taken the way through the Jordan valley (Ghôr); but the scene has also a typical colouring; for the wilderness is, since the time of the Mosaic deliverance out of Egypt, an emblem of the transition from a state of bondage to freedom, from humiliation to glory (*vid.* under Isa. xl. 3; Hos. i. 16; Ps. lxxviii. 5). The pomp is like that of a procession before which the censer of frankincense is swung. Columns of smoke from the burning incense mark the line of the procession before and after. תִּמְרוֹת (תִּמְרָה) here and at Job iii. (*vid.* Norzi) is formed, as it appears, from תָּמַר, to strive upwards, a kindred form to תָּמַר; cf. Isa. lxi. 6 with xvii. 6, Ps. xciv. 4; the verb תָּמַר, whence the date-palm receives the name תָּמַר, is a secondary formation, like תָּמַר to תָּמַר. Certainly this form תִּמְרוֹת (cf. on the contrary, תִּמְרוֹת) is not elsewhere to be supported; Schlottm. sees in it תִּמְרוֹת, from תָּמַר; but such an expansion of the word for *Dag. dirimens* is scarcely to be supposed. This naming of the pillars of smoke is poet., as Jonah iii. 3; cf. "a pillar of smoke," Judg. xx. 40. She who approaches comes from the wilderness, brought up to Jerusalem, placed on an elevation, "like pillars of smoke," *i.e.* not herself likened thereto, as Schlottm. supposes it must be interpreted (with the *tertium comp.* of the slender, precious, and lovely), but encompassed and perfumed by such. For her whom the procession brings this lavishing of spices is meant; it is she who is incensed or perfumed with myrrh and frankincense. Schlottm. maintains that מְקַטְרֵת cannot mean anything else than "perfumed," and therefore he reads מְקַטְרֵת (as Aq. ἀπὸ θυμιάματος, and Jerome). But the word *mekuttêrêth* does not certainly stand alone, but with the genit. foll.; and thus as "rent in their clothes," 2 Sam. xiii. 31, signifies not such as are themselves rent, but those whose clothes are rent (Ewald, § 288b, compare also de Sacy, II. § 321), so מְקַטְרֵת can also mean those for whom (for whose honour) this incense is expended, and who are thus fumigated with it. מֵר, myrrh, (Arab.) *murr* (*vid.* above under i. 13), stands also in Ex. xxx. 23 and Ps. xlv. 9 at the head of the perfumes; it came from Arabia, as did also frankincense *levōnā*, Arab. *lubân* (later referred to benzoin); both of the names are Semitic, and the circumstance that the *Tōra* required myrrh as a component part of the holy oil, Ex. xxx. 23, and frank-

incense as a component part of the holy incense, Ex. xxx. 34, points to Arabia as the source whence they were obtained. To these two principal spices there is added סַבִּל (cf. Gen. vi. 20, ix. 2) as an *et cetera*. רוֹכֵל denotes the travelling spice merchants (traders in aromatics), and traders generally. מִנְקָה, which is related to מִנְקָה as powder to dust (cf. *abacus*, a reckoning-table, so named from the sand by means of which arithmetical numbers were reckoned), is the name designating single drugs (*i.e.* dry wares; cf. the Arab. *elixir* = ξηρόν).

The description of the palanquin now following, one easily attributes to another voice from the midst of the inhabitants of Jerusalem.

Ver. 7 Lo! Solomon's palanquin,  
Threescore heroes are around it,  
Of the heroes of Israel,  
8 All of them armed with the sword, expert in war.  
Each with his sword on his thigh,  
Against fear in the nights.

Since מִנְקָה, 9a, is not by itself a word clearly intelligible, so as to lead us fully to determine what is here meant by מִנְקָה as distinguished from it, we must let the connection determine. We have before us a figure of that which is called in the post-bibl. Heb. הַכִּנְסָה בְּלֵה (the bringing-home of the bride). The bridegroom either betook himself to her parents' house and fetched his bride thence, which appears to be the idea lying at the foundation of Ps. xlv., if, as we believe, the ivory-palaces are those of the king of Israel's house; or she was brought to him in festal procession, and he went forth to meet her, 1 Macc. ix. 39—the prevailing custom, on which the parable of the ten virgins (Matt. xxv.) is founded.<sup>1</sup> Here the bride comes from a great distance; and the difference in rank between the Galilean maid and the king brings this result, that he does not himself go and fetch her, but that she is brought to him. She comes, not as in old times Rebecca did, riding on a camel, but is carried in a *mittā*, which is surrounded by an escort for protection and as a mark of honour. Her way certainly led through the wilderness, where it was necessary, by a safe convoy, to provide against the possibility (*min* in *mippahad*, cf. Isa. iv. 6, xxv. 4) of being attacked by robbers; whereas it would be more difficult to understand why the marriage-bed in the palace of the king of peace (1 Chron. xxii. 9) should be surrounded by such

<sup>1</sup> Weigand explains the German word *Braut* (bride) after the Sanscr. *prauḍha*, "she who is brought in a carriage;" but this particip. signifies nothing more than (*aetate*) *provecia*.

an armed band for protection. That Solomon took care to have his chosen one brought to him with royal honours, is seen in the lavish expenditure of spices, the smoke and fragrance of which signalized from afar the approach of the procession,—the *mittā*, which is now described, can be no other than that in which, sitting or reclining, or half sitting, half reclining, she is placed, who is brought to him in such a cloud of incense. Thus *mittā* (from *nāthā*, to stretch oneself out), which elsewhere is also used of a bier, 2 Sam. iii. 21 (like the Talm. עַרְס = עָרַשׁ), will here signify a portable bed, a sitting cushion hung round with curtains after the manner of the Indian palanquin, and such as is found on the Turkish caïques or the Venetian gondolas. The appositional nearer definition 'שָׁלֵשׁ, "which belonged to Solomon" (*vid.* under i. 6*b*), shows that it was a royal palanquin, not one belonging to one of the nobles of the people. The bearers are unnamed persons, regarding whom nothing is said; the sixty heroes form only the guard for safety and for honour (*sauvegarde*), or the *escorte* or *convoie*. The sixty are the tenth part (the *élite*) of the royal body-guard, 1 Sam. xxvii. 2, xxx. 9, etc. (Schlottm.). If it be asked, Why just 60? we may perhaps not unsuitably reply: The number 60 is here, as at vi. 8, the number of Israel multiplied by 5, the fraction of 10; so that thus 60 distinguished warriors form the half of the escort of a king of Israel. חָרַב אֶת־יָדָיו properly means, held fast by the sword so that it does not let them free, which, according to the sense = holding fast [= practised in the use of the sword]; the Syr. translation of the Apoc. renders παντοκράτωρ by "he who is held by all," *i.e.* holding it (cf. Ewald, § 149*d*).<sup>1</sup>

Another voice now describes the splendour of the bed of state which Solomon prepared in honour of Shulamith:

- Ver. 9 A bed of state hath King Solomon made for himself  
Of the wood of Lebanon.  
10 Its pillars hath he made of silver,  
Its support of gold, its cushion of purple;  
Its interior is adorned from love  
By the daughters of Jerusalem.

The sound of the word, the connection and the description, led the Greek translators (the LXX., Venet., and perhaps also others) to render אֶת־יָדָיו by φορέϊον, litter, palanquin (Vulg. *ferculum*). The *appiryon* here described has a silver pedestal and a purple cushion—as we read in Athenaeus v. 13 (II. p. 317, ed. Schweigh.) that the

<sup>1</sup> This deponent use of the *part. pass.* is common in the Mishna; *vid.* Geiger's *Lehrbuch zur Sprache der Mishna*, § 16. 5.



philosopher and tyrant Athenion showed himself "on a silver-legged *φορείον*, with purple coverlet;" and the same author, v. 5 (II. p. 253), also says, that on the occasion of a festal procession by Antiochus Epiphanes, behind 200 women who sprinkled ointments from golden urns came 80 women, sitting in pomp on golden-legged, and 500 on silver-legged, *φορεία*—this is the proper name for the costly women's-litter (Suidas: *φορείον γυναικείον*), which, according to the number of bearers (Mart. VI. 77: six Cappadocians and, ix. 2, eight Syrians), was called *ἑξάφορον* (*hexaphorum*, Mart. II. 81) or *ὀκτώφορον* (*octophorum*, Cicero's *Verr.* v. 10). The Mishna, *Sota* ix. 14, uses *appiryon* in the sense of *phoreion*: "in the last war (that of Hadrian) it was decreed that a bride should not pass through the town in an *appiryon* [on account of the danger], but our Rabbis sanctioned it later [for modesty's sake];" as here, "to be carried in an *appiryon*," so in Greek, *προίεναι* (*καταστείχειν*) *ἐν φορείῳ*. In the Midrash also, *Bamidbar rabba* c. 12, and elsewhere, *appiryon* of this passage before us is taken in all sorts of allegorical significations, in most of which the identity of the word with *φορείον* is supposed, which is also there written פִּירְיוֹן (after Aruch), cf. Isa. xlix. 22, Targ., and is once interchanged with פִּילִיּוֹן, *papilio* (*pavillon*), pleasure-tent. But a Greek word in the Song is in itself so improbable, that Ewald describes this derivation of the word as a frivolous jest; so much the more improbable, as *φορείον* as the name of a litter (*lectica*) occurs first in such authors (of the *κοινή*) as Plutarch, Polybius, Herodian, and the like, and therefore, with greater right, it may be supposed that it is originally a Semitic word, which the Greek language adopted at the time when the Oriental and Graeco-Roman customs began to be amalgamated. Hence, if *mittā*, *ἡ*, means a portable bed,—as is evident from this, that it appears as the means of transport with an escort,—then *appiryon* cannot also mean a litter; the description, moreover, does not accord with a litter. We do not read of rings and carrying-poles, but, on the contrary, of pillars (as those of a tent-bed) instead, and, as might be expected, of feet. Schlottm., however, takes *mittā* and *appiryon* as different names for a portable bed; but the words, "an *appiryon* has King Solomon made," etc., certainly indicate that he who thus speaks has not the *appiryon* before him, and also that this was something different from the *mittā*. While Schlottm. is inclined to take *appiryon*, in the sense of a litter, as a word borrowed from the Greek (but in the time of the first king?), Gesen. in his *Thes.* seeks to derive it, thus understood, from פִּירְיוֹן, *cito ferri, currere*; but this signification of the verb is imaginary. We expect here, in accord-

ance with the progress of the scene, the name of the bridal couch: and on the supposition that *appiryon*, *Sota* 12a, as in the Mishna, means the litter (Aruch) of the bride, Arab. *maziffat*, and not *torus nuptialis* (Buxt.), then there is a possibility that *appiryon* is a more dignified word for 'eres, i. 17, yet sufficient thereby to show that פִּירְיָא is the usual Talm. name of the marriage-bed (e.g. *Mezia* 23b, where it stands, *per meton.*, for *concupitus*), which is wittily explained by שְׁפָרָן וּרְבִין עָלֶיהָ (*Kethuboth* 10b, and elsewhere). The Targ. has for it the form פִּירְיָן (*vid.* Levy). It thus designates a bed with a canopy (a tent-bed), Deut. xxxii. 50, *Jerus*; so that the ideas of the bed of state and the palanquin (cf. בִּילָה, canopy, and בִּילַת הַתְּנִים, bridal-bed, *Succa* 11a) touch one another. In general, פּוּרְיָא (פּוּרְיָן), as is also the case with *appiryon*, must have been originally a common designation of certain household furniture with a common characteristic; for the Syr. *parautha*, plur. *parjevatha* (Wiseman's *Horae*, p. 255), or also *parha* (Castell), signifies a cradle. It is then to be inquired, whether this word is referable to a root-word which gives a common characteristic with manifold applications. But the Heb. פָּרָה from the R. פָּר, signifies to split,<sup>1</sup> to tear asunder, to break forth, to bring fruit, to be fruitful, and nothing further. *Pārā* has nowhere the signification to run, as already remarked; only in the Palest.-Aram. פִּירְיָא is found in this meaning (*vid.* Buxt.). The Arab. *farr* does not signify to run, but to flee; properly (like our "*ausreissen*" = to tear out, to break out), to break open by flight the rank in which one stands (as otherwise turned by horse-dealers: to open wide the horse's mouth). But, moreover, we do not thus reach the common characteristic which we are in search of; for if we may say of the litter that it runs, yet we cannot say that of a bed or a cradle, etc. The Arab. *farfār*, *species vehiculi muliebris*, also does not help us; for the verb *farfar*, to vacillate, to shake, is its appropriate root-word.<sup>2</sup> With better results shall we compare the Arab. *fary*, which, in *Kal* and *Hiph.*, signifies to break open, to cut out (*couper, tailler une étoffe*), and also, figuratively, to bring forth something strange, something not yet existing (*yafry alfaryya*, according to the Arab. *Lex.* = *yaty bal'ajab fy 'amalh*, he accomplishes something wonderful); the primary

<sup>1</sup> *Vid.* Friedr. Delitzsch's *Indogerman.-semit. Studien*, p. 72.

<sup>2</sup> The Turkish *Kâmûs* says of *farfâr*: "it is the name of a vehicle (*merkeb*), like the camel-litter (*haudej*), destined merely for women." This also derives its name from rocking to and fro. So *farfâr*, for *farfara* is to the present day the usual word for *agiter, secouer les ailes*; *farfarah*, for *légèreté; furfür*, for butterfly (cf. Ital. *farfalla*); generally, the ideas of that which is light and of no value—e.g. a babler—connect themselves with the root *far* in several derivatives.

meaning in Conj. viii. is evidently: *yftarra kidban*, to cut out lies, to meditate and to express that which is calumnious (a similar metaphor to *khar'a*, *findere*, viii. *findere*, to cut out something in the imagination; French, *inventer*, *imaginer*). With this *fary*, however, we do not immediately reach אַפְרִיּוֹן, אַפְרִיָּא; for *fary*, as well as *fara* (*farw*), are used only of cutting to pieces, cutting out, sewing together of leather and other materials (cf. Arab. *farwat*, fur; *farrā*, furrier), but not of cutting and preparing wood. But why should not the Semitic language have used פָּרָה, פָּרָא, also, in the sense of the verb פָּרַח, which signifies<sup>1</sup> to cut and hew, in the sense of forming (cf. *Pih.* פָּרַח, *sculperere*, Ezek. xxi. 24), as in the Arab. *bara* and *bary*, according to Lane, mean, "be formed or fashioned by cutting (a writing-reed, stick, bow), shaped out, or pared,"—in other words: Why should פָּרָה, used in the Arab. of the cutting of leather, not be used, in the Heb. and Aram., of the preparing of wood, and thus of the fashioning of a bed or carriage? As חֲשָׁבוֹן signifies a machine, and that the work of an engineer, so פְּרִיִּתִּים signifies timber-work, carpenter-work, and, lengthened especially by *Aleph prosthet.*, a product of the carpenter's art, a bed of state. The *Aleph prosth.* would indeed favour the supposition that *appiryon* is a foreign word; for the Semitic language frequently forms words after this manner,—e.g. אֲמַנְשֵׁא, a magician; אֲסַתְרָא, a stater.<sup>2</sup> But apart from such words as אֲנִרְטָל, oddly sounding in accord with *κάρταλλος* as *appiryon* with *φορείον*, אֲבַעְבְּעָה and אֲבַכְבִּיָּה are examples of genuine Heb. words with such a prosthesis, i.e. an *Aleph* added at the beginning of the word; not a formative *Aleph*, as in אֲכֹזֵב and the like. אֲפַרְזֵן, palace, Dan. xi. 45, is, for its closer amalgamation by means of *Dag.*, at least an analogous example; for thus it stands related to the Syr. *opadna*, as, e.g. (Syr.), *oparsons*, net, Ewald, § 163c, to the Jewish-Aram. אֲפַרְסָנָא or אֲפַרְסָנָא; cf. also אֲפַתָּם, "finally," in relation to the Pehl. אֲפַרְדִּים (Spiegel's *Literatur der Parsen*, p. 356).<sup>3</sup> We think we have thus proved that אַפְרִיּוֹן is a Heb. word, which, coming from the verb פָּרַח, to cut right, to make, frame, signifies<sup>4</sup> a bed, and that, as Ewald also renders, a bed of state.

<sup>1</sup> Vid. Friedr. Delitzsch's *Indogerm.-sem. Stud.* p. 50. We are now taught by the Assyr. that as בָּן goes back to בְּנָה, so בָּר (Assyr. *nibru*) to בָּרָה = בָּרָא, to bring forth.

<sup>2</sup> Vid. Merx's *Gramm. Syr.* p. 115.

<sup>3</sup> אֲפַרְזֵא, quoted by Gesen. in his *Thes.*, *Sanhedrin* 109b, is not applicable here; it is contracted from אֲדַרְפֹּרִיא (on the bed).

<sup>4</sup> This derivation explains how it comes that *appiryon* can mean, in the Karaite Heb., a bird-cage or aviary, vid. Gottlob's *בְּקֵרֶת מ' ב*, p. 208. We have left out of view the phrase אֲפַרְיִן נִמְטָי לִיָּה, which, in common use, means: we present

רִפְיָה (from רָפַר, R. רָפַ, to lift from beneath, *sublevare*, then *sternere*) is the head of the bed; LXX. ἀνάκλιτον; Jerome, *reclinatorium*, which, according to Isidore, is the Lat. vulgar name for the *fulchra*, the reclining (of the head and foot) of the bedstead. Schlottmann here involuntarily bears testimony that *appiryon* may at least be understood of a bed of state as well as of a litter of state; for he remarks: "The four sides of the bed were generally adorned with carved work, ivory, metal, or also, as in the case of most of the Oriental divans, with drapery." "*Nec mihi tunc,*" says Propertius, ii. 10, 11, "*fulcro lectus sternatur eburno.*" Here the *fulcrum* is not of ivory, but of gold.

מְרִכָּב (from רָכַב, to lie upon anything; Arab. II. *componere*; Aethiop. *adipisci*) is that which one takes possession of, sitting or lying upon it, the cushion, *e.g.* of a saddle (Lev. xv. 9); here, the divan (*vid.* Lane, *Mod. Egypt*, I. 10) arranged on an elevated frame, serving both as a seat and as a couch. Red purple is called מְרִכָּבָא, probably from רָכַם = רָקַם, as material of variegated colour. By the interior חוּף of the bed, is probably meant a covering which lay above this cushion. רָצַף, to arrange together, to combine (whence רָצֵף, pavement; Arab. *rusafat*, a paved way), is here meant like *στορέννυμι*, *στόρνυμι*, *στρώννυμι*, whence *στρώμα*. And רָצִיף אֹהֶב is not equivalent to רָצִיף אֹהֶב (after the construction 1 Kings xxii. 10; Ezek. ix. 2), inlaid with love, but is the adv. accus. of the manner; "love" (*cf.* *hhesed*, Ps. cxli. 5) denotes the motive: laid out or made up as a bed from love on the part of the daughters of Jerusalem, *i.e.* the ladies of the palace—these from love to the king have procured a costly tapestry or tapestries, which they have spread over the purple cushion. Thus rightly Vaihinger in his *Comm.*, and Merx, *Archiv.* Bd. II. 111–114. Schlottmann finds this interpretation of כָּן "stiff and hard;" but although כָּן in the pass. is not used like the Greek ὑπό, yet it can be used like ἀπό (Ewald, sec. 295*b*); and if there be no actual example of this, yet we point to Ps. xlv. in illustration of the custom of presenting gifts to a newly-married pair. He himself understands אהבה personally, as do also Ewald, Heiligst., Böttcher; "the voice of the people," says Ewald, "knows that the finest ornament with which the in-

to him homage (of approbation or thanks). It occurs first, as uttered by the Sassanidean king, Shabur I., *Mezia* 119a, *extr.*; and already Rapoport, in his *Erech Millin*, 1852, p. 183, has recognised this word *appiryon* as Pers. It is the Old Pers. *âfrîna* or *âfrivana* (from *frî*, to love), which signifies blessing or benediction (*vid.* Justi's *Handb. d. Zendsprache*, p. 51). Rashi is right in glossing it by חָן שְׁלָנוּ (the testimony of our favour).

visible interior of the couch is adorned, is a love from among the daughters of Jerusalem,—*i.e.* some one of the court ladies who was raised, from the king's peculiar love to her, to the rank of a queen-consort. The speaker thus ingeniously names this newest favourite 'a love,' and at the same time designates her as the only thing with which this elegant structure, all adorned on the outside, is adorned within." Relatively better Böttcher: with a love (beloved one), *prae filiis Hierus*. But even though אהבה, like *amor* and *amores*, might be used of the beloved one herself, yet רצוף does not harmonize with this, seeing we cannot speak of being paved or tapestried with persons. Schlottm. in vain refers for the personal signification of אהבה to ii. 7, where it means love and nothing else, and seeks to bring it into accord with רצוף; for he remarks, "as the stone in mosaic work fills the place destined for it, so the bride the interior of the litter, which is intended for just one person filling it." But is this not more comical, without intending to be so, than Juvenal's (i. 1. 32 s.):

*Causidici nova cum veniat lectica Mathonis  
Plena ipso . . . .*

But Schlottm. agrees with us in this, that the marriage which is here being prepared for was the consummation of the happiness of Solomon and Shulamith, not of another woman, and not the consummation of Solomon's assault on the fidelity of Shulamith, who hates him to whom she now must belong, loving only one, the shepherd for whom she is said to sigh (i. 4a), that he would come and take her away. "This triumphal procession," says Roche,<sup>1</sup> "was for her a mourning procession, the royal litter a bier; her heart died within her with longing for her beloved shepherd." Touching, if it were only true! Nowhere do we see her up to this point resisting; much rather she is happy in her love. The shepherd-hypothesis cannot comprehend this marriage procession without introducing incongruous and imaginary things; it is a poem of the time of Gellert. Solomon the seducer, and Shulamith the heroine of virtue, are figures as from Gellert's Swedish Countess; they are moral commonplaces personified, but not real human beings. In the litter sits Shulamith, and the *appiryon* waits for her. Solomon rejoices that now the reciprocal love-bond is to find its conclusion; and what Shulamith, who is brought from a lowly to so lofty a station, experiences, we shall hear her describe in the sequel.

<sup>1</sup> *Das Hohelied, Erstlingsdrama, u.s.w.* [The Song, a Primitive Drama from the East; or, Family Sins and Love's Devotion. A Moral Mirror for the Betrothed and Married], 1851.

At the close of the scene, the call now goes forth to the daughters of Zion, *i.e.* the women of Jerusalem collectively, to behold the king, who now shows himself to the object of his love and to the jubilant crowd, as the festal procession approaches.

Ver. 11 Come out, ye daughters of Zion, and see  
 King Solomon with the crown  
 With which his mother crowned him  
 On the day of his espousal,  
 And on the day of the gladness of his heart.

The women of the court, as distinguished from the Galilean maiden, are called "daughters of Jerusalem;" here, generally, the women of Zion or Jerusalem (Lam. v. 11) are called "daughters of Zion." Instead of צִיּוֹן (since the verb *Lamed Aleph* is treated after the manner of verbs *Lamed He*, cf. Jer. l. 20; Ezek. xxiii. 49), צִיּוֹן, and that defect. צִיּוֹן,<sup>1</sup> is used for the sake of assonance with צִיּוֹן;<sup>2</sup> elsewhere also, as we have shown at Isa. xxii. 13, an unusual form is used for the sake of the sound. It is seen from the *Sota* (ix. 14) that the old custom for the bridegroom to wear a "crown" was abolished in consequence of the awful war with Vespasian. Rightly Epstein, against Grätz, shows from Job xxxi. 36, Isa. xxviii. 1, Ps. ciii. 4, that men also crowned themselves. בְּעֹרֶת (with the crown) is, according to the best authorities, without the art., and does not require it, since it is determined by the relat. clause following. הַחֲתָנָה is the marriage (the word also used in the post.-bibl. Heb., and interchanging with הַחֲתָנָה, properly *νυμφών*, Matt. ix. 15), from the verb חָתַן, which, proceeding from the root-idea of cutting into (Arab. *khatn*, to circumcise; R. חת, whence חָתָן, חָתָן, חָתָן), denotes the pressing into, or going into, another family; חָתָן is he who enters into such a relation of affinity, and חָתָן the father of her who is taken away, who also on his part is related to the husband.<sup>3</sup> Here also the seduction fable is shattered. The marriage with Shulamith takes place with the joyful consent of the queen-mother. In order to set aside this fatal circumstance, the "crown"

<sup>1</sup> Without the *Jod* after *Aleph* in the older ed. Thus also in J and H with the note לִית וְחָסַר [= *nonnisi h. l. et defective*] agreeing with the ms. Masora Parna. Thus also Kimchi, *Michlol* 108b.

<sup>2</sup> The *Resh* has in H *Chatef-Pathach*, with *Methey* preceding. This, according to Ben-Asher's rule, is correct (cf. Ps. xxviii. 9, חָתָן). In the punctuation of the *Aleph* with Tseré or Segol the Codd. vary, according to the different views of the punctuation. J has Segol; D H, Tseré, which latter also Kimchi, *Michlol* 109a.

<sup>3</sup> L. Geiger (*Ursprung der Sprache*, 1869, p. 88) erroneously finds in R. חת (חת, etc.) the meaning of binding. The (Arab.) noun *Khatan* means first a

is referred back to the time when Solomon was married to Pharaoh's daughter. *Cogitandus est Salomo*, says Heiligst., *qui cum Sulamitha pompa sollemni Hierosolyma redit, eadem corona nuptiali ornatus, qua quum filiam regis Aegyptiorum uxorem duxeret ornatus erat.* But was he then so poor or niggardly as to require to bring forth this old crown? and so basely regardless of his legitimate wife, of equal rank with himself, as to wound her by placing this crown on his head in honour of a rival? No; at the time when this youthful love-history occurred, Pharaoh's daughter was not yet married. The mention of his mother points us to the commencement of his reign. His head is not adorned with a crown which had already been worn, but with a fresh garland which his mother wreathed around the head of her youthful son. The men have already welcomed the procession from afar; but the king in his wedding attire has special attractions for the women—they are here called upon to observe the moment when the happy pair welcome one another.

SECOND SCENE OF THE THIRD ACT, IV. 1-V. 1.

This scene contains a conversation between Solomon and his beloved, whom he at first calls friend, and then, drawing always nearer to her, bride. The place of the conversation is, as v. 1 shows, the marriage hall. That the guests there assembled hear what Solomon says to Shulamith, one need not suppose; but the poet has overheard it from the loving pair. Fairer than ever does Shulamith appear to the king. He praises her beauty, beginning with her eyes.

Chap. iv. 1a Lo, thou art fair, my friend! yes, thou art fair!  
Thine eyes are doves behind thy veil.

The Gr. Venet. translates, after Kimchi, "looking out from behind, thy hair flowing down from thy head like a mane." Thus also Schultens, *capillus plexus*; and Hengst., who compares *πλέγμα*, 1 Tim. ii. 9, and *ἐμπλοκή τριχῶν*, 1 Pet. iii. 3, passages which do not accord with the case of Shulamith; but neither *עֵצִים*, *עֵצִים*, nor *עֵצִים* signifies to plait; the latter is used of the hair when it is too abundant, and ready for the shears. To understand the hair as married man, and then any relation on the side of the wife (Lane); the fundamental idea must be the same as that of *Khatn*, *circumcidere* (cf. Ex. iv. 25), viz that of penetrating, which *תַּתַּן*, *percellere*, and *תַּתַּן*, *descendere* (cf. e.g. *ferrum descendit haud alte in corpus*, in Livy, and Prov. xvii. 1), also exhibit.

denoted here, is, moreover, inadmissible, inasmuch as מכער cannot be used of the eyes in relation to the braids of hair hanging before them. Symm. rightly translates צמח by κάλυμμα [veil] (in the Song the LXX. erroneously renders by σιωπήσεως [behind thy silence]), Isa. xlvi. 2. The verb צָמַח, (Arab.) *ṣamm*, to make firm, solid, massive, impenetrable; whence e.g. (Arab.) *ṣimam*, a stopper, and (Arab.) *alṣamma*, a plaid in which one veils himself, when he wraps it around him.<sup>1</sup> The veil is so called, as that which closely hides the face. In the Aram. צָמַח, *Palp.* צָמַח, means directly to veil, as e.g. *Bereshith rabba* c. 45, *extr.*, of a matron whom the king lets pass before him it is said, צִימְצִמָה פָּנֶיהָ. Shulamith is thus veiled. As the Roman bride wore the *velum flammeum*, so also the Jewish bride was deeply veiled; cf. Gen. xxiv. 65, where Rebecca veiled herself (Lat. *nubit*) before her betrothed. בָּעַר, constr. בָּעַרְתִּי, a segolate noun, which denotes separation, is a prep. in the sense of *pone*, as in Arab. in that of *post*. Ewald, sec. 217*m*, supposes, contrary to the Arab., the fundamental idea of covering (cogn. בָּנָה); but that which surrounds is thought of as separating, and at the same time as covering, the thing which it encompasses. From behind her veil, which covered her face (*vid.* Bachmann, under Judg. iii. 23), her eyes gleam out, which, without needing to be supplemented by עֵינַי, are compared, as to their colour, motion, and lustre, to a pair of doves.

From the eyes the praise passes to the hair.

Ver. 1b Thy hair is like a flock of goats  
Which repose downwards on Mount Gilead.

The hair of the bride's head was uncovered. We know from later times that she wore in it a wreath of myrtles and roses, or also a 'golden city' (עִיר זָהָב), i.e. an ornament which emblematically represented Jerusalem. To see that this comparison is not incongruous, we must know that sheep in Syria and Palestine are for the most part white; but goats, for the most part, black, or at least dark coloured, as e.g. the brown *gedi Mamri*.<sup>2</sup> The verb יָלַח is the Arab. جلس, which signifies, to rest upon; and is distinguished from

<sup>1</sup> Regarding this verbal stem and its derivatives, see Ethé's *Schlafgemach der Phantasie*, pp. 102-105.

<sup>2</sup> Burns, the Scottish poet, thinking that goats are white, transfers the comparison from the hair to the teeth:

"Her teeth are like a flock of sheep,  
With fleeces newly washen clean,  
That slowly mount the rising steep,  
And she's twa glancin', sparklin' een."



the synon. **עמד** in this, that the former is used of him who has previously lain down; the latter, of one who first stands and then sits down.<sup>1</sup> The *nejd* bears also the name *jals*, as the high land raising itself, and like a dome sitting above the rest of the land. One has to think of the goats as having lain down, and thus with the upper parts of their bodies as raised up. **מִן** in **מִיָּהר** is used almost as in **מִן מִיָּהר**, Isa. xl. 15. A flock of goats encamped on a mountain (rising up, to one looking from a distance, as in a steep slope, and almost perpendicularly), and as if hanging down lengthwise on its sides, presents a lovely view adorning the landscape. Solomon likens to this the appearance of the locks of his beloved, which hang down over her shoulders. She was till now a shepherdess, therefore a second rural image follows:

Ver. 2 Thy teeth are like a flock of shorn sheep  
Which come up from the washing  
All bearing twins,  
And a bereaved one is not among them.

The verb **לָצַב** is, as the Arab. shows, in the sense of *tondere oves*, the synon. of **לָצַב**. With shorn (not to be shorn) sheep, the teeth in regard to their smoothness, and with washed sheep in regard to their whiteness, are compared—as a rule the sheep of Palestine are white; in respect of their full number, in which in pairs they correspond to one another, the one above to the one below, like twin births in which there is no break. The parallel passage, vi. 6, omits the point of comparison of the smoothness. That some days after the shearing the sheep were bathed, is evident from Columella vii. 4. Regarding the incorrect exchange of mas. with fem. forms, *vid.* under ii. 7. The part. *Hiph.* **מִתְאַיֶּמֶת** (cf. *διδυματόκος*, Theocr. i. 25) refers to the mothers, none of which has lost a twin of the pair she had borne. In “which come up from the washing,” there is perhaps thought of, at the same time with the whiteness, the *saliva dentium*. The moisture of the saliva, which heightens the glance of the teeth, is frequently mentioned in the love-songs of Mutenebbi, Hariri, and Deschami. And that the saliva of a clean and sound man is not offensive, is seen from this, that the Lord healed a blind man by means of His spittle.

The mouth is next praised:

Ver. 3a Like a thread of crimson thy lips,  
And thy mouth is lovely.

<sup>1</sup> *K'ad* cannot be used of one who sits on the bed *farash*; in *jalas* lies the direction from beneath to above; in *k'ad* (properly, to heap together, to cower down), from above to beneath.

As distinguished from red-purple, אֶרְבֵּי, שֵׁנִי (properly, shining, glistening; for this form has an active signification, like אֶרְבֵּי, as well as a passive, like עֲנִי)—fully, תּוֹלַעַת שֵׁנִי—signifies the *kermes* or worm-colour; the *karmese*, the red juice of the cochineal. מְדַבֵּרָה (מְדַבֵּרָהּ) is translated by the LXX. “thy speech;” Jerome, *eloquium*; and the Venet. “thy dialogue;” but that would be expressed, though by a ἀπ. λεγ., by רַבִּירָה. מְדַבֵּרָה is here the name of the mouth, the naming of which one expects; the preform. is the *mem instrumenti*: the mouth, as the instrument of speech, as the organ by which the soul expresses itself in word and in manner of speech. The poet needed for מְדַבֵּרָה a fuller, more select word; just as in Syria the nose is not called *anf*, but *minchâr* (from *nachara*, to blow, to breathe hard).

Praise of her temples.

Ver. 3b Like a piece of pomegranate thy temples  
Behind thy veil.

רִקְיָה is the thin piece of the skull on both sides of the eyes; Lat., mostly in the plur., *tempora*; German, *schläfe*, from *schlaff*, loose, slack, *i.e.* weak = רָךְ. The figure points to that soft mixing of colours which makes the colouring of the so-called carnation one of the most difficult accomplishments in the art of painting. The half of a cut pomegranate (Jer. *fragmen mali punici*) is not meant after its outer side, as Zöckler supposes, for he gives to the noun *rakkâ*, contrary to Judg. iv. 21, v. 26, the meaning of cheek, a meaning which it has not, but after its inner side, which presents<sup>1</sup> a red mixed and tempered with the ruby colour,—a figure so much the more appropriate, since the ground-colour of Shulamith’s countenance is a subdued white.<sup>2</sup> Up to this point the figures are borrowed from the circle of vision of a shepherdess. Now the king derives them from the sphere of his own experience as the ruler of a kingdom. She who has eyes like doves is in form like a born queen.

Ver. 4 Like the tower of David thy neck,  
Built in terraces;  
Thereon a thousand shields hang,  
All the armour of heroes.

<sup>1</sup> The interior of a pomegranate is divided by tough, leather-like white or yellow skins, and the divisions are filled with little berries, in form and size like those of the grape, in the juicy inside of which little, properly, seed-corns, are found. The berries are dark red, or also pale red. The above comparison points to the mixing of these two colours.

<sup>2</sup> The Moslem erotic poets compare the division of the lips to the dividing cleft into a pomegranate.

The tower of David is, as it appears, "the tower of the flock," Mic. iv. 4, from which David surveyed the flock of his people. In Neh. iii. 25 f. it is called the "tower which lieth out from the king's high house," *i.e.* not the palace, but a government house built on Zion, which served as a court of justice. But what is the meaning of the *ἀπ. λεγ. τῆς πύργου*? Grätz translates: for a prospect; but the Greek *τηλωπός*, of which he regards 'תל as the Heb. abstr., is a word so rare that its introduction into the Semitic language is on that account improbable. Hengst. translates: built for hanging swords; and he sees in the word a compound of תל (from תלה, with which forms such as ת' = *jadj*, ש' = *shadj*, ש', 2 Sam. vi. 7, are compared) and פיות; but this latter word signifies, not swords, but edges of the (double-edged) sword; wherefore Kimchi (interpreting תל as the constr. of תל, as אל, in בעלאל, is of אל) explains: an erection of sharp-cornered stones; and, moreover, the Heb. language knows no such *nmm. comp. appellativa*: the names of the frog, צפרדע, and the bat, חתולה (cf. the *Beth* in (Arab.) *sa'lab*, fox, with the added *Pe*), are not such; and also *tsalmāveth*, the shadow of death, is at a later period, for the first time, restamped<sup>1</sup> as such from the original *tsalmuth* (cf. Arab. *zalumat* = *tenebrae*). Gesen. obtains the same meanings; for he explains 'תל by *exitialibus* (*sc. armis*), from an adj. תלפ, from תלה Arab. *talifa*, to perish, the inf. of which, *talaf*, is at the present day a word synon. with *halak* (to perish); (Arab.) *matlaf* (place of going down) is, like ישומן, a poetic name of the wilderness. The explanation is acceptable but hazardous, since neither the Heb. nor the Aram. shows a trace of this verb; and it is thus to be given up, if תלפ can be referred to a verbal stem to be found in the Heb. and Aram. This is done in Ewald's explanation, to which also Böttcher and Rödiger give the preference: built for close (crowded) troops (so, viz., that many hundreds or thousands find room therein); the (Arab.) verb *aff*, to wrap together (opp. *nashar*, to unfold), is used of the packing together of multitudes of troops (*liff*, plur. *lufuf*), and also of warlike hand-to-hand conflicts; תלפ would be traced to a verb תלף synon. therewith, after the form תלף. But if תלפ were meant of troops, then they would be denoted as the garrison found therein, and it would not be merely said that the tower was built for such; for the point of comparison would then be, the imposing look of the neck, overpowering by the force of the impression proceeding from within. But now, in the Aram., and relatively in the Talm. Heb., not only תלף and תלף occur, but also תלף (Af. תלף), and that in

<sup>1</sup> Cf. regarding such double words belonging to the more modern Semitic language, *Jesurun*, pp. 232-236.

the sense of enclosure, *i.e.* of joining together, the one working into the other,—*e.g.* in the Targ. : of the curtain of the tabernacle (עֵיט לֹפֶיט, place of the joining together = חִבְרֵת or כִּחְבֵּרֵת of the Heb. text); and in the Talm. : of the roofs of two houses (*Bathra* 6a, מְלִפְתָּי, the joining<sup>1</sup>). Accordingly 'הלם, if we interpret the *Lamed* not of the definition, but of the norm, may signify, "in ranks together." The *Lamed* has already been thus rendered by Döderl. : "in turns" (cf. מִלֵּן, to turn, to wind); and by Meier, Mr. : "in gradation;" and Aq. and Jerome also suppose that 'הלם refers to component parts of the building itself, for they understand<sup>2</sup> pinnacles or parapets (*ἐπάλξεις, propugnacula*); as also the Venet. : *εις ἐπάλξεις χιλίας*. But the name for pinnacles is מִצְנֵה, and their points, מִצְנֵהוֹת; while, on the contrary, 'הלם is the more appropriate name for terraces which, connected together, rise the one above the other. Thus to build towers like terraces, and to place the one, as it were, above the other, was a Babylonian custom.<sup>3</sup> The comparison lies in this, that Shulamith's neck was surrounded with ornaments so that it did not appear as a uniform whole, but as composed of terraces. That the neck is represented as hung round with ornaments, the remaining portion of the description shows.

מִצְנֵה signifies a shield, as that which protects, like *clupeus (clypeus)*, perhaps connected with *καλύπτειν* and מִצְנֵה, from מִצְנֵה = (Arab.) *shalita*, as a hard impenetrable armour. The latter is here the more common word, which comprehends, with מִצְנֵה, the round shield; also מִצְנֵה, the oval shield, which covers the whole body; and other forms of shields. מִצְנֵהוֹת הַמִּצְנֵה, "the thousand shields," has the indicative, if not (*vid.* under i. 11) the generic article. The appositional מִצְנֵהוֹת מִצְנֵה is not intended to mean : all shields of (*von*) heroes, which it would if the article were prefixed to *col* and omitted before *gibborim*, or if מִצְנֵה, iii. 8, were used; but it means : all the shields of heroes, as the accentuation also indicates. The article is also here significant. Solomon made, according to 1 Kings x. 16 f., 200 golden targets and 300 golden shields, which he put in the house of the forest of Lebanon. These golden shields Pharaoh Shishak took away with him, and Rehoboam replaced them by "shields of brass," which the guards bore when they accompanied the king on his going into the temple (1 Kings xiv. 26–28; cf. 2 Chron. xii. 9–11); these

<sup>1</sup> The Arab. *lafa*, vi., proceeding from the same root-idea, signifies to bring in something again, to bring in again, to seek to make good again.

<sup>2</sup> *Vid.* also Lagarde's *Onomastica*, p. 202 : *Θαλιπῶθ ἐπάλξην* (read *ε,;*) ἕ ἑψηλά.

<sup>3</sup> *Vid.* Oppert's *Grundzüge der Assyr. Kunst* (1872), p. 11.

“shields of David,” *i.e.* shields belonging to the king’s house, were given to the captains of the guard on the occasion of the raising of Joash to the throne, 2 Kings xi. 10; cf. 2 Chron. xxiii. 9. Of these brazen shields, as well as of those of gold, it is expressly said how and where they were kept, nowhere that they were hung up outside on a tower, the tower of David. Such a display of the golden shields is also very improbable. We will perhaps have to suppose that 4*b* describes the tower of David, not as it actually was, but as one has to represent it to himself, that it might be a figure of Shulamith’s neck. This is compared to the terraced tower of David, if one thinks of it as hung round by a thousand shields which the heroes bore, those heroes, namely, who formed the king’s body-guard. Thus it is not strange that to the 200 + 300 golden shields are here added yet 500 more; the body-guard, reckoned in companies of 100 each, 2 Kings xi. 4, is estimated as consisting of 1000 men. The description, moreover, corresponds with ancient custom. The words are *עָלֵי עֲלָי*, not *בְּעֲלָי*; the outer wall of the tower is thought of as decorated with shields hung upon it. That shields were thus hung round on tower-walls, Ezekiel shows in his prophecy regarding Tyre, xxvii. 11; cf. 1 Macc. iv. 57, and *supra foris Capitolinae aedis*, Pliny, *Hist. Nat.* xxxv. 3; and although we express the presumption that Solomon’s imagination represented David’s tower as more gorgeous than it actually was, yet we must confess that we are not sufficiently acquainted with Solomon’s buildings to be able to pass judgment on this. These manifold inexplicable references of the Song to the unfolded splendour of Solomon’s reign, are favourable to the Solomonic authorship of the book. This grandiose picture of the distinguished beauty of the neck, and the heightening of this beauty by the ornament of chains, is now followed by a beautiful figure, which again goes back to the use of the language of shepherds, and terminates the description:

Ver. 5 Thy two breasts are like two fawns,  
Twins of a gazelle,  
Which feed among lilies.

The dual, originating in the inner differ. of the plur., which denotes in Heb. not two things of any sort, but two paired by nature or by art, exists only in the principal form; *שְׁנַיִם*, as soon as inflected, is unrecognisable, therefore here, where the pair as such is praised, the word *שְׁנֵי* is used. The breasts are compared to a twin pair of young gazelles in respect of their equality and youthful freshness, and the bosom on which they raise themselves is compared to a meadow covered with lilies, on which the twin-pair of young gazelles feed.

With this tender lovely image the praise of the attractions of the chosen one is interrupted. If one counts the lips and the mouth as a part of the body, which they surely are, there are seven things here praised, as Hengst. rightly counts (the eyes, the hair, teeth, mouth, temples, neck, breasts); and Hahn speaks with right of the sevenfold beauty of the bride.

Shulamith replies to these words of praise :

Ver. 6 Until the day cools and the shadows flee,  
I will go forth to the mountain of myrrh  
And to the hill of frankincense.

All those interpreters who suppose these to be a continuation of Solomon's words, lose themselves in absurdities. Most of them understand the mountain of myrrh and the hill of frankincense of Shulamith's attractions, praised in ver. 5, or of her beauty as a whole; but the figures would be grotesque (cf. on the other hand v. 13), and  $\text{לְהֵלֵךְ לִי לְהַרְבֵּי מִיָּרְחָן}$  prosaic, wherefore it comes that the idea of betaking oneself away connects itself with  $\text{לֵךְ לִי}$  (Gen. xii. 1; Ex. xviii. 27), or that it yet preponderates therein (Gen. xxii. 2; Jer. v. 5), and that, for  $\text{לֵךְ לִי}$  in the passage before us in reference to ii. 10, 11, the supposition holds that it will correspond with the French *jè m'en irai*. With right Louis de Leon sees in the mountain of myrrh and the hill of frankincense names of shady and fragrant places; but he supposes that Solomon says he wishes to go thither to enjoy a siesta, and that he invites Shulamith thither. But we read nothing of this invitation; and that a bridegroom should sleep a part of his marriage-day is yet more unnatural than that, *e.g.*, Wilh. Budäus, the French philologist, spent a part of the same at work in his study. That not Solomon but Shulamith speaks here is manifest in the beginning, "until the day," etc., which at ii. 17 are also Shulamith's words. Anton (1773) rightly remarks, "Shulamith says this to set herself free." But why does she seek to make herself free? It is answered, that she longs to be forth from Solomon's too ardent eulogies; she says that, as soon as it is dark, she will escape to the blooming aromatic fields of her native home, where she hopes to meet with her beloved shepherd. Thus, *e.g.*, Ginsburg (1868). But do myrrh and frankincense grow in North Palestine? Ginsburg rests on Florus' *Epitome Rerum Rom.* iii. 6, where Pompey the Great is said to have passed over Lebanon and by Damascus "*per nemora illa odorata, per thuris et balsami sylvas.*" But by these *thuris et balsami sylvae* could be meant only the gardens of Damascus; for neither myrrh nor frankincense is indigenous to North Palestine, or generally to any part of Palestine.

Friedrich (1866) therefore places Shulamith's home at Engedi, and supposes that she here once more looks from the window and dotes on the mountain of myrrh and the hill of frankincense, "where, at the approach of twilight, she was wont to look out for her betrothed shepherd." But Shulamith, as her name already denotes, is not from the south, but is a Galilean, and her betrothed shepherd is from Utopia! That myrrh and frankincense were planted in the gardens of Engedi is possible, although (i. 14) mention is made only of the *Al-henna* there. But here places in the neighbourhood of the royal palace must be meant; for the myrrh tree, the gum of which, prized as an aroma, is the Arab. *Balsamodendron Myrrha*, and the frankincense tree, the resin of which is used for incense, is, like the myrrh tree, an Arab. amyrid. The *Boswellia serrata*,<sup>1</sup> indigenous to the East Indies, furnishes the best frankincense; the Israelites bought it from Sheba (Isa. lx. 6; Jer. vi. 20). The myrrh tree as well as the frankincense tree were thus exotics in Palestine, as they are in our own country; but Solomon, who had intercourse with Arabia and India by his own mercantile fleet, procured them for his own garden (Eccles. ii. 5). The modest Shulamith shuns the loving words of praise; for she requests that she may be permitted to betake herself to the lonely places planted with myrrh and frankincense near the king's palace, where she thinks to tarry in a frame of mind befitting this day till the approaching darkness calls her back to the king. It is the importance of the day which suggests to her this *אֶלֶךְ לִי*, a day in which she enters into the covenant of her God with Solomon (Prov. ii. 17). Without wishing to allegorize, we may yet not omit to observe, that the mountain of myrrh and the hill of frankincense put us in mind of the temple, where incense, composed of myrrh, frankincense, and other spices, ascended up before God every morning and evening (Ex. xxx. 34 ff.). *הַר הַמִּזְבֵּחַ* is perhaps a not unintentional accord to *הַר הַמִּזְבֵּחַ* (2 Chron. iii. 1), the mountain where God appeared; at all events, "mountain of myrrh" and "hill of frankincense" are appropriate names for places of devout meditation, where one holds fellowship with God.

This childlike modest disposition makes her yet more lovely in the eyes of the king. He breaks out in these words:

Ver. 7 Thou art altogether fair, my love,  
And no blemish in thee.

Certainly he means, no blemish either of soul or body. In vers. 1-5 he has praised her external beauty; but in vcr. 6 her soul has disclosed itself: the fame of her spotless beauty is there extended to

<sup>1</sup> Lassen's *Ind. Alterthumskunde*, I. 334.

her soul no less than to her external appearance. And as to her longing after freedom from the tumult and bustle of court life, he thus promises to her :

Ver. 8 With me from Lebanon, my bride,  
With me from Lebanon shalt thou come ;  
Shalt look from the top of Amana,  
From the top of Shenir and Hermon,  
From dens of lions,  
From mountains of leopards.

Zöckl. interprets אָמָנִי in the sense of אָלֵי, and הִשְׁתַּדֵּרִי in the sense of journeying to this definite place: "he announces to her in overflowing fulness of expression, that from this time forth, instead of the lonely mountainous regions, and the dangerous caves and dens, she shall inhabit with him the royal palace." Thus also Kingsbury. But the interpretation, however plausible, cannot be supported. For (1) such an idea ought to be expressed either by 'אָלֵי רֶב' or by 'וְאִתִּי הַשְּׁבִי רֶב', instead of 'אִתִּי רֶב' ; (2) Shulamith is not from Lebanon, nor from the Anti-Libanus, which looks toward Damascus ; (3) this would be no answer to Shulamith's longing for lonely quietness. We therefore hold by our explanation given in 1851. He seeks her to go with him up the steep heights of Lebanon, and to descend with him from thence ; for while ascending the mountain one has no view before him, but when descending he has the whole panorama of the surrounding region lying at his feet. Thus הִשְׁתַּדֵּר is not to be understood as at Isa. lvii. 9, where it has the meaning of *migrabas*, but, as at Num. xxiii. 9, it means *spectabis*. With 'מֵר' the idea of prospect lies nearer than that of descending ; besides, the meaning *spectare* is secondary, for שָׁר signifies first "to go, proceed, journey," and then "going to view, to go in order to view." *Sér* in Arab. means "the scene," and *sér etmek* in Turkish, "to contemplate" (cf. Arab. *tamashy*, to walk, then, to contemplate). *Lebanon* is the name of the Alpine range which lies in the N.-W. of the Holy Land, and stretches above 20 (German) miles from the Leontes (*Nahr el-Kasmité*) northwards to the Eleutheros (*Nahr el-Kebîr*). The other three names here found refer to the Anti-Libanus separated from the Lebanon by the Coelo-Syrian valley, and stretching from the Banias northwards to the plain of Hamâth.

*Amana* denotes that range of the Anti-Libanus from which the springs of the river Amana issue, one of the two rivers which the Syrian captain (2 Kings v. 12) named as better than all the waters of Israel. These are the *Amana* and *Pharpar*, i.e. the *Baradâ* and *A'wadsh* ; to the union of the *Baradâ* (called by the Greeks *Chry-*



*sorrhoads*, i.e. "golden stream") with the *Feidshe*, the environs of Damascus owe their *ghuwdat*, their paradisaical beauty.

*Hermon* (from חָרַם, to cut off; cf. Arab. *kharom* and *mahrīm*, the steep projection of a mountain) is the most southern peak of the Anti-Libanus chain, the lofty mountains (about 10,000 feet above the level of the sea) which form the north-eastern border of Palestine, and from which the springs of the Jordan take their rise.

Another section of the Anti-Libanus range is called *Senir*, not *Shenir*. The name, in all the three places where it occurs (Deut. iii. 9; 1 Chron. v. 23), is, in accordance with tradition, to be written with *Sin*. The Onkelos Targum writes סַרִיָן; the Jerusalem paraphrases, טוֹרָא דְמַסְרֵי פִירִי (the mountain whose fruits become putrid, viz. on account of their superabundance); the Midrash explains otherwise: שְׂרֵוּא שׁוֹנֵא הַנִּיר (the mountain which resists being broken up by the plough),—everywhere the writing of the word with the letter *Sin* is supposed. According to Deut. iii. 9, this was the Amorite name of Hermon. The expression then denotes that the Amorites called Hermon—i.e. the Anti-Libanus range, for they gave the name of a part to the whole range—by the name *Senir*; Abulfeda uses سنير as the name of the part to the north of Damascus, with which the statement of Schwarz (*Das h. Land*, p. 33) agrees, that the Hermon (Anti-Libanus) to the north-west of Damascus is called *Senir*.

נִמְרִים, panthers, to the present day inhabit the clefts and defiles of the Lebanon, and of the Anti-Libanus running parallel to it; whereas lions have now altogether disappeared from the countries of the Mediterranean. In Solomon's time they were to be met with in the lurking-places of the Jordan valley, and yet more frequently in the remote districts of the northern Alpine chains. From the heights of these Alps Solomon says Shulamith shall alone with him look down from where the lions and panthers dwell. Near these beasts of prey, and yet inaccessible by them, shall she enjoy the prospect of the extensive pleasant land which was subject to the sceptre of him who held her safe on these cliffs, and accompanied her over these giddy heights. If "mountain of myrrh," so also "the top of Amana" is not without subordinate reference. *Amana*, proceeding from the primary idea of firmness and verification, signifies fidelity and the faithful covenant as it is established between God and the congregation, for He betrothes it to Himself בְּאֱמִנָה ("in faithfulness"), Hos. ii. 22 [20]; the congregation of which the apostle (Eph. v. 27) says the same as is here said by

Solomon of Shulamith. Here for the first time he calls her  $\text{בְּרֵיָה}$ , not  $\text{בְּרֵיָה}$ ; for that, according to the *usus loq.*, would mean "my daughter-in-law." Accordingly, it appears that the idea of "daughter-in-law" is the primary, and that of "bride" the secondary one.  $\text{בְּרֵיָה}$ , which is =  $\text{בְּרֵיָה}$ , as  $\text{חֶלֶב}$ , a cake, is =  $\text{חֶלֶב־חַלְּוָה}$ , that which is pierced through (cf.  $\text{בְּרֵיָה}$ , being espoused; Jer. ii. 2), appears to mean<sup>1</sup> (cf. what was said regarding  $\text{חֶלֶב}$  under iii. 11b) her who is comprehended with the family into which, leaving her parents' house, she enters; not her who is embraced = crowned with a garland (cf. Arab.  $\text{تكلل}$ , to be garlanded; *teklil*, garlanding; *iklil*, Syr. *k'ילו*, a wreath), or her who is brought to completion (cf. the verb, Ezek. xxvii. 4, 11), *i.e.* has reached the goal of her womanly calling. Besides,  $\text{בְּרֵיָה}$ , like "*Braut*" in the older German (*e.g.* Gudrun), means not only her who is betrothed, but also her who has been lately married.

All that the king calls his, she now can call hers; for she has won his heart, and with his heart himself and all that is his.

Ver. 9 Thou hast taken my heart, my sister-bride;  
 Thou hast taken my heart with one of thy glances,  
 With a little chain of thy necklace.

The *Piel*  $\text{בָּרָא}$  may mean to make courageous, and it actually has this meaning in the Aram., wherefore the Syr. retains the word; Symm. renders it by  $\text{ἐθάρσυνάς με}$ . But is it becoming in a man who is no coward, especially in a king, to say that the love he cherishes gives him heart, *i.e.* courage? It might be becoming, perhaps, in a warrior who is inspired by the thought of his beloved, whose respect and admiration he seeks to gain, to dare the uttermost. But Solomon is no Antar, no wandering knight.<sup>2</sup> Besides, the first effect of love is different: it influences those whom it governs, not as encouraging, in the first instance, but as disarming them; love responded to encourages, but love in its beginning, which is the subject here, overpowers. We would thus more naturally render: "thou hast unhearted me;" but "to unheart," according to the Semitic and generally the ancient conception of the heart (*Psychol.* p. 254), does not so much mean to

<sup>1</sup> L. Geiger's *Ursprung d. Sprach.* p. 227; cf. 88.

<sup>2</sup> A specimen of Böttcher's interpretation: "What is more natural than to suppose that the keeper of a vineyard showed herself with half of her head and neck exposed at the half-opened window to her shepherd on his first attempt to set her free, when he cried, 'my dove in the clefts of the rocks,' etc., and animated him thereby to this present bold deliverance of her from the midst of robbers?" We pity the Shulamitess, that she put her trust in this moonshiny coward.

captivate the heart, as rather to deprive of understanding or of judgment (cf. Hos. iv. 11). Such denomin. *Pi.* of names of corporeal members signify not merely taking away, but also wounding, and generally any violent affection of it, as **וַיִּבַּח**, **וַיִּרָם**, Ewald, § 120c; accordingly the LXX., Venet., and Jerome: *ἐκαρδίωσάς με*, *vulnerasti cor meum*. The meaning is the same for "thou hast wounded my heart" = "thou hast subdued my heart" (cf. Ps. xlv. 6b). With one of her glances, with a little chain of her necklace, she has overcome him as with a powerful charm: *veni, visa sum, vici*. The *Keri* changes **בְּאַחַר** into **בְּאַחֵת**; certainly **עֵץ** is mostly fem. (e.g. Judg. xvi. 28), but not only the non-bibl. *usus loq.*, which e.g. prefers **רְעָה** or **רַעַץ**, of a malignant bewitching look, but also the bibl. (*vid.* Zech. iii. 9, iv. 10) treats the word as of double gender. **עֵץ** and **עֵצִים** are related to each other as a part is to the whole. With the subst. ending *ōn*, the designation of an ornament designed for the neck is formed from **צַוְנָה**, the neck; cf. **שְׁהֵרֶוֹן**, the "round tires like the moon" of the women's toilet, Isa. iii. 18 ff. **עֵץ** (connected with **עֵץ**, **עֵץ**, *cervix*) is a separate chain (Aram. **עֵץ**) of this necklace. In the words **אַחַר עֵץ**, **אַחַר** is used instead of **אַחֵר**, occurring also out of genit. connection (Gen. xlvi. 22; 2 Sam. xvii. 22), and the arrangement (*vid.* under Ps. lxxxix. 51) follows the analogy of the pure numerals as **שֵׁשֶׁת נְשִׁים**; it appears to be transferred from the vulgar language to that used in books, where, besides the passage before us, it occurs only in Dan. viii. 13. That a glance of the eye may pierce the heart, experience shows; but how can a little chain of a necklace do this? That also is intelligible. As beauty becomes unlike itself when the attire shows want of taste, so by means of tasteful clothing, which does not need to be splendid, but may even be of the simplest kind, it becomes mighty. Hence the charming attractive power of the impression one makes communicates itself to all that he wears, as, e.g., the woman with the issue of blood touched with joyful hope the hem of Jesus' garment; for he who loves feels the soul of that which is loved in all that stands connected therewith, all that is, as it were, consecrated and charmed by the beloved object, and operates so much the more powerfully if it adorns it, because as an ornament of that which is beautiful, it appears so much the more beautiful. In the preceding verse, Solomon has for the first time addressed Shulamith by the title "bride." Here with heightened cordiality he calls her "sister-bride." In this change in the address the progress of the story is mirrored. Why he does not say **כַּלְתִּי** (my bride), has already been explained, under 8a, from the derivation of the word. Solomon's mother might call Shulamith

*callathi*, but he gives to the relation of affinity into which Shulamith has entered a reference to himself individually, for he says *ahhothi callā* (my sister-bride): she who as *callā* of his mother is to her a kind of daughter, is as *callā* in relation to himself, as it were, his sister.

He proceeds still further to praise her attractions.

- Ver. 10 How fair is thy love, my sister-bride!  
 How much better thy love than wine!  
 And the fragrance of thy unguents than all spices!  
 11 Thy lips drop honey, my bride;  
 Honey and milk are under thy tongue;  
 And the fragrance of thy garments is like the fragrance of  
 Lebanon.

Regarding the connection of the *pluralet.* יְרֵיִם with the plur. of the pred., *vid.* at i. 2b. The pred. יָפִי praises her love in its manifestations according to its impression on the sight; כָּבוֹד, according to its experience on nearer intercourse. As in ver. 9 the same power of impression is attributed to the eyes and to the necklace, so here is intermingled praise of the beauty of her person with praise of the fragrance, the odour of the clothing of the bride; for her soul speaks out not only by her lips, she breathes forth odours also for him in her spices, which he deems more fragrant than all other odours, because he inhales, as it were, her soul along with them. נֶפֶת, from נָפַת, *ebullire* (*vid.* under Prov. v. 3, also Schultens), is virgin honey, ἀκροῦτον (*acetum*, Pliny, xi. 15), *i.e.* that which of itself flows from the combs (עֵינַיִם). Honey drops from the lips which he kisses; milk and honey are under the tongue which whispers to him words of pure and inward joy; cf. the contrary, Ps. cxl. 4. The last line is an echo of Gen. xxvii. 27. שְׂמֵלָה is שְׂמֵלָה (from שָׂמַל, *complicare, complecti*) transposed (cf. עֵלְיָה from עֵלְיָה, עֵשְׂבָה from עֵשְׂבָה). As Jacob's raiment had for his old father the fragrance of a field which God had blessed, so for Solomon the garments of the faultless and pure one, fresh from the woods and mountains of the north, gave forth a heart-strengthening savour like the fragrance of Lebanon (Hos. iv. 7), *viz.* of its fragrant herbs and trees, chiefly of the balsamic odour of the apples of the cedar.

The praise is sensuous, but it has a moral consecration.

- Ver. 12 A garden locked is my sister-bride;  
 A spring locked, a fountain sealed.

גַּן (according to rule masc. Böttch. § 658) denotes the garden from its enclosure; מַיִם (elsewhere מַיִם), the fountain (synon. מַבְרֵן), the waves bubbling forth (cf. Amos v. 24); and מַעְיָן, the place, as it were an eye

of the earth, from which a fountain gushes forth. Luther distinguishes rightly between *gan* and *gal*; on the contrary, all the old translators (even the Venet.) render as if the word in both cases were *gan*. The *Pasek* between *gan* and *nā'ul*, and between *gal* and *nā'ul*, is designed to separate the two *Nuns*, as e.g. at 2 Chron. ii. 9, Neh. ii. 2, the two *Mems*; it is the orthophonic *Pasek*, already described under ii. 7, which secures the independence of two similar or organically related sounds. Whether the sealed fountain (*fons signatus*) alludes to a definite fountain which Solomon had built for the upper city and the temple place,<sup>1</sup> we do not now inquire. To a locked garden and spring no one has access but the rightful owner, and a sealed fountain is shut against all impurity. Thus she is closed against the world, and inaccessible to all that would disturb her pure heart, or desecrate her pure person.<sup>2</sup> All the more beautiful and the greater is the fulness of the flowers and fruits which bloom and ripen in the garden of this life, closed against the world and its lust.

- Ver. 13 What sprouts forth for thee is a park of pomegranates,  
 With most excellent fruits;  
 Cypress flowers with nards;  
 14 Nard and crocus; calamus and cinnamon,  
 With all kinds of incense trees;  
 Myrrh and aloes,  
 With all the chief aromatics.

The common subject to all down to ver. 15 inclusive is שְׂתִיבָה ("what sprouts for thee" = "thy plants"), as a figurative designation, borrowed from plants, of all the "phenomena and life utterances" (Böttch.) of her personality. "If I only knew here," says Rocke, "how to disclose the meaning, certainly all these flowers and fruits, in the figurative language of the Orient, in the flower-language of love, had their beautiful interpretation." In the old German poetry, also, the phrase *bluomen brechen* [to break flowers] was equivalent to: to enjoy love; the flowers and fruits named are figures of all that the *amata* offers to the *amator*. Most of the plants here named are exotics; פְּרִי (heaping around, circumvallation, enclosing) is a garden or park, especially with foreign ornamental and fragrant plants—an old Persian word, the explanation of which, after Spiegel, first given in our exposition of the Song, 1851 (from *pairi* = *περί*, and *déz*, R. *diz*, a heap), has now become common property (Justi's *Handb. der Zendsprache*, p. 180). פְּרִי מְגָרִים (from מְגָר, which corresponds to

<sup>1</sup> Vid. Zschocke in the *Tübinger Quartalschrift*, 1867, 3.

<sup>2</sup> Seal, הוּרָם, pers. *muhr*, is used directly in the sense of maiden-like behaviour; vid. Perles' *etymol. Studien* (1871), p. 67.

the Arab. *mejd*, praise, honour, excellence; *vid.* Volck under Deut. xxxiii. 13) are *fructus laudum*, or *lautittiarum*, excellent precious fruits, which in the more modern language are simply called **מְגִידִים** (*Shabbath* 127*b*, **מֵינֵי מְגִידִים**, all kinds of fine fruits); cf. Syr. *magdo*, dried fruit. Regarding **בָּפֶר**, *vid.* under i. 14; regarding **מֵר**, under i. 13; also regarding **נֶרְדִּי**, under i. 12. The long vowel of **נֶרְדִּי** corresponds to the Pers. form *nârd*, but near to which is also *nard*, Indian *nalada* (fragrance-giving); the *ê* is thus only the long accent, and can therefore disappear in the plur. For **נֶרְדִּים**, Grätz reads **יֶרְדִּים**, roses, because the poet would not have named *nard* twice. The conjecture is beautiful, but for us, who believe the poem to be Solomonic, is inconsistent with the history of roses (*vid.* under ii. 1), and also unnecessary. The description moves forward by steps rhythmically.

**כַּרְכֹּם** is the *crocus stivivus*, the genuine Indian *safran*, the dried flower-eyes of which yield the safran used as a colour, as an aromatic, and also as medicine; *safran* is an Arab. word, and means yellow root and yellow colouring matter. The name **כַּרְכֹּם**, Pers. *karkam*, Arab. *karkum*, is radically Indian, Sanscr. *kuñkuma*. **קִנְיָה**, a reed (from **קָנָה**, R. **קָנָה**, to rise up, viewed intrans.),<sup>1</sup> viz. sweet reed, *acorus calamus*, which with us now grows wild in marshes, but is indigenous to the Orient.

**קִנְמוֹן** is the *laurus cinnamomum*, a tree indigenous to the east coast of Africa and Ceylon, and found later also on the Antilles. It is of the family of the *laurineae*, the inner bark of which, peeled off and rolled together, is the cinnamon-bark (*cannella*, French *cannelle*); Aram. **קִינְמָא**, as also the Greek *κιννάμωμον* and *κίναμον*, Lat. (*e.g.* in the 12th book of Pliny) *cinnamomum* and *cinnamum*, are interchanged, from **קָנָם**, probably a secondary formation from **קָנָה** (like **בָּם**, whence **בָּמָה**, from **בָּא**), to which also **קִנְמוֹן**, *ἰνόςτασις*, and the Talm.-Targ. **קִנְמוֹן קִנְמוֹן**, an oath (cf. **קָנָם**), go back, so that thus the name which was brought to the west by the Phoenicians denoted not the tree, but the reed-like form of the rolled dried bark. As “*nards*” refer to varieties of the *nard*, perhaps to the Indian and the Jamanic spoken of by Strabo and others, so “all kinds of incense trees” refers definitely to Indo-Arab. varieties of the incense tree and its fragrant resin; it has its name from the white and transparent seeds of this its resin (cf. Arab. *lubân*, incense and benzoin, the resin of

<sup>1</sup> In this general sense of “reed” (*Syn. arundo*) the word is also found in the Gr. and Lat.: *κάναται* (*κάναται*), reed-mats, *κάνατον*, *κάναστρον*, a wicker basket, *canna*, *canistrum*, without any reference to an Indo-Germ. verbal stem, and without acquiring the specific signification of an aromatic plant.

the storax tree, הַבְּרִי); the Greek *λίβανος*, *λίβανωτός* (Lat. *thus*, frankincense, from *θύω*), is a word derived from the Phoenicians.

הַלְּבָנוֹן or הַלְּבָנוֹן (which already in a remarkable way was used by Balaam, Num. xxiv. 6, elsewhere only since the time of Solomon) is the Semitized old Indian name of the aloe, *agaru* or *aguru*; that which is aromatic is the wood of the aloe-tree (*aloëxylon agallochum*), particularly its dried root (*agallochum* or *lignum aloës*, *ξύλαλόη*, according to which the Targ. here: אֵין אֵלֶּיךָ לִבְנֵי אֵרֶץ, after the phrase in Aruch) mouldered in the earth, which chiefly came from farther India.<sup>1</sup> עַם, as everywhere, connects things contained together or in any way united (v. 1; cf. i. 11, as Ps. lxxxvii. 4; cf. 1 Sam. xvi. 12). The concluding phrase וְיִגְדֹל עִם בְּלִיָּהוּ, *cum praestantissimis quibusque aromaticibus*, is a poet. *et cetera*. שְׂרָר, with the gen. of the object whose value is estimated, denotes what is of *meilleure qualité*; or, as the Talm. says, what is אֶלְפָּא, *alfa*, i.e. number one. Ezekiel, xxvii. 22, in a similar sense, says, "with chief (שְׂרָר) of all spices."

The panegyric returns now once more to the figure of a fountain.

Ver. 15 A garden-fountain, a well of living water,  
And torrents from Lebanon.

The *tertium compar.* in ver. 12 was the collecting and sealing up; here, it is the inner life and its outward activity. A fountain in gardens (מַיִם, categ. pl.) is put to service for the benefit of the beds of plants round about, and it has in these gardens, as it were, its proper sphere of influence. A well of living water is one in which that which it distributes springs up from within, so that it is indeed given to it, but not without at the same time being its own true property. יָרַד is related, according to the Semitic *usus loq.*, to יָרַד, as "*niedergehen*" (to go down) to "*weggehen*" (to go away) (*vid.* Prov. v. 15); similarly related are (Arab.) *sar*, to go, and *sal* (in which

<sup>1</sup> *Vid.* Lassen's *Ind. Alterthumsk.* I. 334 f. Furrer, in Schenkel's *Bib. Lex.*, understands הַלְּבָנוֹן of the *liliaceae*, indigenous to Palestine as to Arabia, which is also called *aloë*. But the drastic purgative which the succulent leaves of this plant yield is not aromatic, and the verb לָרִיחַ "to glisten," whence he seeks to derive the name of this aloe, is not proved. Cf. besides, the Petersburg *Lex.* under *aguru* ("not difficult"), according to which is this name of the *amyris agallocha*, and the *agularia agallocha*, but of no *liliaceae*. The name *Adlerholz* ("eagle-wood") rests on a misunderstanding of the name of the Agila tree. It is called "*Paradiesholz*," because it must have been one of the paradise trees (*vid.* *Bereshith rabba* under Gen. ii. 8). Dioskorides says of this wood: *θυμιάται ἀντὶ λίβανωτοῦ*; the Song therefore places it along with myrrh and frankincense. That which is common to the lily-aloe and the wood-aloe, is the bitter taste of the juice of the former and of the resinous wood of the latter. The Arab. name of the aloe, *sabir*, is also given to the lily-aloe. The proverbs: *amarru min es-sabir*, bitterer than the aloe, and *es-sabr sabir*, patience is the aloe, refer to the aloe-juice.

the letter *ra* is exchanged for *lam*, to express the softness of the liquid), to flow, whence *syl* (*sel*), impetuous stream, rushing water, kindred in meaning to שׁוֹרֵי. Streams which come from Lebanon have a rapid descent, and (so far as they do not arise in the snow region) the water is not only fresh, but clear as crystal. All these figures understood sensuously would be insipid; but understood ethically, they are exceedingly appropriate, and are easily interpreted, so that the conjecture is natural, that on the supposition of the spiritual interpretation of the Song, Jesus has this saying in His mind when He says that streams of living water shall flow "out of the belly" of the believer, John vii. 38.

The king's praise is for Shulamith proof of his love, which seeks a response. But as she is, she thinks herself yet unworthy of him; her modesty says to her that she needs preparation for him, preparation by that blowing which is the breath of God in the natural and in the spiritual world.

Ver. 16 Awake, thou North (wind), and come, thou South!  
 Blow through my garden, cause its spices to flow—  
 Let my beloved come into his garden,  
 And eat the fruits which are precious to him.

The names of the north and south, denoting not only the regions of the heavens, but also the winds blowing from these regions, are of the fem. gender, Isa. xliii. 6. The east wind, צָפוֹן, is purposely not mentioned; the idea of that which is destructive and adverse is connected with it (*vid.* under Job xxvii. 21). The north wind brings cold till ice is formed, Sir. xliii. 20; and if the south wind blow, it is hot, Luke xii. 55. If cold and heat, coolness and sultriness, interchange at the proper time, then growth is promoted. And if the wind blow through a garden at one time from this direction and at another from that,—not so violently as when it shakes the trees of the forest, but softly and yet as powerfully as a garden can bear it,—then all the fragrance of the garden rises in waves, and it becomes like a sea of incense. The garden itself then blows, *i.e.* emits odours; for (חַפְזָה = the Arab. *fakh*, *fah*, cf. *fawh*, pl. *afwdh*, sweet odours, fragrant plants) as in רִיחַ חַפְזָה, Gen. iii. 8, the idea underlies the expression, that when it is evening the day itself blows, *i.e.* becomes cool, the causative חַפְזָה, connected with the object-accus. of the garden, means to make the garden breezy and fragrant. חַפְזָה is here used of the odours which, set free as it were from the plants, flow out, being carried forth by the waves of air. Shulamith wishes that in her all that is worthy of love should be fully realized. What had to be done for Esther (Esth. ii. 12) before she could be



brought in to the king, Shulamith calls on the winds to accomplish for her, which are, as it were, the breath of the life of all nature, and as such, of the life-spirit, which is the sustaining background of all created things. If she is thus prepared for him who loves her, and whom she loves, he shall come into his garden and enjoy the precious fruit belonging to him. With words of such gentle tenderness, childlike purity, she gives herself to her beloved.

She gives herself to him, and he has accepted her, and now celebrates the delight of possession and enjoyment.

Chap. v. 1 I am come into my garden, my sister-bride ;  
 Have plucked my myrrh with my balsam ;  
 Have eaten my honeycomb with my honey ;  
 Have drunk my wine with my milk—  
 Eat, drink, and be drunken, ye friends !

If the exclamation of Solomon, 1*a*, is immediately connected with the words of Shulamith, iv. 16, then we must suppose that, influenced by these words, in which the ardour of love and humility express themselves, he thus in triumph exclaims, after he has embraced her in his arms as his own inalienable possession. But the exclamation denotes more than this. It supposes a union of love, such as is the conclusion of marriage following the betrothal, the God-ordained aim of sexual love within the limits fixed by morality. The poetic expression *לָגַנְי בְּאֵרְתִּי לְגַנְי* points to the *בּוֹא אֶל*, used of the entrance of a man into the woman's chamber, to which the expression (Arab.) *dakhal bihā* (he went in with her), used of the introduction into the bride's chamber, is compared. The road by which Solomon reached this full and entire possession was not short, and especially for his longing it was a lengthened one. He now triumphs in the final enjoyment which his ardent desire had found. A pleasant enjoyment which is reached in the way and within the limits of the divine order, and which therefore leaves no bitter fruits of self-reproach, is pleasant even in the retrospect. His words, beginning with "I am come into my garden," breathe this pleasure in the retrospect. Ginsburg and others render incorrectly, "I am coming," which would require the words to have been *אֲנִי בָא (הִנֵּה)*. The series of perfects beginning with *בִּאֵרְתִּי* cannot be meant otherwise than retrospectively. The "garden" is Shulamith herself, iv. 12, in the fulness of her personal and spiritual attractions, iv. 16 ; cf. *פִּרְתִּי*, i. 6. He may call her "my sister-bride;" the garden is then his by virtue of divine and human right, he has obtained possession of this garden, he has broken its costly rare flowers.

*אָרְבָּ* (in the Mishna dialect the word used of plucking figs) signifies

to pluck; the Aethiop. trans. *ararku karbé*, I have plucked myrrh; for the Aethiop. has *arara* instead of simply ארה. אֲרָרָה is here בָּשָׁם deflected. While בָּשָׁם, with its plur. *b'sāmin*, denotes fragrance in general, and only balsam specially, *bāsām* = (Arab.) *bashām* is the proper name of the balsam-tree (the Mecca balsam), *amyris opobalsamum*, which, according to Forskal, is indigenous in the central mountain region of Jemen (S. Arabia); it is also called (Arab.) *balsaman*; the word found its way in this enlarged form into the West, and then returned in the forms אֲפֹסְלִסְמוֹן, בְּלִסְמוֹן, אֲפֹרֶסְמָא (Syr. *afrusomo*), into the East. Balsam and other spices were brought in abundance to King Solomon as a present by the Queen of Sheba, 1 Kings x. 10; the celebrated balsam plantations of Jericho (*vid.* Winer's *Real-W.*), which continued to be productive till the Roman period, might owe their origin to the friendly relations which Solomon sustained to the south Arab. princess. Instead of the Indian aloe, iv. 14, the Jamanic balsam is here connected with myrrh as a figure of Shulamith's excellences. The plucking, eating, and drinking are only interchangeable figurative descriptions of the enjoyment of love.

"Honey and milk," says Solomon, iv. 11, "is under thy tongue." יַיִר is like יַיִרָה, 1 Sam. xiv. 27, the comb (*farus*) or cells containing the honey,—a designation which has perhaps been borrowed from porous lava.<sup>1</sup> With honey and milk "under the tongue" wine is connected, to which, and that of the noblest kind, vii. 10, Shulamith's palate is compared. Wine and milk together are οἰνόγαλα, which Chloe presents to Daphnis (Longus, i. 23). Solomon and his Song here hover on the pinnacle of full enjoyment; but if one understands his figurative language as it interprets itself, it here also expresses that delight of satisfaction which the author of Ps. xix. 6*a* transfers to the countenance of the rising sun, in words of a chaste purity which sexual love never abandons, in so far as it is connected with esteem for a beloved wife, and with the preservation of mutual personal dignity. For this very reason the words of Solomon, 1*a*, cannot be thought of as spoken to the guests. Between iv. 16 and v. 1*a* the bridal night intervenes. The words used in 1*a* are Solomon's morning salutation to her who has now wholly become his own. The call addressed to the guests at the feast is given forth on the second day of the marriage, which, according to ancient custom, Gen. xxix. 28, Judg. xiv. 12, was wont to be celebrated for seven days, Tob. xi. 18. The dramatical character of the Song leads to this result, that the pauses are passed over, the scenes are quickly changed, and the times appear to be continuous.

<sup>1</sup> *Vid.* Wetstein in the *Zeitsch. für allgem. Erdkunde*, 1859, p. 123.

The plur. יָרִים Hengst. thinks always designates "love" (*Liebe*); thus, after Prov. vii. 28, also here: Eat, friends, drink and intoxicate yourselves in love. But the summons, *inebriamini amoribus*, has a meaning if regarded as directed by the guests to the married pair, but not as directed to the guests. And while we may say יָרִים רִיחַ, yet not יָרִים שָׁכַר, for *shakar* has always only the accus. of a spirituous liquor after it. Therefore none of the old translators (except only the Venet.: *μεθύσθητε ἔρωσι*) understood *dodim*, notwithstanding that elsewhere in the Song it means love, in another than a personal sense; יָרִים and יָרִים are here the plur. of the elsewhere parallels יָרִים and יָרִים, e.g. v. 16*b*, according to which also (cf. on the contrary, iv. 16*b*) they are accentuated. Those who are assembled are, as sympathizing friends, to participate in the pleasures of the feast. The Song of Songs has here reached its climax. A Paul would not hesitate, after Eph. v. 31 f., to extend the mystical interpretation even to this. Of the antitype of the marriage pair it is said: "For the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. xix. 7); and of the antitype of the marriage guests: "Blessed are they which are called unto the marriage supper of the Lamb" (Rev. xix. 9).

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#### FOURTH ACT.

##### LOVE DISDAINED BUT WON AGAIN.—CHAP. V. 2-VI. 9.

##### FIRST SCENE OF THE FOURTH ACT, V. 2-VI. 3.

In this fourth Act we are not now carried back to the time when Solomon's relation to Shulamith was first being formed. We are not placed here amid the scenes of their first love, but of those of their married life, and of their original ardour of affection maintaining itself not without trial. This is evident from the circumstance that in the first two Acts the beloved is addressed by the title רַעִי (my friend, beloved), and that the third Act rises<sup>1</sup> to the title כַּלָּה (bride) and אַחֵתִי כַּלָּה (my sister-bride); in the fourth Act, on the other hand, along with the title *ra'yaihi*, we hear no longer *calla*, nor *ahhothi*

<sup>1</sup> Among the Slovacs a bride is called *malducha*, "virgin-bride," before she has a cap placed on her head; and after that, *nevesta*, "bride-spouse." In England, *bride* does not designate the betrothed as such, but the betrothed when near her marriage.

*calla*, but simply *ahhothi*,<sup>1</sup>—a title of address which contributes to heighten the relation, to idealize it, and give it a mystical background. We have here presented to us pictures from the life of the lovers after their marriage has been solemnized. Shulamith, having reached the goal of her longing, has a dream like that which she had (iii. 1-4) before she reached that goal. But the dreams, however they resemble each other, are yet also different, as their issues show; in the former, she seeks him, and having found him holds him fast; here, she seeks him and finds him not. That that which is related belongs to the dream-life in ch. iii., was seen from the fact that it was inconceivable as happening in real life; here that which is related is expressly declared in the introductory words as having occurred in a dream.

Ver. 2 I sleep, but my heart keeps waking—  
 Hearken! my beloved is knocking:  
 Open to me, my sister, my love,  
 My dove, my perfect one;  
 For my head is filled with dew,  
 My locks (are) full of the drops of the night.

The partic. subst. clauses, *2a*, indicate the circumstances under which that which is related in *2b* occurred. In the principal sentence in hist. prose  $\text{קֹרֵא}$  would be used; here, in the dramatic vivacity of the description, is found in its stead the interject. *vozem* = *ausculta* with the gen. foll., and a word designating<sup>2</sup> state or condition added, thought of as accus. according to the Semitic syntax (like Gen. iv. 10; Jer. x. 22; cf. 1 Kings xiv. 6). To sleep while the heart wakes signifies to dream, for sleep and distinct consciousness cannot be co-existent; the movements of thought either remain in obscurity or are projected as dreams.  $\text{עָר}$  = *'awir* is formed from  $\text{עָר}$ , to be awake

<sup>1</sup> There is scarcely any other example of the husband calling his spouse "sister" than that found in Esth. v. 9 (Apocr.), where Ahasuerus says to Esther: "What is it, Esther? I am thy brother." Still more analogous are the words of Tob. vii. 12: "From this time forth thou art her brother, and she is thy sister;" but here the relation of affinity blends itself with the marriage relationship. In Lat. *soror* frequently denotes a lover, in contrast to *uxor*. But here in the Song *ahhothi calla* comes in the place of *callathi*, which is ambiguous ("my daughter-in-law").

<sup>2</sup>  $\text{קֹרֵא}$  [is knocking] is not an attribute to the determinate  $\text{הַיְיָרֵאָה$  [my beloved] which it follows, but a designation of state or condition, and thus acc., as the Beirut translation renders it: "hear my beloved in the condition of one knocking." On the other hand,  $\text{קֹרֵא הַיְיָרֵאָה}$  signifies "a beloved one knocking." But "hear a beloved one knocking" would also be expressed acc. In classical language, the designation of state, if the subst. to which it belongs is indeterminate, is placed before it, e.g. "at the gate stood a beloved one knocking."

(in its root cogn. to the Aryan *gar*, of like import in *γρηγορέω*, *éyélpeiv*), in the same way as *מַוִּיִּת* = *mawith* from *מִוִּיִּת*. The *ו* has here the conj. sense of “*diuweil*” (because), like *asher* in Eccles. vi. 12, viii. 15. The *ד* *dag*, which occurs several times elsewhere (*vid.* under Prov. iii. 8, xiv. 10), is one of the inconsistencies of the system of punctuation, which in other instances does not double the *ד*; perhaps a relic of the Babylonian idiom, which was herein more accordant with the lingual nature of the *ד* than the Tiberian, which treated it as a semi-guttural. *קָצַרְתָּ*, a lock of hair, from *קָצַר* = *קָצַר*, *abscidit*, follows in the formation of the idea, the analogy of *קָצַיִר*, in the sense of branch, from *קָצַר*, *deseuit*; one so names a part which is removed without injury to the whole, and which presents itself conveniently for removal; cf. the oath sworn by Egyptian women, *lahaját mukšúsi*, “by the life of my separated,” *i.e.* “of my locks” (Lane, *Egypt*, etc., I. 38). The word still survives in the Talmud dialect. Of a beautiful young man who proposed to become a Nazarite, *Nedarim* 9a says the same as the *Jer. Horajoth* iii. 4 of a man who was a prostitute in Rome: his locks were arranged in separate masses, like heap upon heap; in *Bereshith rabba* c. lxx., under Gen. xxvii. 11, *קָצַרְתָּ*, curly-haired, is placed over against *קָרַח*, bald-headed, and the Syr. also has *kausoto* as the designation of locks of hair,—a word used by the Peshito as the rendering of the Heb. *קָצַיִר*, as the Syro-Hexap. Job xvi. 12, the Greek *κόμη*. *טַל*, from *טַלַּל* (*טַלַּל*, to moisten, viz. the ground; to squirt, viz. blood), is in Arabic drizzling rain, in Heb. dew; the drops of the night (*רִטְסִים*, from *רָטַס*, to sprinkle, to drizzle)<sup>1</sup> are just drops of dew, for the precipitation of the damp air assumes this form in nights which are not so cold as to become frosty. Shulamith thus dreams that her beloved seeks admission to her. He comes a long way and at night. In the most tender words he entreats for that which he expects without delay. He addresses her, “my sister,” as one of equal rank with himself, and familiar as a sister with a brother; “my love” (*רַעֲיָה*), as one freely chosen by him to intimate fellowship; “my dove,” as beloved and prized by him on account of her purity, simplicity, and loveliness. The meaning of

<sup>1</sup> According to the primary idea: to break that which is solid or fluid into little pieces, wherefore *רִטְסִים* means also broken pieces. To this root appertains also the Arab. *rashh*, to trickle through, to sweat through, II. to moisten (*e.g.* the mouth of a suckling with milk), and the Aethiop. *rasēha*, to be stained. Drops scattered with a sprinkling brush the Arabs call *rashaḥāt*; in the mystical writings, *rashaḥāt el-uns* (dew-drops of intimacy) is the designation of sporadic gracious glances of the deity.

the fourth designation used by him, תַּמָּתִי, is shown by the Arab. *tam* to be "wholly devoted," whence *teim*, "one devoted" = a servant, and *mutajjam*, desperately in love with one. In addressing her תַּמָּתִי, he thus designates this love as wholly undivided, devoting itself without evasion and without reserve. But on this occasion this love did not approve itself, at least not at once.

Ver. 3 I have put off my dress,  
How shall I put it on again?  
I have washed my feet,  
How shall I defile them again?

She now lies unclothed in bed. בְּתִנָּה is the *χιτών* worn next the body, from בתן, linen (diff. from the Arab. *kutun*, cotton, whence French *coton*, calico = cotton-stuff). She had already washed her feet, from which it is supposed that she had throughout the day walked barefooted,—how אֵיכָה (הָ), how? both times with the tone on the *penult.*;<sup>1</sup> cf. אֵיכָה, where? i. 7) should she again put on her dress, which she had already put off and laid aside (פָּשַׁטְתִּי)? why should she soil (אִמְנַמֵּם, relating to the fem. רַגְלִי, for אִמְנַמֵּן) again her feet, that had been washed clean? Shulamith is here brought back to the customs as well as to the home of her earlier rural life; but although she should thus have been enabled to reach a deeper and more lively consciousness of the grace of the king, who stoops to an equality with her, yet she does not meet his love with an equal requital. She is unwilling for his sake to put herself to trouble, or to do that which is disagreeable to her. It cannot be thought that such an interview actually took place; and yet what she here dreamed had not only inward reality, but also full reality. For in a dream, that which is natural to us or that which belongs to our very constitution becomes manifest, and much that is kept down during our waking hours by the power of the will, by a sense of propriety, and by the activities of life, comes to light during sleep; for fancy then stirs up the ground of our nature and brings it forth in dreams, and thus exposes us to ourselves in such a way as oftentimes, when we waken, to make us ashamed and alarmed. Thus it was with Shulamith. In the dream it was inwardly manifest that she had

<sup>1</sup> That it has the tone on the *penult.*, like בְּכָה, e.g., v. 9, is in conformity with the paragog. nature of ה. The tone, however, when the following word in close connection begins with א, goes to the *ult.*, Esth. vii. 6. That this does not occur in 'איכ' אל, is explained from the circumstance that the word has the disjunctive *Tifcha*. But why not in 'איכ' אט? I think it is for the sake of the rhythm. Pinsker, *Einl.* p. 184, seeks to change the accentuation in order that the *penult.* accent might be on the second איכ, but that is not necessary. Cf. Ps. cxxxvii. 7.

lost her first love. She relates it with sorrow; for scarcely had she rejected him with these unworthy deceitful pretences when she comes to herself again.

Ver. 4 My beloved stretched his hand through the opening,  
And my heart was moved for him.

הָרַר,<sup>1</sup> from the verb הָרַר, in the sense of to break through (R. הָרַר, whence also הָרַר, i. 10, and הָרַר, Arab. *kharam*, part. broken through, e.g. of a lattice-window), signifies *foramen*, a hole, also *caverna* (whence the name of the Troglodytes, הָרַר, and the Haurân, הָרַר), here the loophole in the door above (like *khawkht*, the little door for the admission of individuals in the street or house-door). It does not properly mean a window, but a part of the door pierced through at the upper part of the lock of the door (the door-bolt). פְּתֹחַ הַחֹרֶרֶת is understood from the standpoint of one who is within; "by the opening from without to within," thus "through the opening;" stretching his hand through the door-opening as if to open the door, if possible, by the pressing back of the lock from within, he shows how greatly he longed after Shulamith. And she was again very deeply moved when she perceived this longing, which she had so coldly responded to: the interior of her body, with the organs which, after the bibl. idea, are the seat of the tenderest emotions, or rather, in which they reflect themselves, both such as are agreeable and such as are sorrowful, groaned within her,—an expression of deep sympathy so common, that "the sounding of the bowels," Isa. lxiii. 15, an expression used, and that anthropopathically of God Himself, is a direct designation of sympathy or inner participation. The phrase here wavers between עָלָי and עָלָי (thus, e.g. Nissel, 1662). Both forms are admissible. It is true we say elsewhere only *naphshi 'alâi, ruhi 'alâi, libbi 'alâi*, for the *Ego* distinguishes itself from its substance (cf. *System d. bibl. Psychologie*, p. 151 f.); *meâi 'alâi*, instead of *bi* (בִּי), would, however, be also explained from this, that the bowels are meant, not anatomically, but as *psychical* organs. But the old translators (LXX., Targ., Syr., Jerome, Venet.) rendered עָלָי, which rests on later ms. authority (*vid.* Norzi and de Rossi), and is also more appropriate: her bowels are stirred, viz. over him, i.e. on account of him (Alkabez: בַּעֲבוּרֵי). As she will now open to him, she is inwardly more ashamed, as he has come so full of love and longing to make her glad.

<sup>1</sup> Cf. the Arab. *ghawr* (*ghôr*), as a sinking of the earth, and *khawr* (*khôr*), as a breaking through, and, as it were, a piercing. The mouth of a river is also called *khôr*, because there the sea breaks into the river.

Ver. 5 I arose to open to my beloved,  
 And my hands dropped with myrrh,  
 And my fingers with liquid myrrh,  
 On the handle of the bolt.

The personal pron.  $\text{אֲנִי}$  stands without emphasis before the verb which already contains it; the common language of the people delights in such particularity. The Book of Hosea, the Ephraimite prophet's work, is marked by such a style.  $\text{מוֹר עֵינַי}$ , with which the parallel clause goes beyond the simple  $m\ddot{o}r$ , is myrrh flowing over, dropping out of itself, *i.e.* that which breaks through the bark of the *balsamodendron myrrha*, or which flows out if an incision is made in it; *myrrha stacte*, of which Pliny (xii. 35) says: *cui nulla praeferitur*, otherwise  $\text{מֵרֹר דְּרֹר}$ , from  $\text{דָּרַר}$ , to gush out, to pour itself forth in rich jets. He has come perfumed as if for a festival, and the costly ointment which he brought with him has dropped on the handles of the bolts ( $\text{מִנְעִיל}$ , keeping locked, after the form  $\text{מִלְבִּישׁ}$ , drawing on), *viz.* the inner bolt, which he wished to withdraw. A classical parallel is found in Lucretius, iv. 1171:

*“ At lacrimans exclusus amator limina saepe  
 Floribus et sertis operit postesque superbos  
 Unguit amaractino ” . . .*

Böttch. here puts to Hitzig the question, “Did the shepherd, the peasant of Engedi, bring with him oil of myrrh?” Rejecting this reasonable explanation, he supposes that the Shulamitess, still in Solomon's care, on rising up quickly dipped her hand in the oil of myrrh, that she might refresh her beloved. She thus had it near her before her bed, as a sick person her decoction. The right answer was, that the visitant by night is not that imaginary personage, but it is Solomon. She had dreamed that he stood before her door and knocked. But finding no response, he again in a moment withdrew, when it was proved that Shulamith did not requite his love and come forth to meet it in its fulness as she ought.

Ver. 6 I opened to my beloved;  
 And my beloved had withdrawn, was gone:  
 My soul departed when he spake—  
 I sought him, and found him not;  
 I called him, and he answered me not.

As the disciples at Emmaus, when the Lord had vanished from the midst of them, said to one another: Did not our heart burn within us when He spake with us? so Shulamith says that when he spake, *i.e.* sought admission to her, she was filled with alarm, and almost terrified to death. Love-ecstasy ( $\text{ἐκστάσην}$ ), as contrast to  $\text{γενέσθαι}$



ἐν ἑαυτῷ) is not to be here understood, for in such a state she would have flown to meet him; but a sinking of the soul, such as is described by Terence (*And. I. 5. 16*):

“*Oratio haec me miseram exanimavit metu.*”

The voice of her beloved struck her heart; but in the consciousness that she had estranged herself from him, she could not openly meet him and offer empty excuses. But now she recognises it with sorrow that she had not replied to the deep impression of his loving words; and seeing him disappear without finding him, she calls after him whom she had slighted, but he answers her not. The words: “My soul departed when he spake,” are the reason why she now sought him and called upon him, and they are not a supplementary remark (Zöckl.); nor is there need for the correction of the text בְּרָבַרְי, which should mean: (my soul departed) when he turned his back (Ewald), or, behind him (Hitz., Böttch.), from רָבַר = (Arab.) *dabara*, *tergum vertere, praeterire*,—the Heb. has the word רָבַרְי, the hinder part, and as it appears, רָבַרְי, to act from behind (treacherously) and destroy, 2 Chron. xxii. 10; cf. under Gen. xxxiv. 13, but not the *Kal* רָבַרְי, in that Arab. signification. The meaning of הִטַּק has been hit upon by Aquila (ἔκλιων), Symmachus (ἀπονεύσας), and Jerome (*declinaverat*); it signifies to turn aside, to take a different direction, as the *Hithpa.* Jer. xxxi. 22: to turn oneself away; cf. הִפּוּקִים, turnings, bendings, vii. 2. הִבַּק and אָבַק (cf. Gen. xxxii. 25), Aethiop. *ḥakafa*, Amhar. *akafa* (reminding us of גָּחַץ, *Hiph.* הִקִּיף), are usually compared; all of these, however, signify to “encompass;” but הִטַּק does not denote a moving in a circle after something, but a half circular motion away from something; so that in the Arab. the prevailing reference to fools, *aḥamk*, does not appear to proceed from the idea of closeness, but of the oblique direction, pushed sideways. Turning himself away, he proceeded farther. In vain she sought him; she called without receiving any answer. עָנִי is the correct pausal form of עָנִי, *vid.* under Ps. cxviii. 5. But something worse than even this seeking and calling in vain happened to her.

Ver. 7 The watchmen who go about in the city found me,  
They beat me, wounded me;  
My upper garment took away from me,  
The watchmen of the walls.

She sought her beloved, not “in the *midbar*” (open field), nor “in the *kepharim*” (villages), but בעיר, “in the city,”—a circumstance which is fatal to the shepherd-hypothesis here, as in the other dream. There in the city she is found by the watchmen who patrol the city.

and have their proper posts on the walls to watch those who approach the city and depart from it (cf. Isa. lxii. 6). These rough, regardless men,—her story returns at the close like a palindrome to those previously named,—who judge only according to that which is external, and have neither an eye nor a heart for the sorrow of a loving soul, struck (חָבַהּ, from נָחַהּ, to pierce, hit, strike) and wounded (פָּצַע, R. פָּצַע, to divide, to inflict wounds in the flesh) the royal spouse as a common woman, and so treated her, that, in order to escape being made a prisoner, she was constrained to leave her upper robe in their hands (Gen. xxxix. 12). This upper robe, not the veil which at iv. 1, 3 we found was called *tsammā*, is called רָדִיד. Aben Ezra compares with it the Arab. *riḍā*, a plaid-like over-garment, which was thrown over the shoulders and veiled the upper parts of the body. But the words have not the same derivation. The *riḍā* has its name from its reaching downward,—probably from the circumstance that, originally, it hung down to the feet, so that one could tread on it; but the (Heb.) *rīḍid* (in Syr. the *dalmatica* of the deacons), from רָדַד, *Hiph.*, 1 Kings vi. 32, Targ., Talm., Syr., רָדַד, to make broad and thin, as *expansum*, i.e. a thin and light upper robe, viz. over the *cuttonēth*, 3a. The LXX. suitably translates it here and at Gen. xxiv. 65 (*hatstsāiph*, from *tsa'aph*, to lay together, to fold, to make double or many-fold) by *θέριστρον*, a summer over-dress. A modern painter, who represents Shulamith as stripped naked by the watchmen, follows his own sensual taste, without being able to distinguish between *tunica* and *pallium*; for neither Luther, who renders by *schleier* (veil), nor Jerome, who has *pallium* (cf. the saying of Plautus: *tunica propior pallio est*), gives any countenance to such a freak of imagination. The city watchmen tore from off her the upper garment, without knowing and without caring to know what might be the motive and the aim of this her nocturnal walk.

All this Shulamith dreamed; but the painful feeling of repentance, of separation and misapprehension, which the dream left behind, entered as deeply into her soul as if it had been an actual external experience. Therefore she besought the daughters of Jerusalem :

Ver. 8 I adjure you, ye daughters of Jerusalem,  
 If ye find my beloved,—  
 What shall ye then say to him?  
 “That I am sick of love.”

That **DN** is here not to be interpreted as the negative particle of  
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adjuration (Böttch.), as at ii. 7, iii. 5, at once appears from the absurdity arising from such an interpretation. The *or. directa*, following "I adjure you," can also begin (Num. v. 19 f.) with the usual  $\text{אֲשָׁר}$ , which is followed by its conclusion. Instead of "that ye say to him I am sick of love," she asks the question: What shall ye say to him? and adds the answer: *quod aegra sum amore*, or, as Jerome rightly renders, in conformity with the root-idea of חלה: *quia amore languo*; while, on the other hand, the LXX. :  $\delta\tau\iota\ \tau\epsilon\tau\rho\omega\mu\acute{\epsilon}\nu\eta\ (\text{saucia})\ \alpha\gamma\acute{\alpha}\pi\eta\varsigma\ \acute{\epsilon}\gamma\acute{\omega}\ \epsilon\iota\mu\iota$ , as if the word were חלה, from חלל. The question proposed, with its answer, inculcates in a naive manner that which is to be said, as one examines beforehand a child who has to order something. She turns to the daughters of Jerusalem, because she can presuppose in them, in contrast with those cruel watchmen, a sympathy with her love-sorrow, on the ground of their having had similar experiences. They were also witnesses of the origin of this covenant of love, and graced the marriage festival by their sympathetic love. When, therefore, they put to her the question:

Ver. 9 What is thy beloved before another (beloved),  
 Thou fairest of women?  
 What is thy beloved before another (beloved),  
 That thou dost adjure us thus?

the question thus asked cannot proceed from ignorance; it can only have the object of giving them the opportunity of hearing from Shulamith's own mouth and heart her laudatory description of him, whom they also loved, although they were not deemed worthy to stand so near to him as she did who was thus questioned. Böttch. and Ewald, secs. 325a, 326a, interpret the  $\text{מִן}$  in  $\text{מִי־דוֹר}$  partitively: *quid amati* (as in Cicero: *quod hominis amatus tuus*; but then the words would have been  $\text{מִה־דוֹר}$ , if such a phrase were admissible; for  $\text{מִה־דוֹר}$  certainly of itself alone means *quid amati*, what kind of a beloved. Thus the  $\text{מִן}$  is the comparative (*prae amato*), and  $\text{דוֹר}$  the sing., representing the idea of species or kind;  $\text{מִי־דוֹרִים}$ , here easily misunderstood, is purposely avoided. The use of the form  $\text{הַשְּׂבַעֲתֵינוּ}$  is one of the many instances of the disregard of the generic distinction occurring in this Song, which purposely, after the manner of the vulgar language, ignores pedantic regularity.

Hereupon Shulamith describes to them who ask what her beloved is. He is the fairest of men. Everything that is glorious in the kingdom of nature, and, so far as her look extends, everything in the sphere of art, she appropriates, so as to present a picture of his external appearance. Whatever is precious, lovely, and grand, is

all combined in the living beauty of his person.<sup>1</sup> She first praises the mingling of colours in the countenance of her beloved.

Ver. 10 My beloved is dazingly white and ruddy,  
Distinguished above ten thousand.

The verbal root **חצ** has the primary idea of purity, *i.e.* freedom from disturbance and muddiness, which, in the stems springing from it, and in their manifold uses, is transferred to undisturbed health (Arab. *ṣaḥḥ*, cf. *baria*, of smoothness of the skin), a temperate stomach and clear head, but particularly to the clearness and sunny brightness of the heavens, to dazzling whiteness (**חצצ**, Lam. iv. 7; cf. **חצצ**), and then to parched dryness, resulting from the intense and continued rays of the sun; **חצ** is here adj. from **חצצ**, Lam. iv. 7, bearing almost the same relation to **חצצ** as *λαμπρός* to *λευκός*, cogn. with *lucere*. **חצצ**, R. **חצ**, to condense, is properly dark-red, called by the Turks *kujū kirmesi* (from *kujū*, thick, close, dark), by the French *rouge foncé*, of the same root as **חצ**, the name for blood, or a thick and dark fluid. White, and indeed a dazzling white, is the colour of his flesh, and redness, deep redness, the colour of his blood tinging his flesh. Whiteness among all the race-colours is the one which best accords with the dignity of man; pure delicate whiteness is among the Caucasian races a mark of high rank, of superior training, of hereditary nobility; wherefore, Lam. iv. 7, the appearance of the nobles of Jerusalem is likened in whiteness to snow and milk, in redness to corals; and Homer, *Il.* iv. 141, says of Menelaus that he appeared stained with gore, “as when some woman tinges ivory with purple colour.” In this mingling of white and red, this fulness of life and beauty, he is **חצצ**, distinguished above myriads. The old translators render *dagul* by “chosen” (Aquila, Symm., Syr., Jerome, Luther), the LXX. by *ἐκλελοχισμένος*, *e cohorte selectus*; but it means “bannered” (*degel*, ii. 4), as the Venet.: *σσημαιωμένος*, *i.e.* thus distinguished, as that which is furnished with a *degel*, a banner, a pennon. Grätz takes *dagul* as the Greek *σημειωτός* (noted). With **חצצ**, as a designation of an inconceivable number, Rashi rightly compares Ezek. xvi. 7. Since the “ten thousand” are here thought of, not in the same manner as **חצצ**, the particle *min* is not the compar. *magis quam*, but, as at Gen. iii. 14, Judg. v. 24, Isa. lii. 14, *prae*, making conspicuous (cf. Virgil, *Aen.* v. 435, *prae omnibus*

<sup>1</sup> Hengstenberg finds in this eulogium, on the supposition that Solomon is the author, and is the person who is here described, incomprehensible self-praise. But he does not certainly say all this immediately of himself, but puts it into the mouth of Shulamith, whose love he gained. But love idealizes; she sees him whom she loves, not as others see him,—she sees him in her own transforming light.

*unum*). After this praise of the bright blooming countenance, which in general distinguished the personal appearance of her beloved, so far as it was directly visible, there now follows a detailed description, beginning with his head.

Ver. 11 His head is precious fine gold,  
His locks hill upon hill,  
Black as the raven.

The word-connection **פָּזָהָם**, occurring only here, serves as a designation of the very finest pure gold; for **פָּהָם** (hiding, then that which is hidden), from **בָּהָם**, R. **כַּח** (*vid.* concerning the words appertaining to this root, under Ps. lxxxvii. 6), is the name of fine gold, which was guarded as a jewel (cf. Prov. xxv. 12), and **פָּז** (with long *ā*) is pure gold freed from inferior metals, from **פָּזַר**, to set free, and generally violently to free (cf. *zahav nuphaz*, 1 Kings x. 18, with *zahav tahor*, 2 Chron. ix. 17). The Targ. to the Hagiog. translate **פָּז** by **אֹבֵרְיִזָּא** (e.g. Ps. cxix. 127), or **אֹבֵרְיִזָּיָא** (e.g. Ps. xix. 11), *ὄβρυζον*, i.e. gold which has stood the fire-proof (*obrussa*) of the cupel or the crucible. Grammatically regarded, the word-connection *kethem paz* is not genit., like *kethem ophir*, but appositional, like *naarah b'thulah*, Deut. xxii. 28, *z'vachim sh'lamim*, Ex. xxiv. 5, etc. The point of comparison is the imposing nobility of the fine form and noble carriage of his head. In the description of the locks of his hair the LXX. render **תְּלַחִים** by *ἐλάται*, Jerome by *sicut elatae palmarum*, like the young twigs, the young shoots of the palm. Ewald regards it as a harder parall. form of **תְּלָלִים**, Isa. xviii. 15, vine-branches; and Hitzig compares the *Thousand and One Nights*, iii. 180, where the loose hair of a maiden is likened to twisted clusters of grapes. The possibility of this meaning is indisputable, although (Arab.) *taltalat*, a drinking-vessel made of the inner bark of palm-branches, is named, not from *taltalah*, as the name of the palm-branch, but from *taltala*, to shake down, viz. in the throat. The palm-branch, or the vine-branch, would be named from **תְּלָלָה**, *pendulum esse*, to hang loosely and with a wavering motion, the freq. of **תְּלָה**, *pendere*. The Syr. also think on **תְּלָה**, for it translates "spread out," i.e. waving downward; and the Venet., which translates by *ἀπαιωρήματα*. The point of comparison would be the freshness and flexibility of the abundant long hair of the head, in contrast to motionless close-lying smoothness. One may think of Jupiter, who, when he shakes his head, moves heaven and earth. But, as against this, we have the fact: (1) That the language has other names for palm-branches and vine-branches; the former are called in the Song vii. 9, *sansinnim*. (2) That **תְּלַחִים**, immediately referred to the hair, but not in the sense of "hanging locks" (Böttch.),

is still in use in the post-bibl. Heb. (*vid.* under v. 2*b*); the Targ. also, in translating *רִיגְרִיז רִיגְרִיז*, *cumuli cumuli*, thinks חללים = תלין תלין. *Menachoth* 29*b*. A hill is called תל, (Arab.) *tall*, from תלל, *prosternere*, to throw along, as of earth thrown out, sand, or rubbish; and תלתל, after the form תליל, in use probably only in the plur., is a hilly country which rises like steps, or presents an undulating appearance. Seen from his neck upwards, his hair forms in undulating lines, hill upon hill. In colour, these locks of hair are black as a raven, which bears the Semitic name עורב from its blackness (ערב), but in India is called *kārava* from its croaking. The raven-blackness of the hair contrasts with the whiteness and redness of the countenance, which shines forth as from a dark ground, from a black border. The eyes are next described.

Ver. 12 His eyes like doves by the water-brooks,  
Bathing in milk, stones beautifully set

The eyes in their glancing moistness (cf. *ὑγρότης τῶν ὀμμάτων*, in Plutarch, of a languishing look), and in the movement of their pupils, are like doves which sip at the water-brooks, and move to and fro beside them. עֵינַי, from עֵינָה, *continere*, is a watercourse, and then also the water itself flowing in it (*vid.* under Ps. xviii. 16), as (Arab.) *wadin*, a valley, and then the river flowing in the valley, *bahr*, the sea-basin (properly the cleft), and then also the sea itself. The pred. "bathing" refers to the eyes (cf. iv. 9), not to the doves, if this figure is continued. The pupils of the eyes, thus compared with doves, seem as if bathing in milk, in that they swim, as it were, in the white in the eye. But it is a question whether the figure of the doves is continued also in יְשׁוּבוֹת עַל-מַלְאָת. It would be the case if *milleth* meant "fulness of water," as it is understood, after the example of the LXX., also by Aquila (*ἐκχύσεις*), Jerome (*fluenta plenissima*), and the Arab. (*piscinas aqua refertas*); among the moderns, by Döpke, Gesen., Hengst., and others. But this pred. would then bring nothing new to 12*a*; and although in the Syr. derivatives from ܡܠܐ signify flood and high waters, yet the form *milleth* does not seem, especially without מים, to be capable of bearing this signification. Luther's translation also, although in substance correct: *vnd stehen in der fülle* (and stand in fulness) (*milleth*, like שְׂמֹתָא of the Syr., *πληρώσεως* of the Gr. Venet., still defended by Hitz.), yet does not bring out the full force of *milleth*, which, after the analogy of עֵינַי, רִצְפָה, appears to have a concrete signification which is seen from a comparison of Ex. xxv. 7, xxvii. 17, 20, xxxix. 13. There מִלְאָת and מִלְאָתִים signify not the border with precious stones, but, as

rightly maintained by Keil, against Knobel, their filling in, *i.e.* their bordering, setting. Accordingly, *milleth* will be a synon. technical expression: the description, passing from the figure of the dove, says further of the eyes, that they are firm on (in) their setting; עַל is suitable, for the precious stone is laid within the casket in which it is contained. Hitzig has, on the contrary, objected that מלאה and מלאים denote filling up, and thus that *milleth* cannot be a filling up, and still less the place thereof. But as in the Talm. מליית signifies not only fulness, but also stuffed fowls or pies, and as πλήρωμα in its manifold aspects is used not only of that with which anything is filled, but also of that which is filled (*e.g.* of a ship that is manned, and Eph. i. 23 of the church in which Christ, as in His body, is immanent),—thus also *milleth*, like the German “*Fassung*,” may be used of a ring-casket (*funda* or *pala*) in which the precious stone is put. That the eyes are like a precious stone in its casket, does not merely signify that they fill the sockets,—for the *bulbus* of the eye in every one fills the *orbita*,—but that they are not sunk like the eyes of one who is sick, which fall back on their supporting edges in the *orbita*, and that they appear full and large as they press forward from wide and open eyelids. The cheeks are next described.

Ver. 13a His cheeks like a bed of sweet herbs,  
Towers of spicy plants.

A flower-bed is called ערנית, from ערני, to be oblique, inclined. His cheeks are like such a soft raised bed, and the impression their appearance makes is like the fragrance which flows from such a bed planted with sweet-scented flowers. *Migdaloth* are the tower-like or pyramidal mounds, and *merkahhim* are the plants used in spicery. The point of comparison here is thus the soft elevation; perhaps with reference to the mingling of colours, but the word chosen (*merkahhim*) rather refers to the lovely, attractive, heart-refreshing character of the impression. The Venet., keeping close to the existing text: αἱ σιαγόνες αὐτοῦ ὡς πρασιά τοῦ ἀρώματος, πύργοι ἀρωματισμῶν (thus (not ἀρωματιστῶν) according to Gebhardt's just conjecture). But is the punctuation here correct? The sing. כערונית is explained from this, that the bed is presented as sloping from its height downward on two parallel sides; but the height would then be the nose dividing the face, and the plur. would thus be more suitable; and the LXX., Symm., and other ancient translators have, in fact, read כערונית. But still less is the phrase *migd'loth merkahhim* to be comprehended; for a tower, however diminutive it may be, is not a proper figure for a soft elevation, nor even a graduated flowery walk, or a terraced flowery hill,—a tower always

presents, however round one may conceive it, too much the idea of a natural chubbiness, or of a diseased tumour. Therefore the expression used by the LXX., *φύουσαι μυρεψικά*, i.e. 'מְגִדְלוֹת מֵרֶק', commends itself. Thus also Jerome: *sicut areolae aromatum consitae a pigmentariis*, and the Targ. (which refers לְחַיִּים לְחַיִּים allegorically to the לְחַיִּים of the law, and *merkahhim* to the refinements of the Halacha): "like the rows of a garden of aromatic plants which produce (*gignent*) deep, penetrating sciences, even as a (magnificent) garden, aromatic plants." Since we read בְּעֵרוֹנֵי מְגִדְלוֹת, we do not refer *migadloth*, as Hitzig, who retains בְּעֵרוֹנֵי, to the cheeks, although their name, like that of the other members (e.g. the ear, hand, foot), may be fem. (Böttch. § 649), but to the beds of spices; but in this carrying forward of the figure we find, as he does, a reference to the beard and down on the cheeks. גִּדְלֵי is used of suffering the hair to grow, Num. vi. 5, as well as of cultivating plants; and it is a similar figure when Pindar, *Nem.* v. 11, compares the milk-hair of a young man to the fine woolly down of the expanding vine-leaves (*vid.* Passow). In *merkahhim* there scarcely lies anything further than that this *flos juventae* on the blooming cheeks gives the impression of the young shoots of aromatic plants; at all events, the *merkahhim*, even although we refer this feature in the figure to the fragrance of the unguents on the beard, are not the perfumes themselves, to which *m'gadloth* is not appropriate, but fragrant plants, so that in the first instance the growth of the beard is in view with the impression of its natural beauty.

Ver. 13b His lips lilies,  
Dropping with liquid myrrh.

Lilies, viz. red lilies (*vid.* under ii. 1), unless the point of comparison is merely loveliness associated with dignity. She thinks of the lips as speaking. All that comes forth from them, the breath in itself, and the breath formed into words, is מֵזֶרַח עֵינַי, most precious myrrh, viz. such as of itself wells forth from the bark of the *balsamodendron*. עֵינַי, the running over of the eyes (cf. *myrrha in lacrimis*, the most highly esteemed sort, as distinguished from *myrrha in granis*), with which Dillmann combines the Aethiop. name for myrrh, *karbé* (*vid.* under v. 5).

Ver. 14a His hands golden cylinders,  
Filled in with stones of Tarshish.

The figure, according to Gesen., *Heb. Wörterbuch*, and literally also Heiligst., is derived from the closed hand, and the stained nails are compared to precious stones. Both statements are incorrect; for (1) although it is true that then Israelitish women, as at the present day Egyptian and Arabian women, stained their eyes with *stibium* (*vid.*



under Isa. liv. 11), yet it is nowhere shown that they, and particularly men, stained the nails of their feet and their toes with the orange-yellow of the Alhenna (Lane's *Egypt*, I. 33–35); and (2) the word used is not  $\text{יָבֵן}$ , but  $\text{יָדָן}$ ; it is thus the outstretched hands that are meant; and only these, not the closed fist, could be compared to "lilies," for  $\text{לֵלֵךְ}$  signifies not a ring (Cocc., Döpke, Böttch., etc.), but that which is rolled up, a roller, cylinder (Esth. i. 6), from  $\text{לָלַךְ}$ , which properly means not *κυκλῶν* (Venet., after Gebhardt: *κεκυκλωμένοι*), but *κυλίνδειν*. The hands thus are meant in respect of the fingers, which on account of their noble and fine form, their full, round, fleshy mould, are compared to bars of gold formed like rollers, garnished ( $\text{בְּסַבְבֵּי אֲבָנִים}$ , like  $\text{בְּסַבְבֵּי אֲבָנִים}$ , Ex. xxviii. 17) with stones of Tarshish, to which the nails are likened. The transparent horn-plates of the nails, with the *lunula*, the white segment of a circle at their roots, are certainly, when they are beautiful, an ornament to the hand, and, without our needing to think of their being stained, are worthily compared to the gold-yellow topaz. *Tarshish* is not the onyx, which derives its Heb. name  $\text{אֲבָנֵי יִשְׁבֵּל}$  from its likeness to the finger-nail, but the *χρυσόλιθος*, by which the word in this passage before us is translated by the Quinta and the Sexta, and elsewhere also by the LXX. and Aquila. But the chrysolite is the precious stone which is now called the topaz. It receives the name *Tarshish* from Spain, the place where it was found. Pliny, xxxviii. 42, describes it as *aureo fulgore tralucens*. Bredow erroneously interprets *Tarshish* of amber. There is a kind of chrysolite, indeed, which is called *chryselectron*, because *in colorem electri declinans*. The comparison of the nails to such a precious stone (Luther, influenced by the consonance, and apparently warranted by the *plena hyacinthis* of the Vulg., has substituted golden rings, *vol Türkissen*, whose blue-green colour is not suitable here), in spite of Hengst., who finds it insipid, is as true to nature as it is tender and pleasing. The description now proceeds from the uncovered to the covered parts of his body, the whiteness of which is compared to ivory and marble.

Ver. 14b His body an ivory work of art,  
Covered with sapphires.

The plur.  $\text{בְּעֵינָיו}$  or  $\text{בְּעֵינָיו}$ , from  $\text{עֵינָהּ}$  or  $\text{עֵינָהּ}$  (*vid.* under Ps. xl. 9), signifies properly the tender parts, and that the inward parts of the body, but is here, like the Chald.  $\text{בְּעֵינָיו}$ , Dan. ii. 32, and the  $\text{בְּעֵינָיו}$ , vii. 3, which also properly signifies the inner part of the body, *κοιλία*, transferred to the body in its outward appearance. To the question how Shulamith should in such a manner praise that which is for the most part covered with clothing, it is not only to be answered

that it is the poet who speaks by her mouth, but also that it is not the bride or the beloved, but the wife, whom he represents as thus speaking. עֲשָׂתָּ (from the peculiar Hebraeo-Chald. and Targ. עֲשָׂתָּ, which, after Jer. v. 28, like *khalak*, *create*, appears to proceed from the fundamental idea of smoothing) designates an artistic figure. Such a figure was Solomon's throne, made of יָשָׁ, the teeth of elephants, ivory,<sup>1</sup> 1 Kings x. 18. Here Solomon's own person, without reference to a definite admired work of art, is praised as being like an artistic figure made of ivory,—like it in regard to its glancing smoothness and its fine symmetrical form. When, now, this work of art is described as covered with sapphires (מְעִלְפָתָּ, referred to עֲשָׂתָּ, as apparently gramm., or as ideal, fem.), a sapphire-coloured robe is not meant (Hitzig, Ginsburg); for עֲלָהּ, which only means to disguise, would not at all be used of such a robe (Gen. xxxviii. 14; cf. xxiv. 65), nor would the one uniform colour of the robe be designated by sapphires in the plur. The choice of the verb עֲלָהּ (elsewhere used of veiling) indicates a covering shading the pure white, and in connection with מְסִירִים, thought of as accus., a moderating of the bright glance by a soft blue. For סָפִיר (a genuine Semit. word, like the Chald. שְׁפִיר; cf. regarding סָפִיר = שְׁפִיר, under Ps. xvi. 6) is the sky-blue sapphire (Ex. xxiv. 10), including the *Lasurstein* (*lapis lazuli*), sprinkled with golden, or rather with gold-like glistening points of pyrites, from which, with the *l* omitted, sky-blue is called *azur* (azure) (*vid.* under Job xxviii. 6). The work of art formed of ivory is quite covered over with sapphires fixed in it. That which is here compared is nothing else than the branching blue veins under the white skin.

Ver. 15a His legs white marble columns,  
Set on bases of fine gold.

If the beauty of the living must be represented, not by colours, but in figurative language, this cannot otherwise be done than by the selection of minerals, plants, and things in general for the comparison, and the comparison must more or less come short, because dead soulless matter does not reach to a just and full representation of the living. Thus here, also, the description of the lower extremity, which reaches from the thighs and the legs down to the feet, of which last, in the words of an anatomist,<sup>2</sup> it may be said that "they form the pedestal for the bony pillars of the legs." The comparison is thus in accordance with fact; the שְׁוֹקִים (from שָׁק = (Arab.) *sak*, to

<sup>1</sup> Ivory is fully designated by the name שְׁנֵהָבִים, Lat. *ebur*, from the Aegypt. *ebu*, the Aegyptio-Indian *ibha*, elephant.

<sup>2</sup> Hyrtl's *Lehrbuch der Anat. des Menschen*, sec. 155.

drive: the movers forward), in the structure of the human frame, take in reality the place of "pillars," and the feet the place of "pedestals," as in the tabernacle the wooden pillars rested on small supports in which they were fastened, Ex. xxvi. 18 f. But in point of fidelity to nature, the symbol is inferior to a rigid Egyptian figure. Not only is it without life; it is not even capable of expressing the curvilinear shape which belongs to the living. On the other hand, it loses itself in symbol; for although it is in conformity with nature that the legs are compared to pillars of white (according to Aquila and Theod., Parian) marble,— $\text{שׁוֹטֵי} = \text{שׁוֹטֵי}$ , 1 Chron. xxix. 2 (material for the building of the temple), Talm.  $\text{בְּיָסוּדֵי}$ , of the same verbal root as  $\text{שׁוֹטֵי}$ , the name of the white lily,—the comparison of the feet to bases of fine gold is yet purely symbolical. Gold is a figure of that which is sublime and noble, and with white marble represents greatness combined with purity. He who is here praised is not a shepherd, but a king. The comparisons are thus so grand because the beauty of the beloved is in itself heightened by his kingly dignity.<sup>1</sup>

Ver. 15. His aspect like Lebanon,  
Distinguished as the cedars.

By  $\text{בְּחַיִּיר}$  the Chald. thinks of "a young man" (from  $\text{בָּחַר} = \text{בָּנִי}$ , to be matured, as at Ps. lxxxix. 20); but in that case we should have expected the word  $\text{בְּחַיִּירִים}$  instead of  $\text{בְּחַיִּירִים}$ . Luther, with all other translators, rightly renders "chosen as the cedars." His look, *i.e.* his appearance as a whole, is awe-inspiring, majestic, like Lebanon, the king of mountains; he (the praised one) is chosen, *i.e.* presents a rare aspect, rising high above the common man, like the cedars, those kings among trees, which as special witnesses of creative omnipotence are called "cedars of God," Ps. lxxx. 11 [10].  $\text{בְּחַיִּיר}$ , *electus*, everywhere else an attribute of persons, does not here refer to the look, but to him whose the look is; and what it means in union with the cedars is seen from Jer. xxii. 7; cf. Isa. xxxvii. 24. Here also it is seen (what besides is manifest), that the fairest of the children of men is a king. In conclusion, the description returns from elevation of rank to loveliness.

<sup>1</sup> Dillmann proposes the question, the answer to which he desiderates in Ewald, how the maiden could be so fluent in speaking of the new glories of the Solomonic era (plants and productions of art). Böttcher answers, that she had learned to know these whilst detained at court, and that the whole description has this ground-thought, that she possessed in her beloved all the splendour which the women of the harem value and enjoy. But already the first words of the description, "white and ruddy," exclude the sunburnt shepherd. To refer the gold, in the figurative description of the uncovered parts of the body, to this bronze colour is insipid.

**Ver. 16a** His palate is sweets [sweetnesses],  
And he is altogether precious [lovelinesses].

The palate, פֶּה, is frequently named as the organ of speech, Job vi. 30, xxxi. 30, Prov. v. 3, viii. 7; and it is also here used in this sense. The meaning, "the mouth for kissing," which Böttch. gives to the word, is fanciful; פֶּה (= *hink*, Arab. *hanak*) is the inner palate and the region of the throat, with the *uvula* underneath the chin. Partly with reference to his words, his lips have been already praised, 13*b*; but there the fragrance of his breath came into consideration, his breath both in itself and as serving for the formation of articulate words. But the naming of the palate can point to nothing else than his words. With this the description comes to a conclusion; for, from the speech, the most distinct and immediate expression of the personality, advance is made finally to the praise of the person. The *pluraliatant.* מִמְתָּקִים and מְתָקִים designate what they mention in richest fulness. His palate, *i.e.* that which he speaks and the manner in which he speaks it, is true sweetness (cf. Prov. xvi. 21; Ps. lv. 15), and his whole being true loveliness. With justifiable pride Shulamith next says:

**Ver. 16*b*** This is my beloved and this my friend,  
Ye daughters of Jerusalem!

The emphatically repeated "this" is here pred. (Luth.: "such an one is" . . .); on the other hand, it is subj. at Ex. iii. 15 (Luth.: "that is" . . .).

The daughters of Jerusalem now offer to seek along with Shulamith for her beloved, who had turned away and was gone.

**Chap. vi. 1.** Whither has thy beloved gone,  
Thou fairest of women?  
Whither has thy beloved turned,  
That we may seek him with thee?

The longing remains with her even after she has wakened, as the after effect of her dream. In the morning she goes forth and meets with the daughters of Jerusalem. They cause Shulamith to describe her friend, and they ask whither he has gone. They wish to know the direction in which he disappeared from her, the way which he had probably taken (פָּנָה, R. פָּן, to drive, to urge forward, to turn from one to another), that with her they might go to seek him (*Vav* of the consequence or the object, as at Ps. lxxxiii. 17). The answer she gives proceeds on a conclusion which she draws from the inclination of her beloved.

Ver. 2 My beloved has gone down into the garden,  
 To the beds of sweet herba,  
 To feed in the gardens  
 And gather lilies.

He is certainly, she means to say, there to be found where he delights most to tarry. He will have gone down—viz. from the palace (vi. 11 ; cf. 1 Kings xx. 43 and Esth. vii. 7)—into his garden, to the fragrant beds, there to feed in his garden and gather lilies (cf. Old Germ. “to collect *rösen*”); he is fond of gardens and flowers Shulamith expresses this in her shepherd-dialect, as when Jesus says of His Father (John xv. 1), “He is the husbandman.” Flower-beds are the feeding place (*vid.* regarding לְרֵעוֹת under ii. 16) of her beloved. Solomon certainly took great delight in gardens and parks, Eccles. ii. 5. But this historical fact is here idealized ; the natural flora which Solomon delighted in with intelligent interest presents itself as a figure of a higher Loveliness which was therein as it were typically manifest (cf. Rev. vii. 17, where the “Lamb,” “feeding,” and “fountains of water,” are applied as analogies, *i.e.* heavenward-pointing types). Otherwise it is not to be comprehended why it is lilies that are named. Even if it were supposed to be implied that lilies were Solomon’s favourite flowers, we must assume that his taste was determined by something more than by form and colour. The words of Shulamith give us to understand that the inclination and the favourite resort of her friend corresponded to his nature, which is altogether thoughtfulness and depth of feeling (cf. under Ps. xcii. 5, the reference to Dante : the beautiful women who gather flowers representing the paradisaical life); lilies, the emblems of unapproachable grandeur, purity inspiring reverence, high elevation above that which is common, bloom there wherever the lily-like one wanders, whom the lily of the valley calls her own. With the words :

Ver. 3 I am my beloved’s, and my beloved is mine,  
 Who feeds among the lilies,

Shulamith farther proceeds, followed by the daughters of Jerusalem, to seek her friend lost through her own fault. She always says, not אֲנִי, but יְהוָה and רַעִי ; for love, although a passion common to mind and body, is in this Song of Songs viewed as much as possible apart from its basis in the animal nature. Also, that the description hovers between that of the clothed and the unclothed, gives to it an ideality favourable to the mystical interpretation. Nakedness is עֲרִוּהָ. But at the cross nakedness appears transported from the sphere of sense to that of the supersensuous.

## SECOND SCENE OF THE FOURTH ACT, VI. 4-9.

With ver. 4 Solomon's address is resumed, and a new scene opens. Shulamith had found him again, and she who is beautiful in herself appears now so much the more beautiful, when the joy of seeing him again irradiates her whole being.

Ver. 4 Beautiful art thou, my friend, as Tirzah,  
Comely as Jerusalem,  
Terrible as a battle-array.

In the praise of her beauty we hear the voice of the king. The cities which are the highest ornament of his kingdom serve him as the measure of her beauty, which is designated according to the root conceptions by תִּרְצַח, after the quality of completeness; by נְאוּמָה, after the quality of that which is well-becoming, pleasing. It is concluded, from the prominence given to Tirzah, that the Song was not composed till after the division of the kingdom, and that its author was an inhabitant of the northern kingdom; for Tirzah was the first royal city of this kingdom till the time of Omri, the founder of Samaria. But since, at all events, it is Solomon who here speaks, so great an historical judgment ought surely to be ascribed to a later poet who has imagined himself in the exact position of Solomon, that he would not represent the king of the undivided Israel as speaking like a king of the separate kingdom of Israel. The prominence given to Tirzah has another reason. Tirzah was discovered by Robinson on his second journey, 1852, in which Van de Velde accompanied him, on a height in the mountain range to the north of Nablûs, under the name *Tullûzah*. Brocardus and Breydenbach had already pointed out a village called *Thersa* to the east of Samaria. This form of the name corresponds to the Heb. better than that Arab. *Tullûzah*; but the place is suitable, and if Tullûzah lies high and beautiful in a region of olive trees, then it still justifies its ancient name, which means pleasantness or sweetness. But it cannot be sweetness on account of which Tirzah is named before Jerusalem, for in the eye of the Israelites Jerusalem was "the perfection of beauty" (Ps. l. 2; Lam. ii. 15). That there is gradation from Tirzah to Jerusalem (Hengst.) cannot be said; for נְאוּמָה (*decora*) and יִפְתָּח (*pulchra*) would be reversed if a climax were intended. The reason of it is rather this, that Shulamith is from the higher region, and is not a daughter of Jerusalem, and that therefore a beautiful city situated in the north toward Sunem must serve as a comparison of her beauty. That Shulamith is both beautiful and terrible (נְאוּמָה from אָמַר) is no con-

tradition: she is terrible in the irresistible power of the impression of her personality, terrible as *nidgaloth*, i.e. as troops going forth with their banners unfurled (cf. the *Kal* of this *v. denom.*, Ps. xx. 6). We do not need to supply מַחֲנֹת, which is sometimes fem., Ps. xxv. 3, Gen. xxxii. 9, although the attribute would here be appropriate, Num. ii. 3, cf. x. 5; still less צַבָּאוֹת, which occurs in the sense of military service, Isa. xl. 2, and a war-expedition, Dan. viii. 12, but not in the sense of war-host, as fem. Much rather *nidgaloth*, thus neut., is meant of bannered hosts, as מַחֲנֹתַי (not מַחֲנֵי), Isa. xxi. 13, of those that are marching. War-hosts with their banners, their standards, go forth confident of victory. Such is Shulamith's whole appearance, although she is unconscious of it—a *veni, vidi, vici*. Solomon is completely vanquished by her. But seeking to maintain himself in freedom over against her, he cries out to her:

Ver. 5a Turn away thine eyes from me,  
For overpowering they assail me.

Döpke translates, *ferocire me faciunt*; Hengst.: they make me proud; but although הִרְהִיב, after Ps. cxxxviii. 3, may be thus used, yet that would be an effect produced by the eyes, which certainly would suggest the very opposite of the request to turn them away. The verb רָהִיב means to be impetuous, and to press impetuously against any one; the *Hiph.* is the intens. of this trans. signification of the *Kal*: to press overpoweringly against one, to infuse terror, *terrorem incutere*. The LXX. translates it by *ἀναπρεπούν*, which is also used of the effect of terror ("to make to start up"), and the Syr. by *afred*, to put to flight, because *arheb* signifies to put in fear, as also *arhab* = *khawwaf*, *terrefacere*; but here the meaning of the verb corresponds more with the sense of رَعِبَ, to be placed in the state of *ro'b*, i.e. of paralyzing terror. If she directed her large, clear, penetrating eyes to him, he must sink his own: their glance is unbearable by him. This peculiar form the praise of her eyes here assumes; but then the description proceeds as at iv. 1b, ii. 3b. The words used there in praise of her hair, her teeth, and her cheeks, are here repeated.

Ver. 5b Thy hair is like a flock of goats  
Which repose downwards on Gilead.  
6 Thy teeth like a flock of lambs  
Which come up from the washing,  
All of them bearing twins,  
And a bereaved one is not among them.  
7 Like a piece of pomegranate thy temples  
Behind thy veil.

The repetition is literal, but yet not without change in the expression,—there, 'מִהָרַגַל, here, 'מִן־הָגַל; there, 'תִּסְאָרִים, here, 'תִּרְחִי, *agnarum* (Symm., Venet. τῶν ἀμνάδων); for רַחֵל, in its proper signification, is like the Arab. *rachil*, *richl*, *richleh*, the female lamb, and particularly the ewe. Hitzig imagines that Solomon here repeats to Shulamith what he had said to another *donna* chosen for marriage, and that the flattery becomes insipid by repetition to Shulamith, as well as also to the reader. But the romance which he finds in the Song is not this itself, but his own palimpsest, in the style of Lucian's transformed ass. The repetition has a morally better reason, and not one so subtle. Shulamith appears to Solomon yet more beautiful than on the day when she was brought to him as his bride. His love is still the same, unchanged; and this both she and the reader or hearer must conclude from these words of praise, repeated now as they were then. There is no one among the ladies of the court whom he prefers to her,—these must themselves acknowledge her superiority.

Ver. 8 There are sixty queens,

And eighty concubines,

And virgins without number.

9 One is my dove, my perfect one,—

The only one of her mother,

The choice one of her that bare her.

The daughters saw her and called her blessed,—

Queens and concubines, and they extolled her.

Even here, where, if anywhere, notice of the difference of gender was to be expected, תִּרְחִי stands instead of the more accurate תִּרְחֵל (*e.g.* Gen. vi. 2). The number of the women of Solomon's court, 1 Kings xi. 3, is far greater (700 wives and 300 concubines); and those who deny the Solomonic authorship of the Song regard the poet, in this particular, as more historical than the historian. On our part, holding as we do the Solomonic authorship of the book, we conclude from these low numbers that the Song celebrates a love-relation of Solomon's at the commencement of his reign: his luxury had not then reached the enormous height to which he, the same Solomon, looks back, and which he designates, Eccles. ii. 8, as *vanitas vanitatum*. At any rate, the number of 60 תִּסְאָרִים, *i.e.* legitimate wives of equal rank with himself, is yet high enough; for, according to 2 Chron. xi. 21, Rehoboam had 18 wives and 60 concubines. The 60 occurred before, at iii. 7. If it be a round number, as sometimes, although rarely, *sexaginta* is thus used (Hitzig), it may be reduced only to 51, but not further, especially here, where 80 stands along with it. שְׁשִׁים־וָאֶחָד (שְׁנַיִם), Gr. πάλλαξ, παλλακή (*Lat. peller*), which in the form שְׁנַיִם



(פְּלִקְתָּא) came back from the Greek to the Aramaic, is a word as yet unexplained. According to the formation, it may be compared to חֲרַמְתָּ, from חָרַם, to cut off; whence also the harem bears the (Arab.) name *haram*, or the separated *gynaecoonitis*, to which access is denied. An ending in *is* (שׁ) is known to the Assyr., but only as an adverbial ending, which, as 'istinis = לְבַדִּי, alone, *solus*, shows is connected with the pron. *su*. These two nouns appear as thus requiring to be referred to *quadrilitera*, with the annexed שׁ; perhaps פְּלִגְשׁ, in the sense of to break into splinters, from פָּלַג, to divide (whence a brook, as dividing itself in its channels, has the name of פְּלִגְתָּ), points to the polygamous relation as a breaking up of the marriage of one; so that a concubine has the name *pillēgēsh*, as a representant of polygamy in contrast to monogamy.

In the first line of ver. 9 אַחַת is subj. (one, who is my dove, my perfect one); in the second line, on the contrary, it is pred. (one, *unica*, is she of her mother). That Shulamith was her mother's only child does not, however, follow from this; אַחַת, *unica*, is equivalent to *unice dilecta*, as יְחִידָה, Prov. iv. 3, is equivalent to *unice dilectus* (cf. Keil's *Zech.* xiv. 7). The parall. בְּרִיָּה has its nearest signification *electa* (LXX., Syr., Jerome), not *pura* (Venet.); the fundamental idea of cutting and separating divides itself into the ideas of choosing and purifying. The Aorists, 9b, are the only ones in this book; they denote that Shulamith's look had, on the part of the women, this immediate result, that they willingly assigned to her the good fortune of being preferred to them all,—that to her the prize was due. The words, as also at Prov. xxxi. 28, are an echo of Gen. xxx. 13,—the books of the *Chokma* delight in references to Genesis, the book of pre-Israelitish origin. Here, in vers. 8, 9, the distinction between our typical and the allegorical interpretation is correctly seen. The latter is bound to explain what the 60 and the 80 mean, and how the wives, concubines, and "virgins" of the harem are to be distinguished from each other; but what till now has been attempted in this matter has, by reason of its very absurdity or folly, become an easy subject of wanton mockery. But the typical interpretation regards the 60 and the 80, and the unreckoned number, as what their names denote,—viz. favourites, concubines, and serving-maids. But to see an allegory of heavenly things in such a herd of women—a kind of thing which the Book of Genesis dates from the degradation of marriage in the line of Cain—is a profanation of that which is holy. The fact is, that by a violation of the law of God (Deut. xvii. 17), Solomon brings a cloud over the typical representation, which is not at all to be thought of in con-

nection with the Antitype. Solomon, as Jul. Sturm rightly remarks, is not to be considered by himself, but only in his relation to Shulamith. In Christ, on the contrary, is no imperfection; sin remains in the congregation. In the Song, the bride is purer than the bridegroom; but in the fulfilling of the Song this relation is reversed: the bridegroom is purer than the bride.

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## FIFTH ACT.

SHULAMITH, THE ATTRACTIVELY FAIR BUT HUMBLE PRINCESS.—  
CHAP. VI. 10—VIII. 4.

FIRST SCENE OF THE FIFTH ACT, VI. 10—VII. 6.

The fourth Act, notwithstanding little disturbances, gives a clear view of the unchanging love of the newly-married pair. This fifth shows how Shulamith, although raised to a royal throne, yet remains, in her childlike disposition and fondness for nature, a lily of the valley. The first scene places us in the midst of the royal gardens. Shulamith comes to view from its recesses, and goes to the daughters of Jerusalem, who, overpowered by the beauty of her heavenly appearance, cry out:

Ver. 10 Who is this that looketh forth like the morning-red,  
Beautiful as the moon, pure as the sun,  
Terrible as a battle-host?

The question, "Who is this?" is the same as at iii. 6. There, it refers to her who was brought to the king; here, it refers to her who moves in that which is his as her own. There, the "this" is followed by לָמָּה appositionally; here, by פְּשִׁיטָה [looking forth] determ., and thus more closely connected with it; but then indetermin., and thus apposit. predicates follow. The verb פָּשַׁטָּה signifies to bend forward, to overhang; whence the *Hiph.* פִּשְׁטָה and *Niph.* פִּשְׁטָה, to look out, since in doing so one bends forward (*vid.* under Ps. xiv. 2). The LXX. here translates it by ἐκκίπτουσα, the Venet. by παρακίπτουσα, both of which signify to look toward something with the head inclined forward. The point of comparison is, the rising up from the background: Shulamith breaks through the shades of the garden-grove like the morning-red, the morning dawn; or, also: she comes nearer and nearer, as the morning-red rises behind the moun-

SONG.

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tains, and then fills always the more widely the whole horizon. The Venet. translates *ὡς ἑωσφόρος*; but the morning star is not *שֶׁחַר*, but *שֶׁחַר בְּרִישַׁח*, Isa. xiv. 12; *shahhar*, properly, the morning-dawn, means, in Heb., not only this, like the Arab. *shahar*, but rather, like the Arab. *fajr*, the morning-red,—i.e. the red tinge of the morning mist. From the morning-red the description proceeds to the moon, yet visible in the morning sky, before the sun has risen. It is usually called *יָהּ*, as being yellow; but here it is called *לְבָנָה*, as being white; as also the sun, which here is spoken of as having risen (Judg. v. 31), is designated not by the word *שֶׁשֶׁשׁ*, as the unwearied (Ps. xix. 6*b*, 6*a*), but, on account of the intensity of its warming light (Ps. xix. 7*b*), is called *חַמָּה*. These, in the language of poetry, are favourite names of the moon and the sun, because already the primitive meaning of the two other names had disappeared from common use; but with these, definite attributive ideas are immediately connected. Shulamith appears like the morning-red, which breaks through the darkness; beautiful, like the silver moon, which in soft still majesty shines in the heavens (Job xxxi. 26); pure (*vid.* regarding *בָּר, בָּרוּר* in this signification: smooth, bright, pure, under Isa. xlix. 2) as the sun, whose light (cf. *חַמָּה* with the Aram. *חַמְמָה*, mid-day brightness) is the purest of the pure, imposing as war-hosts with their standards (*vid.* vi. 4*b*). The answer of her who was drawing near, to this exclamation, sounds homely and childlike:

Ver. 11 To the nut garden I went down  
To look at the shrubs of the valley,  
To see whether the vine sprouted,  
The pomegranates budded.

Ver. 12 I knew it not that my soul lifted me up  
To the royal chariots of my people, a noble (one).

In her loneliness she is happy; she finds her delight in quietly moving about in the vegetable world; the vine and the pomegranate, brought from her home, are her favourites. Her soul—viz. love for Solomon, which fills her soul—raised her to the royal chariots of her people, the royal chariots of a noble (one), where she sits beside the king, who drives the chariot; she knew this, but she also knew it not for what she had become without any cause of her own, that she is without self-elation and without disavowal of her origin. These are Shulamith's thoughts and feelings, which we think we derive from these two verses without reading between the lines and without refining. I went down, she says, viz. from the royal palace, cf. vi. 2. Then, further, she speaks of a valley; and the whole sounds rural, so

that we are led to think of Etam as the scene. This Etam, romantically (*vid.* Judg. xv. 8 f.) situated, was, as Josephus (*Antt.* viii. 7. 3) credibly informs us, Solomon's Belvedere. "In the royal stables," he says, "so great was the regard for beauty and swiftness, that nowhere else could horses of greater beauty or greater fleetness be found. All had to acknowledge that the appearance of the king's horses was wonderfully pleasing, and that their swiftness was incomparable. Their riders also served as an ornament to them. They were young men in the flower of their age, and were distinguished by their lofty stature and their flowing hair, and by their clothing, which was of Tyrian purple. They every day sprinkled their hair with dust of gold, so that their whole head sparkled when the sun shone upon it. In such array, armed and bearing bows, they formed a body-guard around the king, who was wont, clothed in a white garment, to go out of the city in the morning, and even to drive his chariot. These morning excursions were usually to a certain place which was about sixty stadia from Jerusalem, and which was called Etam; gardens and brooks made it as pleasant as it was fruitful." This Etam, from whence (the עֵיטָם <sup>1</sup>) a watercourse, the ruins of which are still visible, supplied the temple with water, has been identified by Robinson with a village called *Artas* (by Lumley called *Urtas*), about a mile and a half to the south of Bethlehem. At the upper end of the winding valley, at a considerable height above the bottom, are three old Solomonic pools,—large, oblong basins of considerable compass placed one behind the other in terraces. Almost at an equal height with the highest pool, at a distance of several hundred steps there is a strong fountain, which is carefully built over, and to which there is a descent by means of stairs inside the building. By it principally were the pools, which are just large reservoirs, fed, and the water was conducted by a subterranean conduit into the upper pool. Riding along the way close to the aqueduct, which still exists, one sees even at the present day the valley below clothed in rich vegetation; and it is easy to understand that here there may have been rich gardens and pleasure-grounds (Moritz Lüttke's *Mittheilung*). A more suitable place for this first scene of the fifth Act cannot be thought of; and what Josephus relates serves remarkably to illustrate not only the description of ver. 11, but also that of ver. 12.

גַּזְזִי is the walnut, *i.e.* the Italian nut tree (*Juglans regia* L.), originally brought from Persia; the Persian name is *keuz*, Aethiop. *gúz*, Arab. Syr. *gauz* (*gôz*), in Heb. with ם prosth., like the Armen. *engus*. גַּזְזִי גִּבְרִית is a garden, the peculiar ornament of which is the

<sup>1</sup> According to *Sebachim* 54b, one of the highest points of the Holy Land.

fragrant and shady walnut tree; **גַּן אֲנָחִים** would not be a nut garden, but a garden of nuts, for the plur. signifies, Mishn. *nuces* (viz. *juglandes* = *Jovis glandes*, Pliny, xvii. 136, ed. Jan.), as **גַּן אֲנָחִים**, figs, in contradistinction to **גַּן אֲנָחִים**, a fig tree, only the Midrash uses **גַּן אֲנָחִים** here, elsewhere not occurring, of a tree. The object of her going down was one, viz. to observe the state of the vegetation; but it was manifold, as expressed in the manifold statements which follow **יָרַדְתִּי**. The first object was the nut garden. Then her intention was to observe the young shoots in the valley, which one has to think of as traversed by a river or brook; for **נָחַל**, like *Wady*, signifies both a valley and a valley-brook. The nut garden might lie in the valley, for the walnut tree is fond of a moderately cool, damp soil (Joseph. *Bell.* iii. 10. 8). But the **אֲנָחִים** are the young shoots with which the banks of a brook and the damp valley are usually adorned in the spring-time. **אֲנָחִים**, shoot, in the Heb. of budding and growth, in Aram. of the fruit-formation, comes from R. **אָנַח**, the weaker power of **נָנַח**, which signifies to expand and spread from within outward, and particularly to sprout up and to well forth. **אֲנָחִים** signifies here, as at Gen. xxxiv. 1, attentively to observe something, looking to be fixed upon it, to sink down into it. A further object was to observe whether the vine had broken out, or had budded (this is the meaning of **פָּרַח**, breaking out, to send forth, R. **פָּרַח**, to break),<sup>1</sup>—whether the pomegranate trees had gained flowers or flower-buds **הִנְיָצוּ**, not as Gesen. in his *Thes.* and *Heb. Lex.* states, the *Hiph.* of **נָצַץ**, which would be **הִנְיָצוּ**, but from **נָצַץ** instead of **הִנְיָצוּ**, with the same omission of *Dagesh*, after the forms **הִרְעוּ**, cf. Prov. vii. 13, R. **נָצַץ**, to glance, bloom (whence *Nisan* as the name of the flower-month, as *Ab* the name of the fruit-month).<sup>2</sup> Why the pomegranate tree (*Punica granatum L.*), which derives this its Latin name from its fruit being full of grains, bears the Semitic name of **רִמּוֹן**, (Arab.) *rummān*, is yet unexplained; the Arabians are so little acquainted with it, that they are uncertain whether *ramm* or *raman* (which, however, is not proved to exist) is to be regarded as the root-word. The question goes along with that regarding the origin and signification of *Rimmon*, the name of the Syrian god, which appears to denote<sup>3</sup> “sublimity;” and it is possible that the pomegranate tree has its name from this god as being consecrated to him.<sup>4</sup>

<sup>1</sup> Vid. Fried. Delitzsch, *Indo-Germ. Sem. Studien*, p. 72.

<sup>2</sup> Cf. my *Jesurun*, p. 149.

<sup>3</sup> An old Chald. king is called *Rim-Sin*; *rammu* is common in proper names, as *Ab-rammu*.

<sup>4</sup> The name scarcely harmonizes with **רִמּוֹן**, worm, although the pomegranate

In ver. 12, Shulamith adds that, amid this her quiet delight in contemplating vegetable life, she had almost forgotten the position to which she had been elevated. **לֹא יָדַעְתִּי** may, according to the connection in which it is used, mean, "I know not," Gen. iv. 9, xxi. 26, as well as "I knew not," Gen. xxviii. 16, Prov. xxiii. 35; here the latter (LXX., Aquila, Jerome, Venet., Luther), for the expression runs parallel to **יִרְדְּתִי**, and is related to it as verifying or circumstantiating it. The connection **לֹא יָדַעְתִּי נַפְשִׁי**, whether we take the word **נַפְשִׁי** as permut. of the subject (Luther: My soul knew it not) or as the accus. of the object: I knew not myself (after Job ix. 21), is objectionable, because it robs the following **שָׂמַנְתִּי** of its subject, and makes the course of thought inappropriate. The accusative, without doubt, hits on what is right, since it gives the *Rebia*, corresponding to our colon, to **יָדַעְתִּי**; for that which follows with **נַפְשִׁי שָׂטָה** is just what she acknowledges not to have known or considered. For the meaning cannot be that her soul had placed or brought her in an unconscious way, *i.e.* involuntarily or unexpectedly, etc., for "I knew not," as such a declaration never forms the principal sentence, but, according to the nature of the case, always a subordinate sentence, and that either as a conditional clause with *Var*, Job ix. 5, or as a relative clause, Isa. xlvi. 11; cf. Ps. xlix. 21. Thus "I knew not" will be followed by what she was unconscious of; it follows in *oratio directa* instead of *obliqua*, as also elsewhere after **יָדַעְתִּי**, **יָדַעְתִּי**, elsewhere introducing the object of knowledge, is omitted, Ps. ix. 21; Amos v. 12. But if it remains unknown to her, if it has escaped her consciousness that her soul placed her, etc., then *naphshi* is here her own self, and that on the side of desire (Job xxiii. 13; Deut. xii. 15); thus, in contrast to external constraint, her own most inward impulse, the leading of her heart. Following this, she has been placed on the height on which she now finds herself, without being always mindful of it. It would certainly now be most natural to regard **כָּרִכְבוֹת**, after the usual constr. of the verb **שָׂמַנְתִּי** with the double accus., *e.g.* Gen. xxviii. 22, Isa. l. 2, Ps. xxxix. 9, as pred. accus. (Venet. *ἔθετό με ὄχηματα*), as *e.g.* Hengst.: I knew not, thus my soul brought me (*i.e.* brought me at unawares) to the chariots of my people, who are noble. But what does this mean? He adds the remark: "Shulamith stands in the place of the war-chariots of her people as their powerful protector, or by the heroic spirit residing in her." But apart from the syntactically false rendering of **לֹא יָדַעְתִּי**, and the unwarrantable allegorizing, this interpretation suffers from worm-holes; the worm which pierces it bears the strange name (דרימוני) הַה, *Shabbath* 90a.

wrecks itself on this, that "chariots" in themselves are not for protection, and thus without something further, especially in this designation by the word מרכבות, and not by רכב (2 Kings vi. 17; cf. 2 Kings ii. 12, xiii. 14), are not war-chariots. עמי מר will thus be the accus. of the object of motion. It is thus understood, e.g., by Ewald (sec. 281*d*): My soul brought me to the chariots, etc. The shepherd-hypothesis finds here the seduction of Shulamith. Holländer translates: "I perceived it not; suddenly, it can scarcely be said unconsciously, I was placed in the state-chariots of Amminadab." But the Masora expressly remarks that עמי נריב are not to be read as if forming one, but as two words, חרין מלין.<sup>1</sup> Hitzig proportionally better, thus: without any apprehension of such a coincidence, she saw herself carried to the chariots of her noble people, i.e. as Gesen. in his *Thes. : inter currus comitatus principis*. Any other explanation, says Hitzig, is not possible, since the accus. מרכב in itself signifies only in the direction whither, or in the neighbourhood whence. And certainly it is generally used of the aim or object toward which one directs himself or strives, e.g. Isa. xxxvii. 23. *Kodēsh*, "toward the sanctuary," Ps. cxxxiv. 2; cf. *hashshā'rā*, "toward the gate," Isa. xxii. 7. But the accus. *mārom* can also mean "on high," Isa. xxii. 16, the accus. *hashshāmaim* "in the heavens," 1 Kings viii. 32; and as *hishlic hāiōrah* is used, Ex. i. 22, of being cast into the Nile, and *shalahh hāārēts* of being sent into the land, Num. xiii. 27, thus may also *sim mērkāvāh* be used for *sim b'mērkāvāh*, 1 Sam. viii. 11, according to which the Syr. (*b'mercabto*) and the Quinta (εἰς ἄρματα) translate; on the contrary, Symm. and Jerome destroy the meaning by adopting the reading שפתי (my soul placed me in confusion). The plur. *mark'voth* is thus meant amplifi., like *richvō*, i. 9, and *battēnu*, i. 17. As regards the subject, 2 Sam. xv. 1 is to be compared; it is the king's chariot that is meant, yoked, according to i. 9, with Egypt. horses. It is a question whether *nadiv* is related adject. to *ammi*: my people, a noble (people),—a connection which gives prominence to the attribute appositionally, Gen. xxxvii. 2; Ps. cxliii. 10; Ezek. xxxiv. 12,—or permutat., so that the first gen. is exchanged for one defining more closely: to the royal chariot of my people, a prince. The latter has the preference, not merely because (leaving out of view the proper name *Amminadab*) wherever עם and נריב are used together

<sup>1</sup> עמי-נריב, thus in D F: עמי, without the accent and connected with נריב by *Makkeph*. On the contrary, P has עמי-נריב as one word, as also the Masora *parva* has here noted חדה מלה. Our Masora, however, notes לית וחרהן כתיבן, and thus Rashi and Aben Ezra testify.

they are meant of those who stand prominent above the people, Num. xxi. 18, Ps. xlvi. 10, cxiii. 8, but because this נָרִיב and בְּתֵ-נָרִיב evidently stand in interchangeable relation. Yet, even though we take נָרִיב and עָמִי together, the thought remains the same. Shulamith is not one who is abducted, but, as we read at iii. 6 ff., one who is honourably brought home; and she here expressly says that no kind of external force but her own loving soul raised her to the royal chariots of her people and their king. That she gives to the fact of her elevation just this expression, arises from the circumstance that she places her joy in the loneliness of nature, in contrast to her driving along in a splendid chariot. Designating the chariot that of her noble people, or that of her people, and, indeed, of a prince, she sees in both cases in Solomon the concentration and climax of the people's glory.

Encouraged by Shulamith's unassuming answer, the daughters of Jerusalem now give utterance to an entreaty which their astonishment at her beauty suggests to them.

Chap. vii. 1 Come back, come back, O Shulamith!

Come back, come back, that we may look upon thee!

She is now (vi. 10 ff.) on the way from the garden to the palace. The fourfold "come back" entreats her earnestly, yea, with tears, to return thither with them once more, and for this purpose, that they might find delight in looking upon her; for הָזִיהָ בָּ signifies to sink oneself into a thing, looking at it, to delight (feast) one's eyes in looking on a thing. Here for the first time Shulamith is addressed by name. But הַשֵּׁוּ cannot be a pure proper name, for the art. is vocat., as e.g. הַבַּת יִירוֹ, "O daughter of Jerusalem!" Pure proper names like שְׁלֹמֹה are so determ. in themselves that they exclude the article; only such as are at the same time also nouns, like יִרְדֵּן and לְבָנִן, are susceptible of the article, particularly also of the vocat., Ps. cxiv. 5; but cf. Zech. xi. 1 with Isa. x. 34. Thus הַשֵּׁוּ will be not so much a proper name as a name of descent, as generally nouns in הֵ (with a few exceptions, viz. of ordinal number, הַרְרִי, הַמְּנִי, etc.) are all *gentilicia*. The LXX. render הַשֵּׁוּ by ἡ Σουναμίτις, and this is indeed but another form for הַשֵּׁוּנִימִית, i.e. she who is from Sunem. Thus also was designated the exceedingly beautiful Abishag, 1 Kings i. 3, Elisha's excellent and pious hostess, 2 Kings iv. 8 ff. *Sunem* was in the tribe of Issachar (Josh. xix. 18), near to Little Hermon, from which it was separated by a valley, to the south-east of Carmel. This lower Galilean Sunem, which lies south from Nain, south-east from Nazareth, south-west from Tabor, is also called *Skulem*. Eusebius in his *Onomasticon* says regarding it: Σουβήμη (l. Σουλήμη) κλήρου



Ἰσάχαρ. καὶ νῦν ἐστὶ κόμη Σουλῆμ κ.τ.λ., i.e. as Jerome translates it: *Sunem in tribu Issachar. et usque hodie vicus ostenditur nomine Sulem in quinto miliario montis Thabor contra australem plagam.* This place is found at the present day under the name of *Suwlam* (*Sólam*), at the west end of *Jebel ed-Duhi* (Little Hermon), not far from the great plain (*Jisr'el*, now *Zer'én*), which forms a convenient way of communication between Jordan and the sea-coast, but is yet so hidden in the mountain range that the Talmud is silent concerning this Sulem, as it is concerning Nazareth. Here was the home of the Shulamitess of the Song. The ancients interpret the name by *εἰρηνεύουσα*, or by *ἐσकुλευμένη* (*vid. Lagarde's Onomastica*), the former after *Aquila* and the *Quinta*, the latter after *Symm.* The Targum has the interpretation: ה' השלמה באמנותה עם ה' (*vid. Rashi*). But the form of the name (the Syr. writes שְׁלִימָתָא) is opposed to these allegorical interpretations. Rather it is to be assumed that the poet purposely used, not ה'שנ', but ה'שול', to assimilate her name to that of *Solomon*; and that it has the parallel meaning of one devoted to *Solomon*, and thus, as it were, of a passively-applied שְׁלִימָתָא = *Σαλώμη*, is the more probable, as the daughters of *Jerusalem* would scarcely venture thus to address her who was raised to the rank of a princess unless this name accorded with that of *Solomon*.

Not conscious of the greatness of her beauty, *Shulamith* asks,—

1b α What do you see in *Shulamith*?

She is not aware that anything particular is to be seen in her; but the daughters of *Jerusalem* are of a different opinion, and answer this childlike, modest, but so much the more touching question,—

1b β As the dance of *Mahanāim*!

They would thus see in her something like the dance of *Mahanāim*. If this be here the name of the Levitical town (now *Mahneh*) in the tribe of *Gad*, north of *Jabbok*, where *Ishbosheth* resided for two years, and where *David* was hospitably entertained on his flight from *Absalom* (Luthr.: “the dance to *Mahanāim*”), then we must suppose in this trans-Jordanic town such a popular festival as was kept in *Shiloh*, *Judg.* xxi. 19, and we may compare *Abel-Meholah* [= meadow of dancing], the name of *Elisha's* birth-place (cf. also *Herod.* i. 16: “To dance the dance of the Arcadian town of *Tegea*”). But the Song delights in retrospective references to *Genesis* (cf. iv. 11b, vii. 11). At xxxii. 3, however, by *Mahanāim*<sup>1</sup> is meant the double encampment of angels who protected *Jacob's* two companies

<sup>1</sup> Böttcher explains *Mahanāim* as a plur.; but the plur. of מַחֲנֵה is מַחְנֹתָא and מַחְנֵימָא; the plur. termination *ajim* is limited to מֵימָא and שְׂמֵימָא.

(xxxii. 8). The town of Mahanāim derives its name from this vision of Jacob's. The word, as the name of a town, is always without the article; and here, where it has the article, it is to be understood appellatively. The old translators, in rendering by "the dances of the camps" (Syr., Jerome, *choros castrorum*, Venet. *θλασον στρατοπέδων*), by which it remains uncertain whether a war-dance or a parade is meant, overlook the dual, and by exchanging מַחֲנִים with מַחֲנֵי, they obtain a figure which in this connection is incongruous and obscure. But, in truth, the figure is an angelic one. The daughters of Jerusalem wish to see Shulamith dance, and they designate that as an angelic sight. *Mahanāim* became in the post-bibl. dialect a name directly for angels. The dance of angels is only a step beyond the responsive song of the seraphim, Isa. vi. *Engelkoere* [angel-choir] and "heavenly host" are associated in the old German poetry.<sup>1</sup> The following description is undeniably that (let one only read how Hitzig in vain seeks to resist this interpretation) of one dancing. In this, according to biblical representation and ancient custom, there is nothing repulsive. The women of the ransomed people, with Miriam at their head, danced, as did also the women who celebrated David's victory over Goliath (Ex. xv. 20; 1 Sam. xviii. 66). David himself danced (2 Sam. vi.) before the ark of the covenant. Joy and dancing are, according to Old Testament conception, inseparable (Eccles. iii. 4); and joy not only as the happy feeling of youthful life, but also spiritual holy joy (Ps. lxxxvii. 7). The dance which the ladies of the court here desire to see, falls under the point of view of a play of rival individual *artistes* reciprocally acting for the sake of amusement. The play also is capable of moral nobility, if it is enacted within the limits of propriety, at the right time, in the right manner, and if the natural joyfulness, penetrated by intelligence, is consecrated by a spiritual aim. Thus Shulamith, when she dances, does not then become a Gaditanian (Martial, xiv. 203) or an *Alma* (the name given in Anterior Asia to those women who go about making it their business to dance mimic and partly lascivious dances); nor does she become a *Bajadere* (Isa. xxiii. 15 f.),<sup>2</sup> as also Miriam, Ex. xv. 20, Jephthah's daughter, Judg. xi. 34, the "daughters of Shiloh," Judg.

<sup>1</sup> *Vid. Walther von der Vogelweide*, 173. 28. The Indian mythology goes farther, and transfers not only the original of the dance, but also of the drama, to heaven; *vid. Götting. Anzeigen*, 1874, p. 106.

<sup>2</sup> *Alma* is the Arab. 'ualmah (one skilled, viz. in dancing and *jonglerie*), and *Bajadere* is the Portug. softening of *baladera*, a dancer, from *balare* (*ballare*), mediæv. Lat., and then Romanic: to move in a circle, to dance.

xxi. 21, and the women of Jerusalem, 1 Sam. xviii. 6, did not dishonour themselves by dancing; the dancing of virgins is even a feature of the times after the restoration, Jer. xxxi. 13. But that Shulamith actually danced in compliance with the earnest entreaty of the daughters of Jerusalem, is seen from the following description of her attractions, which begins with her feet and the vibration of her thighs.

After throwing aside her upper garments, so that she had only the light clothing of a shepherdess or vinedresser, Shulamith danced to and fro before the daughters of Jerusalem, and displayed all her attractions before them. Her feet, previously (v. 3) naked, or as yet only shod with sandals, she sets forth with the deportment of a prince's daughter.

Ver. 2a How beautiful are thy steps in the shoes, O prince's daughter!

The noun גִּיב, which signifies noble in disposition, and then noble by birth and rank (cf. the reverse relation of the meanings in *generosus*), is in the latter sense synon. and parallel to מְלִכָּה and שָׂרָה; Shulamith is here called a prince's daughter because she was raised to the rank of which Hannah, 1 Sam. ii. 8, cf. Ps. cxiii. 8, speaks, and to which she herself, vi. 12, points. Her beauty, from the first associated with unaffected dignity, now appears in native princely grace and majesty. פֶּעַם (from פָּעַם, *pulsare*, as in *nunc pede libero pulsanda tellus*) signifies step and foot,—in the latter sense the poet. Heb. and the vulgar Phoen. word for רִגְלָה; here the meanings *pes* and *passus* (Fr. *pas*, dance-step) flow into each other. The praise of the spectators now turns from the feet of the dancer to her thighs:

Ver. 2b The vibration of thy thighs like ornamental chains,

The work of an artist's hands.

The double-sided thighs, viewed from the spine and the lower part of the back, are called מְתִנִּים; from the upper part of the legs upwards, and the breast downwards (the lumbar region), thus seen on the front and sidewise, יָרְכָיִם or מְתִנִּים. Here the manifold twistings and windings of the upper part of the body by means of the thigh-joint are meant; such movements of a circular kind are called חֲפִיזִים, from חָפַז, v. 6. חֲפִיזִים is the plur. of חָפִיז = (Arab.) *haly*, as צִבְאִים (gazelles) of צִבִּי = *zaby*. The sing. חָפִיז (or חֲפִיזָה = (Arab.) *halyah*) signifies a female ornament, consisting of gold, silver, or precious stones, and that (according to the connection, Prov. xxv. 2; Hos. ii. 15) for the neck or the breast as a whole; the plur. חָפִיזִים, occurring only here, is therefore chosen because the bendings of the loins, full of life and beauty, are compared to the free swingings to and fro of such an ornament, and thus to a connected ornament of chains; for חֲפִיזִים

are not the beauty-curves of the thighs at rest,—the connection here requires movement. In accordance with the united idea of חל, the appos. is not כַּעֲשֵׂי, but (according to the Palestin.) כַּעֲשֵׂיָה (LXX., Targ., Syr., Venet.). The artist is called אֲמָן (*omman*) (the forms אֲמָן and אֲמָן are also found), Syr. *armon*, Jewish-Aram. אֲמָן; he has, as the master of stability, a name like יָמֵן, the right hand: the hand, and especially the right hand, is the *artifex* among the members.<sup>1</sup> The eulogists pass from the loins to the middle part of the body. In dancing, especially in the Oriental style of dancing, which is the mimic representation of animated feeling, the breast and the body are raised, and the forms of the body appear through the clothing.

Ver. 3 Thy navel is a well-rounded basin—  
 Let not mixed wine be wanting to it  
 Thy body is a heap of wheat,  
 Set round with lilies.

In interpreting these words, Hitzig proceeds as if a “voluptuary” were here speaking. He therefore changes אֲמָן into אֲמָןָה, “thy *pudenda*.” But (1) it is no voluptuary who speaks here, and particularly not a man, but women who speak; certainly, above all, it is the poet, who would not, however, be so inconsiderate as to put into the mouths of women immodest words which he could use if he wished to represent the king as speaking. Moreover (2) אֲמָן = (Arab.) *surr*, secret (that which is secret; in Arab. especially referred to the *pudenda*, both of man and woman), is a word that is<sup>2</sup> foreign to the Heb. language, which has for “*Geheimnis*” [secret] the corresponding word סוּר (*vid.* under Ps. ii. 2, xxv. 14), after the root-signification of its verbal stem (*viz.* to be firm, pressed together); and (3) the reference—preferred by Döpke, Magnus, Hahn, and others, also without any change of punctuation—of אֲמָן to the *interfeminiū mulieris*, is here excluded by the circumstance that the attractions of a woman dancing, as they unfold themselves, are here described. Like the Arab. *surr*, אֲמָן (= *shurr*), from אֲמָן, to bind fast, denotes properly the umbilical cord, Ezek. xvi. 4, and then the umbilical scar. Thus, Prov. iii. 8, where most recent critics prefer, for אֲמָןָה, to read, but without any proper reason, אֲמָןָהָה, “to thy flesh,” the navel comes there into view as the centre of the body,—which it always is with new-born infants, and is almost so with grown-up persons in respect of the length of the body,—and as, indeed, the centre, whence the pleasurable feeling of health diffuses its rays of heat. This middle and prominent point of the

<sup>1</sup> *Vid.* Ryssel's *Die Syn. d. Wahren u. Guten in d. Sem. Spr.* (1873), p. 12.

<sup>2</sup> *Vid.* Tebrizi, in my work entitled *Jud.-Arab. Poesien, u.s.w.* (1874), p. 24.

abdomen shows itself in one lightly clad and dancing when she breathes deeply, even through the clothing; and because the navel commonly forms a little funnel-like hollow (Böttch.: in the form almost of a whirling hollow in the water, as one may see in nude antique statues), therefore the daughters of Jerusalem compare Shulamith's navel to a "basin of roundness," *i.e.* which has this general property, and thus belongs to the class of things that are round. יָיִן does not mean a *Becher* (a cup), but a *Becken* (basin), *pelvis*; properly a washing basin, *ijjanah* (from יָיִן = *ajan*, to full, to wash = יָיִן); then a sprinkling basin, Ex. xxiv. 6; and generally a basin, Isa. xxii. 24; here, a mixing basin, in which wine was mingled with a proportion of water to render it palatable (*κρατήρ*, from *κεραυνύωαι*, *temperare*),—according to the Talm. with two-thirds of water. In this sense this passage is interpreted allegorically, *Sanhedrin* 14*b*, 37*a*, and elsewhere (*vid.* Aruch under יָיִן). יָיִן is not spiced wine, which is otherwise designated (viii. 2), but, as Hitzig rightly explains, mixed wine, *i.e.* mixed with water or snow (*vid.* under Isa. v. 22). יָיִן is not borrowed from the Greek *μισγέειν* (Grätz), but is a word native to all the three chief Semitic dialects,—the weaker form of יָיִן, which may have the meaning of "to pour in;" but not merely "to pour in," but, at the same time, "to mix" (*vid.* under Isa. v. 22; Prov. ix. 2). יָיִן, with יָיִן, represents the circular form (from יָיִן = יָיִן), corresponding to the navel ring; Kimchi thinks that the moon must be understood (cf. יָיִן, *lunula*): a moon-like round basin; according to which the Venet., also in Gr., choosing an excellent name for the moon, translates: *ῥάντιστρον τῆς ἐκάτης*. But "moon-basin" would be an insufficient expression for it; Ewald supposes that it is the name of a flower, without, however, establishing this opinion. The "basin of roundness" is the centre of the body a little depressed; and that which the clause, "may not mixed wine be lacking," expresses, as their wish for her, is soundness of health, for which no more appropriate and delicate figure can be given than hot wine tempered with fresh water.

The comparison in 3*b* is the same as that of R. Johanan's of beauty, *Mezta* 84*a*: "He who would gain an idea of beauty should take a silver cup, fill it with pomegranate flowers, and encircle its rim with a garland of roses."<sup>1</sup> To the present day, winnowed and sifted corn is piled up in great heaps of symmetrical half-spherical form,

<sup>1</sup> See my *Gesch. d. Jüd. Poesie*, p. 30 f. Hoch (the German Solomon) reminds us of the Jewish marriage custom of throwing over the newly-married pair the contents of a vessel wreathed with flowers, and filled with wheat or corn (with money underneath), accompanied with the cry, יָיִן יָיִן [be fruitful and multiply].

which are then frequently stuck over with things that move in the wind, for the purpose of protecting them against birds. "The appearance of such heaps of wheat," says Wetstein (*Isa.* p. 710), "which one may see in long parallel rows on the thrashing-floors of a village, is very pleasing to a peasant; and the comparison of the Song, vii. 3, every Arabian will regard as beautiful." Such a corn-heap is to the present day called *ṣubbaḥ*, while *'aramah* is a heap of thrashed corn that has not yet been winnowed; here, with עֲרֵכָה, is to be connected the idea of a *ṣubbaḥ*, i.e. of a heap of wheat not only thrashed and winnowed, but also sifted (riddled) סָנָה, enclosed, fenced about (whence the post-bibl. סָנִי, a fence), is a part. pass. such as סָנָה, scattered (*vid.* under Ps. xcii. 12). The comparison refers to the beautiful appearance of the roundness, but, at the same time, also to the flesh-colour shining through the dress; for fancy sees more than the eyes, and concludes regarding that which is veiled from that which is visible. A wheat-colour was, according to the Moslem Sunna, the tint of the first created man. Wheat-yellow and lily-white is a subdued white, and denotes at once purity and health; by *πυρός* [wheat] one thinks of *πῦρ*—heaped up wheat develops a remarkable heat, a fact for which Biesenthal refers to Plutarch's *Quaest.* In accordance with the progress of the description, the breasts are now spoken of:

Ver. 4 Thy two breasts are like two fawns,  
Twins of a gazelle.

iv. 5 is repeated, but with the omission of the attribute, "feeding among lilies," since lilies have already been applied to another figure. Instead of תְּאֵמִי there, we have here תְּאֵמִי (*ta'ome*), the former after the ground-form *t'ām*, the latter after the ground-form *to'm* (cf. תְּאֵמִי, Neh. xiii. 29, from תְּאֵמִי = תְּאֵמִי).

Ver. 5a Thy neck like an ivory tower

The article in תְּאֵמִי may be that designating species (*vid.* under i. 11); but, as at vii. 5 and iv. 4, it appears to be also here a definite tower which the comparison has in view: one covered externally with ivory tablets, a tower well known to all in and around Jerusalem, and visible far and wide, especially when the sun shone on it; had it been otherwise, as in the case of the comparison following, the locality would have been more definitely mentioned. So slender, so dazzlingly white, so imposing, and so captivating to the eye did Shulamith's neck appear. These and the following figures would be open to the objection of being without any occasion, and monstrous, if they referred to an ordinary beauty; but they refer to Solomon's spouse, they apply to a queen, and therefore are derived

from that which is most splendid in the kingdom over which, along with him, she rules; and in this they have the justification of their grandeur.

Ver. 5b *a* Thine eyes pools in Heshbon,  
At the gate of the populous (city).

*Heshbon*, formerly belonging to the Amorites, but at this time to the kingdom of Solomon, lay about  $5\frac{1}{2}$  hours to the east of the northern point of the Dead Sea, on an extensive, undulating, fruitful, high table-land, with a far-reaching prospect. Below the town, now existing only in heaps of ruins, a brook, which here takes its rise, flows westward, and streams towards the Ghôr as the *Nahr Heshbân*. It joins the Jordan not far above its entrance into the Dead Sea. The situation of the town was richly watered. There still exists a huge reservoir of excellent masonry in the valley, about half a mile from the foot of the hill on which the town stood. The comparison here supposes two such pools, but which are not necessarily together, though both are before the gate, *i.e.* near by, outside the town. Since *עֵינַי*, except at Isa. xiv. 31, is fem., *בְּתַרְיָבִים*, in the sense of *רְבִיתֵי עֵם*, Lam. i. 1 (cf. for the non-determin. of the adj., Ezek. xxi. 25), is to be referred to the town, not to the gate (Hitz.); Blau's<sup>1</sup> conjectural reading, *bath'-akrabbim*, does not recommend itself, because the craggy heights of the "ascent of Akrabbim" (Num. xxxiv. 4; Josh. xv. 3), which obliquely cross<sup>2</sup> the Ghôr to the south of the Dead Sea, and from remote times formed the southern boundary of the kingdom of the Amorites (Judg. i. 36), were too far off, and too seldom visited, to give its name to a gate of Heshbon. But generally the crowds of men at the gate and the topography of the gate are here nothing to the purpose; the splendour of the town, however, is for the figure of the famed cisterns like a golden border. *בְּרִיכָה* (from *פָּרַח*, to spread out, *vid. Genesis*, p. 98; Fleischer in *Levy*, I. 420*b*) denotes a skilfully built round or square pool. The comparison of the eyes to a pool means, as Wetstein<sup>3</sup> remarks, "either thus glistening like a water-mirror, or thus lovely in appearance, for the Arabian knows no greater pleasure than to look upon clear, gently rippling water." Both are perhaps to be taken together; the mirroring glance of the moist eyes (cf. Ovid, *De Arte Am.* ii. 722:

"*Adspicies oculos tremulo fulgore micantes,  
Ut sol a liquida saepe refulget aqua*"),

and the spell of the charm holding fast the gaze of the beholder.

<sup>1</sup> In *Merx' Archiv*. III. 355.

<sup>2</sup> *Vid. Robinson's Phys. Geogr.* p. 51.

<sup>3</sup> *Zeitschr. für allgem. Erdkunde*, 1859, p. 157 *£*.

Ver. 5b  $\beta$  Thy nose like the tower of Lebanon,  
Which looks towards Damascus.

This comparison also places us in the midst of the architectural and artistic splendours of the Solomonic reign. A definite town is here meant; the art. determines it, and the part. following appositionally without the art., with the expression "towards Damascus" defining it more nearly (*vid.* under iii. 6), describes it. הַלְבָנוֹן designates here "the whole Alpine range of mountains in the north of the land of Israel" (Furrer); for a tower which looks in the direction of Damascus (גִּבְעָה, accus., as אֶת־גִּבְעָה, 1 Sam. xxii. 4) is to be thought of as standing on one of the eastern spurs of Hermon, or on the top of Amana (iv. 8), whence the Amana (Barada) takes its rise, whether as a watch-tower (2 Sam. viii. 6), or only as a look-out from which might be enjoyed the paradisaical prospect. The nose gives to the face especially its physiognomical expression, and conditions its beauty. Its comparison to a tower on a lofty height is occasioned by the fact that Shulamith's nose, without being blunt or flat, formed a straight line from the brow downward, without bending to the right or left (Hitzig), a mark of symmetrical beauty combined with awe-inspiring dignity. After the praise of the nose it was natural to think of Carmel; Carmel is a promontory, and as such is called *anf el-jebel* ("nose of the mountain-range").

Ver. 6a  $\alpha$  Thy head upon thee as Carmel.

We say that the head is "on the man" (2 Kings vi. 31; Judith xiv. 18), for we think of a man ideally as the central unity of the members forming the external appearance of his body. Shulamith's head ruled her form, surpassing all in beauty and majesty, as Carmel with its noble and pleasing appearance ruled the land and sea at its feet. From the summit of Carmel, clothed with trees (Amos ix. 3; 1 Kings xviii. 42), a transition is made to the hair on the head, which the Moslem poets are fond of comparing to long leaves, as vine leaves and palm branches; as, on the other hand, the thick leafy wood is called (*vid.* under Isa. vii. 20) *comata silva* (cf. Oudendorp's Apuleii *Metam.* p. 744). Grätz, proceeding on the supposition of the existence of Persian words in the Song, regards כְּרִמָּל as the name of a colour; but (1) crimson is designated in the Heb.-Pers. not כְּרִמָּל, but כְּרִמְיָל, instead of תּוֹלַעַת שָׁנִי (*vid.* under Isa. i. 18; Prov. xxxi. 21); (2) if the hair of the head (if רֵאשִׁית might be directly understood of this) may indeed be compared to the glistening of purple, not, however, to the glistening of carmese or scarlet, then red and not black hair must be meant. But it is not the locks of hair, but the hair in



locks that is meant. From this the eulogium finally passes to the hair of the head itself.

Ver. 6a β The flowing hair of thy head like purple—  
A king fettered by locks.

Hitzig supposes that כרמל reminded the poet of פְּרִטִּיל (carmese), and that thus he hit upon אַרְנָבִין (purple); but one would rather think that *Carmel* itself would immediately lead him to purple, for near this promontory is the principal place where purple shell-fish are found (Seetzen's *Reisen*, IV. 277 f.). רִקָּה (from רָלַל, to dangle, to hang loose, Job xxviii, 4, Arab. *tadladal*) is *res pendula*, and particularly *coma pendula*. Hengst. remarks that the "purple" has caused much trouble to those who understand by רִלָה the hair of the head. He himself, with Gussetius, understands by it the temples, *tempus capitis*; but the word רִקָּה is used (iv. 3) for "temples," and "purple-like" hair hanging down could occasion trouble only to those who know not how to distinguish purple from carmese. Red purple, אַרְנָבִין (Assyr. *argamannu*, Aram., Arab., Pers., with departure from the primary meaning of the word, אַרְנָבִין), which derives this name from רָנַם = רָקַם, material of variegated colour, is dark-red, and almost glistening black, as Pliny says (*Hist. Nat.* ix. 135): *Laus ei* (the Tyrian purple) *summa in colore sanguinis concreti, nigricans adspectu idemque suspectu* (seen from the side) *refulgens, unde et Homero purpureus dicitur sanguis*. The purple hair of Nisus does not play a part in myth alone, but beautiful shining dark black hair is elsewhere also called purple, e.g. *πυρφύρεος πλόκαμος* in Lucian, *πορφυραὶ χαῖται* in Anacreon. With the words "like purple," the description closes; and to this the last characteristic distinguishing Shulamith there is added the exclamation: "A king fettered by locks!" For רָהִיטִים, from רָהַט, to run, flow, is also a name of flowing locks, not the ear-locks (Hitz.), i.e. long ringlets flowing down in front the same word (i. 17) signifies in its North Palest. form רָהִיטִים (*Chethib*), a water-trough, *canalis*. The locks of one beloved are frequently called in erotic poetry "the fetters" by which the lover is held fast, for "love wove her net in alluring ringlets" (Deshâmi in *Joseph and Zuleika*).<sup>1</sup> Goethe in his *Westöst. Divan* presents as a bold yet moderate example: "There are more than fifty hooks in each lock of thy hair;" and, on the other hand, one offensively extravagant, when it is said of a Sultan: "In the bonds of thy locks lies fastened the neck of the enemy." אֶסֶר signifies also in Arab. frequently one enslaved by

<sup>1</sup> Compare from the same poet: "Alas! thy braided hair, a heart is in every curl, and a dilemma in every ring" (*Deut. Morg. Zeit.* xxiv. 581).

love : *astruha* is equivalent to her lover.<sup>1</sup> The mention of the king now leads from the imagery of a dance to the scene which follows, where we again hear the king's voice. The scene and situation are now manifestly changed. We are transferred from the garden to the palace, where the two, without the presence of any spectators, carry on the following dialogue.

SECOND SCENE OF THE FIFTH ACT, VII. 7—VIII. 4.

It is the fundamental thought forming the motive and aim of the Song which now expresses itself in the words of Solomon.

Ver. 7 How beautiful art thou, and how charming,  
O love, among delights!

It is a truth of all-embracing application which is here expressed. There is nothing more admirable than love, *i.e.* the uniting or mingling together of two lives, the one of which gives itself to the other, and so finds the complement of itself; nor than this self-devotion, which is at the same time self-enrichment. All this is true of earthly love, of which Walther v. d. Vogelweide says : “ *minne ist zweier herzen wünne* ” [love is the joy of two hearts], and it is true also of heavenly love; the former surpasses all earthly delights (also such as are purely sensuous, Eccles. ii. 8), and the latter is, as the apostle expresses himself in his spiritual “ Song of Songs,” 1 Cor. xiii. 13, in relation to faith and hope, “ greater than these,” greater than both of them, for it is their sacred, eternal aim. In יִפִּית it is indicated that the ideal, and in נְעֻמָּה that the eudaemonistic feature of the human soul attains its satisfaction in love. The LXX., obliterating this so true and beautiful a promotion of love above all other joys, translate ἐν ταῖς τρυφαῖς σου (in the enjoyment which thou impartest). The Syr., Jerome, and others also rob the Song of this its point of light and of elevation, by reading אֶהְבֶּה (O beloved!) instead of אֶהְבֶּה. The words then declare (yet contrary to the spirit of the Hebrew language, which knows neither אֶהְבֶּה nor אֶהְבֶּה as vocat.) what we already read at iv. 10; while, according to the traditional form of the text, they are the prelude of the love-song, to love as such, which is continued in viii. 6 f.

When Solomon now looks on the wife of his youth, she stands before him like a palm tree with its splendid leaf-branches, which the Arabians call *ucht insdn* (the sisters of men); and like a vine

<sup>1</sup> Samachshari, *Mufaṣṣal*, p. 8.

which climbs up on the wall of the house, and therefore is an emblem of the housewife, Ps. cxxviii. 3.

Ver. 8 Thy stature is like the palm tree;  
And thy breasts clusters.

9 I thought: I will climb the palm,  
Grasp its branches;  
And thy breasts shall be to me  
As clusters of the vine,  
And the breath of thy nose like apples,  
10a *α* And thy palate like the best wine.

Shulamith stands before him. As he surveys her from head to foot, he finds her stature like the stature of a slender, tall date-palm, and her breasts like the clusters of sweet fruit, into which, in due season, its blossoms are ripened. That קִמְתָּהּ (thy stature) is not thought of as height apart from the person, but as along with the person (cf. Ezek. xiii. 18), scarcely needs to be remarked. The palm derives its name, *tāmār*, from its slender stem rising upwards (*vid.* under Isa. xvii. 9, lxi. 6). This name is specially given to the *Phoenix dactylifera*, which is indigenous from Egypt to India, and which is principally cultivated (*vid.* under Gen. xiv. 7), the female flowers of which, set in panicles, develop into large clusters of juicy sweet fruit. These dark-brown or golden-yellow clusters, which crown the summit of the stem and impart a wonderful beauty to the appearance of the palm, especially when seen in the evening twilight, are here called אֶשְׁכְּלִיּוֹת (connecting form at Deut. xxxii. 32), as by the Arabians *'ithkal*, plur. *'ithakyl* (*botri dactylorum*). The perf. רָמְתָּהּ signifies *aequata est = aequa est*; for רָמָה, R. רָם, means, to make or to become plain, smooth, even. The perf. אֶמְרָתִי, on the other hand, will be meant retrospectively. As an expression of that which he just now purposed to do, it would be useless; and thus to notify with emphasis anything beforehand is unnatural and contrary to good taste and custom. But looking back, he can say that in view of this august attractive beauty the one thought filled him, to secure possession of her and of the enjoyment which she promised; as one climbs (עָלָה with פָּ, as Ps. xxiv. 3) a palm tree and seizes (אָרַז, fut. אֶרְיֶז, and אֶרְיֶז with פָּ, as at Job xxiii. 11) its branches (פְּנִימָיִם, so called, as it appears,<sup>1</sup> after the feather-like pointed leaves proceeding from the mid-rib on both sides), in order to break off the fulness of the sweet fruit under its leaves. As the cypress (*sarwat*), so also the palm is with the Moslem poets the figure of a loved one, and with the mystics, of God;<sup>2</sup>

<sup>1</sup> Also that סָנַן is perhaps equivalent to סָלַל (זָלוּל, זָלוּל), to wave hither and thither, comes here to view.

<sup>2</sup> *Vid.* Háfiz, ed. Brockhaus, II. p. 46.

and accordingly the idea of possession is here particularly intended.  $\text{וַיִּהְיֶה נָא בְּתֹמַר}$  denotes what he then thought and aimed at. Instead of  $\text{בְּתֹמַר}$ , 9a, the punctuation  $\text{בְּתֹמַר}$  is undoubtedly to be preferred. The figure of the palm tree terminates with the words, "will grasp its branches." It was adequate in relation to stature, but less so in relation to the breasts; for dates are of a long oval form, and have a stony kernel. Therefore the figure departs from the date clusters to that of grape clusters, which are more appropriate, as they swell and become round and elastic the more they ripen. The breath of the nose, which is called  $\text{נַף}$ , from breathing hard, is that of the air breathed, going in and out through it; for, as a rule, a man breathes through his nostrils with closed mouth. Apples present themselves the more naturally for comparison, that the apple has the name  $\text{תְּפִיחָה}$  (from  $\text{נָפַח}$ , after the form  $\text{תְּמִכִּיחָה}$ ), from the fragrance which it exhales.

$\text{יַיִן הַטּוֹב}$  is wine of the good kind, *i.e.* the best, as  $\text{אִשָּׁה רָעָה}$ , Prov. vi. 24, a woman of a bad kind, *i.e.* a bad woman; the neut. thought of as adjct. is both times the gen. of the attribute, as at Prov. xxiv. 25 it is the gen. of the *substratum*. The punctuation  $\text{פִּינֵן הַטּוֹב}$  (Hitz.) is also possible; it gives, however, the common instead of the delicate poetical expression. By the comparison one may think of the expressions, *jungere salivas oris* (Lucret.) and *oscula per longas jungere pressa moras* (Ovid). But if we have rightly understood iv. 11, v. 16, the palate is mentioned much rather with reference to the words of love which she whispers in his ears when embracing her. Only thus is the further continuance of the comparison to be explained, and that it is Shulamith herself who continues it.

The dramatic structure of the Song becomes here more strongly manifest than elsewhere before. Shulamith interrupts the king, and continues his words as if echoing them, but again breaks off.

Ver. 10a  $\beta$  b Which goes down for my beloved smoothly,  
Which makes the lips of sleepers move.

The LXX. had here  $\text{לְרִירִי}$  in the text. It might notwithstanding be a spurious reading. Hitzig suggests that it is erroneously repeated, as if from ver. 11. Ewald also (*Hohesl.* p. 137) did that before,—Heiligstedt, as usual, following him. But, as Ewald afterwards objected, the line would then be "too short, and not corresponding to that which follows." But how shall  $\text{לְרִירִי}$  now connect itself with Solomon's words? Ginsburg explains: "Her voice is not merely compared to wine, because it is sweet to everybody, but to such wine as would be sweet to a friend, and on that account is more valuable and pleasant." But that furnishes a thought digressing *εἰς*

ἄλλο γένος ; and besides, Ewald rightly remarks that Shulamith always uses the word ררִי of her beloved, and that the king never uses it in a similar sense. He contends, however, against the idea that Shulamith here interrupts Solomon ; for he replies to me (*Jahrb.* IV. 75) : “ Such interruptions we certainly very frequently find in our ill-formed and dislocated plays ; in the Song, however, not a solitary example of this is found, and one ought to hesitate in imagining such a thing.” He prefers the reading לְדוֹדִים [beloved ones], although possibly לְרִרִי, with *l*, abbreviated after the popular style of speech from *im*, may be the same word. But is this *l'dodim* not a useless addition ? Is excellent wine good to the taste of friends merely ; and does it linger longer in the palate of those not beloved than of those loving ? And is the circumstance that Shulamith interrupts the king, and carries forward his words, not that which frequently also occurs in the Greek drama, as *e.g.* Eurip. *Phocnissae*, v. 608 ? The text as it stands before us requires an interchange of the speakers, and nothing prevents the supposition of such an interchange. In this idea Hengstenberg for once agrees with us. The *Lamed* in *l'dodi* is meant in the same sense as when the bride drinks to the bridegroom, using the expression *l'dodi*. The *Lamed* in לְמִישְׁרִים is that of the defining norm, as the *Beth* in בְּמִי, Prov. xxiii. 31, is that of the accompanying circumstance : that which tastes badly sticks in the palate, but that which tastes pleasantly glides down directly and smoothly. But what does the phrase וְנִי דוֹבֵב שִׁפְּי וְנִי translate by *ικανούμενος χειλεσί μου και ὀδοῦσιν*, “accommodating itself (Sym. *προσπιθέμενος*) to my lips and teeth.” Similarly Jerome (omitting at least the false *μου*), *labisque et dentibus illius ad ruminandum*, in which דִּבָּה, *rumor*, for דוֹבֵב, seems to have led him to *ruminare*. Equally contrary to the text with Luther's translation : “ which to my friend goes smoothly down, and speaks of the previous year ; ” a rendering which supposes אֲשֵׁנִים (as also the Venet.) instead of אֲשֵׁנִים (good wine which, as it were, tells of former years), and, besides, disregards שְׁפָתַי. The translation : “ which comes at un-awares upon the lips of the sleepers,” accords with the language (Heiligst., Hitz.). But that gives no meaning, as if one understood by אֲשֵׁנִים, as Gesen. and Ewald do, *una in eodem toro cubantes* ; but in this case the word ought to have been אֲשֵׁנִים. Since, besides, such a thing is known as sleeping through drink or speaking in sleep, but not of drinking in sleep, our earlier translation approves itself : which causes the lips of sleepers to speak. This interpretation is also supported by a proverb in the Talm. *Jebamoth* 97a, *Jer. Moed Katan*, iii. 7, etc., which, with reference to the passage under

review, says that if any one in this world adduces the saying of a righteous man in his name (מרחשות or רחשות). But it is an error inherited from Buxtorf, that רובות means there *loquuntur*, and, accordingly, that רובב of this passage before us means *loqui faciens*. It rather means (*vid.* Aruch), *bullire, stillare, manare* (cogn. רב, טף, Syn. רחש), since, as that proverb signifies, the deceased experiences an after-taste of his saying, and this experience expresses itself in the smack of the lips; and ריובב, whether it be part. *Kal* or *Po.* = מְרֹבֵב, thus: brought into the condition of the overflowing, the after-experience of drink that has been partaken of, and which returns again, as it were, *ruminando*. The meaning "to speak" is, in spite of Parchon and Kimchi (whom the Venet., with its *φθγγόμενος*, follows), foreign to the verb; for רִבָּה also means, not discourse, but sneaking, and particularly sneaking calumny, and, generally, *fama repens*. The calumniator is called in Arab. *dabúb*, as in Heb. רָבִיל. We now leave it undecided whether in רובב, of this passage before us, that special idea connected with it in the Gemara is contained; but the roots רב and זב are certainly cogn., they have the fundamental idea of a soft, noiseless movement generally, and modify this according as they are referred to that which is solid or fluid. Consequently רִבָּב, as it means in *lente incedere* (whence the bear has the name רִב), is also capable of being interpreted *leniter se movere*, and trans. *leniter movere*, according to which the Syr. here translates, *quod commovet labia mea et dentes meos* (this absurd bringing in of the teeth is from the LXX. and Aq.), and the Targ. allegorizes, and whatever also in general is the meaning of the Gemara as far as it exchanges רובות for רחשות (*vid.* Levy under רחש). Besides, the translations *qui commovet* and *qui loqui facit* fall together according to the sense. For when it is said of generous wine, that it makes the lips of sleepers move, a movement is meant expressing itself in the sleeper speaking. But generous wine is a figure of the love-responses of the beloved, sipped in, as it were, with pleasing satisfaction, which hover still around the sleepers in delightful dreams, and fill them with hallucinations.

It is impossible that לרורי in ver. 10 has any other reference than it has in ver. 11, where it is without doubt Shulamith who speaks.

Ver. 11 I am my beloved's,

And to me goeth forth his desire.

After the words "I am my beloved's," we miss the "and my beloved is mine" of vi. 3, cf. ii. 16, which perhaps had dropped out. The second line here refers back to Gen. iii. 16, for here, as there, תְּשׁוּקָה, from שָׁק, to impel, move, is the impulse of love as a natural power.

When a wife is the object of such passion, it is possible that, on the one side, she feels herself very fortunate therein; and, on the other side, if the love, in its high commendations, becomes excessive, oppressed, and when she perceives that in her love-relation she is the observed of many eyes, troubled. It is these mingled feelings which move Shulamith when she continues the praise so richly lavished on her in words which denote what she might be to the king, but immediately breaks off in order that, as the following verse now shows, she might use this superabundance of his love for the purpose of setting forth her request, and thus of leading into another path; her simple, child-like disposition longs for the quietness and plainness of rural life, away from the bustle and display of city and court life.

Ver. 12 Up, my lover; we will go into the country,  
Lodge in the villages.

Hitzig here begins a new scene, to which he gives the superscription: "Shulamith making haste to return home with her lover." The advocate of the shepherd-hypothesis thinks that the faithful Shulamith, after hearing Solomon's panegyric, shakes her head and says: "I am my beloved's." To him she calls, "Come, my beloved;" for, as Ewald seeks to make this conceivable: the golden confidence of her near triumph lifts her in spirit forthwith above all that is present and all that is actual; only to him may she speak; and as if she were half here and half already there, in the midst of her rural home along with him, she says, "Let us go out into the fields," etc. In fact, there is nothing more incredible than this Shulamitess, whose dialogue with Solomon consists of Solomon's addresses, and of answers which are directed, not to Solomon, but in a monologue to her shepherd; and nothing more cowardly and more shadowy than this lover, who goes about in the moonlight seeking his beloved shepherdess whom he has lost, glancing here and there through the lattices of the windows and again disappearing. How much more justifiable is the drama of the Song by the French Jesuit C. F. Menestrier (born in Sion 1631, died 1705), who, in his two little works on the opera and the ballet, speaks of Solomon as the creator of the opera, and regards the Song as a shepherd-play, in which his love-relation to the daughter of the king of Egypt is set forth under the allegorical figures of the love of a shepherd and a shepherdess!<sup>1</sup> For Shulamith is thought of as a רֹעֵה [shepherdess], i. 8, and she thinks of Solomon

<sup>1</sup> Vid. Eugène Despris in the *Revue politique et littéraire* 1873. The idea was not new. This also was the sentiment of Fray Luis de Leon; vid. his *Biographie* by Wilkens (1866), p. 209.

as a רֹעֵה [shepherd]. She remains so in her inclination even after her elevation to the rank of a queen. The solitude and glory of external nature are dearer to her than the bustle and splendour of the city and the court. Hence her pressing out of the city to the country. הַצֹּרֶחַ is local, without external designation, like *rus* (to the country). כְּפָרִים (here and at 1 Chron. xxvii. 25) is plur. of the unused form כְּפָר (const. כְּפָר, Josh. xviii. 24) or כְּפָר, Arab. *kafar* (cf. the Syr. dimin. *kafrūno*, a little town), instead of which it is once pointed כְּפָר, 1 Sam. vi. 18, of that name of a district of level country with which a multitude of later Palest. names of places, such as כְּפָר נַחֲוִים, are connected. Ewald, indeed, understands *k'phārim* as at iv. 13: we will lodge among the fragrant Al-henna bushes. But yet כְּפָרִים cannot be equivalent to תַּחַת הַכְּפָרִים; and since לָן (probably changed from לַיִל) and הַשְּׂכִימִים, 13a, stand together, we must suppose that they wished to find a bed in the henna bushes; which, if it were conceivable, would be too gipsy-like, even for a pair of lovers of the rank of shepherds (*vid.* Job xxx. 7). No. Shulamith's words express a wish for a journey into the country: they will there be in freedom, and at night find shelter ('בכפ', as 1 Chron. xxvii. 25 and Neh. vi. 2, where also the plur. is similarly used), now in this and now in that country place. Spoken to the supposed shepherd, that would be comical, for a shepherd does not wander from village to village; and that, returning to their home, they wished to turn aside into villages and spend the night there, cannot at all be the meaning. But spoken of a shepherdess, or rather a vine-dresser, who has been raised to the rank of queen, it accords with her relation to Solomon,—they are married,—as well as with the inexpressible impulse of her heart after her earlier homely country-life. The former vine-dresser, the child of the Galilean hills, the lily of the valley, speaks in the verses following.

Ver. 13 In the morning we will start for the vineyards,

See whether the vine is in bloom,  
Whether the vine-blossoms have opened,  
The pomegranates budded—  
There will I give thee my love.

14 The mandrakes breathe a pleasant odour,  
And over our doors are all kinds of excellent fruits,  
New, also old,  
Which, my beloved, I have kept for thee.

As the rising up early follows the tarrying over night, the description of that which is longed for moves forward. As הַשְּׂכִימִים is denom. of שָׁכַם, and properly signifies only to shoulder, *i.e.* to rise, make oneself ready, when early going forth needs to be designated it has



generally **בִּפְתִּיחַ** (cf. Josh. vi. 15) along with it; yet this word may also be wanting, 1 Sam. ix. 26, xvii. 16. **נִשְׁכַּח לְבָרָה** = **נִשְׁכַּח לְבָרָה**, an abbreviation of the expression which is also found in hist. prose, Gen. xix. 27; cf. 2 Kings xix. 9. They wished in the morning, when the life of nature can best be observed, and its growth and progress and striving upwards best contemplated, to see whether the vine had opened, *i.e.* unfolded (thus, vi. 11), whether the vine-blossom (*vid.* at ii. 13) had expanded (LXX. *ἤρθησεν ὁ κυπρισμός*), whether the pomegranate had its flowers or flower-buds (**הַיָּבִיטָה**, as at vi. 11); **פָּתַח** is here, as at Isa. xlvi. 8, lx. 11, used as internally transitive: to accomplish or to undergo the opening, as also (Arab.) *fattah*<sup>1</sup> is used of the blooming of flowers, for (Arab.) *tafttah* (to unfold). The vineyards, inasmuch as she does not say **בְּרֵיבֵי**, are not alone those of her family, but generally those of her home, but of *her* home; for these are the object of her desire, which in this pleasant journey with her beloved she at once in imagination reaches, flying, as it were, over the intermediate space. There, in undisturbed quietness, and in a lovely region consecrating love, will she give herself to him in the entire fulness of her love. By **רֵיבֵי** she means the evidences of her love (*vid.* under iv. 10, i. 2), which she will there grant to him as thankful responses to his own. Thus she speaks in the spring-time, in the month Ijjar, corresponding to our *Wonnemond* (pleasure-month, May), and seeks to give emphasis to her promise by this, that she directs him to the fragrant “mandragoras,” and to the precious fruits of all kinds which she has kept for him on the shelf in her native home.

**רֵיבֵי** (after the form **רֵיבֵי**), love’s flower, is the *mandragora officinalis*, L., with whitish green flowers and yellow apples of the size of nutmegs, belonging to the Solanaceae; its fruits and roots are used as an aphrodisiac, therefore this plant was called by the Arabs *abd al-sal'm*, the servant of love, *postillon d’amour*; the son of Leah found such mandrakes (LXX. Gen. xxx. 14, *μῆλα μανδραγορῶν*) at the time of the vintage, which falls in the month of Ijjar; they have a strong but pleasant odour. In Jerusalem mandrakes are rare; but so much the more abundantly are they found growing wild in Galilee, whither Shulamith is transported in spirit. Regarding the **מְנִיבֵי** (from **מָנַב**, occurring in the sing. exclusively in the blessing of Moses, Deut. xxxiii.), which in the Old Testament is peculiar to the Song, *vid.* iv. 13, 16. From “over our doors,” down to “I have kept for thee,” is, according to the LXX., Syr., Jerome, and others, one sentence, which in itself is not inadmissible; for the object can precede

<sup>1</sup> *Vid.* Fleischer, *Makkari*, 1868, p. 271.

its verb, iii. 3*b*, and can stand as the subject between the place mentioned and the verb, Isa. xxxii. 13*a*, also as the object, 2 Chron. xxxi. 6, which, as in the passage before us, may be interpunctuated with *Athnach* for the sake of emphasis; in the bibl. Chald. this inverted sequence of the words is natural, e.g. Dan. ii. 17*b*. But such a long-winded sentence is at least not in the style of the Song, and one does not rightly see why just "over our doors" has the first place in it. I therefore formerly translated it as did Luther, dividing it into parts: "and over our doors are all kinds of precious fruits; I have," etc. But with this departure from the traditional division of the verse nothing is gained; for the "keeping" (laying up) refers naturally to the fruits of the preceding year, and in the first instance can by no means refer to fruits of this year, especially as Shulamith, according to the structure of the poem, has not visited her parental home since her home-bringing in marriage, and now for the first time, in the early summer, between the barley harvest and the wheat harvest, is carried away thither in her longing. Therefore the expression, "my beloved, I have kept for thee," is to be taken by itself, but not as an independent sentence (Böttch.), but is to be rendered, with Ewald, as a relative clause; and this, with Hitz., is to be referred to יִיִּץ (old). *Col* refers to the many sorts of precious fruits which, after the time of their ingathering, are divided into "new and old" (Matt. xiii. 52). The plur. "our doors" which as amplif. poet. would not be appropriate here, supposes several entrances into her parents' home; and since "I have kept" refers to a particular preserving of choice fruits, *al* does not (Hitzig) refer to a floor, such as the floor above the family dwelling or above the barn, but to the shelf above the inner doors, a board placed over them, on which certain things are wont to be laid past for some particular object. She speaks to the king like a child; for although highly elevated, she yet remains, without self-elation, a child.

If Solomon now complies with her request, yields to her invitation, then she will again see her parental home, where, in the days of her first love, she laid up for him that which was most precious, that she might thereby give him joy. Since she thus places herself with her whole soul back again in her home and amid its associations, the wish expressed in these words that follow rises up within her in the childlike purity of her love:

Chap. viii. 1 O that thou wert like a brother to me,  
 Who sucked my mother's breasts!  
 If I found thee without, I would kiss thee;  
 They also could not despise me.

2 I would lead thee, bring thee into my mother's house;  
 Thou wouldest instruct me—  
 I would give thee to drink spiced wine,  
 The must of my pomegranates.

Solomon is not her brother, who, with her, hung upon the same mother's breast; but she wishes, carried away in her dream into the reality of that she wished for, that she had him as her brother, or rather, since she says, not אָבִי, but אָבִיךָ (with יָ, which here has not, as at Ps. xxxv. 14, the meaning of *tanquam*, but of *instar*, as at Job xxiv. 14), that she had in him what a brother is to a sister. In that case, if she found him without, she would kiss him (hypoth. fut. in the protasis, and fut. without *Vav* in the apodosis, as at Job xx. 24; Hos. viii. 12; Ps. cxxxix. 18)—she could do this without putting any restraint on herself for the sake of propriety (cf. the kiss of the wanton harlot, Prov. vii. 13), and also (אָבִי) without needing to fear that they who saw it would treat it scornfully (אָבִי, as in the reminiscence, Prov. vi. 30). The close union which lies in the sisterly relationship thus appeared to her to be higher than the near connection established by the marriage relationship, and her childlike feeling deceived her not: the sisterly relationship is certainly purer, firmer, more enduring than that of marriage, so far as this does not deepen itself into an equality with the sisterly, and attain to friendship, yea, brotherhood (Prov. xvii. 17), within. That Shulamith thus feels herself happy in the thought that Solomon was to her as a brother, shows, in a characteristic manner, that "the lust of the flesh, the lust of the eye, and the pride of life," were foreign to her. If he were her brother, she would take him by the hand,<sup>1</sup> and bring him into her mother's house, and he would then, under the eye of their common mother, become her teacher, and she would become his scholar. The LXX adds, after the words "into my mother's house," the phrase, *καὶ εἰς ταμίειον τῆς συλλαβούσης με*, cf. iii. 4. In the same manner also the Syr., which has not read the words *διδάξεις με* following, which are found in some Codd. of the LXX. Regarding the word *ʿlamm'dene* (thou wouldest instruct me) as incongruous, Hitzig asks: "What should he then teach her? He refers it to her mother: "who would teach me," namely, from her own earlier experience, how I might do everything rightly for him. "Were the meaning," he adds, "*he* should do it, then also it is she who ought to be represented as led home by him

<sup>1</sup> Ben-Asher punctuates אָבִיךָ. Thus also P. rightly. Ben-Naphtali, on the contrary, punctuates אָבִיךָ. Cf. *Genesis* (1869), p. 85, note 3.

into his house, the bride by the bridegroom." But, correctly, Jerome, the Venet., and Luther: "Thou wouldest (shouldest) instruct me;" also the Targ.: "I would conduct thee, O King Messiah, and bring Thee into the house of my sanctuary; and Thou wouldest teach me (וְהִתְחַלְּמֵנִי) to fear God and to walk in His ways." Not her mother, but Solomon, is in possession of the wisdom which she covets; and if he were her brother, as she wishes, then she would constrain him to devote himself to her as her teacher. The view, favoured by Leo Hebraeus (*Dialog. de amore*, c. III.), John Pordage (*Metaphysik*, III. 617 ff.), and Rosenmüller, and which commends itself, after the analogy of the Gitagovinda, Boethius, and Dante, and appears also to show itself in the Syr. title of the book, "Wisdom of the Wise," that Shulamith is wisdom personified (cf. also viii. 2 with Prov. ix. 2, and viii. 3, ii. 6 with Prov. iv. 8), shatters itself against this הלמרי; the fact is rather the reverse: Solomon is wisdom in person, and Shulamith is the wisdom-loving soul,<sup>1</sup>—for Shulamith wishes to participate in Solomon's wisdom. What a deep view the "Thou wouldest teach me" affords into Shulamith's heart! She knew how much she yet came short of being to him all that a wife should be. But in Jerusalem the bustle of court life and the burden of his regal duties did not permit him to devote himself to her; but in her mother's house, if he were once there, he would instruct her, and she would requite him with her spiced wine and with the juice of the pomegranates. יַיִן הַרְקָח, *vinum conditura*, is appos. = genitiv. יַיִן הַרְקָח, *vinum conditurae* (*ἀρωματιστής* in Dioscorides and Pliny), like תִּרְיָהּ, Ps. vi. 5, מִיַּם לַחֵץ, 1 Kings xxii. 27, etc., *vid.* Philippi's *Stat. Const.* p. 86. אֶשְׁקֶךָ carries forward אֶשְׁקֶךָ in a beautiful play upon words. עָסִים designates the juice as pressed out: the Chald. עָסִי corresponds to the Heb. דָּרַךְ, used of treading the grapes. It is unnecessary to render רַפְּנֵי as apoc. plur., like מִנֵּי, Ps. xlv. 9 (Ewald, § 177a); *rimmoni* is the name she gives to the pomegranate trees belonging to her,—for it is true that this word, *rimmon*, can be used in a collective sense (Deut. viii. 8); but the connection with the possessive suff. excludes this; or by *'asis rimmoni* she means the pomegranate must (cf. *πότῆς* = *vinum e punicis*, in Dioscorides and Pliny) belonging to her. Pomegranates are not to be thought of as an erotic symbol;<sup>2</sup> they are named as something beautiful and precious. "O Ali," says a proverb of

<sup>1</sup> Cf. my *Das Hohelied unter. u. ausg.* (1851), pp. 65-73.

<sup>2</sup> *Vid.* Porphyrius, *de Abstin.* iv. 16, and Inman in his smutty book, *Ancient Faiths*, vol. I. 1868, according to which the pomegranate is an emblem of "a full womb."

Sunna, "eat eagerly only pomegranates (Pers. *anár*), for their grains are from Paradise."<sup>1</sup>

Resigning herself now dreamily to the idea that Solomon is her brother, whom she may freely and openly kiss, and her teacher besides, with whom she may sit in confidential intercourse under her mother's eye, she feels herself as if closely embraced by him, and calls from a distance to the daughters of Jerusalem not to disturb this her happy enjoyment:

Ver. 3 His left hand is under my head,  
And his right doth embrace me:  
4 I adjure you, ye daughters of Jerusalem,  
That ye awake not and disturb not love  
Till she please!

Instead of לְתַחַת, "underneath," there is here, as usual, תַּחַת (cf. 5*b*). Instead of אַם . . . וְאִם in the adjuration, there is here the equivalent מַה . . . וְמַה; the interrogative מַה, which in the Arab. *má* becomes negat., appears here, as at Job xxxi. 1, on the way toward this change of meaning. The *per capreas vel per cervas agri* is wanting, perhaps because the natural side of love is here broken, and the *ἔπος* strives up into ἀγάπη. The daughters of Jerusalem must not break in upon this holy love-festival, but leave it to its own course.

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## SIXTH ACT.

### THE RATIFICATION OF THE COVENANT OF LOVE IN SHULAMITH'S NATIVE HOME.—CHAP. VIII. 5-14.

#### FIRST SCENE OF THE SIXTH ACT, VIII. 5-7.

Shulamith's longing wish attains its satisfaction. Arm in arm with Solomon, she comes forth and walks with him on her native ground. Sunem (Sulem), at the west end of Little Hermon (*Gebel ed-Duht*), lay something more than 1½ hour<sup>2</sup> to the north of Jezreel (*Zera'ín*), which also lay at the foot of a mountain, viz. on a N.-W. spur of Gilboa. Between the two lay the valley of Jezreel in the "great plain," which was called, 2 Chron. xxxv. 22, Zech. xii. 11, "the valley of *Megiddo*" [Esdraelon], now *Merj ibn 'Amir*—an extensive level plain, which, seen from the south Galilean hills in the spring-

<sup>1</sup> Vid. Fleischer's *Catal. Codd. Lips.* p. 428.

<sup>2</sup> Vid. "Jisreel" in Schenkel's *Bib. Lex.*

time, appears "like a green sea encompassed by gently sloping banks." From this we will have to suppose that the loving pair from the town of Jezreel, the highest point of which afforded a wide, pleasant prospect, wandered on foot through the "valley of Jezreel," a beautiful, well-watered, fruitful valley, which is here called *מרכר*, as being uncultivated pasture land. They bend their way toward the little village lying in the valley, from which the dark sloping sides of Little Hermon rise up suddenly. Here in this valley are the countrymen (*populares*) of these wanderers, as yet unrecognised from a distance, into whose mouth the poet puts these words:

Ver. 5a Who is this coming up out of the wilderness,  
Leaning on her beloved?

The third Act, iii. 6, began with a similar question to that with which the sixth here commences. The former closed the description of the growth of the love-relation, the latter closes that of the consummated love-relation. Instead of "out of the wilderness," the LXX. has "clothed in white" (*λελευκανθισμένη*); the translator has gathered *מִתְהַרְהַרָה* from the illegible consonants of his ms. before him. On the contrary, he translates *מִתְהַרְהַרָה* correctly by *ἐπισηρῶμένη* (Symm. *ἐπερειδομένη*, Venet. *κεκμηκυῖα ἐπί*, wearily supporting herself on . . .), while Jerome renders it unsuitably by *deliciis affluens*, interchanging the word with *מִתְהַרְהַרָה*. But *הִתְרַפָּה*, common to the Heb. with the Arab. and Aethiop., signifies to support oneself, from *רָפָה*, *sublevare* (French, *soulager*), Arab. *rafaka*, *rafuka*, to be helpful, serviceable, compliant, viii. *irtafaka*, to support oneself on the elbow, or (with the elbow) on a pillow (cf. *rafik*, fellow-traveller, *rufka*, a company of fellow-travellers, from the primary idea of mutually supporting or being helpful to each other); Aethiop. *rafaka*, to encamp for the purpose of taking food, *ἀνακλί-νεσθαι* (cf. John xiii. 23). That Shulamith leant on her beloved, arose not merely from her weariness, with the view of supplementing her own weakness from his fulness of strength, but also from the ardour of the love which gives to the happy and proud Solomon, raised above all fears, the feeling of his having her in absolute possession. The road brings the loving couple near to the apple tree over against Shulamith's parental home, which had been the witness of the beginning of their love.

Ver. 5b Under the apple tree I waked thy love:  
There thy mother travailed with thee;  
There travailed she that bare thee.

The words, "under the apple tree I waked thee," *עִירְרִיתִי*, might be

regarded as those of Shulamith to Solomon : here, under this apple tree, where Solomon met with her, she won his first love ; for the words cannot mean that she wakened him from sleep under the apple tree, since עורר has nowhere the meaning of הִקִּיץ and הִעִיר here given to it by Hitzig, but only that of “ to stir, to stir up, to arouse ;” and only when sleep or a sleepy condition is the subject, does it mean “ to shake out of sleep, to rouse up ” (*vid.* under ii. 7). But it is impossible that “ there ” can be used by Shulamith even in the sense of the shepherd hypothesis ; for the pair of lovers do not wander to the parental home of the lover, but of his beloved. We must then here altogether change the punctuation of the text, and throughout restore the fem. suffix forms as those originally used : עוֹרְרֶיהָ, תְּחַבְּלֶתְהָ אֶמְצָה, and יִלְדֶתְהָ (cf. 'שׁ, Isa. xlvii. 10), in which we follow the example of the Syr. The allegorizing interpreters also meet only with trouble in regarding the words as those of Shulamith to Solomon. If הַתְּמָר were an emblem of the Mount of Olives, which, being wonderfully divided, gives back Israel's dead (Targ.), or an emblem of Sinai (Rashi), in both cases the words are more appropriately regarded as spoken to Shulamith than by her. Aben-Ezra correctly reads them as the words of Shulamith to Solomon, for he thinks on prayers, which are like golden apples in silver bowls ; Hahn, for he understands by the apple tree, Canaan, where with sorrow his people brought him forth as their king ; Hengstenberg, rising up to a remote-lying comparison, says, “ the mother of the heavenly Solomon is at the same time the mother of Shulamith.” Hoelemann thinks on Sur. xix. 32 f., according to which 'Isa, Miriam's son, was born under a palm tree ; but he is not able to answer the question, What now is the meaning here of the apple tree as Solomon's birthplace ? If it were indeed to be interpreted allegorically, then by the apple tree we would rather understand the “ tree of knowledge ” of Paradise, of which Aquila, followed by Jerome, with his ἐκεί διεφθάρη, appears to think,—a view which recently Godet approves of ;<sup>2</sup> there Shulamith, *i.e.* poor humanity,

<sup>1</sup> תְּחַבְּלֶתְהָ, penult. accented, and *Lamed* with *Pathach* in P. This is certainly right. *Michlol* 33a adduces merely יִלְדֶתְהָ of the verse as having *Kametz*, on account of the pause, and had thus in view 'תְּחַבְּ, with the *Pathach* under *Lamed*. But P. has also 'תְּחַבְּ, with *Pathach* under *Daleth*, and so also has H, with the remark בְּ פְתוּחֵי (viz. here and Jer. xxii. 26). The *Biblia Rabbinica* 1526 and 1615 have also the same pointing, *Pathach* under *Daleth*. In the printed list of words having *Pathach* in pause, this word is certainly not found. But it is found in the ms. list of the *Ochla veochla*, at Halle.

<sup>2</sup> Others, *e.g.* Bruno von Asti († 1123) and the Waldensian Exposition, edited

awakened the compassionate love of the heavenly Solomon, who then gave her, as a pledge of this love, the *Protevangelium*, and in the neighbourhood of this apple tree, *i.e.* on the ground and soil of humanity fallen, but yet destined to be saved, Shulamith's mother, *i.e.* the pre-Christian O. T. church, brought forth the Saviour from itself, who in love raised Shulamith from the depths to regal honour. But the Song of Songs does not anywhere set before us the task of extracting from it by an allegorizing process such far-fetched thoughts. If the masc. suff. is changed into the fem., we have a conversation perfectly corresponding to the situation. Solomon reminds Shulamith by that memorable apple tree of the time when he kindled within her the fire of first love; עֲרִיר elsewhere signifies energy (Ps. lxxx. 3), or passion (Prov. x. 12), put into a state of violent commotion; connected with the accus. of the person, it signifies, Zech. ix. 13, excited in a warlike manner; here, placed in a state of pleasant excitement of love that has not yet attained its object. Of how many references to contrasted affections the reflex. 'הַתַּע' is capable, is seen from Job xvii. 8, xxxi. 29; why not thus also עֲרִיר?

With שָׁמָּה Solomon's words are continued, but not in such a way as that what follows also took place under the apple tree. For Shulamith is not the child of Beduins, who in that case might even have been born under an apple tree. Among the Beduins, a maiden accidentally born at the watering-place (*menhîl*), on the way (*rahîl*), in the dew (*tall*) or snow (*thelg*), is called from that circumstance *Munêhil*, *Ruhêla*, *Talla*, or *Thelga*.<sup>1</sup> The birthplace of her love is not also the birthplace of her life. As הַתְּפִיחַ points to the apple tree to which their way led them, so שָׁמָּה points to the end of their way, the parental home lying near by (Hitzig). The LXX. translates well: ἐκεῖ ὠδύνησέ σε ἡ μήτηρ σου, for while the Arab. *ḥabîda* means *concupere*, and its *Pi.*, *ḥabbada*, is the usual word for *gravidam facere*, הַיָּבֵל in the passage before us certainly appears to be<sup>2</sup> a denom.

by Herzog in the *Zeit. für hist. Theol.* 1861: *malum = crux dominica*. Th. Harms (1870) quotes ii. 3, and remarks: The church brings forth her children under the apple tree, Christ. Into such absurdities, in violation of the meaning of the words, do the allegorizing interpreters wander.

<sup>1</sup> Vid. Wetstein's *Inscriften* (1864), p. 336.

<sup>2</sup> The Arab. *ḥabilat*, she has conceived, and is in consequence pregnant, accords in the latter sense with *ḥamilat*, she bears, *i.e.* is pregnant, without, however, being, as Hitzig thinks, of a cognate root with it. For *ḥamal* signifies to carry; *ḥabal*, on the contrary, to comprehend and to receive (whence also the cord, figuratively, the tie of love, *liaison*, as enclosing, embracing, is called *ḥabl*, הַבֵּל), and like the Lat. *concupere* and *suscipere*, is used not only in a sexual, but also in an ethical sense, to



*Pi.* in the sense of "to bring forth with sorrow" (חֲבָלֵי הַיָּלָדָה). The LXX. further translates: *ἐκέῖ ὠδίνουσέ σε ἡ τεκοῦσά σε*, in which the *σε* is inserted, and is thus, as also by the Syr., Jerome, and Venet., translated, with the obliteration of the finite יָלְדָהּ, as if the reading were יָלְדָהּ. But not merely is the name of the mother intentionally changed, it is also carried forward from the labour, *eniti*, to the completed act of birth.

After Solomon has thus called to remembrance the commencement of their love-relation, which receives again a special consecration by the reference to Shulamith's parental home, and to her mother, Shulamith answers with a request to preserve for her this love.

- Ver. 6 Place me as a signet-ring on thy heart,  
 As a signet-ring on thine arm !  
 For strong as death is love ;  
 Inexorable as hell is jealousy :  
 Its flames are flames of fire,  
 A flame of Jah.
- 7 Mighty waters are unable  
 To quench such love,  
 And rivers cannot overflow it.  
 If a man would give  
 All the wealth of his house for love,—  
 He would only be contemned.

The signet-ring, which is called חֶתֶם (חֲתָם, to impress), was carried either by a string on the breast, Gen. xxxviii. 18, or also, as that which is called יָדָהּ denotes (from יָבַעַ, to sink into), on the hand, Jer. xxii. 24, cf. Gen. xli. 42, Esth. iii. 12, but not on the arm, like a bracelet, 2 Sam. i. 10 ; and since it is certainly permissible to say "hand" for "finger," but not "arm" for "hand," so we may not refer "on thine arm" to the figure of the signet-ring, as if Shulamith had said, as the poet might also introduce her as saying: Make me like a signet-ring (בְּחֶתֶם) on thy breast ; make me like a signet-ring "on thy hand," or "on thy right hand." The words, "set me on thy heart," and "(set me) on thine arm," must thus also, without regard to "as a signet-ring," express independent thoughts, although שִׁיבִי is chosen (*vid.* Hag. ii. 23) instead of יָבַעַ, in view of the comparison.<sup>1</sup> Thus, with right, Hitzig finds the

conceive anger, to take up and cherish sorrow. The Assyr. *habal*, corresponding to the Heb. בָּן, is explained from this Arab. *habl*, *concupere*. On the supposition that the Heb. had a word, חָבַל, of the same meaning as the Arab. *habl*, then חָבַל might mean *concupiendo generare* ; but the Heb. sentence lying before us leads to the interpretation *eniti*.

<sup>1</sup> Of the copy of the *Tōra*, which was to be the king's *vade-mecum*, it is said,

thought therein expressed: "Press me close to thy breast, enclose me in thine arms." But it is the first request, and not the second, which is in the form על-זרועך, and not על-זרועתיך (שימני), which refers to embracing, since the subject is not the relation of person and thing, but of person and person. The signet-ring comes into view as a jewel, which one does not separate from himself; and the first request is to this effect, that he would bear her thus inalienably (the art. is that of the specific idea) on his heart (Ex. xxviii. 29); the meaning of the second, that he would take her thus inseparably as a signet-ring on his arm (cf. Hos. xi. 3: "I have taught Ephraim also to go, taking them by their arms"), so that she might lie always on his heart, and have him always at her side (cf. Ps. cx. 5): she wishes to be united and bound to him indissolubly in the affection of love and in the community of life's experience.

The reason for the double request following בִּי, abstracted from the individual case, rises to the universality of the fact realized by experience, which specializes itself herein, and celebrates the praise of love; for, assigning a reason for her "set me," she does not say, "my love," nor "thy love," but אהבה, "love" (as also in the address at vii. 7). She means love undivided, unfeigned, entire, and not transient, but enduring; thus true and genuine love, such as is real, what the word denotes, which exhausts the conception corresponding to the idea of love.

קִנְיָה, which is here parallel to "love," is the jealousy of love asserting its possession and right of property; the reaction of love against any diminution of its possession, against any reserve in its response, the "self-vindication of angry love."<sup>1</sup> Love is a passion, i.e. a human affection, powerful and lasting, as it comes to light in "jealousy." *Zelus*, as defined by Dav. Chyträus, *est affectus mixtus ex amore et ira, cum videlicet amans aliquid irascitur illi, a quo laeditur res amata*, wherefore here the adjectives עֲזִיבָה (strong) and קָשָׁה (hard, inexorable, firm, severe) are respectively assigned to "love" and "jealousy," as at Gen. xlix. 7 to "anger" and "wrath." It is much more remarkable that the energy of love, which, so to say, is the life of life, is compared to the energy of death and Hades; with at least equal right כְּמִוְתָא and מְשָׁאֵל might be used, for love scorns both, outlasts both, triumphs over both (Rom. viii. 38 f.; 1 Cor. xv. 54 f.). But the text does not speak of surpassing, but of equality; not of love and jealousy that they surpass death and Hades

*Sanhedrin 21b*: עוֹשָׂה אֹתָהּ כְּמִין קָמִיעַ וְתוֹלָה בְּזֵרֶת; but also there the amulet i thought of not as fastened to the finger, but as wound round the arm.

<sup>1</sup> Vid. my *Prolegomena to Weber's Vom Zorne Gottes* (1862), p. 35 ss.

but that they are equal to it. The point of comparison in both cases is to be obtained from the predicates. **נ**, powerful, designates the person who, being assailed, cannot be overcome (Num. xiii. 28), and, assailing, cannot be withstood (Judg. xiv. 18). Death is obviously thought of as the assailer (Jer. ix. 20), against which nothing can hold its ground, from which nothing can escape, to whose sceptre all must finally yield (*vid.* Ps. xlix.). Love is like it in this, that it also seizes upon men with irresistible force (Böttcher: "He whom Death assails must die, whom Love assails must love"); and when she has once assailed him, she rests not till she has him wholly under her power; she kills him, as it were, in regard to everything else that is not the object of his love. **חֲזָק**, hard (opposed to **רַך**, 2 Sam. iii. 39), **σκληρός**, designates one on whom no impression is made, who will not yield (Ps. xlvi. 4, xix. 4), or one whom stern fate has made inwardly stubborn and obtuse (1 Sam. i. 15). Here the point of comparison is inflexibility; for *Sheol*, thought of with **שֹׁאֵל**, to ask (*vid.* under Isa. v. 14), is the God-ordained messenger of wrath, who inexorably gathers in all that are on the earth, and holds them fast when once they are swallowed up by him. So the jealousy of love wholly takes possession of the beloved object not only in arrest, but also in safe keeping; she holds her possession firmly, that it cannot be taken from her (Wisd. ii. 1), and burns relentlessly and inexorably against any one who does injury to her possession (Prov. vi. 34 f.). But when Shulamith wishes, in the words, "set me," etc., to be bound to the heart and to the arm of Solomon, has she in the clause assigning a reason the love in view with which she loves, or that with which she is loved? Certainly not the one to the exclusion of the other; but as certainly, first of all, the love with which she wishes to fill, and believes that she does fill, her beloved. If this is so, then with "for strong as death is love," she gives herself up to this love on the condition that it confesses itself willing to live only for her, and to be as if dead for all others; and with "inexorable as hell is jealousy," in such a manner that she takes shelter in the jealousy of this love against the occurrence of any fit of infidelity, since she consents therein to be wholly and completely absorbed by it.

To **קָנָה**, which proceeds from the primary idea of a red glow, there is connected the further description of this love to the sheltering and protecting power of which she gives herself up: "its flames, **אֵשׁ**, are flames of fire;" its sparkling is the sparkling of fire. The verb **הִשָּׂרַח** signifies, in Syr. and Arab., to creep along, to make short steps; in Heb. and Chald., to sparkle, to flame, which

in Samar. is referred to impetuosity. Symmachus translates, after the Samar. (which Hitzig approves of): *αἱ ὀρμαὶ αὐτοῦ ὀρμαὶ πύρινοι*; the Venet., after Kimchi, *ἀνθρακες*, for he exchanges רָשָׁף with the probably non-cogn. רָצַף; others render it all with words which denote the bright glancings of fire. רָשָׁף (so here, according to the Masora; on the contrary, at Ps. lxxvi. 4, רָשָׁפִי) are effulgurations; the pred. says that these are not only of a bright shining, but of a fiery nature, which, as they proceed from fire, so also produce fire, for they set on fire and kindle.<sup>1</sup> Love, in its flashings up, is like fiery flashes of lightning; in short, it is שְׁלֵהֶבֶתָיָה,<sup>2</sup> which is thus to be written as one word with הַ raphatum, according to the Masora; but in this form of the word יה is also the name of God, and more than a meaningless superlative strengthening of the idea. As לְהִכָּה is formed from the Kal לָהֵב, to flame (R. לָב, to lick, like לָהֵט, R. לָט, to twist), so is שְׁלֵהֶבֶתָיָה, from the Shafel שָׁלַהֵב, to cause to flame; this active stem is frequently found, especially in the Aram., and has in the Assyr. almost wholly supplanted the Afel (vid. Schrader in *Deut. Morg. Zeit.* xxvi. 275). שְׁלֵהֶבֶתָיָה is thus related primarily to לָהֵב, as *inflammatio* to (Ger.) *Flamme*; יה thus presents itself the more naturally to be interpreted as *gen. subjecti*. Love of a right kind is a flame not kindled and inflamed by man (Job xx. 26), but by God—the divinely-influenced free inclination of two souls to each other, and at the same time, as is now further said, 7a, 7b, a situation supporting all adversities and assaults, and a pure personal relation conditioned by nothing material. It is a fire-flame which mighty waters (רַבִּים, great and many, as at Hab. iii. 15; cf. עַיִים, wild, Isa. xliii. 16) cannot extinguish, and streams cannot overflow it (cf. Ps. lxix. 3, cxxiv. 4) or sweep it away (cf. Job xiv. 19; Isa. xxviii. 17). Hitzig adopts the latter signification, but the figure of the fire makes the former more natural; no heaping up of adverse circumstances can extinguish true love, as many waters extinguish elemental

<sup>1</sup> The Phoen. Inscriptions, *Citens.* xxxvii., xxxviii., show a name for God, רָשָׁף, or merely רָשָׁף, which appears to correspond to Ζεύς Κρατύριος on the Inscriptions of Larnax (vid. Vogué's *Mélanges Archéologiques*, p. 19). רָשָׁף are thus not the arrows themselves (Grätz), but these are, as it were, lightnings from His bow (Ps. lxxvi. 4).

<sup>2</sup> Thus in the *Biblia Rabbinica* and P. H. with the note מִפִּיק וְלֹא מִפִּיק. Thus by Ben-Asher, who follows the Masora. Cf. *Liber Psalmorum Hebr. atque Lat.* p. 155, under Ps. cxviii. 5; and Kimchi, *Wörterb.*, under שְׁלֵהֶבֶתָיָה and שְׁלֵהֶבֶתָיָה. Ben-Naphtali, on the other hand, reads as two words, שְׁלֵהֶבֶתָיָה. [Except in this word, the recensions of Ben-Asher and Ben-Naphtali differ only “*de punctis vocalibus et accentibus.*” Strack's *Prolegomena*, p. 28.]

fire ; no earthly power can suppress it by the strength of its assault, as streams drench all they sweep over in their flow—the flame of Jah is inextinguishable.

Nor can this love be bought ; any attempt to buy it would be scorned and counted madness. The expression is like Prov. vi. 30 f. ; cf. Num. xxii. 18 ; 1 Cor. xiii. 3. Regarding הן (from הן, (Arab.) *han, levem esse*), convenience, and that by which life is made comfortable, *vid.* at Prov. i. 13. According to the shepherd-hypothesis, here occurs the expression of the peculiar point of the story of the intercourse between Solomon and Shulamith ; she scorns the offers of Solomon ; her love is not to be bought, and it already belongs to another. But of offers we read nothing beyond i. 11, where, as in the following ver. 12, it is manifest that Shulamith is in reality excited in love. Hitzig also remarks under i. 12 : “ When the speaker says the fragrance of her nard is connected with the presence of the king, she means that only then does she smell the fragrance of nard, *i.e.* only his presence awakens in her heart pleasant sensations or sweet feelings.” Shulamith manifestly thus speaks, also emphasizing vi. 12, the spontaneousness of her relation to Solomon ; but Hitzig adds : “ These words, i. 12, are certainly spoken by a court lady.” But the Song knows only a chorus of the “ Daughters of Jerusalem ”—that court lady is only a phantom, by means of which Hitzig’s ingenuity seeks to prop up the shepherd-hypothesis, the weakness of which his penetration has discerned. As we understand the Song, ver. 7 refers to the love with which Shulamith loves, as decidedly as *ôb* to the love with which she is loved. Nothing in all the world is able to separate her from loving the king ; it is love to his person, not love called forth by a desire for riches which he disposes of, not even by the splendour of the position which awaited her, but free, responsive love with which she answered free love making its approach to her. The poet here represents Shulamith herself as expressing the idea of love embodied in her. That apple tree, where he awaked first love in her, is a witness of the renewal of their mutual covenant of love ; and it is significant that only here, just directly here, where the idea of the whole is expressed more fully, and in a richer manner than at vii. 7, is God denoted by His name, and that by His name as revealed in the history of redemption. Hitzig, Ewald, Olshausen, Böttcher, expand this concluding word, for the sake of rhythmic symmetry, to שְׁלֵהֲבֹתֶיהָ שְׁלֵהֲבֹתֶיהָ [its flames are flames of Jah] ; but a similar conclusion is found at Ps. xxiv. 6, xlvi. 7, and elsewhere.

“ I would almost close the book,” says Herder in his *Lied der*

*Lieder* (Song of Songs), 1778, "with this divine seal. It is even as good as closed, for what follows appears only as an appended echo." Daniel Sanders (1845) closes it with ver. 7, places ver. 12 after i. 6, and cuts off vers. 8–11, 13, 14 as not original. Anthologists, like Döpke and Magnus, who treat the Song as the Fragmentists do the Pentateuch, find here their confused medley sanctioned. Umbreit also, 1820, although as for the rest recognising the Song as a compact whole, explains viii. 8–12, 13, 14 as a fragment, not belonging to the work itself. Hoelemann, however, in his *Krone des Hohenedes* [Crown of the Song], 1856 (thus he names the "concluding Act," viii. 5–14), believes that there is here represented, not only in vers. 6, 7, but further also in vers. 8–12, the essence of true love—what it is, and how it is won; and then in viii. 13 f. he hears the Song come to an end in pure idyllic tones. We see in ver. 8 ff. the continuation of the love story practically idealized and set forth in dramatic figures. There is no inner necessity for this continuance. It shapes itself after that which has happened; and although in all history divine reason and moral ideas realize themselves, yet the material by means of which this is done consists of accidental circumstances and free actions passing thereby into reciprocal action. But ver. 8 ff. is the actual continuance of the story on to the completed conclusion, not a mere appendix, which might be wanting without anything being thereby missed. For after the poet has set before us the loving pair as they wander arm in arm through the green pasture-land between Jezreel and Sunem till they reach the environs of the parental home, which reminds them of the commencement of their love relations, he cannot represent them as there turning back, but must present to us still a glimpse of what transpired on the occasion of their visit there. After that first Act of the concluding scene, there is yet wanting a second, to which the first points.

SECOND SCENE OF THE FIFTH ACT, VIII. 8–14.

The locality of this scene is Shulamith's parental home. It is she herself who speaks in these words:

Ver. 8 We have a sister, a little one,  
 And she has no breasts:  
 What shall we do with our sister  
 In the day when she will be sued for?

Between vers. 8 and 7 is a blank. The figure of the wanderers

is followed by the figure of the visitors. But who speaks here? The interchange of the scene permits that Shulamith conclude the one scene and begin the other, as in the first Act; or also that at the same time with the change of scene there is an interchange of persons, as *e.g.* in the third Act. But if Shulamith speaks, all her words are not by any means included in what is said from ver. 8 to ver. 10. Since, without doubt, she also speaks in ver. 11 f., this whole second figure consists of Shulamith's words, as does also the second of the second Act, iii. 1-5. But there Shulamith's address presents itself as the narrative of an experience, and the narrative dramatically framed in itself is thoroughly penetrated by the *I* of the speaker; but here, as *e.g.* Ewald, Heiligst., and Böttch. explain, she would begin with a dialogue with her brothers referable to herself, one that had formerly taken place—that little sister, Ewald remarks under ver. 10, stands here now grown up; she took notice of that severe word formerly spoken by her brothers, and can now joyfully before all exclaim, taking up the same flowery language, that she is a wall, etc. But that a monologue should begin with a dialogue without any introduction, is an impossibility; in this case the poet ought not to have left the expression, "of old my mother's sons said," to be supplemented by the reader or hearer. It is true, at iii. 2, v. 3, we have a former address introduced without any formal indication of the fact; but it is the address of the narrator herself. With ver. 8 there will thus begin a colloquy arising out of present circumstances. That in this conversation ver. 8 appertains to the brothers, is evident. This harsh *entweder oder (aut . . . aut)* is not appropriate as coming from Shulamith's mouth; it is her brothers alone, as Hoelemann rightly remarks, who utter these words, as might have been expected from them in view of i. 6. But does ver. 8 belong also to them? There may be two of them, says Hitzig, and the one may in ver. 9 reply to the question of the other in ver. 8; Shulamith, who has heard their conversation, suddenly interposes with ver. 10. But the transition from the first to the second scene is more easily explained if Shulamith proposes the question of ver. 8 for consideration. This is not set aside by Hitzig's questions: "Has she to determine in regard to her sister? and has she now for the first time come to do nothing in haste?" For (1) the dramatic figures of the Song follow each other chronologically, but not without blanks; and the poet does not at all require us to regard ver. 8 as Shulamith's first words after her entrance into her parental home; (2) but it is altogether seeming for Shulamith, who has now become independent, and who has been raised so high, to throw

out this question of loving care for her sister. Besides, from the fact that with ver. 8 there commences the representation of a present occurrence, it is proved that the sister here spoken of is not Shulamith herself. If it were Shulamith herself, the words of vers. 8, 9 would look back to what had previously taken place, which, as we have shown, is impossible. Or does vi. 9 require that we should think of Shulamith as having no sister? Certainly not, for so understood, these words would be purposeless. The "only one," then, does not mean the only one numerically, but, as at Prov. iv. 3, it is emphatic (Hitzig); she is called by Solomon the "only one" of her mother in this sense, that she had not one her equal.

Thus it is Shulamith who here speaks, and she is not the "sister" referred to. The words, "we have a sister . . .," spoken in the family circle, whether regarded as uttered by Shulamith or not, have something strange in them, for one member of a family does not need thus to speak to another. We expect: With regard to our sister, who is as yet little and not of full age, the question arises, What will be done when she has grown to maturity to guard her innocence? Thus the expression would have stood, but the poet separates it into little symmetrical sentences; for poetry presents facts in a different style from prose. Hoelem. has on this remarked that the words are not to be translated: we have a little sister, which the order of the words  $\text{אָהוּת ק' וְנִי}$  would presuppose, Gen. xl. 20; cf. 2 Sam. iv. 4, xii. 2 f.; Isa. xxvi. 1, xxxiii. 21. "Little" is not immediately connected with "sister," but follows it as an apposition; and this appositional description lays the ground for the question: We may be now without concern; but when she is grown up and will be courted, what then? "Little" refers to age, as at 2 Kings v. 2; cf. Gen. xlv. 20. The description of the child in the words, "she has no breasts," has neither in itself nor particularly for Oriental feeling anything indecent in it (cf. *mammæ sororiarunt*, Ezek. xvi. 7). The  $\text{ל}$  following  $\text{מִיָּה פִּעֲטָה}$  is here not thus purely the *dat. commodi*, as e.g. Isa. lxiv. 3 (to act for some one), but indiff. *dat.* (what shall we do for her?); but  $\text{מִיָּה}$  is, according to the connection, as at Gen. xxvii. 37, 1 Sam. x. 2, Isa. v. 4, equivalent to: What conducing to her advantage? Instead of  $\text{בַּיּוֹם}$ , the form  $\text{בַּיּוֹם}$  lay syntactically nearer (cf. Ex. vi. 28); the art. in  $\text{בַּיּוֹם}$  is, as at Eccles. xii. 3, understood demonstr.: that day when she will be spoken for *i.e.* will attract the attention of a suitor.  $\text{אֶתְּ$  after  $\text{יִבְרַךְ}$  may have manifold significations (*vid.* under Ps. lxxxvii. 3); thus the general signification of "concerning," 1 Sam. xix. 3, is modified in the sense of courting a wife, 1 Sam. xxv. 39. The brothers now take speech



in hand, and answer Shulamith's question as to what will have to be done for the future safety of their little sister when the time comes that she shall be sought for :

Ver. 9 If she be a wall,  
 We will build upon her a pinnacle of silver ;  
 And if she be a door,  
 We will block her up with a board of cedar-wood.

The brothers are the nearest guardians and counsellors of the sister, and, particularly in the matter of marriage, have the precedence even of the father and mother, Gen. xxiv. 50, 55, xxxiv. 6-8. They suppose two cases which stand in contrast to each other, and announce their purpose with reference to each case. Hoelem. here affects a synonymous instead of the antithetic parallelism ; for he maintains that וְאִם (וְאִם) . . . אִם nowhere denotes a contrast, but, like *sive . . . sive*, essential indifference. But examples such as Deut. xviii. 3 (*sive bovem, sive ovem*) are not applicable here ; for this correl. אִם . . . אִם, denoting essential equality, never begins the antecedents of two principal sentences, but always stands in the component parts of one principal sentence. Wherever וְאִם . . . אִם commences two parallel conditional clauses, the parallelism is always, according to the contents of these clauses, either synonymous, Gen. xxxi. 50, Amos ix. 2-4, Eccles. xi. 3 (where the first וְאִם signifies *ac si*, and the second *sive*), or antithetic, Num. xvi. 29 f. ; Job xxxvi. 11 f. ; Isa. i. 19 f. The contrast between חוֹפֵה (from חָפַה, Arab. *haman*, Modern Syr. *chamo*, to preserve, protect) and דִּלְתָה (from דָּלַה, to hang loose, of doors, Prov. xxvi. 14, which move hither and thither on their hinges) is obvious. A wall stands firm and withstands every assault if it serves its purpose (which is here presupposed, where it is used as a figure of firmness of character). A door, on the contrary, is moveable ; and though it be for the present closed (דִּלְתָה is intentionally used, and not פָּתַח, *vid.* Gen. xix. 6), yet it is so formed that it can be opened again. A maiden inaccessible to seduction is like a wall, and one accessible to it is like a door. In the apodosis, 9a, the LXX. correctly renders טִירָה by ἐπάλαξις ; Jerome, by *propugnacula*. But it is not necessary to read טִירָה. The verb טָוֵר, cogn. דָּוַר, signifies to surround, whence *tirah* (= Arab. *duḍr*), a round encampment, Gen. xxv. 16, and, generally, a habitation, Ps. lxi. 25 ; and then also, to range together, whence טָוֵר, a rank, row (cf. Arab. *thur* and *daur*, which, in the manifoldness of their meanings, are parallel with the French *tour*), or also *tirah*, which, Ezek. xlvi. 23 (*vid.* Keil), denotes the row or layer of masonry,—in the passage before us, a row of battlements (Ew.), or a crown of the wall (Hitz.), *i.e.* battle-

ments as a wreath on the summit of a wall. Is she a wall,—*i.e.* does she firmly and successfully withstand all immoral approaches?—then they will adorn this wall with silver pinnacles (cf. Isa. liv. 12), *i.e.* will bestow upon her the high honour which is due to her maidenly purity and firmness; silver is the symbol of holiness, as gold is the symbol of nobility. In the apodosis *בָּלַעַר עַל* is not otherwise meant than when used in a military sense of enclosing by means of besieging, but, like Isa. xxix. 3, with the obj.-accus., of that which is pressed against that which is to be excluded; *צָרַר* here means, forcibly to press against, as *סָגַר*, Gen. ii. 21, to unite by closing up.

*לִי־אֶרֶז* is a board or plank (cf. Ezek. xxvii. 5, of the double planks of a ship's side) of cedar wood (cf. Zeph. ii. 14, *אֶרֶז־הַיָּם*, cedar wainscot). Cedar wood comes here into view not on account of the beautiful polish which it takes on, but merely because of its hardness and durability. Is she a door, *i.e.* accessible to seduction? they will enclose this door around with a cedar plank, *i.e.* watch her in such a manner that no seducer or lover will be able to approach her. By this morally stern but faithful answer, Shulamith is carried back to the period of her own maidenhood, when her brothers, with good intention, dealt severely with her. Looking back to this time, she could joyfully confess:

Ver. 10 I was a wall,  
And my breasts like towers;  
Then I became in his eyes  
Like one who findeth peace.

In the language of prose, the statement would be: Your conduct is good and wise, as my own example shows; of me also ye thus faithfully took care; and that I met this your solicitude with strenuous self-preservation, has become, to my joy and yours, the happiness of my life. That in this connection not *חִוּמָה אֲנִי*, but *אֲנִי חִוּמָה* has to be used, is clear: she compares herself with her sister, and the praise she takes to herself she takes to the honour of her brothers. The comparison of her breasts to towers is suggested by the comparison of her person to a wall; Kleuker rightly remarks that here the comparison is not of thing with thing, but of relation with relation: the breasts were those of her person, as the towers were of the wall, which, by virtue of the power of defence which they conceal within themselves, never permit the enemy, whose attention they attract, to approach them. The two substantival clauses, *murus et ubera mea instar turrium*, have not naturally a retrospective signification, as they would in a historical connection (*vid.* under Gen. ii. 10); but they become retrospective by the following "then I became," like Deut. xxvi. 5, by the historical tense following, where, however, it

is to be remarked that the expression, having in itself no relation to time, which is incapable of being expressed in German, mentions the past not in a way that excludes the present, but as including it. She was a wall, and her breasts like the towers, *i.e.* all seductions rebounded from her, and ventured not near her awe-inspiring attractions; then (אָ, temporal, but at the same time consequent; thereupon, and for this reason, as at Ps. xl. 8, Jer. xxii. 15, etc.) she became in his (Solomon's) eyes as one who findeth peace. According to the shepherd-hypothesis, she says here: he deemed it good to forbear any further attempts, and to let me remain in peace (Ewald, Hitz., and others). But how is that possible? מָצָא שְׁלוֹם בְּעֵינַי is a variation of the frequently occurring מָצָא הוּן בְּעֵינַי, which is used especially of a woman gaining the affections of a man, Esth. ii. 17, Deut. xxiv. 1, Jer. xxxi. 2 f.; and the expression here used, "thus I was in his eyes as one who findeth peace," is only the more circumstantial expression for, "then I found (אָ מָצָאתִי) in his eyes peace," which doubtless means more than: I brought it to this, that he left me further unmolested; שְׁלוֹם in this case, as syn. of הוּן, means inward agreement, confidence, friendship, as at Ps. xli. 10; there it means, as in the salutation of peace and in a hundred other cases, a positive good. And why should she use שְׁלוֹם instead of הוּן, but that she might form a play upon the name which she immediately, 11*a*, thereafter utters, שְׁלֹמֹה, which signifies, 1 Chron. xxii. 9, "The man of peace." That *Shulamith* had found *shalom* (peace) with *Sh'lomoh* (Solomon), cannot be intended to mean that uninjured she escaped from him, but that she had entered into a relation to him which seemed to her a state of blessed peace. The delicate description, "in his eyes," is designed to indicate that she appeared to him in the time of her youthful discipline as one finding peace. The כ is כ *veritatis*, *i.e.* the comparison of the fact with its idea, Isa. xxix. 2, or of the individual with the general and common, Isa. xiii. 6; Ezek. xxvi. 10; Zech. xiv. 3. Here the meaning is, that *Shulamith* appeared to him corresponding to the idea of one finding peace, and thus as worthy to find peace with him. One "finding peace" is one who gains the heart of a man, so that he enters into a relation of esteem and affection for her. This generalization of the idea also opposes the notion of a history of seduction. מוֹצֵאת is from the ground-form *matsiat*, the parallel form to מוֹצֵאת, 2 Sam. xviii. 22. Solomon has won her, not by persuasion or violence; but because she could be no other man's, he entered with her into the marriage covenant of peace (cf. Prov. ii. 17 with Isa. liv. 10).

It now lies near, at least rather so than remote, that Shulamith, thinking of her brothers, presents her request before her royal husband :

Ver. 11 Solomon had a vineyard in Baal-hamon ;  
He committed the vineyard to the keepers,  
That each should bring for its fruit  
A thousand in silver.

12 I myself disposed of my own vineyard :  
The thousand is thine, Solomon,  
And two hundred for the keepers of its fruit !

The words *כָּרַם הָיָה לְשִׁי* are to be translated after *כָּרַם וְהוּ*, 1 Kings xxi. 1, and *לְדָרְיָי* . . . , Isa. v. 1, "Solomon had a vineyard" (cf. 1 Sam. ix. 2 ; 2 Sam. vi. 23, xii. 2 ; 2 Kings i. 17 ; 1 Chron. xxiii. 17, xxvi. 10), not "Solomon has a vineyard," which would have required the words *כָּרַם לְשִׁי*, with the omission of *הָיָה*. I formerly explained, as also Böttcher : a vineyard became his, thus at present is his possession ; and thus explaining, one could suppose that it fell to him, on his taking possession of his government, as a component part of his domain ; but although in itself *הָיָה לוֹ* can mean, "this or that has become one's own" (e.g. Lev. xxi. 3), as well as "it became his own," yet here the historical sense is necessarily connected by *הָיָה* with the *נָתַן* foll. : Solomon has had . . . , he has given ; and since Solomon, after possessing the vineyard, would probably also preserve it, Hitzig draws from this the conclusion, that the poet thereby betrays the fact that he lived after the time of Solomon. But these are certainly words which he puts into Shulamith's mouth, and he cannot at least have forgotten that the heroine of his drama is a contemporary of Solomon ; and supposing that he had forgotten this for a moment, he must have at least once read over what he had written, and could not have been so blind as to have allowed this *הָיָה* which had escaped him to stand. We must thus assume that he did not in reality retain the vineyard, which, as Hitzig supposes, if he possessed it, he also "probably" retained, whether he gave it away, or exchanged it, or sold it, we know not ; but the poet might suppose that Shulamith knew it, since it refers to a piece of land lying not far from her home. For *בְּעֵל הַמָּוֶן*, LXX. *Βεελαμών*, is certainly the same as that mentioned in Judith viii. 3, according to which Judith's husband died from sunstroke in Bethulia, and was buried beside his fathers "between *Dothaim* and *Balamon*"<sup>1</sup>

<sup>1</sup> This is certainly not the *Baal-Meon* (now *Main*) lying half an hour to the south of Heshbon ; there is also, however, a *Meon* (now *Main*) on this [the west] side of Jordan, Nabal's Maon, near to Carmel. *Vid.* art. "Maon," by Kleuker in Schenkel's *Bibl. Lex.*

(probably, as the sound of the word denotes, *Belmen*, or, more accurately, *Belmain*, as it is also called in Judith iv. 4, with which Kleuker in Schenkel's *Bibl. Lex.*, de Bruyn in his *Karte*, and others, interchange it; and בִּלְמַן, Josh. xix. 28, lying in the tribe of Asher). This *Balamōn* lay not far from Dothan, and thus not far from *Esdraēlon*; for Dothan lay (cf. Judith iii. 10) south of the plain of Jezreel, where it has been discovered, under the name of *Tell Dotan*, in the midst of a smaller plain which lies embosomed in the hills of the south.<sup>1</sup> The ancients, since Aquila, Symm., Targ., Syr., and Jerome, make the name of the place Baal-hamon subservient to their allegorizing interpretation, but only by the aid of soap-bubble-like fancies; e.g. Hengst. makes *Baal-hamon* designate the world; *nothrim* [keepers], the nations; the 1000 pieces in silver, the duties comprehended in the ten commandments. *Hamon* is there understood of a large, noisy crowd. The place may, indeed, have its name from the multitude of its inhabitants, or from an annual market held there, or otherwise from revelry and riot; for, according to Hitzig,<sup>2</sup> there is no ground for co-ordinating it with names such as *Baal-Gad* and *Baal-Zephon*, in which *Baal* is the general, and what follows the special name of God. *Amon*, the Sun-God, specially worshipped in Egyptian Thebes, has the bibl. name אֲמוֹן, with which, after the sound of the word, accords the name of a place lying, according to *Jer. Demai* ii. 1, in the region of Tyrus, but not הַמֶּן. The reference to the Egypt. *Amon Ra*, which would direct rather to Baalbec, the Coele-Syrian Heliupolis, is improbable; because the poet would certainly not have introduced into his poem the name of the place where the vineyard lay, if this name did not call forth an idea corresponding to the connection. The Shulamitess, now become Solomon's, in order to support the request she makes to the king, relates an incident of no historical value in itself of the near-lying Sunem (Sulem), situated not far from Baal-hamon to the north, on the farther side of the plain of Jezreel. She belongs to a family whose inheritance consisted in vineyards, and she herself had acted in the capacity of the keeper of a vineyard, i. 6,—so much the less therefore is it to be wondered at that she takes an interest in the vineyard of Baal-hamon, which Solomon had let out to keepers on the condition that they should pay to him for its fruit-harvest the sum of 1000 shekels of silver (*shekel* is, according to Ges. § 120. 4, Anm. 2, to be supplied). כֶּסֶף, since we have interpreted הֵיחָד retro-

<sup>1</sup> Vid. Robinson's *Physical Geogr. of the Holy Land*, p. 113; Morrison's *Recovery of Jerusalem* (1871), p. 463, etc.

<sup>2</sup> Cf. also Schwarz' *Das heilige Land*, p. 37.

spectively, might also indeed be rendered imperfect. as equivalent to *afferebat*, or, according to Ewald, § 136c, *afferre solebat*; but since  $\text{נָתַן} = \text{ἐξέδοτο}$ , Matt. xxi. 33, denotes a gift laying the recipients under an obligation,  $\text{בָּא}$  is used in the sense of  $\text{בָּא (אִשֶּׁר) יָבִיא}$ ; however,  $\text{לָטַע}$  is not to be supplied (Symm. *ἐνέγκη*), but  $\text{בָּא}$  in itself signifies *afferre debebat* (he ought to bring), like  $\text{נָע}$ , Dan. i. 5, they should stand (wait upon), Ewald, § 136g. Certainly  $\text{נֹטְרִים}$  does not mean tenants, but watchers,—the post-bibl. language has  $\text{הִכִּיר}$ , to lease,  $\text{קָבַל}$ , to take on lease,  $\text{הִכִּיר}$ , rent, e.g. *Mczta* ix. 2,—but the subject here is a *locatio conductio*; for the vine-plants of that region are entrusted to the “keepers” for a rent, which they have to pay, not in fruits but in money, as the equivalent of a share of the produce (the  $\text{ב}$  in  $\text{בְּפָרָו}$  is the  $\text{ב}$  *pretii*). Isa. vii. 23 is usually compared; but there the money value of a particularly valuable portion of a vineyard, consisting of 1000 vines, is given at “1000 silverlings” (1 shekel); while, on the other hand, the 1000 shekels here are the rent for a portion of a vineyard, the extent of which is not mentioned. But that passage in Isaiah contains something explanatory of the one before us, inasmuch as we see from it that a vineyard was divided into portions of a definite number of vines in each. Such a division into *m'komoth* is also here supposed. For if each “keeper” to whom the vineyard was entrusted had to count 1000 shekels for its produce, then the vineyard was at the same time committed to several keepers, and thus was divided into small sections (Hitzig). It is self-evident that the gain of the produce that remained over after paying the rent fell to the “keepers;” but since the produce varied, and also the price of wine, this gain was not the same every year, and only in general are we to suppose from 12b, that it yielded on an average about 20 per cent. For the vineyard which Shulamith means in 12b is altogether different from that of Baalhamon. It is of herself she says, i. 6, that as the keeper of a vineyard, exposed to the heat of the day, she was not in a position to take care of her own vineyard. This her own vineyard is not her beloved (Hoelem.), which not only does not harmonize with i. 6 (for she there looks back to the time prior to her elevation), but her own person, as comprehending everything pleasant and lovely which constitutes her personality (iv. 12—v. 1), as *kerem* is the sum-total of the vines which together form a vineyard.

Of this figurative vineyard she says:  $\text{בְּרַמִּי שָׁלִי לְפָנָי}$ . This must mean, according to Hitzig, Hoelem., and others, that it was under her protection; but although the idea of affectionate care may, in certain circumstances, be connected with  $\text{לְפָנָי}$ , Gen. xvii. 18, Prov.

iv. 3, yet the phrase: this or that is לְפָנַי, wherever it has not merely a local or temporal, but an ethical signification, can mean nothing else than: it stands under my direction, Gen. xiii. 9, xx. 15, xlvii. 6; 2 Chron. xiv. 6; Gen. xxiv. 51; 1 Sam. xvi. 16. Rightly Heiligst., after Ewald: *in potestate mea est*. Shulamith also has a vineyard, which she is as free to dispose of as Solomon of his at Baal-hamon. It is the totality of her personal and mental endowments. This vineyard has been given over with free and joyful cordiality into Solomon's possession. This vineyard also has keepers (one here sees with what intention the poet has chosen in 11a just that word נֹטְרִים) — to whom Shulamith herself and to whom Solomon also owes it that as a chaste and virtuous maiden she became his possession. These are her brothers, the true keepers and protectors of her innocence. Must these be unrewarded? The full thousands, she says, turning to the king, which like the annual produce of the vineyard of Baal-hamon will thus also be the fruit of my own personal worth, shall belong to none else, O Solomon, than to thee, and two hundred to the keepers of its fruit! If the keepers in Baal-hamon do not unrewarded watch the vineyard, so the king owes thanks to those who so faithfully guarded his Shulamith. The poetry would be reduced to prose if there were found in Shulamith's words a hint that the king should reward her brothers with a gratification of 200 shekels. She makes the case of the vineyard in Baal-hamon a parable of her relation to Solomon on the one hand, and of her relation to her brothers on the other. From מֵאֵתֶיךָ, one may conclude that there were two brothers, thus that the rendering of thanks is thought of as כֶּעֶשְׂרִי (a tenth part); but so that the 200 are meant not as a tax on the thousand, but as a reward for the faithful rendering up of the thousand.

The king, who seems to this point to have silently looked on in inmost sympathy, now, on being addressed by Shulamith, takes speech in hand; he does not expressly refer to her request, but one perceives from his words that he heard it with pleasure. He expresses to her the wish that she would gratify the companions of her youth who were assembled around her, as well as himself, with a song, such as in former times she was wont to sing in these mountains and valleys.

Ver. 13 O thou (who art) at home in the gardens,  
Companions are listening for thy voice;  
Let me hear!

We observe that in the rural paradise with which she is surrounded, she finds herself in her element. It is a primary feature of her

character which herein comes to view: her longing after quietness and peace, her love for collectedness of mind and for contemplation; her delight in thoughts of the Creator suggested by the vegetable world, and particularly by the manifold soft beauty of flowers; she is again once more in the gardens of her home, but the address, "O thou at home in the gardens!" denotes that wherever she is, these gardens are her home as a fundamental feature of her nature. The **חֲבֵרִים** are not Solomon's companions, for she has come hither with Solomon alone, leaning on his arm. Also it is indicated in the expression: "are listening for thy voice," that they are such as have not for a long time heard the dear voice which was wont to cheer their hearts. The **חֲבֵר** are the companions of the former shepherdess and keeper of a vineyard, i. 6 f., the playmates of her youth, the friends of her home. With a fine tact the poet does not represent Solomon as saying **חֲבֵרֵי הַכְּרִי** nor **חֲבֵרֵי הַכְּרִי**: the former would be contrary to the closeness of his relation to Shulamith, the latter contrary to the dignity of the king. By **חֲבֵרִים** there is neither expressed a one-sided reference, nor is a double-sided excluded. That "for thy voice" refers not to her voice as speaking, but as the old good friends wish, as singing, is evident from **הַשִּׁמְעֵנִי** in connection with ii. 14, where also **קוֹלְךָ** is to be supplied, and the voice of song is meant. She complies with the request, and thus begins:

Ver. 14 Flee, my beloved,  
 And be thou like a gazelle,  
 Or a young one of the harts,  
 Upon spicy mountains.

Hitzig supposes that with these words of refusal she bids him away from her, without, however, as "my beloved" shows, meaning them in a bad sense. They would thus, as Renan says, be bantering coquetry. If it is Solomon who makes the request, and thus also he who is addressed here, not the imaginary shepherd violently introduced into this closing scene in spite of the words "(the thousand) is thine, Solomon" (ver. 12), then Shulamith's ignoring of his request is scornful, for it would be as unseemly if she sang of her own accord to please her friends, as it would be wilful if she kept silent when requested by her royal husband. So far the Spanish author, Soto Major, is right (1599): *jussa et rogata id non debuit nec potuit recusare*. Thus with "flee" she begins a song which she sings, as at ii. 15 she commences one, in reponse to a similar request, with "catch us." Hoelem. finds in her present happiness, which fills her more than ever, the thought here expressed that her beloved, if he again went from her for a moment, would yet



very speedily return to his longing, waiting bride.<sup>1</sup> But apart from the circumstance that Shulamith is no longer a bride, but is married, and that the wedding festival is long past, there is not a syllable of that thought in the text; the words must at least have been בָּרַח אֵלַי, if בָּרַח signified generally to hasten hither, and not to hasten forth. Thus, at least as little as כּוּב, ii. 17, without אֵלַי, signifies "turn thyself hither," can this בָּרַח mean "flee hither." The words of the song thus invite Solomon to disport himself, *i.e.* give way to frolicsome and aimless mirth on these spicy mountains. As *sov l'cha* is enlarged to *sov d'meh-l'cha*, ii. 17, for the sake of the added figures (*vid.* under ii. 9), so here *b'rahh-l'cha* (Gen. xxvii. 43) is enlarged to *b'rahh ud'meh (udäme) l'cha*. That "mountains of spices" occurs here instead of "cleft mountains," ii. 17b, has its reason, as has already been there remarked, and as Hitzig, Hoelem., and others have discovered, in the aim of the poet to conclude the pleasant song of love that has reached perfection and refinement with an absolutely pleasant word.

But with what intention does he call on Shulamith to sing to her beloved this בָּרַח, which obviously has here not the meaning of escaping away (according to the fundamental meaning, *transversum currere*), but only, as where it is used of fleeting time, Job ix. 25, xiv. 2, the sense of hastening? One might suppose that she whom he has addressed as at home in gardens replies to his request with the invitation to hasten forth among the mountains,—an exercise which gives pleasure to a man. But (1) Solomon, according to ii. 16, vi. 2 f., is also fond of gardens and flowers; and (2) if he took pleasure in ascending mountains, it doubled his joy, according to iv. 8, to share this joy with Shulamith; and (3) we ask, would this closing scene, and along with it the entire series of dramatic pictures, find a satisfactory conclusion, if either Solomon remained and gave no response to Shulamith's call, or if he, as directed, disappeared alone, and left Shulamith by herself among the men who surrounded her? Neither of these two things can have been intended by the poet, who shows himself elsewhere a master in the art of composition. In ii. 17 the matter lies otherwise. There the love-relation is as yet in progress, and the abandonment of love to uninterrupted fellowship places a limit to itself. Now, however, Shulamith is married, and the summons is unlimited. It reconciles itself neither

<sup>1</sup> Similarly Godet: The earth during the present time belongs to the earthly power; only at the end shall the bridegroom fetch the bride, and appear as the heavenly Solomon to thrust out the false and fleshly, and to celebrate the heavenly marriage festival.

with the strength of her love nor with the tenderness of the relation, that she should with so cheerful a spirit give occasion to her husband to leave her alone for an indefinite time. We will thus have to suppose that, when Shulamith sings the song, "Flee, my beloved," she goes forth leaning on Solomon's arm out into the country, or that she presumes that he will not make this flight into the mountains of her native home without her. With this song breaking forth in the joy of love and of life, the poet represents the loving couple as disappearing over the flowery hills, and at the same time the sweet charm of the Song of Songs, leaping gazelle-like from one fragrant scene to another, vanishes away.

## A P P E N D I X.

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### REMARKS ON THE SONG BY DR. J. G. WETZSTEIN.



THE following aphoristic elucidations of the Song are partly collected from epistolary communications, but for the most part are taken from my friend's "Treatise on the Syrian thrashing-table" (in Bastian's *Zeitsch. für Ethnographie*, 1873), but not without these extracts having been submitted to him, and here and there enlarged by him.

The thrashing-table (*lô<sup>h</sup> ed-derás*) is an agricultural implement in common use from ancient times in the countries round the Mediterranean Sea. It consists of two boards of nut-tree wood or of oak, bound together by two cross timbers. These boards are bent upwards in front, after the manner of a sledge, so as to be able to glide without interruption over the heaps of straw; underneath they are set with stones (of porous basalt) in oblique rows, thus forming a rubbing and cutting apparatus, which serves to thrash out the grain and to chop the straw; for the thrashing-table drawn by one or two animals yoked to it, and driven by their keeper, moves round on the straw-heaps spread on the barn floor. The thrashing-table may have sometimes been used in ancient times for the purpose of destroying prisoners of war by a horrible death (2 Sam. xii. 31); at the present day it serves as the seat of honour for the bride and bridegroom, and also as a bier whereon the master of the house is laid when dead. The former of these its two functions is that which has given an opportunity to Wetzstein to sketch in that Treatise, under the title of "The Table in the King's-week," a picture of the marriage festival among the Syrian peasantry. This sketch contains not a few things that serve to throw light on the Song, which we here place in order, intermixed with other remarks by Wetzstein with reference to the Song and to our commentary on it.

i. 6. In August 1861, when on a visit to the hot springs *El-hamma*, between *Domeir* and *Roheiba* to the north of Damascus, I was the guest of the Sheik 'Id, who was encamped with his tribe, a branch of the *Şoléb*, at the sulphurous stream there (*nahar el-mukebret*).

Since the language of this people (who inhabited the Syrian desert previous to the Moslem period, were longest confessors of Christianity among the nomads, and therefore kept themselves free from intermingling with the tribes that at a later period had migrated from the peninsula) possesses its own remarkable peculiarities, I embraced the opportunity of having dictated and explained to me, for three whole days, Solebian poems. The introduction to one of these is as follows : " The poet is *Solêbi Tuwês*, nephew of (the already mentioned) *Râshid*. The latter had had a dispute with a certain *Bishr*; that Tuwês came to know, and now sent the following *kasidah* (poem) to Bishr, which begins with praise in regard to his uncle, and finally advises Bishr to let that man rest, lest he (Tuwês) should become his adversary and that of his party." The last verse is in these words :

" That say I to you, I shall become the adversary of the disturber of the  
peace,  
Bend my right knee before him, and, as a second Zir, show myself on  
the field of battle (the *menâch*)."

Zir is a hero celebrated in the *Dîwân* of Benî Hilâl ; and to bend the right knee is to enter into a conflict for life or death : the figure is derived from the sword-dance.<sup>1</sup>

So much regarding the poem of *Solêbi*. From this can nothing be gained for the explanation of נִחַרְרֵבִי of the Song ? This is for the most part interpreted as the *Niph.* of נִחַרְרֵבִי or נִחַרְרֵבִי (to be inflamed, to be angry with one) ; but why not as the *Pih.* of נִחַר ? It is certainly most natural to interpret this נִחַר in the sense of *nakhar*, to breathe, snort ; but the LXX., Symm., Theod., in rendering by μαχέσσαντο (*διεμαχέσσαντο*), appear to have connected with *nihharu* the meaning

<sup>1</sup> If this dance, *e.g.*, is danced to celebrate a victory, it not seldom happens that the spectators call out to a young man particularly struck by the dancer : Kneel to her. He who is thus challenged steps into the circle, sinks down on his right knee, in which inconvenient attitude he endeavours to approach the dancer, who on her part falls down on both her knees ; sliding and fencing according to the beat of the music, she retreats, and at the same time seeks with all her might to keep her assailant back with a sword. He parries the strokes with his left arm, while he attempts to gain his object, viz. with his right hand to touch the head of the dancer. If he succeeds in this, he cries out, " Dancer, I touch ! " With that the play ends, and the victor leaves the arena amid the approving shouts of the throng, often bleeding from many wounds. Many a one has forfeited his life in his attempt to touch a celebrated beauty. Since such death was self-chosen, the maiden goes unpunished. If the assailant, as often happens, is the brother or father's brother's son of the dancer, in which case the venture is less perilous, he has the right to kiss the vanquished damsel, which is always for the spectator a great amusement.

of that (Arab.) *tanahar*, which comes from *tahrn*, the front of the neck. The outstretched neck of the camel, the breast, the head, the face, the brow, the nose, are, it is well known in the Arab., mere symbols for that which stands forward according to place, time, and rank. Of this *nahrn*, not only the Old Arab. (*vid. Kāmūs* under the word) but also the Modern Arab. has denom. verbal forms. In Damascus they say, *alsyl nahara min alystan*, "the torrent tore away a part of the garden opposing it;" and according to the *Deutsch. mory. Zeitschr.* xxii. 142, *nahhar flana* is "to strive forward after one." Hence *tanaharua*, to step opposite to (in a hostile manner), like *takabalu*, then to contend in words, to dispute; and *nahir* is, according to a vulgar mode of expression, one who places himself *coram* another, sits down to talk, discourses with him. These *denominativa* do not in themselves and without further addition express in the modern idioms the idea of "to take an opponent by the neck," or "to fight hand to hand with him."

i. 7. For עֵצִיָּה the Arab. عَيْيَا presents itself for comparison; with inhabitants of the town, as well as of the desert (*Hadar* and *Bedu*), *alghadwat*, "the (maiden) languishing with love," a very favourite designation for a maiden fatally in love; the mas. *alghady* (plur. *alghudat*) is used in the same sense of a young man. According to its proper signification, it denotes a maiden with a languishing eye, the deeply sunk glimmerings of whose eyelids veil the eye. In Damascus such eyes are called 'iwan *dubbal*, "pressed down eyes;" and in the Haurân, 'iwan *mugharribat*, "broken eyes;" and they are not often wanting in love songs there. Accordingly, she who speaks seeks to avoid the neighbourhood of the shepherds, from fear of the *halkalsitr*, i.e. for fear lest those who mocked would thus see the secret of her love, in accordance with the verse:

"By its symptoms love discovers itself to the world,  
As musk which one carries discovers itself by its aroma."

i. 17. The cypress never bears the name *snawbar*, which always denotes only the pine, one of the pine tribe. The cypress is only called *serua*, collect. *seru*. Since it is now very probable that ברוח (ברוש) is the old Heb. name of the cypress, and since there can at no time have been cypresses on the downs of Beirût, the connection of بیروت with ברוח is to be given up. Instead of the difficult Heb. word *rahkhithenu*, there is perhaps to be read *v'hhethenu* (from *hhäith* = *hhäits*), "and our walls." The word-form حَائِط may have come from the idiom of the Higâz, or from some other impure source, into the written language; the living language knows only *hayt*

(חַיִּט), plur. *hitán* (Syr. Egypt.) and *hijút* (Berbery). The written language itself has only the plur. *hitán*, and uses חַיִּט as an actual sing. For the transition of the letter *tsade* into *teth* in the Song, cf. נָטַר.

ii. 11. "For lo, the winter is past, the rain is over—is gone."

These are the words of the enticing love of the bridegroom to his beloved, whom he seeks to raise to the rank of queen. "The fairest period in the life of a Syrian peasant," thus Wetzstein's description begins, "are the first seven days after his marriage, in which, along with his young wife, he plays the part of king (*melik*) and she of queen (*melika*), and both are treated and served as such in their own district and by the neighbouring communities." The greater part of village weddings take place for the most part in the month of March, the most beautiful month of the Syrian year, called from its loveliness (*sahh<sup>a</sup>r*) *ádár* = "*prachtmonat*" (magnificent month), to which the proverb refers: "If any one would see Paradise in its flowery splendour (*fí ezhárihá*), let him contemplate the earth in its month of splendour (*fí ádárihá*). Since the winter rains are past, and the sun now refreshes and revives, and does not, as in the following months, oppress by its heat, weddings are celebrated in the open air on the village thrashing-floor, which at this time, with few exceptions, is a flowery meadow. March is also suitable as the season for festivals, because at such a time there is little field labour, and, moreover, everything then abounds that is needed for a festival. During the winter the flocks have brought forth their young,—there are now lambs and kids, butter, milk, and cheese, and cattle for the slaughter, which have become fat on the spring pasture; the neighbouring desert yields for it brown, yellow, and white earth-nuts in such abundance, that a few children in one day may gather several camel-loads." The description passes over the marriage day itself, with its pomp, the sword-dance of the bride, and the great marriage feast, and begins where the newly married, on the morning after the marriage night,—which the young husband, even to this day, like the young Tobiah, spends sometimes in prayer,—appear as king and queen, and in their wedding attire receive the representative of the bride's-men, now their minister (*mezér*), who presents them with a morning meal. Then the bride's-men come, fetch the thrashing-table ("corn-drag") from the straw storehouse (*metben*), and erect a scaffolding on the thrashing-floor, with the table above it, which is spread with a variegated carpet, and with two ostrich-feather cushions studded with gold, which is the seat of honour (*merteba*) for the king and queen during the seven days. This beautiful custom

has a good reason for it, and also fulfils a noble end. For the more oppressive, troublesome, and unhappy the condition of the Syro-Palestinian peasant, so much the more reasonable does it appear that he should be honoured for a few days at least, and be celebrated and made happy. And considering the facility and wantonness of divorces in the Orient, the recollection of the marriage week, begun so joyfully, serves as a counterpoise to hinder a separation.

iii. 11. עֲטָרָה. The custom of crowning the bridegroom no longer exists in Syria. The bride's crown, called in Damascus *tâg-el-'arûs*, is called in the Haurân '*orga* (עֲרָגָה). This consists of a silver circlet, which is covered with a net of strings of corals of about three fingers' breadth. Gold coins are fastened in rows to this net, the largest being on the lowest row, those in the other rows upward becoming always smaller. At the wedding feast the hair of the bride is untied, and falls freely down over her neck and breast; and that it might not lose its wavy form, it is only oiled with some fragrant substances. The crowning thus begins: the headband is first bound on her head,—which on this day is not the *Sembar* (*vid. Deut. morg. Zeit.* xxii. 94), but the *Kesmâja*, a long, narrow, silken band, interwoven with dark-red and gold, and adorned at both ends with fringes, between which the *Šumûch*, silver, half-spherical little bells, hang down. The ends of the *Kesmâja* fall on both sides of the head, the one on the breast and the other on the back, so that the sound of the *Šumûch* is distinctly perceptible only during the sword-dance of the bride. Over the *Kesmâja* the crown is now placed in such a way that it rests more on the front of the head, and the front gold pieces of the under row come to lie on the naked brow. In the *Sahka*, partly referred to under vii. 2, the poet addresses the goldsmith:

“ And beat (for the bride) little bells, which constantly swing and ring like the tymbals (*nakkârât*);<sup>1</sup>  
And (beat) the crown, one of four rows, and let *Gihâdis*<sup>2</sup> be on the brow.”

<sup>1</sup> By *nakkârât* are meant those little tymbals (kettledrums) which are used to keep time with the dancing-song, when that is not done by the tambourine. The ladies of Damascus take them with them to every country party, where frequently, without any singing, they are the only accompaniment of the dance. They are thus used: a damsel seats herself on the bare ground, places the two (scarcely is there ever only one) saucers—large copper hemispheres—before her breast, and beats against them with two wooden mallets. Their strings are made of the skins of goats or gazelles, while, for the tambourine, preference is given to the throat-bag of the pelican. These tymbals, like our own, have an unequal sound; when out of tune, they are rectified by being heated over a brazier.

<sup>2</sup> The *Gihâdi* is a rare Turkish gold piece of money, of old and beautiful

Etymologically considered, I believe that the word *'orga* must be regarded as parallel with *'argûn* (אָרְגִין), which in the *Haurân* is the foot-buckle; so that, from the root *'arag*, "to be bent," it is the designation of a bow or circlet, which the word *taj* also certainly means. However, on one occasion in Korêa (to the east of Bosrâ), while we were looking at a bride's crown, one said to me: "They call it *'orga*, because the coral strings do not hang directly down, but, running oblique (*mu'arwajat*), form a net of an elongated square."

iv. 14. אֶתְלוֹת. Who recognises in the Moorish *nif*, "the nose," the Heb. אֶתְ? And yet the two words are the same. The word אֶתְ, *enf*, "the nose," is used by the wandering Arabs, who are fond of the dimin. אֶתְיִ, "*néf*, which is changed into אֶתְ; for אֶ in the beginning of a word, particularly before a grave and accented syllable, readily falls away. From *néf* (*neif*), finally, comes *nif*, because the idiom of the Moorish Arabians rejects the diphthong *ei*.

Thus, also, it fared with the word אֶתְלוֹת, "the little tent," "the little house," as the three-cornered capsules of the cardamum are called,—an aromatic plant which is to the present day so ardently loved by the *Hadar* and the *Bedu*, on account of its heat, and especially its sweet aroma, that one would have been led to wonder if it were wanting in this passage of the Song. From אֶתְלוֹת there is formed the dimin. אֶתְלוֹלִי, and this is shortened into *hél*, which is at the present day the name of the cardamum, while the unabbreviated *'hel* is retained as the caritative of the original meaning,—we say, *ja' héli*, "my dear tent- (*i.e.* tribal) companions." This linguistic process is observable in all the Semitic languages; it has given rise to a mass of new roots. That it began at an early period, is shown by the Phœnician language; for the bibl. names *Hiram* and *Huram* are abbreviated from *Ahi-ram* and *Ahu-ram*; and the Punic stones supply many analogues, *e.g.* the proper names *Himilcath* (= *Ahhi-Milcath*, *restrictus reginae coeli*) with *Hethmilcath* (= *Ahith-Milcath*) and the like. On one of the stones which I myself brought from Carthage is found the word אֶתְרִן instead of אֶתְרִין, "sir, master." In a similar way, the watering-place which receives so many diverse names by travellers, the *Wéba* (*Weiba*), in the *Araba* valley, will be an abbreviation of אֶתְרִיבָה, and this the dimin. of אֶתְרִיבָה, the name of an encampment of the Israelites in the wilderness (Num. xxi. 10). It had the name *'en ovoth*, "the fountain of the water-bottles," perhaps coinage, thin but very large, and of the finest gold. It was carried as a charm against the evil eye. On a bride's crown it forms the lowermost row of coins.



from the multitude of water-bottles filled here by water-drawers, waiting one after another. This encampment has been sought elsewhere—certainly incorrectly. Of the harbour-town *Elath* (on the Red Sea), it has been said, in the geography of *Ibn el-Bennâ* (MSS. of the Royal Lib. in Berlin, Sect. Spr. Nr. 5), published in Jerusalem about the year 1000: “*Weila*, at the north end of the (eastern) arm of the Red Sea; prosperous and distinguished; rich in palms and fishes; the harbour of Palestine, and the granary of *Higâz*; is called *Aila* by the common people; but *Aila* is laid waste,—it lies quite in the neighbourhood.” Thus it will be correct to say, that the name *Weila* is abbreviated from וַיְלֵא, “Little-Aila,” and designated a settlement which gradually grew up in the neighbourhood of the old *Aila*, and to which, when the former was at last destroyed, the name was transferred, so that “Little-Aila” became *Aila*; therefore it is that the later Arab. geographers know nothing of *Weila*. I have already elsewhere mentioned, that at the root of the name of the well-known Port *Sués* lies the Arab. *‘sâs* (= سِس), which, among all the Syrian tribes, has lost the initial letter *Elif*, and takes the form of *Sâs*. Hence the name *Sués* (*Suwés*), the diminutive. The place has its name from this, that it was built on the foundations of an older harbour.

*Silv. de Sacy* already (*vid. Gesen. Thes. p. 33b*) conjectured that אֶחָלוֹת means cardamums. But, as it appears, he based his proof less on the identity of the two words *hél* and *ahalôt*, than on the circumstance that he found the word *kakula*—the Jemanic, and perhaps originally Indian name of cardamums—in the *hâhula* of the Egyptians of the present day. But the Egyptian does not pronounce the *k* like *h*; he does not utter it at all, or at most like a *Hamza*, so that *kakula* is sounded by him not *hâhula*, but *‘d’ula*. And who could presuppose the antiquity of this word, or that of its present pronunciation, in a land which has so radically changed both its language and its inhabitants as Egypt? And why should the Palestinians have received their Indian spices, together with their names, from Egypt? Why not much rather from *Aila*, to which they were brought from Jemen, either by ships or by the well-organized caravans (*vid. Strabo, xvi. 4*) which traded in the maritime country *Tihâma*? Or from *Têma*, the chief place in the desert (*Job vi. 19; Isa. xxi. 14*), whither they were brought from *‘Akir*, the harbour of *Gerrha*, which, according to *Strabo* (as above), was the great Arab. spice market? But if Palestine obtained its spices from thence, it would also, with them, receive the foreign name for them unchanged,—*kakula*,—since all the Arab tribes

express the *k* sound very distinctly. In short, the word אהלה has nothing to do with *kakula*; it is shown to be a pure Semitic word by the plur. formations *ahaloth* and *ahalim* (Prov. vii. 17). The punctuation does not contradict this. The inhabitants of Palestine received the word, with the thing itself, through the medium of the Arabs, among whom the Heb. אהל is at the present time, as in ancient times, pronounced אהל; thus the Arab vocalization is simply retained to distinguish it from אהל in its proper signification, without the name of the spice becoming thereby a meaningless foreign word. That the living language had a sing. for "a cardamum capsule" is self-evident. Interesting is the manner and way in which the modern Arabs help themselves with reference to this sing. Since *hél* does not discover the mutilated אהל, and the Arab. <sup>501</sup>اهل, besides, has modified its meaning (it signifies tent- and house-companions), the *nom. unit.* *hela*, "a cardamum capsule," is no longer formed from *hél*; the word *geras*, "the little bell," is therefore adopted, thereby forming a comparison of the firmly closed seed capsules, in which the loose seeds, on being shaken, give forth an audible rustling, with the little bells which are hung round the bell-wether and the leading camel. Thus they say: take three or four little bells (*egrás*), and not: *telát, arba' hélát* (which at most, as a mercantile expression, would denote, "parcels or kinds" of cardamum); they speak also of *geras-el-hél* ("hél little bells") and *geras-et-tib* ("spice little bells"). This "little bell" illustrates the ancient אהל. Supposing that *kakula* might have been the true name of the cardamum, then these would have been called אהלות קלה, "*kakula*-capsules," by the Heb. traders in spicery, who, as a matter of course, knew the foreign name; while, on the contrary, the people, ignoring the foreign name, would use the words אהלות (אהלי) בשם, "spice-capsules," or only *ahaloth*. Imported spices the people named from their appearance, without troubling themselves about their native names. An Arabian called the nutmeg *góz-et-tib*, "spice-nut," which would correspond to a Heb. אגוז בשם. So he called the clove-blossom *mismár-et-tib*, "spice-cloves," as we do, or merely *mismár*, "clove." The spice-merchant knows only the foreign word *gurumful*, "clove." It is very probable that *hél*, divested of its appellative signification by the word *geras*, in process of time disappeared from the living language.

That pounded cardamum is one of the usual ingredients in Arab. coffee, we see from a poem, only a single very defective copy of which could be obtained by Wallin (*vid. Deutsch. morg. Zeit.*

vi. 373). The verse alluded to, with a few grammatical and metrical changes which were required, is as follows :

“With a pot (of coffee) in which must be cardamum and nutmeg,  
And twenty cloves, the right proportion for connoisseurs.”

The nut is not, as Wallin supposes, the cocoa-nut (*gōz-el-Hind*), but the nutmeg ; and ‘*úd* = “the small piece of wood,” is the clove, as Wallin also, rightly ; elsewhere ‘*úd* and ‘*úda* is the little stalk of the raisin.

v. 1. “Eat, friends, drink and be drunken, beloved.” With רעים here is compared פְּרָעִים, Judg. xiv. 11, where thirty companions are brought to Samson when he celebrated for seven days his marriage in Timnath, the so-called bride’s-men, who are called in post-bibl. Heb. שְׂרָפְיָנִים, and at the present day in Syria, *shebáb el-‘arts*, i.e. the bridegroom’s young men ; their chief is called the *Shebín*. “The designation ‘bride’s-men’ (Nymphagogen) is not wholly suitable. Certainly they have also to do service to the bride ; and if she is a stranger, they form the essential part of the armed escort on horseback which heads the marriage procession (*el-fárida*), and with mock fighting, which is enacted before the bride and the bride’s-maids (*el-ferrádat*), leads it into the bridegroom’s village ; but the chief duties of the *shebáb* on the marriage day and during the ‘king’s week’ belong properly to the bridegroom. This escort must be an ancient institution of the country. Perhaps it had its origin in a time of general insecurity in the land, when the ‘young men’ formed a watch-guard, during the festival, against attacks.” The names רַע and מִרְיָע Wetzstein derives from a ריע, “to be closely connected,” which is nearly related to רעה ; for he takes ריע, Job vi. 27, as the etymologically closer description of the former, and מִרְיָע (= מִרְיָע) he places parallel to the Arab. word *mirjá*, which signifies “the inseparable companion,” and among all the Syrian nomad tribes is the designation of the bell-wether, because it follows closely the steps of the shepherd, carries his bread-pouch, and receives a portion at every meal-time.

vii. 1. What would ye see in Shulamith?—

“As the dance of Mahanaim.”

“The sports during the days of the marriage festival are from time to time diversified with dances. The various kinds of dances are comprehended under the general names of *sahka* and *debka*. The *sahka*, pronounced by the Beduin *sahée* (= *sahtsche*), is a graceful solitary dance, danced by a single person, or in itself not involving several persons. The *debka*, “hanging dance,” because the dancers

link themselves together by their little fingers ; if they were linked together by their hands, this would give the opportunity of pressing hands, which required to be avoided, because Arab ladies would not permit this from men who were strangers to them. For the most part, the *debka* appears as a circular dance. If it is danced by both sexes, it is called *debka muvadda'a* = 'the variegated *debka*.' The *sahka* must be of Beduin origin, and is accordingly always danced with a *kasidah* (poem or song) in the nomad idiom ; the *debka* is the peculiar national dance of the Syrian peasantry (*Hadari*), and the songs with which it is danced are exclusively in the language of the *Hadari*. They have the prevailing metre of the so-called Andalusian ode (— u — — | — u — — | — u —), and it is peculiar to the *debka*, that its strophes hang together like the links of a chain, or like the fingers of the dancers, while each following strophe begins with the words with which the preceding one closes [similar to the step-like rhythm of the psalms of degrees ; *vid. Psalmen*, ii. 257]. For the *sahka* and the *debka* they have a solo singer. Whenever he has sung a verse, the chorus of dancers and spectators takes up the *kehrvers* (*meredd*), which in the *debka* always consists of the two last lines of the first strophe of the poem. Instrumental music is not preferred in dancing ; only a little timbrel (*deff*), used by the solo singer, who is not himself (or herself) dancing, gently accompanies the song to give the proper beat" (cf. Ex. xv. 20 f., and Ps. lxxviii. 26).

To the *sahka*, which is danced after a *kasidah* (for the most part with the metre — — u — | — — u — | — — u — | — — u —) without the *kehrvers* in  $\frac{2}{4}$  time, belongs the sword-dance, which the bride dances on her marriage day. Wetzstein thus describes it in *Deutsch. morg. Zeit.* xxii. 106, having twice witnessed it : "The figure of the dancer (*el-hashl*, 'she who fills the ring,' or *abu h'wesh*, 'she who is in the ring'), the waving dark hair of her locks cast loose, her serious noble bearing, her downcast eyes, her graceful movements, the quick and secure step of her small naked feet, the lightning-like flashing of the blade, the skilful movements of her left hand, in which the dancer holds a handkerchief, the exact keeping of time, although the song of the *munshid* (the leader) becomes gradually quicker and the dance more animated—this is a scene which has imprinted itself indelibly on my memory. It is completed by the ring (*h'wesh*), the one half of which is composed of men and the other of women. They stand upright, gently move their shoulders, and accompany the beat of the time with a swaying to and fro of the upper part of their bodies, and a gentle beating of

their hands stretched upwards before their breasts. The whole scene is brightened by a fire that has been kindled. The constant repetition of the words *jā ḥalālī jā mallī*, O my own, O my possession! [*vid. Psalmen*, ii. 384, Anm.], and the sword with which the husband protects his family and his property in the hand of the maiden, give to the *sahka*, celebrated in the days of domestic happiness, the stamp of an expression of thanks and joy over the possession of that which makes life pleasant—the family and property; for with the *Ḥaḍarī* and the *Bedawī* the word *ḥalāl* includes wife and child.”

“When the *sahka* is danced by a man, it is always a sword-dance. Only the form of this dance (it is called *sahkat el-Gawāfina*), as it is performed in Gôf, is after the manner of the *contre*-dance, danced by two rows of men standing opposite each other. The dancers do not move their hands, but only their shoulders; the women form the ring, and sing the refrain of the song led by the *munshid*, who may here be also one of the dancers.”

vii. 2. “How beautiful are thy steps in the shoes, O prince’s daughter!”

After the maidenhood of the newly married damsel has been established (cf. Deut. xxii. 13–21) before the tribunal (*dīvān*) of the wedding festival, there begins a great dance; the song sung to it refers only to the young couple, and the inevitable *wasf*, *i.e.* a description of the personal perfections and beauty of the two, forms its principal contents. Such a *wasf* was sung also yesterday during the sword-dance of the bride; that of to-day (the first of the seven wedding-festival days) is wholly in praise of the queen; and because she is now a wife, commends more those attractions which are visible than those which are veiled. In the Song, only vii. 2–6<sup>1</sup> is compared to this *wasf*. As for the rest, it is the lovers themselves who reciprocally sing. Yet this may also have been done under the

<sup>1</sup> According to Wetzstein’s opinion, v. 2 ff. is also a *wasf*, to which the narrative, vv. 5–7, aims at giving only an agreeable commencement; the songs of the Song which he does not regard as Solomonic, nor as a dramatic united whole, particularly the *Wasf*-portions, appear to him to have been received into the Canon in order to preserve for the people some beautiful hallowed marriage songs, and to give good examples for imitation to the occasional poets whose productions may in ancient times, among the Hebrews, as in our own day among ourselves, have overstepped the limits of propriety and good taste. The allegorical or mystical interpretation appeared later, and was in this case something lying far nearer than *e.g.* with those love-songs which were sung by the singers of the mosque of the Omajads at the festival *thalilat*, at the grave of John the Baptist. “Place, time, and circumstance,” says the Damascene, “give to a song its meaning.”

influence of the custom of the *wasf*. The repetition, iv. 1-5 and vi. 4-7, are wholly after the manner of the *wasf*; in the Syrian wedding songs also, these encomiums are after one pattern.

We quote here by way of example such an encomium. It forms the conclusion of a *sahka*, which had its origin under the following circumstances: When, some forty years ago, the sheik of *Nawá* gave away his daughter in marriage, she declared on her wedding day that she would dance the usual sword-dance only along with a *kasidah*, composed specially for her by a noted Hauran poet. Otherwise nothing was to be done, for the Hauranian chief admired the pride of his daughter, because it was believed it would guard her from errors, and afford security for her family honour. The most distinguished poet of the district at that time was *Kâsim el-Chinn*, who had just shortly before returned from a journey to Mesopotamia to the phylarch of the *Gerbá* tribe, who had bestowed on him royal gifts. He lived in the district of *Gâsim*,<sup>1</sup> famed from of old for its poets, a mile (German) to the north of *Nawá*. A messenger on horseback was sent for him. The poet had no time to lose; he stuck some writing materials and paper into his girdle, mounted his ass, and composed his poem whilst on the way, the messenger going before him to announce his arrival. When *Kâsim* came, the fire was already kindled on the ground, the wedding guests were waiting, and the dancer in bridal attire, and with the sword in her hand, stood ready. *Kâsim* kissed her hand and took the place of leader of the song, since from want of time no one could repeat the poem; moreover, *Kâsim* had a fine voice. When the dance was over, the bride took her *kesmâja* from off her head, folded twenty *Gâzi* (about thirty thalers) in it, and threw it to the poet,—a large present considering the circumstances, for the *kesmâja* of a rich bride is costly. On the other hand, she required the poem to be delivered up to her. The plan of the poem shows great skill. *Nawá*, lying in the midst of the extremely fruitful Batanian plain, is interested in agriculture to an extent unequalled in any other part of Syria and Palestine; its sheik is proud of the fact that formerly Job's 500 yoke ploughed there, and *Nawá* claims to be Job's town.<sup>2</sup> Since the peasant, according to the well-known proverb, *de bobus arator*, has thought and concern for nothing more than for agriculture; so the poet might

<sup>1</sup> Abû-Temmâm, the collector of the Hamâsa, was also a native of *Gâsim*. [Vid. Delitzsch's *Jud.-Arab. Poesien* of the pre-Muhammed period, p. 1.]

<sup>2</sup> It is not improbable that *Nawá* is an abbreviation of נַוְוָאִיב, as *Medîna* is of *Medînat-en-Nebî*. Regarding the supposed grave of Job in the neighbourhood of *Nawá*. vid. *Comment. on Job* by Fr. Delitzsch.

with certainty reckon on an understanding and an approbation of his poem if he makes it move within the sphere of country life. He does this. He begins with this, that a *shekâra*, i.e. a benefice, is sown for the dancer, which is wont to be sown only to the honour of one of great merit about the place. That the benefice might be worthy of the recipient, four *sarwâmen* (a *sarwâma* consists of six yoke) are required, and the poet has opportunity to present to his audience pleasing pictures of the great *shekâra*, of harvests, thrashings, measuring, loading, selling. Of the produce of the wheat the portion of the dancer is now bought, first the clothes, then the ornaments; both are described. The *wasf* forms the conclusion, which is here given below. In the autumn of 1860, I received the poem from a young man of Nawâ at the same time along with other poems of Kâsim's, all of which he knew by heart. The rest are much more artistic and complete in form than the *saḥka*. Who can say how many of the (particularly metrically) weak points of the latter are to be attributed to the poet, and to the rapidity with which it was composed; and how many are to be laid to the account of those by whom it was preserved?

“Here hast thou thy ornament, O beautiful one! put it on, let nothing be forgotten!

Put it on, and live when the coward and the liar are long dead.

She said: Now shalt thou celebrate me in song, describe me in verse from head to foot!

I say: O fair one, thine attractions I am never able to relate,

And only the few will I describe which my eyes permit me to see:

Her head is like the crystal goblet, her hair like the black night,

Her black hair like the seven nights, the like are not in the whole year;<sup>1</sup>

In waves it moves hither and thither, like the rope of her who draws water,

And her side locks breathe all manner of fragrance, which kills me.

The new moon beams on her brow, and dimly illuminated are the balances,<sup>2</sup>

<sup>1</sup> These seven nights are the last four of February and the first three of March (of the old calendar). They are very cloudy, rainy, and dark, and are called *el-mustakridât*, “the borrowing nights,” either because they have a share of the clouds, rain, and darkness of all the other nights of the year, as if borrowed from them, or because the seven reciprocally dispose of their shares, so that, e.g., the darkness of each of these nights is sevenfold. The frequent hail which falls during these cold disagreeable days is called “old wives’ teeth” (*asnân-el-agâiz*), because many old people die during these days.

<sup>2</sup> While sometimes the light of the new moon is weak and that of the balances is very strong; the contrary is the case here. The balances are two constellations: the one is called the right balance (*minzân-el-ḥakk*), and consists of three very bright stars; the other is called the false balance (*m. el-butl*), and consists of two bright and one dimmer star.

And her eyebrows like the arch of the *Nûn* drawn by an artist's hand.<sup>1</sup>  
 The witchery of her eyes makes me groan as if they were the eyes of a  
 Kufic lady ;<sup>2</sup>  
 Her nose is like the date of Irâk,<sup>3</sup> the edge of the Indian sword ;  
 Her face like the full moon, and heart-breaking are her cheeks.  
 Her mouth is a little crystal ring, and her teeth rows of pearls,  
 And her tongue scatters pearls ; and, ah me, how beautiful her lips !  
 Her spittle pure virgin honey, and healing for the bite of a viper.  
 Comparable to elegant writing, the *Sejâl*<sup>4</sup> waves downwards on her  
 chin,  
 Thus black seeds of the fragrant *Kezha*<sup>5</sup> show themselves on white bread.  
 The *Mâni* draws the neck down to itself with the spell written in Syr'an  
 letters ;  
 Her neck is like the neck of the roe which drinks out of the fountain of  
*Kanawât*.<sup>6</sup>  
 Her breast like polished marble tablets, as ships bring them to *ξê/â*  
 (Sidon),  
 Thereon like apples of the pomegranate two glittering piles of jewels.  
 Her arms are drawn swords, peeled cucumbers—oh that I had such !  
 And incomparably beautiful her hands in the rose-red of the *Hinnâ-leaf* ;  
 Her smooth, fine fingers are like the writing reed not yet cut ;  
 The glance of her nails like the Dura-seeds which have lain overnight in  
 milk ;<sup>7</sup>  
 Her body is a mass of cotton wool which a master's hand has shaken  
 into down,<sup>8</sup>  
 And her legs marble pillars in the sacred house of the Omajads.

<sup>1</sup> The eyebrows are compared to the arch of the Arab. letter *و* inverted ; this comparison, in which the rural poets imitate the insipid city poets, is only admissible when one has before him a *Nûn* written by a calligraphic hand.

<sup>2</sup> The eyes of the Kufic or Babylonian lady (*bâbilîja*) are perfectly black, which for the Arabians are particularly dangerous. Also with the Babylonian sorceress *Zuhara*, who led astray the two angels *Hârût* and *Mârût* (*vid. Kōrân* ii. 26), her charms lay in her black eyes.

<sup>3</sup> The date of *Irâk* is white and small, not too long and very sweet.

<sup>4</sup> The *Sejâl* is a *daḳḳa*, i.e. a tattooed arabesque in the form of final *Mim's* (م) standing over one another. The *Mâni* (ver. 20), another *daḳḳa*, is applied to the top of the windpipe. It consists for the most part of a ring, in which is engraved as a talisman a Syrian, i.e. a feigned angel's name ending in *ن*.

<sup>5</sup> The *Kezah*, n. unit. *Kezha*, is the *nigella sativa* with which fine pastry is sprinkled.

<sup>6</sup> Here it is not the well of the *Wâdy Kanawât* on the Haurân range that is meant, but the *Kanawât* stream, an arm of the *Baradâ*, which fills the tanks of the Damascus houses, so that the thought would be that the neck of the bride is white like that of a lady of the city, not brown like that of a peasant.

<sup>7</sup> The *Dura* of the Haurân is the millet, which, when laid in milk, receives a white glance, and enlarges, so that it may be compared to a finger-nail.

<sup>8</sup> The upholsterer (*neddâf*, usually called *ḥallâg*) has a bow above one fathom long, the string of which, consisting of a very thick gut-string, he places in contact with the wool or cotton-wool which is to be shaken loose, and then



There hast thou, fair one, thy attractions, receive this, nothing would be  
 forgotten,  
 And live and flourish when the coward and the liar are long ago dead!"

vii. 3. "Thy body a heap of wheat, set round with lilies."

In the fifth Excursus regarding the winnowing shovel and the winnowing fork in my *Comment. on Isaiah*, Wetzstein's illustration of this figure was before me. The dissertation regarding the thrashing-table contains many instructive supplements thereto. When the grain is thrashed, from that which is thrashed (*derts*), which consists of corn, chopped straw, and chaff, there is formed a new heap of winnowings, which is called *'arama*. "According to its derivation (from *'aram*, to be uncovered), *'arama* means heaps of rubbish destitute of vegetation; *'arama*, *'oreima*, *'irám*, are, in the Haurán and Golán, proper names of several *Puys* (conical hills formed by an eruption) covered with yellow or red volcanic rubbish. In the terminology of the thrashing-floor, the word always and without exception denotes the *derts*-heaps not yet winnowed; in the Heb., on the contrary, corn-heaps already winnowed. Such a heap serves (Ruth iii. 7) Boaz as a pillow for his head when he lay down and watched his property. Luther there incorrectly renders by 'behind a *Mandel*,' i.e. a heap of (fifteen) sheaves; on the contrary, correctly at the passage before us (Song vii. 3), 'like a heap of wheat,' viz. a heap of winnowed wheat. The wheat colour (*el-lbn el-hinti*) is in Syria regarded as the most beautiful colour of the human body."

strikes it with a short wooden mallet. By the violent and rapid vibration of the string, the wool, however closely it may have been pressed together and entangled, is changed with surprising quickness into the finest down.

THE BOOK OF ECCLESIASTES.

ECCLES.

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# THE BOOK OF ECCLESIASTES.

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## INTRODUCTION.

**I**F we look at the world without God, it appears what it is,—a magnificent, graduated combination of diverse classes of beings, connected causes and effects, well-calculated means and ends. But thus contemplated, the world as a whole remains a mystery. If, with the atheist, we lay aside the idea of God, then, notwithstanding the law of causation, which is grounded in our mental nature, we abandon the question of the origin of the world. If, with the pantheist, we transfer the idea of God to the world itself, then the effect is made to be as one with the cause,—not, however, without the conception of God, which is inalienable in man, reacting against it; for one cannot but distinguish between substance and its phenomena. The mysteries of the world which meet man as a moral being remain, under this view of the world, altogether without solution. For the moral order of the world presupposes an absolutely good Being, from whom it has proceeded, and who sustains it; it demands a Lawgiver and a Judge. Apart from the reference to this Being, the distinction between good and evil loses its depth and sharpness. Either there is no God, or all that is and happens is a moment in the being and life of God Himself, who is identical with the world: thus must the world-destructive power of sin remain unrecognised. The opinion as to the state of the world will, from a pantheistic point of view, rise to optimism; just as, on the other hand, from an atheistic point of view, it will sink to pessimism. The commanding power of goodness even the atheist may recognise by virtue of the inner law peculiar to man as a moral being, but the divine consecration is wanting to this goodness; and if human life is a journey from nothing to nothing, then this will be the best

of all goodness: that man set himself free from the evil reality, and put his confidence in nothing. "Him who views the world," says Buddhism, "as a water-bubble, a phantom, the king of death does not terrify. What pleasure, what joy is in this world? Behold the changing form—it is undone by old age; the diseased body—it dissolves and corrupts! 'I have sons and treasures; here will I dwell in the season of the cold, and there in the time of the heat:' thus thinks the fool; and cares not for, and sees not, the hindrances thereto. Him who is concerned about sons and treasures,—the man who has his heart so entangled,—death tears away, as the torrent from the forest sweeps away the slumbering village."

The view taken of the world, and the judgment formed regarding it, in the Book of Ecclesiastes, are wholly different. While in the Book of Esther faith in God remains so much in the background that there is nowhere in it express mention made of God, the name of God occurs in Ecclesiastes no fewer than thirty-seven times,<sup>1</sup> and that in such a way that the naming of Him is at the same time the confession of Him as the True God, the Exalted above the world, the Governor and the Ruler over all. And not only that: the book characterizes itself as a genuine product of the Israelitish Chokma by this, that, true to its motto, it places the command, "Fear thou God," v. 6 [7], xii. 13, in the foremost rank as a fundamental moral duty; that it makes, viii. 12, the happiness of man to be dependent thereon; that it makes, vii. 18, xi. 9, xii. 14, his final destiny to be conditioned by his fearing God; and that it contemplates the world as one that was created by God very good, iii. 11, vii. 29, and as arranged, iii. 14, and directed so that men should fear Him. These primary principles, to which the book again and again returns, are of special importance for a correct estimate of it.

Of like decisive importance for the right estimate of the theistic, and at the same time also the pessimistic, view of the world presented by Koheleth is this, that he knows of no future life compensating for the troubles of the present life, and resolving its mystery. It is true that he says, xii. 7, that the life-spirit of the man who dies returns to God who gave it, as the body returns to the dust of which it is formed; but the question asked in iii. 21 shows that this preferring of the life-spirit of man to that of a beast was not, in his regard, raised above all doubt. And what does this return to

<sup>1</sup> הַאֱלֹהִים ii. 24, 26, iii. 11, 14 (twice), 15, 17, 18, iv. 17, v. 1, 5, 6, 17, 18a, 19, vi. 2 (twice), vii. 13, 14, 26, 29, viii. 15, 17, ix. 1, 7, xi. 5, 9, xii. 7, 13, 14. אֱלֹהִים iii. 10, 13, v. 3, 18b, vii. 18, viii. 2, 13.

God mean? By no means such a return unto God as amounts to the annihilation of the separate existence of the spirit of man; for, in the first place, there is the supposition of this separate existence running through the Bible; in the second place, נַחֲמָה, xii. 7*b*, does not point to an emanation; and in the third place, the idea of Hades prevailing in the consciousness of the ages before Christ, and which is also that of Koheleth, proves the contrary. Man exists also beyond the grave, but without the light and the force of thought and activity characterizing his present life, ix. 5, 10. The future life is not better, but is worse than the present, a dense darkness enduring "for ever," ix. 6, xi. 8, xii. 5*b*. It is true, indeed, that from the justice of God, and the experiences of the present life as standing in contradiction thereto, viii. 14, the conclusion is drawn, xii. 14, xi. 9, that there is a last decisive judgment, bringing all to light; but this great thought, in which the interest of the book in the progress of religious knowledge comes to a climax, is as yet only an abstract postulate of faith, and not powerful enough to brighten the future; and therefore, also, not powerful enough to lift us above the miseries of the present.

That the author gives utterance to such thoughts of the future as xii. 7 and xi. 9, xii. 14,—to which Wisd. iii. 1 ("The souls of the righteous are in God's hand, and no trouble moves them") and Dan. xii. 2 ("Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt") are related, as being their expansion,—warrants the supposition that he disputes as little as Job does in chap. xiv. the reality of a better future; but only that the knowledge of such a future was not yet given to him. In general, for the first time in the N. T. era, the hope of a better future becomes a common portion of the church's creed, resting on the basis of faith in the history of redemption warranting it; and is advanced beyond the isolated prophetic gleams of light, the mere postulates of faith that were ventured upon, and the unconfirmed opinions, of the times preceding Christ. The N. T. Scripture shows how altogether different this world of sin and of change appears to be since a world of recompense and of glory has been revealed as its background; since the Lord has pronounced as blessed those who weep, and not those who laugh; and since, with the apostle (Rom. viii. 18), we may be convinced that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us. The goal of human life, with its labour and its sufferings, is now carried beyond the grave. That which is done under the sun appears only

as a segment of the universal and everlasting operation, governed by the wisdom of God, the separate portions of which can only be understood in their connection with the whole. The estimate taken of this present world, apart from its connection with the future, must be one-sided. There are two worlds : the future is the solution of the mystery of the present.

A N. T. believer would not be able to write such a book as that of Job, or even as that of Ecclesiastes, without sinning against revealed truth ; without renouncing the better knowledge meanwhile made possible ; without falling back to an O. T. standpoint. The author of the Book of Ecclesiastes is related to revealed religion in its O. T. manifestation,—he is a believer before the coming of Christ ; but not such an one as all, or as most were, but of peculiar character and position. There are some natures that have a tendency to joyfulness, and others to sadness. The author of this book does not belong to the latter class ; for if he did, the call to rejoice, xi. 9, viii. 15, etc., would not as it does pervade his book, as the *χάλπερ*, though in a deeper sense, pervades the Epistle to the Philippians. Neither does he belong to those superficial natures which see almost everything in a rosy light, which quickly and easily divest themselves of their own and of others' sorrows, and on which the stern earnestness of life can make no deep and lasting impressions. Nor is he a man of feeling, whom his own weakness makes a prophet of evil ; not a predominatingly passive man, who, before he could fully know the world, withdrew from it, and now criticises it from his own retired corner in a careless, inattentive mood ; but a man of action, with a penetrating understanding and a faculty of keen observation ; a man of the world, who, from his own experience, knows the world on all its sides ; a restless spirit, who has consumed himself in striving after that which truly satisfies. That this man, who was forced to confess that all that science and art, all that table dainties, and the love of women, and riches, and honour yielded him, was at last but vanity and vexation of spirit, and who gained so deep an insight into the transitoriness and vanity of all earthly things, into the sorrows of this world of sin and death, and their perplexing mysteries, does not yet conclude by resigning himself to atheism, putting "Nothing" (*Nirvana*), or blind Fate, in the place of God, but firmly holds that the fear of God is the highest duty and the condition of all true prosperity, as it is the highest truth and the surest knowledge—that such is the case with him may well excite our astonishment ; as well as this also, that he penetrates the known illusory character of earthly things in no over-

strained manner, despising the world in itself, and also the gifts of God in it, but that he places his ultimatum as to the pure enjoyment of life within the limits of the fear of God, and extends it as widely as God permits. One might therefore call the Book of Koheleth, "The Song of the Fear of God," rather than, as H. Heine does, "The Song of Scepticism;" for however great the sorrow of the world which is therein expressed, the religious conviction of the author remains in undiminished strength; and in the midst of all the disappointments in the present world, his faith in God, and in the rectitude of God, and in the victory of the good, stands firm as a rock, against which all the waves dash themselves into foam. "This book," says another recent author,<sup>1</sup> "which contains almost as many contradictions as verses, may be regarded as the Breviary of the most modern materialism, and of extreme licentiousness." He who can thus speak has not read the book with intelligence. The appearance of materialism arises from this, that the author sees in the death of man an end similar to that of beasts; and that is certainly so far true, but it is not the whole truth. In the knowledge of the reverse side of the matter he does not come beyond the threshold, because His hand was not yet there—viz. the hand of the Arisen One—which could help him over it. And as for the supposed licentiousness, ix. 7-9 shows, by way of example, how greatly the fear of God had guarded him from concluding his search into all earthly things with the disgust of a worn-out libertine.

But there are certainly self-contradictions in the Book of Ecclesiastes. They have a twofold ground. They are, on the one hand, the reflection of the self-contradicting facts which the author affirms. Thus, *e.g.*, iii. 11, he says that God has set eternity in the heart of man, but that man cannot find out from the beginning to the end the work which God maketh; iii. 12, 13, that the best thing in this world is for a man to enjoy life; but to be able to do this, is a gift of God; viii. 12, 14, that it goes well with them that fear God, but ill with the godless. But there is also the contrary—which is just the ground-tone of the book, that everything has its *But*; only the fear of God, after all that appertains to the world is found to be as *vanitas vanitatum*, remains as the kernel without the shell, but the commandment of the fear of God as a categorical imperative, the knowledge that the fear of God is in itself the highest happiness, and fellowship with God the highest good, remain unexpressed; the fear of God is not combined with the love of God, as *e.g.* in Ps. lxxiii. it serves only for warning and not for comfort. On the

<sup>1</sup> Hartmann's *Das Lied vom Ewigen*, St. Gall 1859, p. 12.



other hand, the book also contains contradictions, which consist in contrasts which the author is not in a condition to explain and adjust. Thus, *eg.*, the question whether the spirit of a dying man, in contrast to that of a beast, takes its way upwards, iii. 21, is proposed as one capable of a double answer; but xii. 7 answers it directly in the affirmative; the author has good grounds for the affirmative, but yet no absolute proofs. And while he denies the light of consciousness and the energy of activity to those who have gone down to Hades, ix. 10, he maintains that there is a final decisive judgment of a holy and righteous God of all human conduct, xi. 9, xii. 14, which, since there is frequently not a righteous requital given on earth, viii. 14, and since generally the issue here does not bring to light, ix. 2, the distinction between the righteous and the wicked, will take place in eternity; but it is difficult to comprehend how he has reconciled the possibility of such a final judgment with the shadowy nature of existence after death.

The Book of Koheleth is, on the one side, a proof of the power of revealed religion which has grounded faith in God, the One God, the All-wise Creator and Governor of the world, so deeply and firmly in the religious consciousness, that even the most dissonant and confused impressions of the present world are unable to shake it; and, on the other side, it is a proof of the inadequacy of revealed religion in its O. T. form, since the discontent and the grief which the monotony, the confusion, and the misery of this earth occasion, remain thus long without a counterbalance, till the facts of the history of redemption shall have disclosed and unveiled the heavens above the earth. In none of the O. T. books does the Old Covenant appear as it does in the Book of Koheleth, as "that which decayeth and waxeth old, and is ready to vanish away" (Heb. viii. 13). If the darkness of earth must be enlightened, then a New Covenant must be established; for heavenly love, which is at the same time heavenly wisdom, enters into human nature and overcomes sin, death, and Hades, and removes the turning-point of the existence of man from this to the future life. The finger of prophecy points to this new era. And Koheleth, from amid his heaps of ruins, shows how necessary it is that the heavens should now soon open above the earth.

It is a view of the world, dark, and only broken by scattered gleams of light, not disowning its sullenness even where it recommends the happy enjoyment of life, which runs through the book in a long series of dissonances, and gives to it a peculiar character. It is thus intentionally a homogeneous whole; but is it also divided into separate parts according to a plan? That we may be able to

answer this question, we subject the contents of the book to a searching analysis, step by step, yet steadily keeping the whole in view. This will at the same time also serve as a preparation for the exposition of the book.

Here below, all things under the sun are vanity. The labour of man effects nothing that is enduring, and all that is done is only a beginning and a vanishing away again, repeating itself in a never-ending circle: these are the thoughts of the book which stand as its motto, i. 2-11.

Koheleth-Solomon, who had been king, then begins to set forth the vanity of all earthly things from his own experience. The striving after secular knowledge, i. 12 ff., has proved to him unsatisfactory, as has also the striving after happiness in pleasure and in procuring the means of all imaginable gratifications, ii. 1-11; wisdom is vanity, for the wise man falls under the stroke of death as well as the fool, and is forgotten, ii. 12-17; and riches are vanity, for they become the inheritance, one knows not whether of a worthy or of an unworthy heir, ii. 18-21; and, besides, pure enjoyment, like wisdom and knowledge, depends not merely on the will of man, but both are the gift of God, ii. 22 ff. Everything has its time appointed by God, but man is unable to survey either backwards or forwards the work of God, which fills eternity, notwithstanding the impulse to search into it which is implanted within him; his dependence in all things, even in pure enjoyment, must become to him a school in which to learn the fear of God, who maintains all things unchangeably, who forms the course of that which is done, iii. 1-15. If he sees injustice prevailing in the place of justice, God's time for righteous interference has not yet come, iii. 16, 17. If God wishes to try men, they shall see that they are dependent like the beasts, and liable to death without any certain distinction from the beasts—there is nothing better than that this fleeting life should be enjoyed as well as may be, iii. 18 ff.

Koheleth now further records the evils that are under the sun: oppression, in view of which death is better than life, and not to have been at all is better than both, iv. 1-3; envy, iv. 4; the restlessness of labour, from which only the fool sets himself free, iv. 5, 6; the aimless trouble and parsimony of him who stands alone, iv. 7-12; the disappointment of the hopes placed on an upstart who has reached the throne, iv. 13-16.

Up to this point there is connection. There now follow rules, externally unconnected, for the relation of man to Him who is the Disposer of all things; regarding his frequenting the house of God, iv. 17 [v. 1]; prayer, v. 2; and praise, v. 3-6.

Then a catalogue of vanities is set forth: the insatiable covetous plundering of the lowly by those who are above them in despotic states, whereat the author praises, v. 7, 8, the patriarchal state based on agriculture; and the nothingness and uncertainty of riches, which do not make the rich happier than the labourer, v. 9-11; which sometimes are lost without any to inherit them, v. 12-14; and which their possessor, at all events, must leave behind him when he dies, v. 15, 16. Riches have only a value when by means of them a purer enjoyment is realized as the gift of God, v. 17 ff. For it happens that God gives to a man riches, but to a stranger the enjoyment thereof, vi. 1, 2. An untimely birth is better than a man who has an hundred children, a long life, and yet who has no enjoyment of life even to his death, vi. 3-6. Desire stretching on into the future is torment; only so much as a man truly enjoys has he of all his labour, vi. 7-9; what man shall be is predestinated, all contendings against it are useless: the knowledge of that which is good for him, and of the future, is in the power of no man, vi. 10 ff.

There now follow, without a premeditated plan, rules for the practical conduct of life, loosely connecting themselves with the "what is good," vi. 12, by the catchword "good:" first six (probably originally seven) proverbs of two things each, whereof the one is better than the other, vii. 1-9; then three with the same catchword, but without comparison, vii. 10, 11-12, 13-14. This series of proverbs is connected as a whole, for their ultimatum is a counsel to joy regulated by the fear of God within the narrow limits of this life, constituted by God of good and bad days, and terminating in the darkness of death. But this joy is also itself limited, for the deep seriousness of the *memento mori* is mingled with it, and sorrow is declared to be morally better than laughter.

With vii. 15, the *I*, speaking from personal experience, again comes into the foreground; but counsels and observations also here follow each other aphoristically, without any close connection with each other. Koheleth warns against an extreme tendency to the side of good as well as to that of evil: he who fears God knows how to avoid extremes, vii. 15-18. Nothing affords a stronger protection than wisdom, for (?) with all his righteousness a man makes false steps, vii. 19, 20. Thou shalt not always listen, lest thou hear something about thyself,—also thou thyself hast often spoken harshly regarding others, vii. 21, 22. He has tried everything, but in his strivings after wisdom, and in his observation of the distinction between wisdom and folly, he has found nothing more dangerous

than the snares of women; among a thousand men he found one man; but one woman such as she ought to be, he found not; he found in general that God made men upright, but that they have devised many kinds of by-ways, vii. 23 ff.

As the wise man considers women and men in general, wisdom teaches him obedience to the king to whom he has sworn fealty, and, under despotic oppression, patient waiting for the time of God's righteous interference, viii. 1-9. In the time of despotic domination, it occurs that the godless are buried with honour, while the righteous are driven away and forgotten, viii. 10. God's sentence is to be waited for, the more deliberately men give themselves to evil; God is just, but, in contradiction to His justice, it is with the righteous as with the wicked, and with the wicked as with the righteous, here on earth, viii. 11-14. In view of these vanities, then, it is the most desirable thing for a man to eat and drink, and enjoy himself, for that abides with him of his labour during the day of his life God has given him, viii. 15. Restless labour here leads to nothing; all the efforts of man to comprehend the government of God are in vain, viii. 16 ff. For on closer consideration, it appears that the righteous also, with all their actions, are ruled by God, and generally that in nothing, not even in his affections, is man his own master; and, which is the worst thing of all, because it impels men to a wicked, mad abuse of life, to the righteous and the unrighteous, death at last comes alike; it is also the will of God towards man that he should spend this transient life in cheerful enjoyment and in vigorous activity before it sinks down into the night of Hades, ix. 1-10. The fruits of one's labour are not to be gained by force, even the best ability warrants it not, an incomprehensible fate finally frustrates all, ix. 11, 12.

There now follows, but in loose connection as to thought with the preceding, a section relating to wisdom and folly, and the discordances as to the estimate of both here below, along with diverse kinds of experiences and proverbs, ix. 13-x. 15. Only one proverb is out of harmony with the general theme, viz. x. 4, which commends resignation under the ebullition of the wrath of the ruler. The following proverb, x. 5, 6, returns to the theme, but connecting itself with the preceding; the relation of rulers and the ruled to each other is kept principally in view by Koheleth.

With a proverb relating to kings and princes, good and bad, a new departure is made. Riotous living leads to slothfulness; and in contrast to this (but not without the intervention of a warning not to curse the king) follow exhortations to provident, and, at the same

time, bold and all-attempting activity; for the future is God's, and not to be reckoned on, x. 16—xi. 6. The light is sweet; and life, however long it may last, in view of the uncertain dark future, is worthy of being enjoyed, xi. 7, 8. Thus Koheleth, at the end of this last series of proverbs, has again reached his *Ceterum censeo*; he formulates it, in an exhortation to a young man to enjoy his life—but without forgetting God, to whom he owes it, and to whom he has to render an account—before grey-haired old age and death overtake him, into a full-toned *finale*, xi. 9—xii. 7. The last word of the book, xii. 8, is parallel with the first (i. 1): “O! vanity of vanities; All is vain!”

An epilogue, from the same hand as the book, seals its truth: it is written as from the very soul of Solomon; it issues from the same fountain of wisdom. The reader must not lose himself in reading many books, for the sum of all knowledge that is of value to man is comprehended in one sentence: “Fear God, for He shall bring every work into judgment,” xii. 9 ff.

If we look back on this compendious reproduction of the contents and of the course of thought of the book, there appears everywhere the same view of the world, along with the same *ultimatum*; and as a pictorial *overture* opens the book, a pictorial *finale* closes it. But a gradual development, a progressive demonstration, is wanting, and so far the grouping together of the parts is not fully carried out; the connection of the thoughts is more frequently determined by that which is external and accidental, and not unfrequently an incongruous element is introduced into the connected course of kindred matters. The Solomonic stamp impressed on chap. i. and ii. begins afterwards to be effaced. The connection of the confessions that are made becomes aphoristic in chap. iii.; and the proverbs that are introduced do not appropriately fall into their place. The grounds, occasions, and views which determine the author to place confessions and moral proverbs in such an order after one another, for the most part withdraw themselves from observation. All attempts to show, in the whole, not only oneness of spirit, but also a genetic progress, an all-embracing plan, and an organic connection, have hitherto failed, and must fail.<sup>1</sup>

<sup>1</sup> “*Ajunt Hebraei, quum inter cetera scripta Salomonis, quae antiquata sunt nec in memoria duraverunt, et hic liber oblitterandus videretur, et quod vanas assereret Dei creaturas et totum putaret esse pro nihilo, et potum et cibum et delicias transeuntes praeferret omnibus, ex hoc uno capitulo (xii. 13) meruisse auctoritatem, ut in divinatorum voluminum numero poneretur.*”—JEROME.

In presenting this view of the spirit and plan of the Book of Koheleth, we have proceeded on the supposition that it is a post-exilic book, that it is one of the most recent of the books of the O. T. It is true, indeed, that tradition regards it as Solomonic. According to *Bathra* 15*a*, the Hezekiah - *Collegium* [*vid.* Del. on *Proverbs*, vol. I. p. 5] must have "written"—that is, collected into a written form—the Book of Isaiah, as also of the Proverbs, the Song, and Koheleth. The Midrash regards it as Solomon's, and as written in the evening of his days; while the Song was written in his youth, and the Proverbs when he was in middle age (*Jalkut*, under i. 1). If in *Rosch haschana* 21*b* it is said that Koheleth sought to be a second Moses, and to open the one of the fifty gates of knowledge which was unopened by Moses, but that this was denied to him, it is thereby assumed that he was the incomparable king, as Moses was the incomparable prophet. And Bloch, in his work on the origin and era of the Book of Koheleth (1872), is right in saying that all objections against the canonicity of the book leave the Solomonic authorship untouched. In the first Christian century, the Book of Koheleth was an *antilegomenon*. In the Introduction to the Song (p. 14) we have traced to their sources the two collections of legal authorities according to which the question of the canonicity of the Book of Koheleth is decided. The Synod of Jabne (Jamnia), about 90, decided the canonicity of the book against the school of Shammai. The reasons advanced by the latter against the canonicity are seen from *Shabbath* 30*b*, and *Megilla* 7*a*. From the former we learn that they regarded the words of the book, particularly ii. 2 (where they must have read מְהִלָּה, "worthy to be praised"), cf. vii. 3, and viii. 15, cf. 22, as contradictory (cf. *Proverbs*, vol. I. p. 44); and from the latter, that they hence did not recognise its inspiration. According to the *Midrash Koheleth*, under xi. 9, they were stumbled also by the call to the enjoyment of pleasure, and to walk in the way of the desire of the heart, which appeared to stand in contradiction to the *Tóra* (cf. xi. 9 with Num. xv. 39), and to savour of heresy. But belief in the Solomonic authorship remained, notwithstanding, uninjured; and the admonitions to the fear of God, with reference to the future judgment, carried them over the tendency of these observations. Already, at the time of Herod the Great (*Bathra* 4*a*), and afterwards, in the time of R. Gamaliel (*Shabbath* 30*b*), the book was cited as Holy Scripture; and when, instead of the book, the author was named, the formula of citation mentioned the name of Solomon; or the book was treated as equally Solomonic with Proverbs and the Song (*Erubin* 21*b*).

Even the doubtfulness of its contents could give rise to no manner of doubt as to the author. Down till the new era beginning with Christianity, and, in the main, even till the Reformation-century, no attention was paid to the inner and historico-literary marks which determine the time of the origin of a book. The Reformation first called into existence, along with the criticism of dogmatic traditions, at the same time also biblical criticism, which it raised to the place of an essential part of the science of Scripture. Luther, in his *Tischreden* (*Table-Talk*), is the first who explained the Preacher as one of the most recent books of the O. T.: he supposed that the book had not reached us in its completed form; that it was written by Sirach rather than by Solomon; and that it might be, "as a Talmud, collected from many books, perhaps from the library of King Ptolemy Euergetes, in Egypt."<sup>1</sup> These are only passing utterances, which have no scientific value; among his contemporaries, and till the middle of the century following, they found no acceptance. Hugo Grotius (1644) is the first who, like Luther, rejects its Solomonic authorship, erroneously supposing, with him, that it is a collection of diverse sayings of the wise, *περὶ τῆς εὐδαιμονίας*; but on one point he excellently hits the nail on the head: *Argumentum ejus rei habeo multa vocabula, quae non alibi quam in Daniele, Esdra et Chaldaeis interpretibus reperias*. This observation is warranted. If the Book of Koheleth were of old Solomonic origin, then there is no history of the Hebrew language. But Bernstein (*Quaestiones nonnullae Kohelethanae*, 1854) is right in saying that the history of the Hebrew language and literature is certainly divided into two epochs by the Babylonish exile, and that the Book of Koheleth bears the stamp of the post-exilian form of the language.

*List of the Hapaxlegomena, and of the Words and Forms in the Book of Koheleth belonging to a more recent Period of the Language.*

*Arivonah*, xii. 5; cf. *Ma'seroth* iv. 6, *Berachoth* 36a.

*Adam*, opp. *ishak*, only at vii. 28.

*Izzen*, *Pi.*, only xii. 9; not Talm.

'ס, x. 16; י'ס, iv. 10, instead of the older א'ס; cf. ה', Ezek. ii. 10; like ל'ס, *Shemoth rabba*, c. 46; 'ס א, "Alas, how bad!"

<sup>1</sup> *Tischreden*, ed. Förstemann-Bindseil, p. 400 f. The expression here almost appears as if Luther had confounded *Ecclesiastes* (Koheleth) with *Ecclesiasticus* (Sirach). At a later period he maintained that the book contained a collection of Solomonic sayings, not executed, however, by Solomon himself.

- Targ. Jer. ii, Lev. xxvi. 29; 'ע יא, "Alas for the meek!" *Berachoth* 6b; cf. *Sanhedrin* 11a.
- Illu*, "if," vi. 6; Esth. vii. 4, of אס (יא) and לו (לא, read לא, Ezek. iii. 6); Targ. Deut. xxxii. 29 = Heb. לו, common in the Mishna, e.g. *Maccoth* i. 10.
- Asurim*, only vii. 26; cf. Judg. xv. 14; *Seder olam rabba*, c. 25; cf. at iv. 14.
- Baale asupoth*, only xii. 11; cf. *Sanhedrin* 12a, *Jer. Sanhedrin* x. 1.
- Bihel*, only v. 1, vii. 9; as *Hiph.* Esth. vi. 14; cf. the transitive use of the *Pih.* Esth. ii. 9, like Targ. *bahel* (= *ithb'hel*) and *b'hilu*, haste.
- Bur*, only ix. 1; cf. the Talm. *al buriv*, altogether free from error and sin.
- B'huroth*, only xi. 9, xii. 1; cf. *Mib'hurav*, Num. xi. 28.
- Batel*, xii. 3; elsewhere only in the Chald. of Ezra; common in the Mishna, e.g. *Aboth* i. 5.
- Beth olam* (cf. Ezek. xxvi. 20), xii. 5; cf. *Tosifta Berachoth* iii., Targ. Isa. xiv. 18, xlii. 11.
- B'chen*, viii. 10; Esth. iv. 16; elsewhere only Targ., e.g. Isa. xvi. 5.
- Baal hallashon*, x. 11; cf. *baal bashar*, corpulent, *Berachoth* 13b; *baal hahhotam*, the large-nosed, carrying the nose high, *Taanith* 29a.
- Gibber*, only at x. 10, to exert oneself; elsewhere: to prevail.
- Gummats*, only x. 8, Syr., and in the Targ. of the Hag. (cf. Targ. Ps. vii. 16).
- Divrath*, *vid.* under *v*.
- Hoveh*, ii. 22; cf. *Shabbath* vi. 6, *Erubin* i. 10, *Jebamoth* xv. 2.
- Holeloth*, i. 17, ii. 12, vii. 25, ix. 3; and *holeluth*, madness, only in the Book of Koheleth, x. 13.
- Zichron*, as primary form, i. 11, ii. 16; *vid.* at Lev. xxiii. 24, the connecting form.
- Z'man*, iii. 1; Neh. ii. 6; Esth. ix. 27, 31; elsewhere only in the bib. Chald. with אשע, ὥρα, the usual Mishnic word for *καρπός* and *χρόνος*.
- Holah* (*malum*), *agrum*, v. 12, 15; for this *nahlah* is used in Isa. xvii. 11; Nah. iii. 19; Jer. x. 19, xiv. 17.
- Ben-khorim* (*liber*, in contrast to *evad*, *servus*), x. 17; cf. הרות (freedom) on the coins of the Revolution of the Roman period; the usual Talm. word, even of possessions, such as *praedium liberum*, *aedes liberae* of the Roman law.
- Hhuts min*, only at ii. 25 (Chald. *bar min*); frequent in the Mishna, e.g. *Middoth* ii. 3.
- Hhush*, ii. 25; in the Talm. and Syr. of sorrowful experiences; here



(cf. Job xx. 2), of the experiences derived from the senses, and experiences in general, as in the Rabb. the five senses are called חושים.

*Hhayalim*, x. 10; everywhere else, also in Aram., meaning war-hosts, except at Isa. xxx. 6, where it denotes *opes*, treasures.

*Hhesron*, i. 15, a common word in the post-bibl. language.<sup>1</sup>

*Hēphēts*, iii. 1, 17, v. 7, viii. 6; cf. Isa. lviii. 3, 13. The primary unweakened meaning is found at v. 3, xii. 1, 10. The weakening of the original meaning may have already early begun; in the Book of Koheleth it has advanced as far as in the language of the Mishna, e.g. *Mezia* iv. 6.

*Hheshbon*, vii. 25, 27, ix. 10. Plur. at vii. 29, *machinationes*; only in 2 Chron. xxvi. 15 in the sense of *machinae bellicae*; but as in Koheleth, so also in *Shabbath* 150a.

*Hhathkhatim*, only at xii. 5.

*Tahhanak*, xii. 4; cf. *t'hhon*, Lam. v. 3, which is foreign to the Mishna, but is used as corresponding to the older *rehhaim*, in the same way as the vulgar Arab. *mathanat* and *taḥwan*, instead of the older *raḥa*.<sup>2</sup>

*ṣāṣ*, *Pih.*, only ii. 20. Talm. *Nithpa*. נִתְּיָא, to abandon hope, e.g. *Kelim* xxvi. 8.

*Y'giyah*, only xii. 12; an abstract such as may be formed from all verbs, and particularly is more frequently formed in the more modern than in the more ancient language.

*Yother*, as a participial adj.: "that which remains" (cf. 1 Sam. xv. 15) = "gain," vi. 11, vii. 11; or "superiority," vi. 8. As an adv.: "more" (cf. Esth. vi. 6), "particularly," ii. 15, vii. 16; xii. 9, xii. 12. In the Talm. Heb., used in the sense of "remaining over" (*Kiddushin* 24b); and as an adv., in the sense of *plus* or *magis* (e.g. *Chullin* 57b).

*Yaphēh*, iii. 11, v. 17, as e.g. *Jer. Pesachim* ix. 9 (*b. Pesachim* 99a): "Silence is well-becoming (יָפֵה) the wise; how much more fools!"

*Yithron*, ii. 13 (twice), vii. 12 (synon. *mothar*, iii. 1); more frequently "real gain," i. 3, ii. 11, iii. 9, v. 15, x. 10; "superiority and gain," v. 8. Peculiar (= Aram. *yuthran*) to the Book of Koheleth, and in Rabb., whence it is derived.

*K'ēhhad*, xi. 6, Isa. lxv. 25, Chron., Ezra, Nehem., the Chald. *kahhada*; Syr. *okchado*; frequent in the Mish., e.g. *Bechoroth* vii. 4; *Kilajim* i. 9.

<sup>1</sup> Vid. my *Geschichte der jüd. Poesie*, p. 187 f.

<sup>2</sup> Vid. Eli Smith in my *Jud.-Arab. Poesien aus vormul. Zeit.* (1874), p. 40.

- K'var*, adv., i. 10, ii. 12, 16, iii. 15, iv. 2, vi. 10, ix. 6, 7; common in the Mishna, e.g. *Erubin* iv. 2, *Nedarim* v. 5; in Aram., more frequently in the sense of "perhaps" than of "formerly."
- Kasher*, xi. 6, Esth. viii. 5; in the Mishna, the word commonly used of that which is legally admissible; *Hiph.* verbal noun, *hachshēr*, only at x. 10; in the Mishna, of arranging according to order; in the superscription of the tract, *macshirin*, of making susceptible of uncleanness. Cf. e.g. *Menachoth* 48*b*. The word is generally pointed *הַכָּשֵׁר*, but more correctly *הַכֶּשֶׁר*.<sup>1</sup>
- Kishron*, only at ii. 21, iv. 4, v. 10; not found in the Mishna.
- L'vad*, *tantummodo*, vii. 29; similar, but not quite the same, at Isa. xxvi. 13.
- Lāhāg*, exclusively xii. 12; not Talm.; from the verb *lāhāg* (R. לה), to long eagerly for; Syr. *lahgoz*, vapour (of breathing, *exhalare*); cogn. *higgāyon* (*hēgēh*), according to which it is explained in *Jer. Sanhedrin* x. 1 and elsewhere.
- Lavah*, viii. 15, as in the Mishna: to conduct a guest, to accompany a traveller; whence the proverb: לוֹאֵי לוֹנִיָּה, he who gives a convoy to the dead, to him it will be given, *Kethuboth* 72*a*; cf. שֵׁם לוֹי, a standing surname, *Negaim* xiv. 6.
- M'dinah*, v. 7, and in no book besides before the Exile.
- Madda'*, x. 20; elsewhere only in the Chron. and Dan.; Targ. מַדְדָּע.
- M'leah*, *gravida*, only xi. 5, as in the Mishna, e.g. *Jebamoth* xvi. 1.
- Mālāk*, v. 5; cf. Mal. ii. 7, in the sense of the later *sh'luahh shamaim*, delegated of God.<sup>2</sup>
- Miskēn*, only iv. 13, ix. 15, 16; but cf. *miskenuth*, Deut. viii. 9, and *m'sukan*, Isa. xl. 20.
- Masm'roth*, xii. 11 = מַסֵּס, Jer. x. 4; cf. Isa. xli. 7; 1 Chron. xxii. 3; 2 Chron. iii. 9.
- M'attim*, v. 1; a plur. only at Ps. cix. 8.
- Mikrēh*, more frequently in the Book of Koheleth than in any other book; and at iii. 19, used as explained in the Comm.
- Merots*, exclusively ix. 11 (elsewhere *m'rutsah*).
- Māshāk*, ii. 3; cf. *Chagiga* 14*a*, *Sifri* 135*b*, ed. Friedmann.
- Mishlahhath*, viii. 8 (cf. Ps. lxxviii. 49).
- Nāgā'*, *Hiph.* with *āl*, viii. 14, as at Esth. ix. 26; Aram. מְנַטָּה, e.g. Targ. Jer. to Ex. xxxiii. 13.

<sup>1</sup> Vid. my *Heb. Römerbrief*, p. 79. Cf. Stein's *Talm. Termin.* (1869), under *הַכֶּשֶׁר* and *הַכָּשֵׁר*.

<sup>2</sup> Vid. my "Discussion der Amtsfrage in Mishna u. Gemara," *Luth. Zeitsch.* (1854), pp. 446-449.

- Nāhōg*, ii. 3, as in the Mishna, *e.g.* *Aboda Zara* iii. 4, 54*b*; cf. Targ. Koh. x. 4.
- Nahhath*, vi. 5, as in the common phrase *nahhath ruahh*; cf. נוח לו ונו', "It were better for him," etc., *Jer. Berachoth* i. 2. This נוח לו, for Koheleth's נוח לו, is frequent.
- Nātā'*, xii. 11 (for which, Isa. xxii. 23, *tākā'*; Mishna, קבע; *Jer. Sanhedrin* x. 1), as Dan. xi. 45.
- סבל, *Hithpa.*, only at xii. 5.
- Sof*, iii. 11, vii. 2, xii. 13; Joel ii. 20; 2 Chron. xx. 16, the more modern word which later displaced the word *ahharith*, vii. 8, x. 13 (cf. *Berachoth* i. 1), but which is not exactly equivalent to it; for *sof dāvār*, xii. 13,<sup>1</sup> which has the meaning of *summa summarum, ahharith davar*, would be inapplicable.
- Sīchāl*, ii. 19, vii. 17, x. 3 (twice), 14; Jer. iv. 22, v. 21; in the Book of Koheleth, the synon. of the yet more frequently used סכיל, the Targ. word.
- Sēchēl*, exclusively x. 6.
- Sichluth*, i. 17 (here with ש), ii. 3, 12, 13, vii. 25, x. 1, 13 (synon. *k'siluth*, Prov. ix. 13).
- סכן, *Niph.* x. 9; cf. *Berachoth* i. 3. The Targ.-Talm. *Ithpa.* אִתְּפַחֵן, "to be in danger," corresponds with the *Niph.*
- '*Avād*, exclusively ix. 1, like the Syr. 'bad, Jewish-Aram. עֹבֵר.
- '*Adēn* (formed of עֲדֵן, *adhuc*, with לָא, *nondum*, iv. 3.
- '*Adēnāh* (of *ād-hēnnāh*), *adhuc*, iv. 2; Mishnic עֲדָן, *e.g.* *Nedarim* xi. 10.
- עמ, *Hithpa.* only at xii. 3.
- '*Amād*, ii. 9, viii. 3, as Jer. xlvi. 11; Ps. cii. 27.
- Ummāth*, *vid.* under ש.
- '*Anāh*, v. 19, x. 19.
- Inyān*, exclusively in the Book of Koheleth, i. 13, ii. 23, 26, iii. 10, iv. 8, v. 2, 13, viii. 16, one of the most extensive words of the post-bibl. Heb.; first, of the object of employment, *e.g.* *Kiddushin* 6*a*, "occupied with this object;" also Aram. *Bathra* 114*b*.
- '*Atsāltāyīm*, double impurity, *i.e.* where the one hand is as impure as the other, only at x. 18.
- '*Asāh*, with *lēhhēm*, x. 19, as at Dan. v. 1: *āvād lēhhēm*; in the N. T. Mark vi. 21, *ποιεῖν δεῖπνον*. Otherwise Ezek. iv. 15, where *asah lehhem* is used of preparing food. With the obj. of the time of life, vi. 12; cf. Acts xv. 33. With *tov*, not

<sup>1</sup> Vid. *Heb. Römerbrief*, pp. 81, 84.

only "to do good," vii. 20, but also "to act well," "to spend a pleasant life," iii. 12.

*Pardēs* (Song iv. 13; Neh. ii. 8), plur. ii. 5, flower-gardens, parks, as *Mez'a* 103*a*, פּרדסי.

*Pēshēr*, *explicatio*, viii. 1, elsewhere only in the Chald. parts of Dan. Aram. for the older פּתּרין and שְׁכַר, of which the Targ. word is פִּשְׁר and פּוּשְׁרָן, Talm. פּוּשְׁרָה, "adjustment of a controverted matter."

*Pithgam* in the Chald. parts of Ezra and Daniel, but only as a Hebraised Persian word in viii. 11, Esth. i. 20; common in the Targ. and in the Syr., but not in the Talm.

*Kilkāl* (*Kālāl*, Ezek. i. 7; Dan. x. 6), exclusively at x. 10 (on the contrary, at Ezek. xxi. 26, it means "to agitate").

*Rēuth*, only v. 10; *Keri*, for which *Chethib* רֵאִית, which may be read רֵאִית, רֵאִית (cf. Ezek. xxviii. 17), or רֵאִית; the latter two of these forms are common in the Mishna, and have there their special meanings proceeding from the fundamental idea of seeing.

ררף, *Niph. part.*, only iii. 15.

*Rēuth*, besides the Chald. parts of Ezra, occurs only seven times in the Book of Koheleth, i. 14, ii. 11, 17, 26, iv. 4, 6, vi. 9.

*Ra'yon*, i. 17, ii. 22, iv. 16; elsewhere only in the Chald. parts of Daniel and in the Targ.

ש, this in and of itself is in no respect modern, but, as the Babyl.-Assyr. *sa*, the Phoen. ש, shows, is the relative (originally demonstrative) belonging to the oldest period of the language, which in the Mishna has altogether supplanted the אֲשֶׁר of the older Heb. book-language. It is used in the Book of Koheleth quite in the same way as in the Mishna, but thus, that it stands first on the same line (rank) with אֲשֶׁר, and makes it doubtful whether this or that which occurs more frequently in the book (ש, according to Herzfeld, 68 times, and אֲשֶׁר 89 times) has the predominance (cf. *e.g.* i. 13 f., viii. 14, x. 14, where both are used *promiscue*). The use of *asher* as a relative pronoun and relative conjunction is not different from the use of this in the older literature: 'ad *asher lo*, in the sense of "before," xii. 1, 2, 6, Mishnic עַד שֶׁלֹּא, is only a natural turn to the fundamental meaning "till that not" (2 Sam. xvii. 13; 1 Kings xvii. 17); and *mib'li asher lo* = *nisi quod non*, iii. 11 (cf. *bilti*, Dan. xi. 18), for which the Mishnic שֶׁלֹּא וּבְלִבֵּי שֶׁלֹּא (*e.g.* *Erubin* i. 10),

is only accidentally not further demonstrable. But how far the use of *š* has extended, will be seen by the following survey, from which we exclude *š*, standing alone as a relative pronoun or relative conjunction:—

*Beshekevar*, ii. 16. *B'shel asher, eo quod*, viii. 17 (cf. Jonah i. 7, 8, 12), corresponding to the Talm. *בְּדִיל*. *Kol š*, ii. 7, 9, and xi. 8. *Kol-ummath š*, v. 15, corresponding to the Chald. *kol-kavel* *כַּל*, Dan. ii. 40, etc. *כֶּשׁ*, v. 14, xii. 7, and in the sense of *quum*, ix. 12, x. 3. *mah-š*, i. 9, iii. 15, vi. 10, vii. 24, viii. 7, x. 14; *meh š*, iii. 22. *כֶּשׁ*, v. 4. *'Al-divrath šello*, vii. 14 (cf. iii. 18, viii. 2). *Shëgam*, ii. 15, viii. 14.

*Shiddah* and plur. *Shiddoth*, exclusively ii. 8.

*Shaharuth*, exclusively xi. 10, to be understood after *Nedarim* iii. 8, "the black-headed," opposed to *בעלי השיבוח*, "the grey-haired."

*šach*, *Hithpa.*, only viii. 10, the usual word in the Talm., e.g. *Sanhedrin* 13b.

*Shalat*, ii. 19, viii. 9, besides only in Nehemiah and Esther (cf. *Bechoroth*, vii. 6, etc.); *Hiph.* v. 18, vi. 2, elsewhere only Ps. cxix. 133.

*Shilton*, viii. 4, 8, nowhere else in O. T. Heb., but in the Mishna, e.g. *Kiddushin* iii. 6.

*Shallith*, with *ב*, only viii. 8 (cf. Ezek. xvi. 30); on the contrary, vii. 19, x. 5, as Gen. xlii. 6, in the political signification of a ruler.

*šam*, *Hithpo.*, vii. 16.

*Shiphluth*, x. 18, elsewhere only Targ. Jer. xlix. 24.

*Shithi*, only x. 17.

*Takath hashshëmësh*, i. 3, agreeing with the Greek *ὑφ' ἡλίφ*, or *ὑπὸ τὸν ἥλιον*.

*Takkiph*, in O. T. Heb. only vi. 10; elsewhere in the Chald., Targ., Talm.

*Takan*, i. 15; *Pih.* vii. 13, xii. 9, a Mishna-word used in the *Pih.* and *Hiph.*, whence *tikkun* ("putting right," e.g. in the text-hist. *terminus technicus*, *tikkun sopherim*, and "arrangement," e.g. *Gittin* iv. 2, "the ordering of the world") and *tikkānāh* (e.g. *Gittin* iv. 6, "welfare," frequently in the sense of "direction," "arrangement").

This survey of the forms peculiar to the Book of Koheleth, and only found in the most recent books of the O. T., partly only in

the Chaldee portions of these, and in general use in the Aramaic, places it beyond all doubt that in this book we have a product of the post-exilian period, and, at the earliest, of the time of Ezra-Nehemiah. All that Wagenmann (*Comm.* 1856), von Essen (*Der Predeger Salomo's*, 1856), Böhl (*De Aramaismis libri Coheleth*, 1860), Hahn (*Comm.* 1860), Reusch (*Tübinger Quartalschr.* 1860), Warminski (*Verfasser u. Abfassungszeit des B. Koheleth*, 1867), Prof. Taylor Lewis (in the American ed. of Lange's *Bibelwerk*, 1869), Schäfer (*Neue Untersuchungen ü d. B. Koheleth*, 1870), Vegni (*L'Ecclesiaste secondo il testo Ebraico*, Florenz 1871) have advanced to the contrary, rests on grounds that are altogether untenable. If we possessed the original work of Sirach, we should then see more distinctly than from fragments<sup>1</sup> that the form of the language found in Koheleth, although older, is yet one that does not lie much further back; it is connected, yet loosely, with the old language, but at the same time it is in full accord with that new Heb. which we meet with in the Mishna and the Barajtha-Literature, which groups itself around it. To the modern aspects of the Heb. language the following forms belong:—

1. Verbs *Lamed-Aleph*, which from the first interchange their forms with those of verbs *Lamed-He*, are regularly treated in certain forms of inflexion in the Mishna as verbs *Lamed-He*; e.g. יִצְחָק is not used, but יִצְחָה.<sup>2</sup> This interchange of forms found in the later language reveals itself here in יִצְחָה, x. 5, used instead of יִצְחָה; and if, according to the Masora, הוֹטֵא (הוֹטֵא) is to be always written like הוֹטֵא at vii. 26 (except vii. 26*b*), the traditional text herein discloses a full and accurate knowledge of the linguistic character of the book. The Aram. יִשְנָא for יִשְנָה, at viii. 1, is not thus to be accounted for.

2. The richness of the old language in mood-forms is here disappearing. The optative of the first person (the cohortative) is only represented by אֶחְכֹּמֶה, vii. 23. The form of the subjunctive (jussive) is found in the prohibitive clauses, such as vii. 16, 17, 18, x. 4; but elsewhere the only certain examples found are שְׂיִלֶה, *quod auferat secum*, v. 14, and יִיָּיֵד, x. 10. In xii. 7, וְיִשָּׁב may also be read, although וְיִשָּׁב, under the influence of “ere ever” (xii. 6), is also admissible. On the contrary, יִהְיֶה, xi. 3, is indic. after the Mishn. יִהְיֶה, and so also is יִיָּיֵד (derived from יִיָּיֵד, not יִיָּיֵד), xii. 5. Yet more characteristic, however, is the circumstance that the historic tense,

<sup>1</sup> Vid. the collection of the Heb. fragments of the Book of Ben-Sira in my *Gesch. der jüd. Poesie*, p. 204 f.

<sup>2</sup> Vid. Geiger's *Lehrbuch der Mishna-Sprache*, p. 46.

the so-called *fut. consecutivum*, which has wholly disappeared from the Mishna-language, also here, notwithstanding the occasions for its frequent use, occurs only three times, twice in the unabbreviated form, iv. 1, 7, and once in the form lengthened by the intentional *ah*, i. 17, which before its disappearance was in frequent use. It probably belonged more to the written than to the spoken language of the people (cf. the Song vi. 9b).

3. The complexion of the language peculiar to the Book of Koheleth is distinguished also by this, that the designation of the person already contained in the verbal form is yet particularly expressed, and without there being a contrast occasioning this emphasis, by the personal pronoun being added to and placed after it, e.g. i. 16, ii. 1, 11, 12, 13, 15, 18, 20, iii. 17, 18, iv. 1, 4, 7, v. 17, vii. 25, viii. 15, ix. 15. Among the more ancient authors, Hosea has the same peculiarity (cf. the Song v. 5); but there the personal pronoun stands always before the verb, e.g. viii. 13, xii. 11. The same thing is found in Ps. xxxix. 11, lxxxii. 6, etc. The inverse order of the words is found only at ii. 14, after the scheme of Job i. 15, as also ii. 15 follows the scheme of Gen. xxiv. 27. Mishna-forms of expressions such as *מְדַרְרֵי*, *Nedarim* i. 1, *מְקַבְּלֵי*, *Jebamoth* xvi. 7, are not homogeneous with that manner of subordinating the personal pronoun (cf. vii. 26, iv. 2). Thus we have here before us a separation of the subject and the predicate, instead of which, in the language of the Mishna, the form *הִיְיָ אִמֵּר* (*אני*) and the like (e.g. *Berachoth* i. 5) is used, which found for itself a place in the language of Koheleth, in so far as this book delights in the use of the participle to an extent scarcely met with in any other book of Scripture (*vid. e.g.* i. 6, viii. 12, x. 19).

4. The use of the demonstrative pronoun *זֶה* bears also a Mishnic stamp. We lay no particular stress on the fact that the author uses it, as regularly as the Mishna, always without the article; but it is characteristic that he always, where he does not make use of the masculine form in a neuter sense (as vii. 10, 18, 29, viii. 9, ix. 1, xi. 6, keeping out of view cases determined by attraction), employs no other feminine form than *זֶה*, Mishnic *זֶה*, in this sense, ii. 2, v. 15, 18, vii. 23, ix. 13. In other respects also the use of the pronouns approaches the Mishna language. In the use of the pronoun also in i. 10 and v. 18 there is an approach to the Mishnic *זֶה*, *hic est*, and *זֵה*, *haec est*. And the use of *הִנֵּה* and *הִנְּהוּ* for the personal verb reaches in iii. 18, ix. 4 (*vid. Comm.*), the extreme.

The enumeration of linguistic peculiarities betokening a late

origin is not yet exhausted; we shall meet with many such in the course of the Exposition. Not only the language, however, but also the style and the artistic form of the book, show that it is the most recent product of the Bibl. *Chokma* literature, and belongs to a degenerated period of art. From the fact that the so-called metrical accent system of the three books—Psalms, Job, and Proverbs—is not used in Ecclesiastes, it does not follow that it is not a poetical book in the fullest sense of the word; for the Song and Lamentations, these masterpieces of the שיר and קינה, the Minnesong and the Elegy, are also excluded from that more elevated, more richly expressive, and more melodious form of discourse, perhaps to preserve the spiritual character of the one, and not to weaken the elegiac character of the other, to which a certain melancholy monotone *andante* is suitable. So also, to apply that system of accentuation to the Book of Koheleth was not at all possible, for the symmetrical stichs to which it is appropriate is for the most part wanting in Koheleth, which is almost wholly written in eloquent prose: unfolding its instruction in the form of sentences without symmetrical stichs.—It is, so to speak, a philosophical treatise in which “I saw,” and the like, as the expression of the result of experience; “I said,” as the expression of reflection on what was observed; “I perceived,” as the expression of knowledge obtained as a conclusion from a process of reasoning; and “this also,” as the expression of the result,—repeat themselves nearly terminologically. The reasoning tone prevails, and where the writer passes into gnomic poetry he enters into it suddenly, *e.g.* v. 9b, or holds himself ready to leave it quickly again, *e.g.* v. 12, vii. 13 f. Always, indeed, where the Mashal note is struck, the discourse begins to form itself into members arranged in order; and then the author sometimes rises in language, and in the order of his words, into the true classic form of the proverb set forth in parallel members, *e.g.* vii. 7, 9, ix. 8. The symmetry of the members is faultless, v. 5, viii. 8, ix. 11; but in other places, as v. 1, vii. 26, xi. 9, it fails, and in the long run the book, altogether peculiar in its stylistic and artistic character, cannot conceal its late origin: in the elevated classical style there quickly again intermingles that which is peculiar to the author, as representing the age in which he lived, *e.g.* vii. 19, x. 2 f., 6, 8–10, 16 f., xi. 3, 6. That in the age of the Mishna they knew how to imitate classic masterpieces, is seen from the beautiful enigma, in the form of a heptastich, by Bar-Kappara, *jer. Moëd katan* iii. 1, and the elegy, in the form of a hexastich on the death of R. Abina, by Bar-Kippuk, *b. Moëd katan*



25b.<sup>1</sup> One would thus be in error if he regarded such occasional classical pieces in the Book of Koheleth as borrowed. The book, however fragmentary it may seem to be on a superficial examination, is yet the product of one author.<sup>2</sup> In its oratorical ground-form, and in the proverbs introduced into it, it is a side-piece to Prov. i.-ix. We have shown, in the introduction to the Book of Proverbs, that in these proverbial discourses which form the introduction to the older Solomonic Book of Proverbs, which was probably published in the time of Jehoshaphat, the Mashal appears already rhetorically decomposed. This decomposition is much further advanced in the Book of Ecclesiastes. To it is applicable in a higher degree what is there (*Proverbs*, vol. I. 12 f.) said of Prov. i.-ix. The distich is represented in the integral, vii. 13, synonymous, xi. 4, and synthetic, vii. 1, and also, though rarely, in the antithetic form, vii. 4; but of the emblematic form there is only one example, x. 1. The author never attempted the beautiful numerical and priamel forms; the proverbial form also, beyond the limits of the distich, loses the firmness of its outline. The tetrastich, x. 20, is, however, a beautiful exception to this. But splendour of form would not be appropriate to such a sombre work as this is. Its external form is truly in keeping with its spirit. In the checkered and yet uniform manner of the book is reflected the image of the author, who tried everything and yet was satisfied with nothing; who hastened from one thing to another because nothing was able to captivate him. His style is like the view he takes of the world, which in its course turned to him only its dark side. He holds fast to the fear of God, and hopes in a final judgment; but his sceptical world-sorrow remains unmitigated, and his forced eudaemonism remains without the right consecration: these two stars do not turn the night into day; the significance of the book, with reference to the history of redemption, consists in the actual proof that humanity, in order to its being set free from its unhappiness, needs to be illuminated by the sun of a new revelation. But although the manner of the author's representation is the reflection of his own inner relation to the things represented, yet here and there he makes his representation, not without con-

<sup>1</sup> Given and translated in *Wissenschaft, Kunst, Judenthum* (1838), p. 231 f.

<sup>2</sup> Renan, in his *Histoire des Langues Sémitiques*, supposes that a work of so bold a scepticism as Ecclesiastes could not have originated in the post-exilic period of the severely legal rabbinical Judaism; it may be an old Solomonic work, but as it now lies before us, revised by a more recent hand,—an untenable expedient for establishing an arbitrary supposition.

sciousness and art, the picture of his own manner of thought. Thus, *e.g.*, the drawing tautologies in viii. 14, ix. 9, certainly do not escape from him against his will. And as was rightly remarked under Gen. ii. 1-3, that the discourse there is extended, and forms itself into a picture of rest after the work of the creation, so Koheleth, in i. 4-11 and xii. 2-7, shows himself a master of eloquence; for in the former passage he imitates in his style the everlasting unity of the course of the world, and in the latter he paints the exhausted and finally shattered life of man.

Not only, however, by the character of its thought and language and manner of representation, but also by other characteristic features, the book openly acknowledges that it was not written by Solomon himself, but by a Jewish thinker of a much later age, who sought to conceive of himself as in Solomon's position, and clothed his own life-experiences in the confessions of Solomon. The very title of the book does not leave us in doubt as to this. It is in these words: *The words of Koheleth, the son of David, king in Jerusalem.* The apposition, "king in Jerusalem," appertains, like *e.g.* 2 Chron. xxxv. 3, to the name of the speaker who is introduced; for nothing is here said as to the place in life held by David, but to that held by him who is thus figuratively named. The indeterminate "king" of itself would be untenable, as at Prov. xxxi. 1. As there the words "king of Massa" are to be taken together, so here "king" is determined by "in Jerusalem" added to it, so far that it is said what kind of king Koheleth was. That by this name Solomon is meant, follows, apart from i. 12 ff., from this, that David had only one son who was king, viz. Solomon. The opinion of Krochmal, that a later David, perhaps a governor of Jerusalem during the Persian domination, is meant,<sup>1</sup> is one of the many superfluities of this learned author. Koheleth is Solomon, but he who calls him "king in Jerusalem" is not Solomon himself. Solomon is called "king of Israel," *e.g.* 2 Kings xxiii. 13; and as in i. 12 he names himself "king over Israel," so, Neh. xiii. 26, he is called "king of Israel," and along with this designation, "king over all Israel;" but the title, "king in Jerusalem," nowhere else occurs. We read that Solomon "reigned in Jerusalem over all Israel," 1 Kings xi. 42, cf. xiv. 21; the title, "king in Jerusalem," is quite peculiar to the title of the book before us. Eichhorn supposes that it corresponds to the time subsequent to the division of the kingdom, when there were two different royal residences;

<sup>1</sup> Vid. *Kerem chemed* v. 89, and his *More neboche ha-seman* (*Director errantium nostrae aetatis*), edited by Zunz, 1851, 4.

but against this view Bloch rightly remarks, that the contrasted "in Samaria" occurs only very rarely (as 2 Kings xiv. 23). We think that in this expression, "king in Jerusalem," there is revealed a time in which Israel had ceased to be an independent kingdom, in which Jerusalem was no more a royal city.

That the book was not composed immediately by Solomon, is indicated by the circumstance that he is not called Solomon, nor Jedidiah (2 Sam. xii. 25), but is designated by a hitherto unheard of name, which, by its form, shows that it belongs, at earliest, to the Ezra-Nehemiah age, in which it was coined. We consider the name, first, without taking into account its feminine termination. In the Arab., *kahal* (cogn. *kahal*) signifies to be dry, hard, from the dryness and leather-like toughness of the skin of an old man; and, accordingly, Dindorf (*Quomodo nomen Coheleth Salomoni tribuatur*, 1791) and others understand *Koheleth* of an old man whose life is worn out; Coccejus and Schultens, with those of their school, understand it of the penitent who is dead to the world. But both views are opposed by this, that the form קהל (קהל, cf. קהל) would be more appropriate; but above all by this, that קהל, in this meaning, *aridum, marcidum esse*, is a verbal stem altogether foreign to the northern Semitic. The verb קהל signifies, in the Heb., Aram., and Assy., to call (cf. the Syr. *kahlonitho*, a quarrelsome woman), and particularly to call together; whence קהל, of the same Sanscrit-Semit. root as the words *ἐκκλησία* and *con-cil-ium*,<sup>1</sup>—an extension of the root קל, which, on another side, is extended in the Arab. *kalah*, Aethiop. *kal'ha*, to cry. This derivation of the name *Koheleth* shows that it cannot mean *συναθροιστής* (Grotius, not Aquila), in the sense of *collector sententiarum*; the Arab. translation *alajam'at* (also van Dyk) is faultless, because *jam'* can signify, to collect men as well as things together; but קהל is not used in that sense of *in unum redigere*. In close correspondence with the Heb. word, the LXX. translates, *ὁ ἐκκλησιαστής*; and the Graec. Venet., *ἡ ἐκκλησιάζουσα* (xii. 9: *ἡ ἐκκλησιάζουσα*). But in the nearest signification, "the collector," this would not be a significant name for the king represented as speaking in this book. In Solomon's reign there occurred an epoch-making assembly in Jerusalem, 1 Kings viii. 1, 2 Chron. v. 2—viz. for the purpose of consecrating the temple. The O. T. does not afford any other historical reference for the name; for although, in Prov. v. 14, xxvi. 26, קהל signifies *coram populo, publice*, yet it does not occur directly of the public appearance of Wisdom; the expressions for this are different, i. 20 f.,

<sup>1</sup> Vid. Friedr. Delitzsch's *Indogermanisch-Semitische Studien*, p. 90.

viii. 1-4, ix. 3, though cognate. But on that great day of the consecration of the temple, Solomon not only called the people together, but he also preached to them,—he preached indirectly, for he consecrated the temple by prayer; and directly, for he blessed the people, and exhorted them to faithfulness, 1 Kings viii. 55-61. Thus Solomon appears not only as the assembler, but also as the preacher to those who were assembled; and in this sense of a teacher of the people (cf. xii. 9), *Koheleth* is an appropriate name of the king who was famed for his wisdom and for his cultivation of the popular Mashal. It is known that in proper names the *Kal* is frequently used in the sense of the *Hiph.* Thus *Koheleth* is not immediately what it may be etymologically = קָהֵל, caller, proclaimer; but is = מְקַהֵל, from קָהַל, to assemble, and to speak to the assembly, *contionari*; according to which Jerome, under i. 1, rightly explains: ἐκκλησιαστής, *Graeco sermone appellatur qui coetum, id est ecclesiam congregat, quem nos nuncupare possumus contionatorem, eo quod loquatur ad populum et ejus sermo non specialiter ad unum, sed ad universos generaliter dirigatur.* The interpretation: assembly = academy or *collectivum*, which Döderlein (*Salomon's Prediger u. Hoheslied*, 1784) and Kaiser (*Koheleth, Das Collectivum der Davidischen Könige in Jerusalem*, 1823) published, lightly disregards the form of the *n. agentis*; and Spohn's (*Der Prediger Salomo*, 1785) "O vanity of vanities, said the philosopher," itself belongs to the vanities.

Knobel in his Comm. (1836) has spoken excellently regarding the feminine form of the name; but when, at the close, he says: "Thus *Koheleth* properly signifies preaching, the office and business of the public speaker, but is then = קָהֵל, מְקַהֵל, public speaker before an assembly," he also, in an arbitrary manner, interchanges the *n. agentis* with the *n. actionis*. His remark, that "the rule that *concreta*, if they have a fem. termination, become *abstracta*, must also hold for *participia*," is a statement that cannot be confirmed. As חֲתָמָה signifies that which impresses (a seal), and פְּתִירָה that which twines about (chapter), so also חֲבֵרָה, Ex. xxvi. 10, that which joins together (the coupling); one can translate such fem. particip., when used as substantives, as *abstracta*, e.g. פְּלִאָה (from פָּלָה), destruction, utter ruin; but they are *abstracta* in themselves as little as the *neutra* in τὸ ταυτόν, which may be translated by "identity," or in *immensum altitudinis*, by immensity (in height). Also Arab. names of men with fem. forms are *concreta*. To the participial form *Koheleth* correspond, for the most part, such names as (Arab.) *rawiyaton*, narrator of tradition (fem. of *rawyn*); but essentially cogn.

also are such words as 'allamat, greatly learned man; also *khalyfaton*, which is by no means an inf. noun, like the Heb. הַיָּלְפָן, but is the fem. of the verbal adj. *khalyf*, successor, representative. The Arabic grammarians say that the fem. termination gives to the idea, if possible, a collective signification, e.g. *jarrar*, the puller, i.e. the drawer of a ship (*helciaricus*), and *jarrarat*, the multitude drawing, the company (*taife*) drawing the boat up the stream; or it also serves "as an exhaustive designation of the properties of the genus;" so that, e.g., 'allamat means one who unites in himself that which is peculiar to the very learned, and represents in his own person a plurality of very learned men. They also say that the fem. termination serves in such cases to strengthen the idea. But how can this strengthening result from a change in the gender? Without doubt the fem. in such cases discharges the function of a neut.; and since *doctissimus* is heightened to *doctissimum*, it is thereby implied that such an one is a pattern of a learned man,—the reality of the idea, or the realized ideal of such an one.

From these Arab. analogues respecting the import of the name *Koheleth*, it follows that the fem. is not to be referred to *Chokma* in such a way as that Solomon might be thereby designated as the representative, and, as it were, the incarnation of wisdom (Ewald, Hitzig, etc.),—an idea which the book by no means supports; for if the author had designed, in conformity with that signification of the name, to let Wisdom herself speak through Solomon's mouth, he would have let him speak as the author of Prov. i.-ix. speaks when he addresses the reader by the title, "my son," he would not have put expressions in his mouth such as i. 16-18, vii. 23 f. One should not appeal to vii. 27; for there, where the subject is the dangers of the love of women, *Koheleth*, in the sense of Wisdom preaching, is as little appropriate as elsewhere; just here was the masculine gender of the speaker to be accented, and *Amrah Koheleth* is thus an incorrect reading for *Amar Hakkoheleth* (xii. 8). The name *Koheleth*, without *Chokma* being supplied, is a man's name, of such recent formation as *Sophereth*, Neh. vii. 5, for which Ezra ii. 55, *Hassophereth*; cf. also Ezra ii. 57, הַיָּסֹפֶרֶת. The Mishna goes yet further in the coining of such names for men *generis fem.* As it generally prefers to use the *part. passivi* in an active sense, e.g. דָּבַר, thinking; רָכַב, riding; שָׁתָּה, having drunk; so also it forms fem. plurals with a masculine signification,—as *Hadruchoth*, press-treaders, *Terumoth* iii. 4; *Hamm'shuhkoth*, surveyors, *Erubin* iv. 11; *Hall'uzoth*, speakers in a foreign tongue, *Megilla* ii. 1,—and construes these

with *mas.* predicates.<sup>1</sup> In these there can be nowhere anything said of a heightening of the idea effected by the transition to *fem.* forms. But the persons acting, although they are men, are thought of as neut.; and they appear, separated from the determination of their gender, as the representatives of the activity spoken of. According to this, *Koheleth* is, without regard to the gender, a preaching person. The Book of *Koheleth* thus bears, in its second word, as on its very forehead, the stamp of the Ezra-Nehemiah era to which it belongs.

As the woman of Endor, when she raised Samuel out of Hades at the request of Saul, sees "gods ascending out of the earth" (1 Sam. xxviii. 13), so it is not the veritable Solomon who speaks in this book, but his spirit, for which this neut. name *Koheleth* is appropriate. When he says, i. 12, "I, *Koheleth*, have been king over Israel in Jerusalem," he recognises himself not as the reigning monarch, but as having been king. The Talmudic *Aggada* has joined to this הייתי, the fable that Solomon was compelled to descend from the throne on account of his transgression of the law, which was then occupied by an angel in his stead, but externally bearing his likeness; and that he now went about begging, saying: "I, *Koheleth*, have been king over Israel in Jerusalem;" but that they struck him with a stick, and set before him a plate of groats; for they said to him: "How canst thou speak thus? There the king sits in his palace on his throne."<sup>2</sup> In this fiction there is at least grammatical intelligence. For it is a vain delusion for one to persuade himself that Solomon in his advanced age could say, with reference to the period of his life as ruler, "I have been king," *fui rex*—he was certainly always so during the forty years of his reign, and on to the last moment of his life. Or can the words מלך הייתי mean *sum rex*? The case is as follows: הייתי is never the expression of the abstract present, or of existence without regard to time; "I am a king" is expressed in this sense by the substantival clause *ani mēlēk*. In every case where one can translate הייתי by "I am," e.g. Ps. lxxxviii. 5, the present being is thought of as the result of an historical past (*sum = factus sum*). But at the most, הייתי, when it looks from the present back upon the past, out of which it arose, signifies "I have become," Gen. xxxii. 11; Ps. xxx. 8; Jer. xx. 7; or when it looks back into the past as

<sup>1</sup> Vid. Geiger, *Lehrbuch*, § xvi. 6, and cf. Weiss' *Studien*, p. 90, who arbitrarily explains away this linguistic usage. Duke, in his *Sprache der Mishna*, p. 75, avoids the difficulty by the supposition of inadmissible ellipses.

<sup>2</sup> *Jer. Sanhedrin* ii. 6 goes further into the story; b. *Gittin* 68b, where the angel is designated by the Persian name *Ashmodee*, cf. Jellinek's *Sammlung kleiner Midrashim* 2. xxvi.

such, "I have been," Josh. i. 5; Judg. xii. 2; Ps. xxxvii. 25. Whether this word, in the former sense, corresponds to the Greek perfect, and in the latter to the Greek aorist, is determined only by the situation and connection. Thus in Ex. ii. 22 it signifies, "I have become a stranger" (*ἑγένονα* = *εἶμι*); while, on the other hand, in Deut. xxiii. 8, "thou hast been a stranger" (*ἑγένου, fuisti*). That where the future is spoken of, *הייתי* can, by virtue of the *consecutio temporum*, also acquire the meaning of "I shall become, I shall be," e.g. 1 Kings i. 21, cf. 1 Chron. xix. 12, is of no importance to us here. In the more modern language the more delicate syntax, as well as that idea of "becoming," primarily inherent in the verb *היה*, is disappearing, and *הייתי* signifies either the past purely, "I have been," Neh. xiii. 6, or, though not so frequently, the past along with the present, "I was," e.g. Neh. i. 11. Accordingly, Solomon while still living would be able to say *הייתי מלך* only in the sense of "I have become (and still am) king;" but that does not accord with the following retrospective perfects.<sup>1</sup> This also does not harmonize with the more modern linguistic usage which is followed by Koheleth, e.g. i. 9, *מהי'ש', id quod fuit*; i. 10, *בכר היה, pridem fuit*. In conformity with this, the LXX. translates *הייתי* by *ἑγενόμην*, and the Graec. Venet. by *ἕστηκα*. But "I have been king," Solomon, yet living, cannot say, only *Salomo redivivus* here introduced, as the preacher can use such an expression.

The epilogue, xii. 9 ff., also furnishes an argument in favour of the late composition of this book, on the supposition that it is an appendix, not by another hand, but by the author himself. But that it is from the author's own hand, and does not, as Grätz supposes, belong to the period in which the school of Hillel had established the canonicity of the book, follows from this, that it is composed in a style of Hebrew approaching that used in the Mishna, yet of an earlier date than the Mishna; for in the Talmuds it is, clause by clause, a subject of uncertain interpretation,—the language used is plainly, for the Talmudic authorities, one that is antiquated, the expressions of which, because not immediately and unambiguously clear, need, in order to their explanation, to be translated into the language then in use. The author of the book makes it thus manifest that here in the epilogue, as in the book itself, Solomon is intentionally called *Koheleth*; and that the manner of expression, as well as of the formation of the sentences in this

<sup>1</sup> If *וַיִּהְיֶה* followed, then *הייתי* (as Reusch and Hengstenberg interpret) might be a circumstantial perfect; *vid.* under Gen. i. 2.

epilogue, can in all particulars be supported from the book itself. In "fear God," xii. 13*a*, the saying in v. 6, which is similarly formed, is repeated; and "this is the whole of man," xii. 13*b*, a thought written as it were more in cipher than *in extenso*, is in the same style as vi. 10*a*. The word יתר ("moreover"), frequently used by the author, and בעל, used in the formation of attributive names, x. 11, 20, v. 10, 12, viii. 8, we meet with also here. And as at xii. 9, 10, 11 a third idea connected ἀσυνδέτως follows two ideas connected by *vav*, so also at i. 7, vi. 5. But if this epilogue is the product of the author's own hand, then, in meaning and aim, it presents itself as its sequel. The author says that the *Koheleth* who appears in this book as "wise" is the same who composed the beautiful people's-book *Mishle*; that he sought out not only words of a pleasing form, but also all words of truth; that the words of the wise are like goads and nails which stand in collected rows and numbers—they are given from one Shepherd. The author of the book thereby denotes that the sentences therein collected, even though they are not wholly, as they lie before us, the words of Solomon, yet that, with the Proverbs of Solomon, and of the wise men generally, they go back to one giver and original author. The epilogue thus, by its historic reference to Solomon, recognises the fiction, and gives the reader to understand that the book loses nothing in its value from its not having been immediately composed by Solomon.

Of untruthfulness, of a so-called *pia fraus*, we cannot therefore speak. From early times, within the sphere of the most ancient Israelitish authorship, it was regarded as a justifiable undertaking for an author to reproduce in a rhetorical or poetical form the thoughts and feelings of memorable personages on special occasions. The Psalter contains not a few psalms bearing the superscription *le-David*, which were composed not by David himself, but by unknown poets, placing themselves, as it were, in David's position, and representing him, such *e.g.* as cxliv., which in the LXX. excellently bears the superscription πρὸς τὸν Γολιάδ. The chronicler, when he seeks to give the reader an idea of the music at the festival of the consecration of the tabernacle and then of the completed temple, allows himself so great freedom, that he puts into the mouth of David the Beracha of the fourth book of the Psalms (cvi. 48), along with the preceding verse of Ps. cvi. (1 Chron. xvi. 35 f.), and into Solomon's mouth verses of Ps. cxxxii. (2 Chron. vi. 41 f.). And the prophetic discourses communicated in the O. T. historical books are certainly partly of this sort, that they either may be regarded as original, as *e.g.* 1 Sam. ii. 27 ff., or must be so regarded, as 2 Kings xviii.—xx.;



but not merely where the utterances of the prophets are in general terms reproduced, as at Judg. vi. 8-10, 2 Kings xvii. 13, xxi. 10-15, but also elsewhere in most of the prophetic discourses which we read in the Books of Kings and Chronicles, the style of the historian makes itself perceptible. Consequently (as also Caspari in his work on the Syro-Ephraimite War, 1849, finds) the discourses in the Chronicles, apart from those which are common to them, bear an altogether different homogeneous character from those of the Book of Kings. It is the same as with the speeches, for instance, which are recorded in Thucydides, Dionysius of Halicarnassus, Livy, and other Greek and Roman historians. Classen may be right in the opinion, that the speeches in Thucydides are not mere inventions, but that, nevertheless, as they lie before us, they are the work of the historian; even the letters that passed between Pausanias and Xerxes bear his stamp, although he composed them on the ground of the verbal reports of the Spartans. It is thus also with the speeches found in Tacitus. They are more Ciceronian than his own style is, and the discourses of Germans have less elaborated periods than those of the Romans; but so greatly was the writing of history by the ancients influenced by this custom of free reproduction, that even a speech of the Emperor Claudius, which is found engraven on brass, is given by Tacitus not in this its original, but in another and freer form, assimilated to his own manner of representation. So also sacred history, which in this respect follows the general ancient custom, depends not on the identity of the words, but of the spirit: it does not feign what it represents the historical person as saying, it follows traditions; but yet it is the power of its own subjectivity which thus recalls the past in all that was essential to it in actual life. The aim is not artistically to represent the imitation which is made as if it were genuine. The arts by which it is sought to impart to that which is introduced into a more recent period the appearance of genuineness, were unknown to antiquity. No pseudonymous work of antiquity shows any such imitation of an ancient style as, e.g., does Meinhold's *Bernsteinheze*, or such a forgery as Wagenfeld's *Sanchuniathon*. The historians reproduce always in their own individual way, without impressing on the speeches of different persons any distinct individual character. They abstain from every art aimed at the concealment of the actual facts of the case. It is thus also with the author of the Book of Koheleth. As the author of the "*Wisdom of Solomon*" openly gives himself out to be an Alexandrian, who makes Solomon his organ, so the author of the

Book of Koheleth is so little concerned purposely to veil the fiction of the Solomon-discourse, in which he clothes his own peculiar life-experiences, that he rather in diverse ways discovers himself as one and the same person with the *Salomo redivivus* here presenting himself.

We do not reckon along with these such proverbs as have for their object the mutual relationship between the king and his subjects, viii. 3-5, x. 4, 16 f., 20, cf. v. 8; these do not betray in the speaker one who is an observer of rulers and not a ruler himself; for the two collections of "Proverbs of Solomon" in the Book of Proverbs contain a multitude of proverbs of the king, xvi. 10, 12-15, xix. 12, xx. 2, 8, 26, 28, xxv. 2, 3, 4 f., 6 f., which, although objectively speaking of the king, may quite well be looked on as old Solomonic,—for is there not a whole princely literature regarding princely government, as e.g. Friedrich II.'s *Anti-Machiavel*? But in the complaints against unrighteous judgment, iii. 16, iv. 1, v. 7, one is to be seen who suffers under it, or who is compelled to witness it without the power to change it; they are not appropriate in the mouth of the ruler, who should prevent injustice. It is the author himself who here puts his complaints into the mouth of Solomon; it is he who has to record life-experiences such as x. 5-7. The time in which he lived was one of public misgovernment and of dynastic oppression, in contrast with which the past shone out in a light so much the rosier, vii. 10, and it threw long dark shadows across his mind when he looked out into the world, and immediately also upon the confessions of his Koheleth. This Koheleth is not the historical Solomon, but an abstraction of the historical; he is not the theocratic king, but the king among the wise men; the actual Solomon could not speak, ii. 18, of the heir to his throne as of "the man that shall be after him,"—and he who was led astray by his wives into idolatry, and thus became an apostate (1 Kings xi. 4), must have sounded an altogether different note of penitential contrition from that which we read at vii. 26-28. This Solomon who tasted all, and in the midst of his enjoyment maintained the position of a wise man (ii. 9), is described by the author of this book from history and from sayings, just as he needs him, so as to make him an organ of himself; and so little does he think of making the fiction an illusion difficult to be seen through, that he represents Koheleth, i. 16, ii. 7, 9, as speaking as if he had behind him a long line of kings over the whole of Israel and Judah, while yet not he, but the author of the book, who conceals himself behind *Salomo redivivus*, could look back on such a series of kings in Jerusalem.

When did this anonymous author, who speaks instead of his Solomon, live and write? Let us first of all see what conclusion may be gathered regarding the book from the literary references it contains. In its thoughts, and in the form of its thoughts, it is an extremely original work. It even borrows nothing from the Solomonic Book of Proverbs, which in itself contains so many repetitions; proverbs such as vii. 16–18 and Prov. iii. 7 are somewhat like, but only accidentally. On the contrary, between v. 14 and Job i. 21, as well as between vii. 14 and Job ii. 10, there undoubtedly exists some kind of connection; here there lie before us thoughts which the author of the Book of Koheleth may have read in the Book of Job, and have quoted them from thence—also the mention of an untimely birth, vi. 3, cf. Job iii. 16, and the expression “one among a thousand,” vii. 28, cf. Job ix. 3, xxxiii. 23, may perhaps be reminiscences from the Book of Job occurring unconsciously to the author. This is not of any consequence as to the determination of the time of the composition of the Book of Koheleth, for the Book of Job is in any case much older. Dependence on the Book of Jeremiah would be of greater importance, but references such as vii. 2, cf. Jer. xvi. 8, ix. 11, cf. Jer. ix. 22, are doubtful, and guide to no definite conclusion. And who might venture, with Hitzig, to derive the golden lamp, xii. 10, from the vision of Zechariah, iv. 2, especially since the figure in the one place has an altogether different signification from what it has in the other? But we gain a more certain *terminus a quo* by comparing v. 5 with Mal. ii. 7. Malachi there designates the priests as messengers (delegated) of Jahve of hosts, along with which also there is the designation of the prophets as God’s messengers, iii. 1, Hag. i. 13. With the author of the Book of Koheleth “the messenger” is already, without any name of God being added, a priestly title not to be misunderstood; מלאך<sup>1</sup> (messenger) denotes the priest as *vicarius Dei*, the delegate of God, שלם דררמנא, according to the later title (*Kiddushin* 23b). And a *terminus ad quem*, beyond which the reckoning of the time of its composition cannot extend, is furnished by the “Wisdom of Solomon,” which is not a translation, but a work written originally in Alexandrine Greek; for that this book is older than the Book of Koheleth, as Hitzig maintains, is not only in itself improbable, since the latter shows not a trace of Greek influence, but in the light of the history of doctrine is altogether impossible, since it represents, in the history of the development of the doctrine of wisdom and the

<sup>1</sup> Vid. my dissertation: Die Discussion der Amtsfrage im M’shna u. Gemara, in the *Luth. Zeitschrift* 1854, pp. 446–449.

last things, the stage immediately preceding the last B.C., as Philo does the last; it is not earlier than the beginning of the persecution of the Jews by the Egyptians under Ptolemy VII., Physkon (Joseph. *c. Ap.* ii. 5), and at all events was written before Philo, since the combination of the *Sophia* and the *Logos* is here as yet incomplete. This Book of Wisdom must stand in some kind of historical relation to the Book of Koheleth. The fact that both authors make King Solomon the organ of their own peculiar view of the world, shows a connection that is not accidental. Accident is altogether excluded by the circumstance that the Alexandrian author stands in the same relation to the Palestinian that James stands in to the Pauline letters. As James directs himself not so much against Paul as against a Paulinism misleading to fatal consequences, so the Book of Wisdom is certainly not directly a work in opposition to the Book of Koheleth, as is assumed by J. E. Ch. Schmidt (*Salomo's Prediger*, 1794), Kelle (*Die salom. Schriften*, 1815), and others; but, as Knobel and Grimm assert, against a one-sided extreme interpretation of views and principles as set forth by Koheleth, not without an acquaintance with this book. The lovers of pleasure, who speak in *Wisd.* ii. 1-9, could support that saying by expressions from the Book of Koheleth, and the concluding words there sound like an appropriation of the words of Koheleth iii. 22, v. 17 (cf. LXX.); it is true they break off the point of the Book of Koheleth, for the exhortation to the fear of God, the Judge of the world, is not echoed; but to break off this point did not lie remote, since the old Chokma watchword, "fear God," hovered over the contents of the book rather than penetrated them. It is as if the author of the Book of Wisdom, i.-v., wished to show to what danger of abuse in the sense of a pure materialistic eudaemonism the wisdom presented in the Book of Koheleth is exposed. But he also opposes the pessimistic thoughts of Koheleth in the decided assertions of the contrary: (1) Koheleth says: "There is one event to the righteous and to the wicked," ix. 2; but he says: there is a difference between them wide as the heavens, *Wisd.* iii. 2 f., iv. 7, v. 15 f.; (2) Koheleth says: "He that increaseth knowledge increaseth sorrow," i. 18; but he says: wisdom bringeth not sorrow, but pure joy with it, *Wisd.* viii. 16; (3) Koheleth says that wisdom bringeth neither respect nor favour, ix. 11; but he says: it brings fame and honour, *Wisd.* viii. 10; (4) Koheleth says: "There is no remembrance of the wise more than of the fool for ever," ii. 16; but he says of wisdom in contrast to folly: "I shall obtain by it a deathless name, and shall leave to my descendants an everlasting remembrance," *Wisd.* viii. 13.

The main distinction between the two books lies in this, that

the comfortless view of Hades running through the Book of Koheleth is thoroughly surmounted by a wonderful rising above the O. T. standpoint by the author of the Book of Wisdom, and that hence there is in it an incomparably more satisfying *Theodicee* (cf. Wisd. xii. 2-18 with Eccles. vii. 15, viii. 14), and a more spiritual relation to this present time (cf. Wisd. viii. 21, ix. 17, with Eccles. ii. 24, iii. 13, etc.). The "Wisdom of Solomon" has indeed the appearance of an anti-Ecclesiastes, a side-piece to the Book of Koheleth, which aims partly at confuting it, partly at going beyond it; for it represents, in opposition to Koheleth not rising above earthly enjoyment with the *But* of the fear of God, a more ideal, more spiritual Solomon. If Koheleth says that God "hath made everything beautiful in his time," iii. 11, and hath made man upright, vii. 29; so, on the other hand, Solomon says that He hath made all things *εἰς τὸ εἶναι*, Wisd. i. 14, and hath made man *ἐπ' ἀφθαρσίᾳ*, ii. 23. There are many such parallels, e.g. v. 9, cf. Koh. viii. 13; viii. 5, cf. Koh. vii. 12; ix. 13-16, cf. Koh. iii. 10 f., but particularly Solomon's confession, vii. 1-21, with that of Koheleth, i. 12-18. Here, wisdom appears as a human acquisition; there (which agrees with 1 Kings iii. 11-13), as a gracious gift obtained in answer to prayer, which brings with it all that can make happy. If one keeps in his eye this mutual relation between the two books, there can be no doubt as to which is the older and which the younger. In the Book of Koheleth the Old Covenant digs for itself its own grave. It is also a "school-master to Christ," in so far as it awakens a longing after a better Covenant than the first.<sup>1</sup> But the Book of Wisdom is a precursor of this better covenant. The composition of the Book of Koheleth falls between the time of Malachi, who lived in the time of Nehemiah's second arrival at Jerusalem, probably under Darius Nothus (423-405 B.C.), and the Book of Wisdom, which at the earliest was written under Ptolemy Physkon (145-117), when the O. T. was already for the most part translated into the Greek language.<sup>2</sup>

Hitzig does not venture to place the Book of Koheleth so far back into the period of the Ptolemies; he reaches with his chain of evidence only the year 204, that in which Ptolemy Epiphanes (204-181) gained, under the guardianship of the Romans, the throne of his father,—he must be the minor whom the author has in his eye, x. 16. But the first link of his chain of proof is a *falsum*. For it is not true that Ptolemy Lagus was the first ruler who exacted from the Jews the "oath of God," viii. 2, i.e. the oath of fidelity; for

<sup>1</sup> Vid. Oehler's *Theol. des A. T.*, II. p. 324.

<sup>2</sup> Cf. ii. 12a with Isa. iii. 10, LXX., and xv. 10a with Isa. xlv. 20, LXX.

Josephus (*Antt.* xii. 1. 1) says directly, that Ptolemy Lagus did this with reference to the fidelity with which the Jews had kept to Alexander the Macedonian the oath of allegiance they had sworn to Darius, which he particularly describes, *Antt.* xi. 8. 3; besides, the covenant, *e.g.* 2 Sam. v. 3, concluded in the presence of Jahve with their own native kings included in it the oath of allegiance, and the oath of vassalage which, *e.g.*, Zedekiah swore to Nebuchadnezzar, 2 Chron. xxxvi. 13, *cf.* Ezek. xvii. 13–19, had at the same time binding force on the citizens of the state that was in subjection. Also that “the oath of God” must mean the oath of allegiance sworn to a foreign ruler, and not that sworn to a native ruler, which would rather be called “the oath of Jahve,” does not stand the test: the author of the Book of Koheleth drives the cosmopolitanism of the Chokma so far, that he does not at all make use of the national name of God connected with the history of redemption, and Nehemiah also, xiii. 25, uses an oath “of God” where one would have expected an oath “of Jahve.” The first link of Hitzig’s chain of proof, then, shows itself on all sides to be worthless. The author says, viii. 2, substantially the same as Paul, Rom. xiii. 5, that one ought to be subject to the king, not only from fear of punishment, but for conscience’ sake.

Thus, then, viii. 10 will also stand without reference to the carrying away of the Jews captive by Ptolemy Lagus, especially since the subject there is by no means that of a mass-deportation; and, besides, those who were carried into Egypt by Lagus were partly from the regions round about Jerusalem, and partly from the holy city itself (Joseph. *Antt.* 12. 1. 1). And the old better times, vii. 10, were not those of the first three Ptolemies, especially since there are always men, and even in the best and most prosperous times, who praise the old times at the expense of the new. And also women who were a misfortune to their husbands or lovers there have always been, so that in vii. 26 one does not need to think of that Agathoclea who ruled over Ptolemy Philopator, and even had in her hands the power of life and death. Passages such as vii. 10 and vii. 26 afford no help in reference to the chronology. On the other hand, the author in ix. 13–16 relates, to all appearance, what he himself experienced. But the little city is certainly not the fortified town of Dora, on the sea-coast to the west of Carmel, which was besieged by Antiochus the Great (Polybius, v. 66) in the year 218, as at a later period, in the year 138, it was by Antiochus vii., Sidetes (Joseph. *Bell.* i. 2. 2); for this Dora was not then saved by a poor wise man within it,—of whom Polybius knows

nothing,—but “by the strength of the place, and the help of those with Nicholaus.” A definite historical event is also certainly found in iv. 13–16. Hitzig sees in the old foolish king the spiritually contracted, but so much the more covetous, high priest Onias, under Ptolemy Euergetes; and in the poor but wise youth, Joseph (the son of Tobias), who robbed Onias of his place in the state, and raised himself to the office of general farmer of taxes. But here nothing agrees but that Onias was old and foolish, and that Joseph was then a young wise man (Joseph. *Antt.* xii. 4. 2); of the poverty of the latter nothing is heard—he was the nephew of Onias. And besides, he did not come out of the house “of prisoners” (הַסְּבִירִים); this word is pointed by Hitzig so as to mean, out of the house “of fugitives” (הַפְּטִירִים), perhaps, as he supposes, an allusion to the district *Φεχόλα*, which the author thus interprets as if it were derived from *φεύγειν*. Historical investigation has here degenerated into the boldest subjectivism. The Heb. tongue has never called “fugitives” הַסְּבִירִים; and to whom could the Heb. word פִּיטוּרָה (cf. *Berachoth* 28b) suggest—as *Φύγελα* did to Pliny and Mela—the Greek *φεύγειν*!

We have thus, in determining the time of the authorship of this book, to confine ourselves to the period subsequent to the Diadochs. It may be regarded as beyond a doubt that it was written under the Persian domination. Kleinert (*Der Prediger Salomo*, 1864) is in general right in saying that the political condition of the people which the book presupposes, is that in which they are placed under Satraps: the unrighteous judgment, iii. 16; and the despotic oppression, iv. 1, viii. 9, v. 7; the riotous court-life, x. 16–19; the raising of mean men to the highest places of honour, x. 5–7; the inexorable severity of the law of war-service, viii. 8;<sup>1</sup> the prudence required by the organized system of espionage<sup>2</sup> existing at such a time,—all these things were characteristic of this period. But if the Book of Koheleth is not at all older than Malachi, then it was written somewhere within the last century of the Persian kingdom, between Artaxerxes I., Longimanus (464–424), and Darius Codomannus (335–332): the better days for the Jewish people, of the Persian supremacy under the first five Achaemenides, were past (vii. 10). Indeed, in vi. 3 there appear to be reminiscences of Artaxerxes II., Mnemon (died about 360), who was 94 years old, and, according to Justin (x. 1), had 115 sons, and of Artaxerxes III., Ochus his successor, who was poisoned by the chief eunuch Bagoas, who, according to Aelian, *Var. Hist.* vi. 8, threw his (Ochus’) body to the cats, and

<sup>1</sup> *Vid.* Herod. iv. 84, vii. 38 f.

<sup>2</sup> *Vid.* Duncker's *Gesch. des Alterthums*, Bd. 2 (1867), p. 894.

caused sword-handles to be made from his bones. The book altogether contains many examples to which concrete instances in the Persian history correspond, from which they might be abstracted, in which strict harmony on all sides with historical fact is not to be required, since it did not concern the author. The event recorded iv. 13-16 refers to Cyrus rising to the supremacy of world-ruler (after dispossessing the old Median King Astyages), who left<sup>1</sup> nothing but misery to posterity. Such a rich man as is described in vi. 2, who had to leave all his treasures to a stranger, was Croesus, to whom Solon, as vii. 8a (cf. Herod. i. 32. 86), said that no one ought to be praised before his end. A case analogous at least to ix. 14-16, was the deliverance of Athens by the counsel of Themistocles (Justin, ii. 12), who finally, driven from Athens, was compelled to seek the protection of the Persian king, and ended his life in despair.<sup>2</sup> If we were not confined, for the history of the Persian kingdom and its provinces, from Artaxerxes I. to the appearance of Alexander of Macedon, to only a few and scanty sources of information (we know no Jewish events of this period, except the desecration of the temple by Bagoses, described by Josephus, *Antt.* xi. 7), we might probably be better able to understand many of the historical references of the Book of Koheleth. We should then be able to say to whom the author refers by the expression, "Woe to thy land when thy king is a child," x. 16; for Artaxerxes I., who, although only as yet a boy at the time of the murder of his father Xerxes (Justin, iii. 1), soon thereafter appeared manly enough, cannot be thought of. We should then, perhaps, be also in possession of the historical key to viii. 10; for with the reference to the deportation of many thousands of Jewish prisoners (Josephus, *c. Ap.* i. 22)—which, according to Syncellus and Orosius, must have occurred under Artaxerxes III., Ochus—the interpretation of that passage does not accord.<sup>3</sup> We should then also, perhaps, know to what political arrangement the

<sup>1</sup> According to Nicolaus of Damascus (Müller's *Fragm. hist. Graec.* III. 398), Cyrus was the child of poor parents; by "prison-house" (iv. 14), reference is made to his confinement in Persia, where access to him was prevented by guards (Herod. i. 123). Justin, i. 5: "A letter could not be openly brought to him, since the guards appointed by the king kept possession of all approaches to him."

<sup>2</sup> *Vid.* Spiegel's *Eränische Alterthumskunde*, II. pp. 409, 413. Bernstein suggests the deliverance of Potidea (Herod. viii. 128) or Tripolis (Diodor. xvi. 41); but neither of these cities owed its deliverance to the counsel of a wise man. Burger (*Comm. in Ecclesiasten*, 1864) thinks, with greater probability, of Themistocles, who was celebrated among the Persians (Thucyd. i. 138), which Ewald also finds most suitable, provided the author had a definite fact before his eye.

<sup>3</sup> *Vid.* Bernstein's *Quaestiones Kohelethanae*, p. 66.



author points when he says, vii. 19, that wisdom is a stronger protection to a city than "ten mighty men;" Grätz refers this to the *decuriones* of the Roman municipal cities and colonies; but probably it refers to the dynasties<sup>1</sup> (cf. Assyr. *salat*, governor) placed by the Persian kings over the cities of conquered countries. And generally, the oppressed spirit pervading the book would be so much clearer if we knew more of the sacrifices which the Jewish people in the later time of the Persians had to make, than merely that the Phœnicians, at the same time with "the Syrians in Palestine," had to contribute (Herod. vii. 87) to Xerxes for his Grecian expedition three hundred triremes; and also that the people who "dwelt in the Solymeian mountains" had to render him assistance in his expedition against Greece (Joseph. *c. Ap.* i. 22).

The author was without doubt a Palestinian. In iv. 17 he speaks of himself as dwelling where the temple was, and also in the holy city, viii. 10; he lived, if not actually in it, at least in its near neighbourhood, x. 15; although, as Kleinert remarks, he appears, xi. 1, to make use of a similitude taken from the corn trade of a seaport town. From iv. 8 the supposition is natural that he was alone in the land, without children or brothers or sisters; but from the contents and spirit of the whole book, it appears more certain that, like his Koheleth, he was advanced in years, and had behind him a long checkered life. The symptoms of approaching death presenting themselves in old age, which he describes to the young, xii. 2 ff., he probably borrowed from his own experience. The whole book bears the marks of age, — a production of the Old Covenant which was stricken in age, and fading away.

The literature, down to 1860, of commentaries and monographs on the Book of Koheleth is very fully set forth in the English Commentary of Ginsburg, and from that time to 1867, in Zöckler's Commentary, which forms a part of Lange's *Bibelwerk*. Keil's *Einleitung*, 3d ed. 1873, contains a supplement to these, among which, however, the *Bonner Theolog. Literaturblatt*, 1874, Nr. 7, misses Pusey's and Reusch's (cf. the *Tübingen Theol. Quartalschrift*, 1860, pp. 430–469). It is not possible for any man to compass this literature. Zedner's *Catalogue of the Hebrew books in the Library of the British Museum*, 1867, contains a number of Jewish commentaries omitted by Ginsburg and Zöckler, but far from all. For example, the Commentary of Ahron B. Josef (for the first time printed at Eupatoria, 1834) now lies before me, with those of Moses Frankel (Dessau, 1809), and of Samuel David Luz-

<sup>1</sup> *Vid.* Duncker's *Gesch. des Alterthums*, II. p. 910.

zatto, in the journal, *Ozar Nechmad* 1864. Regarding the literature of English interpretation, see the American translation, by Tayler Lewis (1870), of Zöckler's Commentary. The catalogue there also is incomplete, for in 1873 a Commentary by Thomas Pelham Dale appeared; and a Monograph on chap. xii., under the title of *The Dirge of Koheleth*, by the Orientalist C. Taylor, appeared in 1874. The fourth volume of the *Speaker's Commentary* contains a Commentary on the Song by Kingsbury, and on Ecclesiastes by W. T. Bullock, who strenuously maintains its Solomonic authorship. The opinion that the book represents the conflict of two voices, the voice of true wisdom and that of pretended wisdom, has lately found advocates not only in a Hebrew Commentary by Ephraim Hirsch (Warsaw, 1871), but also in the article "Koheleth" by Schenkel in his *Bibellesikon* (vol. III., 1871). For the history and refutation of this attempt to represent the book in the form of a dialogue, we might refer to Zöckler's Introd. to his Commentary.

The old translations have been referred to at length by Ginsburg. Frederick Field, in his *Hexapla* (Poet. vol. 1867), has collected together the fragments of the Greek translations. Ge. Janichs, in his *Animadversiones criticae* (Breslau, 1871), has examined the Peshito of Koheleth and Ruth; *vid.* with reference thereto, Nöldeke's *Anzeige* in the *Liter. Centralblatt* 1871, Nr. 49, and cf. Middeldorpf's *Symbolae exegetico-criticae ad librum Ecclesiasticis*, 1811. The text of the *Graecus Venetus* lies before us now in a more accurate form than that by Villoison (1784), in Gebhardt's careful edition of certain Venetian manuscripts (Leipzig, Brockhaus 1874), containing this translation of the O. T. books.

## EXPOSITION OF THE BOOK OF ECCLESIASTES.

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*"Ostendit omnia esse vanitati subjecta : in his quae propter homines facta sunt vanitas est mutabilitatis ; in his quae ab hominibus facta sunt vanitas est curiositatis ; in his quae in hominibus facta sunt vanitas mortalitatis."*

HUGO OF ST. VICTOR († 1140).

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THE title, i. 1, *The words of Koheleth, son of David, king in Jerusalem*, has been already explained in the Introduction. The verse, which does not admit of being properly halved, is rightly divided by "son of David" by the accent *Zakef*; for the apposition, "king in Jerusalem," does not belong to "David," but to "Koheleth." In several similar cases, such as Ezek. i. 3, the accentuation leaves the designation of the oppositional genitive undefined; in Gen. x. 21*b* it proceeds on an erroneous supposition; it is rightly defined in Amos i. 1*b*, for example, as in the passage before us. That "king" is without the article, is explained from this, that it is determined by "in Jerusalem," as elsewhere by "of Israel" ("Judah"). The expression (cf. 2 Kings xiv. 23) is singular.

### PROLOGUE : THE EVERLASTING SAMENESS.—I. 2—11.

The book begins artistically with an opening section of the nature of a preamble. The ground-tone of the whole book at once sounds in ver. 2, which commences this section, "O vanity of vanities, saith Koheleth, O vanity of vanities! All is vain." As at Isa. xl. 1 (*vid. l.c.*) it is a question whether by "saith" is meant a future or a present utterance of God, so here and at xii. 8 whether "saith" designates the expression of Koheleth as belonging to history or as presently given forth. The language

admits both interpretations, as *e.g.* "saith," with God as the subject, 2 Sam. xxiii. 3, is meant historically, and in Isa. xlix. 5 of the present time. We understand "saith" here, as *e.g.* Isa. xxxvi. 4, "Thus saith . . . the king of Assyria," of something said now, not of something said previously, since it is those presently living to whom the Solomon *redivivus*, and through him the author of this book, preaches the vanity of all earthly things. The old translators take "vanity of vanities" in the nominative, as if it were the predicate; but the repetition of the expression shows that it is an exclamation = *O vanitatem vanitatum*. The abbreviated connecting form of הֶבֶל is here not punctuated הֶבֶל, after the form חֶרֶר (חֶרֶר) and the like, but הֶבֶל, after the manner of the Aram. ground-form עֶבֶר; cf. Ewald, § 32*b*. Jerome read differently: *In Hebraeo pro vanitate vanitatum ABAL ABALIM scriptum est, quod exceptis LXX. interpretibus omnes similiter transtulerunt ἀτμός ἀτμόων sive ἀτμών*. *Hēvel* primarily signifies a breath, and still bears this meaning in post-bibl. Heb., *e.g.* *Schabbath* 119*b*: "The world exists merely for the sake of the breath of school-children" (who are the hope of the future). Breath, as the contrast of that which is firm and enduring, is the figure of that which has no support, no continuance. Regarding the superlative expression, "Vanity of vanities," *vid.* the Song i. 1. "Vanity of vanities" is the *non plus ultra* of vanity,—vanity in the highest degree. The double exclamation is followed by a statement which shows it to be the result of experience. "All is vain"—the whole (of the things, namely, which present themselves to us here below for our consideration and use) is vanity.

Ver. 3. With this verse commences the proof for this exclamation and statement: "What profit hath a man of all his labour which he laboureth in under the sun?!" An interrogative exclamation, which leads to the conclusion that never anything right, *i.e.* real, enduring, satisfying, comes of it. תִּרְוֹן, profit, synon. with *mothar*, iii. 19, is peculiar to this book (= Aram. יִתְרוֹן). A primary form, יִתְרוֹן, is unknown. The punctator Simson (Cod. 102*a* of the Leipzig University Lib. f. 5*a*) rightly blames those who use יִתְרוֹן, in a liturgical hymn, of the Day of Atonement. The word signifies that which remains over, either, as here, clear gain, profit, or that which has the pre-eminence, *i.e.* superiority, precedence, or is the foremost. "Under the sun" is the designation of the earth peculiar to this book,—the world of men, which we are wont to call the sublunary world. וְ has not the force of an accusative of manner, but of the obj. The author uses the expression, "Labour wherein I

have laboured," ii. 19, 20, v. 17, as Euripides, similarly, *μοχθεῖν μόχθον*. He now proceeds to justify the negative contained in the question, "What profit?"

Ver. 4. "One generation passeth away, and another generation cometh: and the earth remaineth for ever." The meaning is not that the earth remains standing, and thus (Hitz.) approaches no limit (for what limit for it could be had in view?); it is by this very immoveable condition that it fulfils, according to the ancient notion, its destiny, Ps. cxix. 90. The author rather intends to say that in this sphere nothing remains permanent as the fixed point around which all circles; generations pass away, others appear, and the earth is only the firm territory, the standing scene, of this ceaseless change. In reality, both things may be said of the earth: that it stands for ever without losing its place in the universe, and that it does not stand for ever, for it will be changed and become something else. But the latter thought, which appertains to the history of redemption, Ps. cii. 26 f., is remote from the Preacher; the stability of the earth appears to him only as the foil of the growth and decay everlastingly repeating themselves. Elster, in this fact, that the generations of men pass away, and that, on the contrary, the insensate earth under their feet remains, rightly sees something tragic, as Jerome had already done: *Quid hac vanius vanitate, quam terram manere, quae hominum causa facta est, et hominem ipsum, terrae dominum, tam repente in pulverem dissolvi?* The sun supplies the author with another figure. This, which he thinks of in contrast with the earth, is to him a second example of ceaseless change with perpetual sameness. As the generations of men come and go, so also does the sun.

Ver. 5. "And the sun ariseth, the sun goeth down, and it hasteth (back) to its place, there to rise again." It rises and sets again, but its setting is not a coming to rest; for from its place of resting in the west it must rise again in the morning in the east, hastening to fulfil its course. Thus Hitzig rightly, for he takes "there to rise again" as a relative clause; the words may be thus translated, but strictly taken, both participles stand on the same level; *שׂוֹאֵף* (panting, hastening) is like *אֵף* in ver. 4, the expression of the present, and *יָי* that of the *fut. instans*: *ibi (rursus) oriturus*; the accentuation also treats the two partic. as co-ordinate, for *Tiphcha* separates more than *Tebir*; but it is inappropriate that it gives to *יָי* the greater disjunctive *Zakef Quaton* (with *Kadma* going before). Ewald adopts this sequence of the accents, for he explains: the sun goes down, and that to its own place, viz. hastening back to it just

by its going down, where, panting, it again ascends. But that the sun goes down to the place of its ascending, is a distorted thought. If "to its place" belongs to "goeth," then it can refer only to the place of the going down, as *e.g.* Benjamin el-Nahawendi (Neubauer, *Aus der Petersb. Bibl.* p. 108) explains: "and that to its place," viz. the place of the going down appointed for it by the Creator, with reference to Ps. civ. 19, "the sun knoweth his going down." But the  $\text{נש}$ , which refers back to "its place," opposes this interpretation; and the phrase  $\text{שׁוֹפֵף}$  cannot mean "panting, rising," since  $\text{שׁוֹפֵף}$  in itself does not signify to pant, but to snatch at, to long eagerly after anything, thus to strive, panting after it (cf. Job vii. 2; Ps. cxix. 131), which accords with the words "to its place," but not with the act of rising. And how unnatural to think of the rising sun, which gives the impression of renewed youth, as panting! No, the panting is said of the sun that has set, which, during the night, and thus without rest by day and night, must turn itself back again to the east (Ps. xix. 7), there anew to commence its daily course. Thus also Rashi, the LXX., Syr., Targ., Jerome, Venet., and Luther. Instead of  $\text{שׁוֹפֵף}$ , Grätz would read  $\text{שׁוֹבֵב}$ , *redit (atque) etiam*; but  $\text{שׁוֹבֵב}$  is as characteristic of the Preacher's manner of viewing the world as  $\text{שׁוֹבֵב}$  'וני, 6*b*, and 'ני, 8*a*. Thus much regarding the sun. Many old interpreters, recently Grätz, and among translators certainly the LXX., refer also 6*a* to the sun. The Targ. paraphrases the whole verse of the state of the sun by day and night, and at the spring and autumn equinox, according to which Rashi translates  $\text{לְרִצּוֹן}$ , *la volonté (du soleil)*. But along with the sun, the wind is also referred to as a third example of restless motion always renewing itself. The division of the verses is correct; 6*a* used of the sun would overload the figure, and the whole of ver. 6 therefore refers to the wind.

Ver. 6. "It goeth to the south, and turneth to the north; the wind goeth ever circling, and the wind returneth again on its circuits." Thus designedly the verse is long-drawn and monotonous. It gives the impression of weariness.  $\text{שׁוֹפֵף}$  may be 3*d* pret. with the force of an abstract present, but the relation is here different from that in 5*a*, where the rising, setting, and returning stand together, and the two former lie backwards indeed against the latter; here, on the contrary, the circling motion and the return to a new beginning stand together on the same line;  $\text{שׁוֹפֵף}$  is thus a part., as the Syr. translates it. The participles represent continuance in motion. In ver. 4 the subjects stand foremost, because the ever anew beginning motion belongs to the subject; in vv. 5 and 6, on the contrary, the pred. stands foremost, and the subject in ver. 6 is therefore placed thus far back, because

the first two pred. were not sufficient, but required a third for their completion. That the wind goes from the south (צָפוֹן, R. צָפֹן, the region of the most intense light) to the north (צָפוֹן, R. צָפֹן, the region of darkness), is not so exclusively true of it as it is of the sun that it goes from the east to the west; this expression requires the generalization "circling, circling goes the wind," *i.e.* turning in all directions here and there; for the repetition denotes that the circling movement exhausts all possibilities. The near defining part, which is subordinated to "goeth," elsewhere is annexed by "and," *e.g.* Jonah i. 11; cf. 2 Sam. xv. 30; here סוֹבֵב וְסוֹבֵב, in the sense of סוֹבֵב וְסוֹבֵב, Ezek. xxxvii. 2 (both times with *Pasek* between the words), precedes. סוֹבֵב is here the *n. actionis* of סוֹבֵב. And "on its circuits" is not to be taken adverbially: it turns back on its circuits, *i.e.* it turns back on the same paths (Knobel and others), but עַל and שָׁב are connected, as Prov. xxvi. 11; cf. Mal. iii. 24; Ps. xix. 7: the wind returns back to its circling movements to begin them anew (Hitzig). "The wind" is repeated (cf. ii. 10, iv. 1) according to the figure Epanaphora or Palindrome (*vid.* the *Intro.* to Isaiah, c. xl.-lxvi.). To all regions of the heavens, to all directions of the compass, its movement is ceaseless, ever repeating itself anew; there is nothing permanent but the fluctuation, and nothing new but that the old always repeats itself. The examples are thoughtfully chosen and arranged. From the currents of air, the author now passes to streams of water.

Ver. 7. "All rivers run into the sea, and the sea becomes not full; to the place whence the rivers came, thither they always return again." Instead of *n<sup>h</sup>hârîm*, *n<sup>h</sup>halîm* was preferred, because it is the more general name for flowing waters, brooks, and rivers; נַחַל (from נָחַל, *cavare*), אֶפְסַיִם (from אָפַס, *continere*), and (Arab.) *wadîn* (from the root-idea of stretching, extending), all three denote the channel or bed, and then the water flowing in it. The sentence, "all rivers run into the sea," is consistent with fact. Manifestly the author does not mean that they all immediately flow thither; and by "the sea" he does not mean this or that sea; nor does he think, as the Targ. explains, of the earth as a ring (אֶרֶץ אֶפְסַיִם, Pers. *angusht-bâne*, properly "finger-guard") surrounding the ocean: but the sea in general is meant, perhaps including also the ocean that is hidden. If we include this internal ocean, then the rivers which lose themselves in hollows, deserts, or inland lakes, which have no visible outlet, form no exception. But the expression refers first of all to the visible sea-basins, which gain no apparent increase by these masses of water being emptied into them: "the sea, it becomes not full," אֶרֶץ

(Mishn. מִיָּם) has the reflex. pron., as at Ex. iii. 2, Lev. xiii. 34, and elsewhere. If the sea became full, then there would be a real change; but this sea, which, as Aristophanes says (*Clouds*, 1294 f.), οὐδὲν γίγνεται ἐπιπλέοντων τῶν ποταμῶν πλείων, represents also the eternal sameness. In ver. 7b, Symm., Jer., Luther, and also Zöckler, translate שׁ in the sense of “from whence;” others, as Ginsburg, venture to take מִשׁ in the sense of מִיָּם; both interpretations are linguistically inadmissible. Generally the author does not mean to say that the rivers return to their sources, since the sea replenishes the fountains, but that where they once flow, they always for ever flow without changing their course, viz. into the all-devouring sea (Elst.); for the water rising out of the sea in vapour, and collecting itself in rain-clouds, fills the course anew, and the rivers flow on anew, for the old repeats itself in the same direction to the same end. מִיָּם is followed by what is a virtual genitive (Ps. civ. 8); the accentuation rightly extends this only to הַלְּכִים; for אִשֶׁר, according to its relation, signifies in itself *ubi*, Gen. xxxix. 20, and *quo*, Num. xiii. 27; 1 Kings xii. 2 (never *unde*). מִשׁ, however, has after verbs of motion, as e.g. Jer. xxii. 27 after שׁב, and 1 Sam. ix. 6 after הָלַךְ, frequently the sense of שָׁבָה. And שׁב with ל and the infin. signifies to do something again, Hos. xi. 9, Job vii. 7, thus: to the place whither the rivers flow, thither they flow again, *eo rursus eunt*. The author here purposely uses only participles, because although there is constant change, yet that which renews itself is ever the same. He now proceeds, after this brief but comprehensive induction of particulars, to that which is general.

Ver. 8. “All things are in activity; no man can utter it; the eye is not satisfied with seeing, and the ear is not full with hearing.” All translators and interpreters who understand *d’varim* here of words (LXX., Syr., and Targ.) go astray; for if the author meant to say that no words can describe this everlasting sameness with perpetual change, then he would have expressed himself otherwise than by “all words weary” (Ew., Elst., Hengst., and others); he ought at least to have said מְיָרִיק יָג. But also “all things are wearisome” (Knob., Hitz.), or “full of labour” (Zöck.), i.e. it is wearisome to relate them all, cannot be the meaning of the sentence; for עָיִף does not denote that which causes weariness, but that which suffers weariness (Deut. xxv. 18; 2 Sam. vii. 2); and to refer the affection, instead of to the narrator, to that which is to be narrated, would be even for a poet too affected a *quid pro quo*. Rosenmüller essentially correctly: *omnes res fatigantur h. e. in perpetua versantur vicissitudine, qua fatigantur quasi*. But עָיִף is not appropriately rendered by



*fatigantur*; the word means, becoming wearied, or perfectly feeble, or also: wearying oneself (cf. x. 15, xii. 12), working with a strain on one's strength, fatiguing oneself (cf. פִּיִּי, that which is gained by labour, work). This is just what these four examples are meant to show, viz. that a restless activity reaching no visible conclusion and end, always beginning again anew, pervades the whole world—all things, he says, summarizing, are in labour, i.e. are restless, hastening on, giving the impression of fatigue. Thus also in strict sequence of thought that which follows: this unrest in the outer world reflects itself in man, when he contemplates that which is done around him; human language cannot exhaust this coming and going, this growth and decay in constant circle, and the *quodlibet* is so great, that the eye cannot be satisfied with seeing, nor the ear with hearing; to the unrest of things without corresponds the unrest of the mind, which through this course, in these ever repeated variations, always bringing back the old again to view, is kept in ceaseless activity. The object to *dabbēr* is the totality of things. No words can comprehend this, no sensible perception exhaust it. That which is properly aimed at here is not the unsatisfiedness of the eyes (Prov. xxvii. 20), and generally of the mind, thus not the ever-new attractive power which appertains to the eye and the ear of him who observes, but the force with which the restless activity which surrounds us lays hold of and communicates itself to us, so that we also find no rest and contentment. With פִּיִּי, to be satisfied, of the eye, there is appropriately interchanged מִן, used of the funnel-shaped ear, to be filled, i.e. to be satisfied (as at vi. 7). The *min* connected with this latter word is explained by Zöck. after Hitz., "away from hearing," i.e. so that it may hear no more. This is not necessary. As *sāvā'* with its *min* may signify to be satisfied with anything, e.g. vi. 3, Job xix. 22, Ps. civ. 13; so also *nimlā*, with its *min*, to be full of anything, Ezek. xxxii. 6; cf. *Kal*, Isa. ii. 6, *Pih.* Jer. li. 34, Ps. cxxvii. 5. Thus *mishsh'moa'* is understood by all the old translators (e.g. Targ. מִן מִשְׁמֹעַ), and thus also, perhaps, the author meant it: the eye is not satisfied with seeing, and the ear is not filled (satisfied) with hearing; or yet more in accordance with the Heb. expression: there is not an eye, i.e. no eye is satisfied, etc., restlessly hastening, giving him who looks no rest, the world goes on in its circling course without revealing anything that is in reality new.

Ver. 9. "That which hath been is that which shall be, and that which is done is that which shall be done; and there is nothing new under the sun."—The older form of the language uses only אִשָּׁר instead of מִשָּׁר, in the sense of *id quod*, and in the sense of *quid-*

*quid*, כל אשר (vi. 10, vii. 24); but *māh* is also used by it with the extinct force of an interrogative, in the sense of *quodcumque*, Job xiii. 13, *aliquid* (*quidquam*), Gen. xxxix. 8, Prov. ix. 13; and *mi* or *mi asher*, in the sense of *quisquis*, Ex. xxiv. 14, xxxii. 33. In ש הוא (cf. Gen. xlii. 14) are combined the meanings *id (est) quod* and *idem (est) quod*; *hu* is often the expression of the equality of two things, Job iii. 19, or of self-sameness, Ps. cii. 28. The double clause, *quod fuit . . . quod factum est*, comprehends that which is done in the world of nature and of men,—the natural and the historical. The bold clause, *neque est quidquam novi sub sole*, challenges contradiction; the author feels this, as the next verse shows.

Ver. 10. "Is there anything whereof it may be said: See, this is new?—it was long ago through the ages (aeons) which have been before us." The Semit. substantive verb שׁ (Assyr. *isu*) has here the force of a hypothetical antecedent: supposing that there is a thing of which one might say, etc. The הָ, with *Makkeph*, belongs as subject, as at vii. 27, 29 as object, to that which follows. פָּנֵר (*vid.* List, p. 193) properly denotes length or greatness of time (as פְּנֵרָה, length of way). The ל of לֵל is that of measure: this "long ago" measured (Hitz.) after infinitely long periods of time. אֵלָּנֵי, *ante nos*, follows the usage of אֵלָּנֵי, Isa. xli. 26, and אֵלָּנֵי, Judg. i. 10, etc.; the past time is spoken of as that which was before, for it is thought of as the beginning of the succession of time (*vid.* Orelli, *Synon. der Zeit u. Ewigkeit*, p. 14 f.). The singular הָיָה may also be viewed as pred. of a *plur. inhumanus* in order; but in connection, ii. 7, 9 (Gesen. § 147, An. 2), it is more probable that it is taken as a neut. verb. That which newly appears has already been, but had been forgotten; for generations come and generations go, and the one forgets the other.

Ver. 11. "There is no remembrance of ancestors; and also of the later ones who shall come into existence, there will be no remembrance for them with those who shall come into existence after them." With זָכְרוֹן (with *Kametz*) there is also זָכְרוֹן, the more common form by our author, in accordance with the usage of his age; Gesen., Elst., and others regard it here and at ii. 16 as constr., and thus אֵלָּנֵי as virtually object-gen. (Jerome, *non est priorum memoria*); but such refinements of the old *syntaxis ornata* are not to be expected in our author: he changes (according to the traditional punctuation) here the initial sound, as at i. 17 the final sound, to *oth* and *uth*. לֵל is the contrast of לֵל הָיָה: to attribute to one, to become partaker of. The use of the expression, "for them," gives emphasis to the statement. "With those who shall come after," points from the generation that is future to a remoter future, cf. Gen. xxxiii. 2. The

*Kametz* of the prep. is that of the recompens. art.; cf. Num. ii. 31, where it denotes "the last" among the four hosts; for there אַחֲרָיִם is meant of the last in order, as here it is meant of the remotely future time.

KOHELETH'S EXPERIENCES AND THEIR RESULTS.—I. 12—IV. 16.

*The Unsatisfactoriness of striving after Wisdom, i. 12—18.*

After this prelude regarding the everlasting sameness of all that is done under the sun, Koheleth-Solomon unfolds the treasure of his life-experience as king.

Ver. 12. "I, Koheleth, have been king over Israel in Jerusalem." That of the two possible interpretations of אֲנִי הָיִיתִי, "I have become" and "I have been," not the former (Grätz), but the latter, is to be here adopted, has been already shown (p. 205). We translate better by "I have been"—for the verb here used is a pure perfect—than by "I was" (Ew., Elst., Hengst., Zöck.), with which Bullock (*Speaker's Comm.*, vol. IV., 1873) compares the expression *Quand j'étois roi!* which was often used by Louis XIV. towards the end of his life. But here the expression is not a cry of complaint, like the "*fuimus Troes*," but a simple historical statement, by which the Preacher of the vanity of all earthly things here introduces himself,—it is Solomon, resuscitated by the author of the book, who here looks back on his life as king. "Israel" is the whole of Israel, and points to a period before the division of the kingdom; a king over Judah alone would not so describe himself. Instead of "king על (over) Israel," the old form of the language uses frequently simply "king of Israel," although also the former expression is sometimes found; cf. 1 Sam. xv. 26; 2 Sam. xix. 23; 1 Kings xi. 37. He has been king,—king over a great, peaceful, united people; king in Jerusalem, the celebrated, populous, highly-cultivated city,—and thus placed on an elevation having the widest survey, and having at his disposal whatever can make a man happy; endowed, in particular, with all the means of gaining knowledge, which accorded with the disposition of his heart searching after wisdom (cf. 1 Kings iii. 9–11, v. 9).

But in his search after worldly knowledge he found no satisfaction.

Ver. 13. "And I gave my heart to seek and to hold survey with wisdom over all that is done under the sun: a sore trouble it is which God has given to the children of men to be exercised therewith." The synonyms אֲחַרְכֵּיב (to seek) and אֲחַרְכֵּיב (to hold survey over) do not re-

present a lower and a higher degree of search (Zöck.), but two kinds of searching: one penetrating in depth, the other going out in extent; for the former of these verbs (from the root-idea of grinding, testing) signifies to investigate an object which one already has in hand, to penetrate into it, to search into it thoroughly; and the latter verb (from the root-idea of moving round about)<sup>1</sup> signifies to hold a survey,—look round in order to bring that which is unknown, or not comprehensively known, within the sphere of knowledge, and thus has the meaning of *bākkēsh*, one going the rounds. It is the usual word for the exploring of a country, *i.e.* the acquiring personal knowledge of its as yet unknown condition; the passing over to an intellectual search is peculiar to the Book of Koheleth, as it has the phrase לְבַבְךָ אֲנִי מְבַחֵשׁ, *animum advertere*, or *applicare ad aliquid*, in common only with Dan. x. 12. The *beth* of *bahhoch'mah* is that of the instrument; wisdom must be the means (*organon*) of knowledge in this searching and inquiry. With עַל is introduced the sphere into which it extends. Grotius paraphrases: *Historiam animalium et satorum diligentissime inquisivi*. But עֲשֵׂה does not refer to the world of nature, but to the world of men; only within this can anything be said of actions, only this has a proper history. But that which offers itself for research and observation there, brings neither joy nor contentment. Hitzig refers הוֹאֵה to human activity; but it relates to the research which has this activity as its object, and is here, on that account, called “a sore trouble,” because the attainment and result gained by the laborious effort are of so unsatisfactory a nature. Regarding עָנָה, which here goes back to עָנָה, to fatigue oneself, to trouble oneself with anything, and then to be engaged with it, *vid.* p. 194. The words עֵינַי רָע would mean trouble of an evil nature (*vid.* at Ps. lxxviii. 49; Prov. vi. 24); but better attested is the reading עֵינַי רָע, “a sore trouble.” הוֹאֵה is the subj., as at ii. 1 and elsewhere; the author uses it also in expressions where it is pred. And as frequently as he uses *asher* and שׁ, so also, when form and matter commend it, he uses the scheme of the attributive clause (elliptical relative clause), as here (cf. iii. 16), where certainly, in conformity with the old style, נִהְיֶה was to be used.

Ver. 14. He adduces proof of the wearisomeness of this work of research: “I saw all the works that are done under the sun; and, behold, all is vanity and striving after the wind.” The point of the sentence lies in וְהָיָה = וְהָיָה, so that thus *raithi* is the expression of the parallel fact (circumst. perfect). The result of his seeing,

<sup>1</sup> *Vid.* the investigation of these roots (Assyr. *utir*, he brought back) in Ethé's *Schlafgemach der Phantasie*, pp. 86–89.

and that, as he has said ver. 13, of a by no means superficial and limited seeing, was a discovery of the fleeting, unsubstantial, fruitless nature of all human actions and endeavours. They had, as *hevel* expresses, no reality in them; and also, as denoted by *r'uth ruahh* (the LXX. render well by *προαίρεσις πνεύματος*), they had no actual consequences, no real issue. Hos. xii. 2 [1] also says: "Ephraim feedeth on wind," *i.e.* follows after, as the result of effort obtains, the wind, *roeh ruahh*; but only in the Book of Koheleth is this sentence transformed into an abstract *terminus technicus* (*vid.* under *R'uth*, p. 195).

Ver. 15. The judgment contained in the words, "vanity and a striving after the wind," is confirmed: "That which is crooked cannot become straight; and a deficit cannot be numerable," *i.e.* cannot be taken into account (thus Theod., after the Syro-Hex.), as if as much were present as is actually wanting; for, according to the proverb, "Where there is nothing, nothing further is to be counted." Hitzig thinks, by that which is crooked and wanting, according to vii. 13, of the divine order of the world: that which is unjust in it, man cannot alter; its wants he cannot complete. But the preceding statement refers only to labour under the sun, and to philosophical research and observation directed thereto. This places before the eyes of the observer irregularities and wants, brings such irregularities and wants to his consciousness,—which are certainly partly brought about and destined by God, but for the most part are due to the transgressions of man himself,—and what avails the observer the discovery and investigation?—he has only lamentation over it, for with all his wisdom he can bring no help. Instead of *וְהָיָה* (*vid.* under *וְהָיָה*, p. 196), *וְהָיָה* was to be expected. However, the old language also formed intransitive infinitives with transitive modification of the final vowels, *e.g.* *שָׁבַח*, etc. (cf. *שָׁבַח*, v. 11).

Having now gained such a result in his investigation and research by means of wisdom, he reaches the conclusion that wisdom itself is nothing.

Vv. 16–18. "I have communed with mine own heart, saying: Lo, I have gained great and always greater wisdom above all who were before me over Jerusalem; and my heart hath seen wisdom and knowledge in fulness. And I gave my heart to know what was in wisdom and knowledge, madness and folly—I have perceived that this also is a grasping after the wind." The evidence in which he bears witness to himself that striving after wisdom and knowledge brings with it no true satisfaction, reaches down to the close of ver. 17; *וְהָיָה* is the conclusion which is aimed at. The manner of

expression is certainly so far involved, as he speaks of his heart to his heart what it had experienced, and to what he had purposely directed it. The **אני** leads us to think that a king speaks, for whom it is appropriate to write a capital *I*, or to multiply it into *we*; *vid.* regarding this "I," more pleonastic than emphatic, subordinated to its verb, § 3, p. 198. It is a question whether **עם־לבי**, after the phrase (**את**) **עם־לבי**, is meant of speaking with any one, *colloqui*, or of the place of speaking, as in "thou shalt consider in thine heart," Deut. viii. 5, it is used of the place of consciousness; cf. Job xv. 9, (**עִפְרוֹ**) **היה עִפְיוּ** = *σύννοια ἐμαντῶ*, and what is said in my *Psychol.* p. 134, regarding *συνειδησις*, consciousness, and *συμμαρτυρεῖν*. **בְּלִבִּי**, interchanging with **עם־לבי**, ii. 1, 15, cf. xv. 1, commends the latter meaning: in my heart (LXX., Targ., Jerome, Luther); but the cogn. expressions, *m'dabbērēth al-libbah*, 1 Sam. i. 13, and *l'dabbēr el-libbi*, Gen. xxiv. 45, suggest as more natural the former rendering, viz. as of a dialogue, which is expressed by the Gr. Venet. (more distinctly than by Aquila, Symm., and Syr.): *διελεγμαί ἐγὼ εἰς τῆ καρδίᾳ μου*. Also **לְאֹמְרֵי**, occurring only here in the Book of Koheleth, brings it near that the following *oratio directa* is directed to the heart, as it also directly assumes the form of an address, ii. 1, after **בְּלִבִּי**. The expression, **הִגְדֵּנוּ הַכֹּ**, "to make one's wisdom great," *i.e.* "to gain great wisdom," is without a parallel; for the words, **הִנֵּנוּ הַכֹּ**, Isa. xxviii. 29, quoted by Hitzig, signify to show and attest truly useful (beneficial) knowledge in a noble way. The annexed **וְהִנֵּנוּ** refers to the continued increase made to the great treasure already possessed (cf. ii. 9 and 1 Kings x. 7). The *al* connected therewith signifies, "above" (Gen. xlix. 26) all those who were over Jerusalem before me. This is like the *sarrāni alik mahrija*, "the kings who were my predecessors," which was frequently used by the Assyrian kings. The Targumist seeks to accommodate the words to the actual Solomon by thus distorting them: "above all the wise men who have been in Jerusalem before me," as if the word in the text were **בְּיִרוּשָׁלַם**<sup>1</sup> as it is indeed found in several Codd., and according to which also the LXX., Syr., Jerome, and the Venet. translate. Rather than think of the wise (**חֲכָמִים**), we are led to think of all those who from of old stood at the head of the Israelitish community. But there must have been well-known great men with whom Solomon measures

<sup>1</sup> In F the following note is added: "Several Codd. have, erroneously, *birushalam* instead of *al-yerushalam*." Kennicott counts about 60 such Codd. It stands thus also in J; and at first it thus stood in H, but was afterwards corrected to *al-yerushalam*. Cf. Elias Levita's *Masoreth hamasoreth*, II. 8, at the end.

himself, and these could not be such dissimilarly great men as the Canaanitish kings to the time of Melchizedek; and since the Jebusites, even under Saul, were in possession of Zion, and Jerusalem was for the first time completely subdued by David (2 Sam. v. 7, cf. Josh. xv. 63), it is evident that only one predecessor of Solomon in the office of ruler over Jerusalem can be spoken of, and that here an anachronism lies before us, occasioned by the circumstance that the *Salomo redivivus*, who has behind him the long list of kings whom in truth he had before him, here speaks. Regarding *אשר היה*, *qu'il y eut*, for *אשר היו*, *qui furent*, *vid.* at i. 10b. The seeing here ascribed to the heart (here = *voûs*, *Psychol.* p. 249) is meant of intellectual observation and apprehension; for "all perception, whether it be mediated by the organs of sense or not (as prophetic observing and contemplating), comprehends all, from mental discernment down to suffering, which veils itself in unconsciousness, and the Scripture designates it as a seeing" (*Psychol.* 234); the Book of Koheleth also uses the word *ראה* of every kind of human experience, bodily or mental, ii. 24, v. 17, vi. 6, ix. 9. It is commonly translated: "My heart saw much wisdom and knowledge" (thus *e.g.* Ewald); but that is contrary to the gram. structure of the sentence (Ew. § 287c). The adjct. *harbêh*<sup>1</sup> is always, and by Koheleth also, ii. 7, v. 6, 16, vi. 11, ix. 18, xi. 8, xii. 9, 12, placed after its subst.; thus it is here adv., as at v. 19, vii. 16 f. Rightly the Venet.: *ἡ καρδία μου τεθέαται κατὰ πολλὴν σοφίαν καὶ γνῶσιω*. *Chokma* signifies, properly, solidity, compactness; and then, like *πικνότης*, mental ability, secular wisdom; and, generally, solid knowledge of the true and the right. *Dāath* is connected with *chokma* here and at Isa. xxxiii. 6, as at Rom. xi. 33 *γνώσις* is with *σοφία*. Baumgarten-Crusius there remarks that *σοφία* refers to the general ordering of things, *γνώσις* to the determination of individual things; and Harless, that *σοφία* is knowledge which proposes the right aim, and *γνώσις* that which finds the right means thereto. In general, we may say that *chokma* is the fact of a powerful knowledge of the true and the right, and the property which arises out of this intellectual possession; but *dāath* is knowledge penetrating into the depth of the essence of things, by which wisdom is acquired and in which wisdom establishes itself.

Ver. 17. By the consecutive *modus* *וְאַחֲרָיָהּ* (aor. with *ah*, like Gen. xxxii. 6, xli. 11, and particularly in more modern writings; *vid.* p. 198, regarding the rare occurrence of the aorist form in the Book of Koheleth) he bears evidence to himself as to the end

<sup>1</sup> Regarding the form *הרבה*, which occurs once (Jer. xlii. 2), *vid.* Ew. § 240e.

which, thus equipped with wisdom and knowledge, he gave his heart to attain unto (cf. 13*a*), *i.e.* toward which he directed the concentration of his intellectual strength. He wished to be clear regarding the real worth of wisdom and knowledge in their contrasts; he wished to become conscious of this, and to have joy in knowing what he had in wisdom and knowledge as distinguished from madness and folly. After the statement of the object *lādaath*, stands *v'daath*, briefly for וְדַעַת. Ginsburg wishes to get rid of the words *holēloth v'sikluth*, or at least would read in their stead חִבְיוּת וְשִׁכְלוּת (rendering them "intelligence and prudence"); Grätz, after the LXX. *παραβολὰς καὶ ἐπιστήμην*, reads כִּשְׁלוֹת וְשִׁכְלוֹת. But the text can remain as it is: the object of Koheleth is, on the one hand, to become acquainted with wisdom and knowledge; and, on the other, with their contraries, and to hold these opposite to each other in their operations and consequences. The LXX., Targ., Venet., and Luther err when they render *sikluth* here by *ἐπιστήμη*, etc. As *sikluth*, insight, intelligence, is in the Aram. written with the letter *samek* (instead of *sin*), so here, according to the Masora סכלות, madness is for once written with שׁ, being everywhere else in the book written with ס; the word is an *ἐναντιόφωνον*,<sup>1</sup> and has, whether written in the one way or in the other, a verb, *sakal* (שָׁכַל, שָׁכַל), which signifies "to twist together," as its root, and is referred partly to a complication and partly to a confusion of ideas. הִלְלוּ, from הָלַל, in the sense of "to cry out," "to rage," always in this book terminates in *ōth*, and only at x. 13 in *ūth* (*vid.* p. 191); the termination *ūth* is that of the abstr. sing.; but *ōth*, as we think we have shown at Prov. i. 20, is that of a fem. plur., meant intensively, like *bogdoth*, Zeph. ii. 4; *binoth*, *chokmoth*, cf. *bogdim*, Prov. xxiii. 28; *hkovlim*, Zech. xi. 7, 14; *toqim*, Prov. xi. 15 (Böttch. § 700*g* E). Twice *v'sikluth* presents what, speaking to his own heart, he bears testimony to before himself. By *yādā'ti*, which is connected with *dibbarti* (ver. 16) in the same rank, he shows the *facit*. הִי refers to the striving to become conscious of the superiority of secular wisdom and science to the love of pleasure and to ignorance. He perceived that this striving also was a grasping after the wind; with רָעִיתִי, 14*b*, is here interchanged רָעִיתִי (*vid.* p. 195). He proves to himself that nothing showed itself to be real, *i.e.* firm and enduring, unimpeachable and imperishable. And why not?

Ver. 18. "For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow." The German proverb: "Much wisdom causeth headache," is compared, xii. 12*b*, but not

<sup>1</sup> *Vid.* Th. M. Redslob's *Die Arab. Wörter*, u.s.w. (1879).



here, where עָצַב and מְצַחֵב express not merely bodily suffering, but also mental grief. Spinoza hits one side of the matter in his *Ethics*, IV. 17, where he remarks: "*Veram boni et mali cognitionem saepe non satis valere ad cupiditates coercendas, quo facto homo imbecillitatem suam animadvertens cogitur exclamare: Video meliora proboque, deteriora sequor.*" In every reference, not merely in that which is moral, there is connected with knowledge the shadow of a sorrowful consciousness, in spite of every effort to drive it away. The wise man gains an insight into the thousand-fold woes of the natural world, and of the world of human beings, and this reflects itself in him without his being able to change it; hence the more numerous the observed forms of evil, suffering, and discord, so much greater the sadness (עָצַב, R. כּ.ם, cogn. ה.ם, *perstringere*) and the heart-sorrow (מְצַחֵב, *crève-cœur*) which the inutility of knowledge occasions. The form of 18*a* is like v. 6, and that of 18*b* like e.g. Prov. xviii. 22*a*. We change the clause *v'yosiph daath* into an antecedent, but in reality the two clauses stand together as the two members of a comparison: if one increaseth knowledge, he increaseth (at the same time) sorrow. "יִסְיָה", Isa. xxix. 14, xxxviii. 5, Eccles. ii. 18," says Ewald, § 169*a*, "stands alone as a *part. act.*, from the stem reverting from *Hiph.* to *Kal* with י־ instead of ׀." But this is not unparalleled; in הֵן יִסְיָה the verb יִסְיָה is fin., in the same manner as יָסַר, Isa. xxviii. 16; הוֹצִיָה, Ps. xvi. 5, is *Hiph.*, in the sense of *amplificas*, from הִצִּיָה; יָסַר, Prov. vi. 19 (*vid. l.c.*), is an attribut. clause, *qui efficit*, used as an adj.; and, at least, we need to suppose in the passage before us the confusion that the *ē* of *kātēl* (from *kātil*, originally *kātal*), which is only long, has somehow passed over into *ē*. Böttcher's remark to the contrary, "An impersonal *fiens* thus repeated is elsewhere altogether without a parallel," is set aside by the proverb formed exactly thus: "He that breathes the love of truth says what is right," Prov. xii. 17.

*The Unsatisfying Nature of Worldly Joy*, ii. 1–11.

After having proved that secular wisdom has no superiority to folly in bringing true happiness to man, he seeks his happiness in a different way, and gives himself up to cheerful enjoyment.

ii. 1. "I have said in mine heart: Up then, I will prove thee with mirth, and enjoy thou the good! And, lo, this also is vain." Speaking in the heart is not here merely, as at i. 16, 17*a*, speaking to the heart, but the words are formed into a direct address of the heart. The Targ. and Midrash obliterate this by interpreting as

if the word were נִסְפָּנָה, "I will try it" (vii. 23). Jerome also, in rendering by *vadam et affluam deliciis et fruam bonis*, proceeds contrary to the usual reading of נָסַף (Niph. of נָסַף, *vid.* at Ps. ii. 6), as if this could mean, "I will pour over myself." It is an address of the heart, and כֹּ is, as at 1 Kings x. 1, that of the means: I will try thee with mirth, to see whether thy hunger after satisfaction can be appeased with mirth. נִסְפָּנָה also is an address; Grätz sees here, contrary to the Gramm., an infin. continuing the וְנִסְפָּנָה: *urēh*, Job x. 15, is the connect. form of the particip. adj. *rāēh*; and if *rēh* could be the inf. after the forms *naqqēh*, *hinnāqqēh*, it would be the *inf. absol.*, instead of which נִסְפָּנָה was to be expected. It is the imper.: See good, sinking thyself therein, *i.e.* enjoy a cheerful life. Elsewhere the author connects נִסְפָּנָה less significantly with the accus.-obj., v. 17, vi. 6, ii. 24.

This was his intention; but this experiment also to find out the *summum bonum* proves itself a failure: he found a life of pleasure to be a hollow life; that also, viz. devotedness to mirth, was to him manifestly vanity.

Ver. 2. "To laughter I said: It is mad; and to mirth: What doth it issue in?" Laughter and mirth are personified; *m'holāl* is thus not neut. (Hitz., a foolish matter), but mas. The judgment which is pronounced regarding both has not the form of an address; we do not need to supply נִסְפָּנָה and נִסְפָּנָה, it is objectively like an *oratio obliqua*: that it is mad; cf. Ps. xlix. 12. In the midst of the laughter and revelling in sensual delight, the feeling came over him that this was not the way to true happiness, and he was compelled to say to laughter, It has become mad (*part. Poal*, as at Ps. cii. 9), it is like one who is raving mad, who finds his pleasure in self-destruction; and to joy (mirth), which disregards the earnestness of life and all due bounds, he is constrained to say, What does it result in? = that it produces nothing, *i.e.* that it brings forth no real fruit; that it produces only the opposite of true satisfaction; that instead of filling, it only enlarges the inner void. Others, *e.g.* Luther, "What doest thou?" *i.e.* How foolish is thy undertaking! Even if we thus explain, the point in any case lies in the inability of mirth to make man truly and lastingly happy,—in the inappropriateness of the means for the end aimed at. Therefore עֲשֵׂה is thus meant just as in עֲשֵׂה פְרִי (Hitz.), and מַעֲשֵׂה, effect, Isa. xxxii. 17. Thus Mendelssohn: What profit dost thou bring to me? Regarding הִי, *vid.* p. 198; מַה־זֶּה is = *mah-zoth*, Gen. iii. 13, where it is shown that the demonstrative pronoun serves here to sharpen the interrogative: What then, what in all the world!

After this revelling in sensual enjoyment has been proved to be a fruitless experiment, he searches whether wisdom and folly cannot be bound together in a way leading to the object aimed at.

Ver. 3. "I searched in my heart, (henceforth) to nourish my body with wine, while my heart had the direction by means of wisdom; and to lay hold on folly, till I might see what it was good for the children of men that they should do, all the number of the days of their life." After he became conscious that unbridled sensual intoxication does not lead to the wished-for end, he looked around him farther, and examined into the following receipt for happiness. Inappropriately, Zöckl, with Hengst.: "I essayed in my heart to nourish . . ." *חיך* does not mean *probare*, but *explorare*, to spy out, Num. x. 33, and frequently in the Book of Koheleth (here and at i. 13, vii. 25) of mental searching and discovery (Targ. *אילל*). With *למשוך* there then follows the new thing that is contrived. If we read *משך* and *נהג* in connection, then the idea of drawing a carriage, Isa. v. 18, cf. Deut. xxi. 3, and of driving a carriage, 2 Sam. vi. 3, lies near; according to which Hitzig explains: "Wine is compared to a draught beast such as a horse, and he places wisdom as the driver on the box, that his horse may not throw him into a ditch or a morass." But *moshék* is not the wine, but the person himself who makes the trial; and *nohég* is not the wisdom, but the heart,—the former thus only the means of guidance; no man expresses himself thus: I draw the carriage by means of a horse, and I guide it by means of a driver. Rightly the Syr.: "To delight (*למכסך*, from *כסם*, *oblectare*) my flesh with wine." Thus also the Targ. and the Venet., by "drawing the flesh." The metaphor does not accord with the Germ. *ziehen* = to nourish by caring for (for which *זקה* is used); it is more natural, with Gesen., to compare the passing of *trahere* into *tractare*, e.g. in the expression *se benignius tractare* (Horace, *Ep.* i. 17); but apart from the fact that *trahere* is a word of doubtful etymology,<sup>1</sup> *tractare* perhaps attains the meaning of attending to, using, managing, through the intermediate idea of moving hither and thither, which is foreign to the Heb. *משך*, which means only to draw,—to draw to oneself, and hold fast (*attractum sive prehensum tenere*). As the Talm. *משך* occurs in the sense of "to refresh," e.g. *Chagiga* 14a: "The Haggadists (in contradistinction to the Halachists) refresh the heart of a man as with water" (*vid.* p. 193); so here, "to draw the flesh" = to bring it into willing obedience by means of pleasant attractions.<sup>2</sup>

<sup>1</sup> *Vid.* Corsen's *Nachtr. zur lat. Formenlehre*, pp. 107–109.

<sup>2</sup> Grätz translates: to embrocate my body with wine, and remarks that in

The phrase which follows: *v'libbi noh'eg bahhochmāh*, is conditioning: While my heart had the direction by means of wisdom; or, perhaps in accordance with the more modern *usus loq.* (*vid.* p. 194): While my heart guided, demeaned, behaved itself with wisdom. Then the inf. *limshok*, depending on *tarti* as its obj., is carried forward with *v'lēhhoz b'sichluth*. Plainly the subject treated of is an intermediate thing (Bardach: מְצִיעוּת). He wished to have enjoyment, but in measure, without losing himself in enjoyment, and thereby destroying himself. He wished to give himself over to sweet *desipere*, but yet with wise self-possession (because it is sadly true that *ubi mel ibi fel*) to lick the honey and avoid the gall. There are drinkers who know how to guide themselves so that they do not end in drunken madness; and there are habitual pleasure-seekers who yet know how so far to control themselves, that they do not at length become *roués*. Koheleth thus gave himself to a foolish life, yet tempered by wisdom, till there dawned upon him a better light upon the way to true happiness.

The expression of the *donec viderem* is old Heb. Instead of אֲרֵאִי בִּטְבוֹב, *quidnam sit bonum* in indirect interrog. (as xi. 6, cf. Jer. vi. 16), the old form אֲרֵאִי בִּיָּטְבוֹב (vi. 12) would lie at least nearer. *Asher yāasu* may be rendered: *quod faciant* or *ut faciant*; after ii. 24, iii. 22, v. 4, vii. 18, the latter is to be assumed. The accus. designation of time, "through the number of the days of their life," is like v. 17, vi. 12. We have not, indeed, to translate with Knobel: "the few days of their life," but yet there certainly lies in מְסַפֵּר the idea that the days of man's life are numbered, and that thus even if they are not few but many (vi. 3), they yet do not endure for ever.

The king now, in the verse following, relates his undertakings for the purpose of gaining the joys of life in fellowship with wisdom, and first, how he made architecture and gardening serviceable to this new style of life.

Vv. 4-6. "I undertook great works, built me houses, planted me vineyards. I made me gardens and parks, and planted therein all kinds of fruit-trees. I made me water-pools to water therewith a forest bringing forth trees." The expression, "I made great my works," is like i. 16; the verb contains the adj. as its obj. The love of wisdom, a sense of the beautiful in nature and art, a striving after splendour and dignity, are fundamental traits in Solomon's character.

this lies a *raffinement*. But why does he not rather say, "to bathe in wine"? If מְשִׁיחַ can mean "to embrocate," it may also mean "to bathe," and for בִּיין may be read בִּינֵי: in Grecian, i.e. Falernian, Chian, wine.

His reign was a period of undisturbed and assured peace. The nations far and near stood in manifold friendly relations with him. Solomon was "the man of rest," 1 Chron. xxii. 9; his whole appearance was as it were the embodied glory itself that had blossomed from out of the evils and wars of the reign of David. The Israelitish commonwealth hovered on a pinnacle of worldly glory till then unattained, but with the danger of falling and being lost in the world. The whole tendency of the time followed, as it were, a secular course, and it was Solomon first of all whom the danger of the love of the world, and of worldly conformity to which he was exposed, brought to ruin, and who, like so many of the O. T. worthies, began in the spirit and ended in the flesh. Regarding his buildings,—the house of the forest of Lebanon, the pillared hall (porch), the hall of judgment, the palace intended for himself and the daughter of Pharaoh,—*vid.* the description in 1 Kings vii. 1–12, gathered from the annals of the kingdom; 1 Kings ix. 15–22 = 2 Chron. viii. 3–6, gives an account of Solomon's separate buildings (to which also the city of Millo belongs), and of the cities which he built; the temple, store-cities, treasure-cities, etc., are naturally not in view in the passage before us, where it is not so much useful buildings, as rather buildings for pleasure (1 Kings ix. 19), that are referred to. Vineyards, according to 1 Chron. xxvii. 27, belonged to David's royal domain; a vineyard in Baal-hamon which Solomon possessed, but appears at a later period to have given up, is mentioned at the close of the Song. That he was fond of gardening, appears from manifold expressions in the Song; delight in the life and movements of the natural world, and particularly in plants, is a prominent feature in Solomon's character, in which he agrees with Shulamith. The Song, vi. 2, represents him in the garden at the palace. We have spoken under the Song, vi. 11 f., of the gardens and parks at Etam, on the south-west of Bethlehem. Regarding the originally Persian word *pardēs* (plur. *pardesim*, Mishnic *pardesoth*), *vid.* under Song iv. 13; regarding the primary meaning of *b'rēchah* (plur. const. *b'rēchoth*, in contradistinction to *birchoth*, blessings), the necessary information is found under Song vii. 5. These Solomonic pools are at the present day to be seen near old Etam, and the clause here denoting a purpose, "to water from them a forest which sprouted trees, *i.e.* brought forth sprouting trees," is suitable to these; for verbs of flowing and swarming, also verbs of growing, thought of transitively, may be connected with obj.-accus., Ewald, § 281*b*; cf. under Isa. v. 6. Thus, as he gave himself to the building of houses, the care of gardens,

and the erection of pools, so also to the cultivation of forests, with the raising of new trees.

Another means, wisely considered as productive of happiness, was a large household and great flocks of cattle, which he procured for himself.

Ver. 7. "I procured servants and maidens, and also I obtained servants born in the house; also the possession of flocks; I obtained many horned and small cattle before all who were in Jerusalem before me." The obtaining of these possessions is, according to Gen. xvii. 12 ff., to be understood of purchase. There is a distinction between the slaves, male and female (*mancipia*), obtained by purchase, and those who were home-born (*vernae*), the בְּנֵי (יְלִידֵי) בַּיִת, who were regarded as the chief support of the house (Gen. xiv. 14), on account of their attachment to it, and to this day are called (Arab.) *fada wayyt*, as those who offer themselves a sacrifice for it, if need be. Regarding הָיָה לִי, in the sense of increasing possession, *vid.* Song, p. 155; and regarding הָיָה לְיָדַי, *vid.* at i. 10, 16; at all events, the sing. of the pred. may be explained from this, that the persons and things named are thought of in the mass, as at Zech. xi. 5, Joel i. 20 (although the idea there may be also individualizing); but in the use of the pass., as at Gen. xxxv. 26, Dan. ix. 24, the Semite custom is different, inasmuch as for it the passive has the force of an active without a definite subject, and thus with the most general subject; and as to the case lying before us in ver. 7, we see from Ex. xii. 49, cf. Gen. xv. 17, that הָיָה (יָהִי) in such instances is thought of as neut. According to Gen. xxvi. 14 and the passage before us, הָיָה לְיָדַי lay nearer than הָיָה לִי, but the primary form instead of the connecting form is here the traditional reading; we have thus apposition (*Nebenordnung*) instead of subordination (*Annexion*), as in *š'vahim š'lamim*, Ex. xxiv. 5, and in *habbaqar hann'hosheth*, 2 Kings xvi. 17, although *vagar vatson* may also be interpreted as the accus. of the more accurate definition: the possession of flocks consisting in cattle and sheep. But this manner of construction is, for a book of so late an origin, too artificial. What it represents Solomon as saying is consistent with historical fact; at the consecration of the temple he sacrificed hecatombs, 1 Kings viii. 63; and the daily supply for the royal kitchen, which will at the same time serve to show the extent of the royal household, was, according to 1 Kings v. 2 f., enormous.

There now follows the enumeration of riches and jewels which were a delight to the eye; and finally, the large provision made for revelling in the pleasures of music and of sensual love.

Ver. 8. "I heaped up for myself also silver and gold, and the peculiar property of kings and of countries; I gat me men singers and women singers, and the delights of the children of men: mistress and mistresses." The verb  $\text{שָׁבַבְתִּי בְנֵי שָׂרָיִם}$ , *συνάγειω*, is common to all Semitic dialects (also to the Assyr.), and especially peculiar to the more recent Heb., which forms from it the name of the religious community *συναγωγή*,  $\text{בְּנֵי שָׂרָיִם}$ ; it is used here of that which is brought together merely for the purpose of possession. *S'gullah* (from *sagal*, Targ., to make oneself possess), properly possession, and that something which specially and peculiarly belongs to one as his property; the word is here meant collect., as at 1 Chron. xxix. 3: that which only kings and individual countries possess. The interchange of *m'lachim*, which is without the article, with the determ. *hamm'dinoth*, is arbitrary: something special, such as that which a king possesses, the specialities which countries possess,—one country this, and another that. The *hamm'dinoth* are certainly not exclusively the regions embraced within the dominion of Solomon (Zöckl.), as, according to Esth. i. 1, the Persian kingdom was divided into 127 *m'dinoth*. Solomon had a fleet which went to Ophir, was in a friendly relation with the royal house of Tyre, the metropolis of many colonies, and ruled over a widely-extended kingdom, bound by commerce with Central Asia and Africa.—His desires had thus ample opportunity to stretch beyond the limits of his own kingdom, and facilities enough for procuring the peculiar natural and artistic productions which other lands could boast of. *M'dinah* is, first of all, a country, not as a territory, but as under one government (cf. v. 7); in the later philosophical language it is the Heb. word for the Greek *πολιτεία*; in the passage before us, *m'dinoth* is, however, not different from  $\text{מְדִינָה}$ .

From the singing men and singing women who come into view here, not as appertaining to the temple service (*vid.* the Targ.), with which no singing women were connected, but as connected with the festivities of the court (2 Sam. xix. 36; cf. Isa. v. 12), advance is made to *shiddah v'shiddoth*; and since these are designated by the preceding  $\text{וְחַמְדֵּי חַיִּים}$  (not  $\text{וְחַמְדֵּי חַיִּים}$ ) *b'ne hāādām*, especially as objects and means of earthly pleasure, and since, according to vii. 7, sexual love is the fairest and the most pleasant, in a word, the most attractive of all earthly delights (Solomon's *luxus*, also here contradicting the law of the king, Deut. xvii. 17, came to a height, according to 1 Kings xi. 3, after the example of Oriental rulers, in a harem of not fewer than one thousand women, princesses and concubines), of necessity, the expression *shiddah v'shiddoth* must denote a mul-

titude of women whom the king possessed for his own pleasure. Cup-bearers, male and female (Syr., LXX.), cannot at all be understood, for although it may be said that the enumeration thus connects itself with the before-named בַּיִת, yet this class of female attendants are not numbered among the highest human pleasures; besides, with such an explanation one must read שָׂרָה וְשָׂרוֹת, and, in addition, שָׂרָה (to throw, to pour to, or pour out), to which this Heb. שָׂרָה may correspond, is nowhere used of the pouring out of wine. Rather might שָׂרָה, like שָׂרָה, *hydria*, be the name of a vessel from which one pours out anything, according to which Aq. translates by *κυλλαιον και κυλλια*, Symmachus, after Jerome, by *mensurarum* (read *mensarum*<sup>1</sup>) *species et appositiones*, and Jerome, *scyphos et urceos in ministerio ad vina fundenda*; but this word for *h'le mashkeh*, 1 Kings x. 21 (= 2 Chron. ix. 20), is not found. Also the Targ., which translates by *dimasaya uve v'navan*, public baths (*δημόσια*), and *balneae*, vindicates this translation by referring the word to the verb שָׂרָה, "with pipes which pour out (שָׂרָה) tepid water, and pipes which pour out hot water." But this explanation is imaginary; שָׂרָה occurs in the Mishna, *Mikvaoth* (of plunge-baths) vi. 5, but there it denotes a chest which, when it swims in the water, makes the plunge-bath unsuitable. Such an untenable conceit also is the translation suggested by Kimchi, בְּלִי וְסֵר, according to which the Venet. *σύστημα και συστήματα* (in a musical sense: *concertus*), and Luther: "all kinds of musical instruments;" the word has not this meaning; Orelli, *Sanchuniathon*, p. 33, combines therewith *Σιδών*, according to the Phœnician myth, the inventress of the artistic song. The explanation by Kimchi is headed, "Splendour of every kind;" Ewald, Elster, and Zöckler find therein a general expression, following *taanugoth*: great heap and heaps = in great abundance [*die Hülle und Fülle*]. But the synonym of כְּבוֹד, "splendour," is not שָׂרָה, but עָן; and that שָׂרָה, like עָנָה, is referred to a great number, is without proof. Thus *shiddah v'shiddoth* will denote something definite; besides, "a large number" finds its expression in the climactic union of words. In the Jerus. Talm. *Taanith* iv. 5, *shiddah* must, according to the gloss, be the name of a chariot, although the subject there is not that of motion forward, or moving quickly; it is there announced that *Stichin*, not far from Sepphoris, a place famed also for its pottery, formerly possessed 80 such *shiddoth* wholly of metal. The very same word is explained by Rashi, *Baba kamma* ix. 3, *Shabbath* 120a, *Erubin* 30b, *Gittin* 8b, 68a, *Chagiga* 25a, and elsewhere, of a carriage of wood, and especially of a chariot for

<sup>1</sup> Thus, according to Vallarsi, a *Cod. Vat.* and *Cod. Palat.* of the first hand.



women and distinguished persons. The combination of the synonyms, *shiddah uthivah umigdal*, does not in itself mean more than a chest; and Rashi himself explains, *Kethuboth* 65*a*, *quolphi dashidah* of the lock of a chest (*argaz*); and the author of *Aruch* knows no other meaning than that of a repository such as a chest. But in passages such as *Gittin* 8*b*, the *shiddah* is mentioned as a means of transport; it is to all appearance a chest going on wheels, moved forward by means of wheels, but on that very account not a state-chariot. Rashi's tradition cannot be verified. Böttcher, in the *Neue Aehrenlese*, adduces for comparison the Syr. *Shyddlo*, which, according to Castelli, signifies *navis magna, corbita, arca*; but from a merchant ship and a portable chest, it is a great way to a lady's palanquin. He translates: palanquin and palinquin = one consignment to the harem after another. Gesen., according to Rödiger, *Theol.* 1365*b*, thinks that women are to be understood; for he compares the Arab. *z'ynat*, which signifies a women's carriage, and then the woman herself (cf. our *Frauenzimmer*, women's apartment, women, like *Odaliske*, from the Turk. *oda*, apartment). But this all stands or falls with that gloss of Rashi's: '*agalah v'merkavoth nashim usarim*. Meanwhile, of all the explanations as yet advanced, this last [of splendid coaches, palanquins] is the best; for it may certainly be supposed that the words *shiddah v'shiddoth* are meant of women. Aben Ezra explains on this supposition, *shiddoth* = *sh'vuyoth*, females captured in war; but unwarrantably, because as yet Solomon had not been engaged in war; others (*vid.* Pinsker's *Zur Gesch. des Karaismus*, p. 296), recently Bullock, connect it with *shadäim*, in the sense of (Arab.) *nahidah* (a maiden with swelling breast); Knobel explains after *shadad*, to barricade, to shut up, *occlusa*, the female held in custody (cf. *v'thulah*, the separated one, virgin, from *bathal*, cogn. *badal*); Hitzig, "cushions," "bolsters," from *shanad*, which, like (Arab.) *firash*, λέχος, is then transferred to the *juncta toro*. Nothing of all that is satisfactory. The Babyl. Gemara, *Gittin* 68*a*, glosses וְיָמֵי בָּתְּרֵי by "reservoirs and baths," and then further says that in the west (Palestine) they say אֲרָבָה, chests (according to Rashi: chariots); but that here in this country (*i.e.* in Babylon) they translate *shiddah v'shiddoth* by *shedah v'shedathin*, which is then explained, "demons and demonesses," which Solomon had made subservient to him.<sup>1</sup> This haggadic-mytholog. interpreta-

<sup>1</sup> A demon, and generally a superhuman being, is called, as in Heb. דָּמּוּן, so in the Babyl.-Assyr. *sidu*, *vid.* Norris' *Assyrian Dictionary*, II. p. 668; cf. Schrader, in the *Jena. Lit. Zeit.* 1874, p. 218 f., according to which *sidu*, with *alap*, is the usual name of Adar formed like an ox.

tion is, linguistically at least, on the right track. A demon is not so named from fluttering or moving to and fro (Levy, Schönhak), for there is no evidence in the Semitic language of the existence of a verb שׁוּר, to flee; also not from a verb *sadad*, which must correspond to the Heb. הִשְׁתַּחֲוֶה, in the sense of to adore (Oppert's *Inscription du palais de Khorsabad*, 1863, p. 96); for this meaning is more than doubtful, and, besides, שׁוּר is an active, and not a passive idea,—much rather שׁוּר, Assy. *šd*, Arab. *sayyid*, signifies the mighty, from שׁוּר, to force, Ps. xci. 6.<sup>1</sup> In the Arab. (cf. the Spanish *Cid*) it is uniformly the name of a lord, as subduing, ruling, mastering (*sabid*), and the fem. *sayyidat*, of a lady, whence the vulgar Arab. *sitti* = my lady, and *šidi* = my lord. Since שׁוּרִי means the same as שׁוּר, and in Heb. is more commonly used than it, so also the fem. form שׁוּרִיָּה is possible, so much the more as it may have originated from שׁוּרִיָּה, v. שׁוּרִי = שׁוּר, by a sharpening contraction, like סְנִיִּים, from סְנִיִּים (Olsh. § 83c), perhaps intentionally to make שׁוּרִיָּה, a demoness, and the name of a lady (*donna* = *domina*) unlike. Accordingly we translate, with Gesen. and Meyer in their *Handwört.*: “lady and ladies;” for we take *shiddoth* as a name of the ladies of the harem, like *sheglath* (Assyr. *saklāti*) and *l'hhenath* in the book of Daniel, on which Ahron b. Joseph the Karaite remarks: *shedah hingaroth shagal*.

The connection expressing an innumerable quantity, and at the same time the greatest diversity, is different from the genitival *dor dorim*, generation of generations, *i.e.* lasting through all generations, Ps. lxxii. 5, from the permutative heightening the idea: *rahham rahhamathaim*, one damsel, two damsels, Judg. v. 30, and from that formed by placing together the two gram. genders, comprehending every species of the generic conception: *mash'en umash'enah*, Isa. iii. 3 (*vid. comm. l.c.*, and Ewald, § 172b). Also the words cited by Ewald (Syr.), *rogo urogo*, “all possible pleasures” (Cureton's *Spicil.* p. 10), do not altogether accord with this passage, for they heighten, like *m'od m'od*, by the repetition of the same expression. But similar is the Arab. scheme, *mal wamawal*, “possession and possessions,” *i.e.* exceeding great riches, where the collective idea, in itself affording by its indetermination free scope to the imagination, is multiplied by the plur. being further added.

After Koheleth has enumerated all that he had provided for the purpose of gratifying his lusts, but without losing himself therein, he draws the conclusion, which on this occasion also shows a perceptible deficit.

<sup>1</sup> *Ud.* Friedrich Delitzsch's *Assyr. Thiernamen*, p. 37.

Vv. 9–11. “ And I became great, and was always greater than all that were before me in Jerusalem : also my wisdom remained with me. And all that mine eyes desired I kept not from them, I refused not any kind of joy to my heart ; for my heart had joy of all my labour : and this was my portion of all my labour. And I turned myself to all the works which my hands had done, and to the labour which I had laboured to accomplish : and, behold, all was vain, and windy effort, and there was no true profit under the sun.” In *v'hosaphthi* there is here no obj. as at i. 16 ; the obj. is the *g'dullah*, the greatness, to be concluded and thought of from *v'gadalti*, “ and I became great.” To the impers. הָיִיתִי לְגָדוֹל, 7*b*, cf. 7*a*, i. 16, 10. He became great, and always greater, viz. in the possession of all the good things, the possession of which seemed to make a man happy on this earth. And what he resolved upon, in the midst of this *dulcis insania*, viz. to deport himself as a wise man, he succeeded in doing : his wisdom forsook him not, viz. the means adapted to the end, and ruling over this colossal apparatus of sensual lust ; אָרַךְ, as *e.g.* at Ps. xvi. 6, belongs to the whole clause ; and עָמַד, with לְ, does not mean here to stand by, sustain (Herzfeld, Ewald, Elster), which it might mean as well as עָמַד עַל, Dan. xii. 1, but to continue (*vid.* p. 194), as Jerome, and after him, Luther, translates : *sapientia quoque perseveravit mecum* ; the Targ. connects the ideas of continuance (LXX., Syr., Venet.) and of help ; but the idea intended is that of continuance, for נָתַן, *e.g.*, does not refer to helping, but self-maintaining.

Ver. 10. Thus become great and also continuing wise, he was not only in a condition to procure for himself every enjoyment, but he also indulged himself in everything ; all that his eyes desired, *i.e.* all that they saw, and after which they made him lust (Deut. xiv. 26) (cf. 1 John ii. 16), that he did not refuse to them (לֹא מָנַע, *subtrahere*), and he kept not back his heart from any kind of joy (לֹא מָנַע, with *min* of the thing refused, as at Num. xxiv. 11, etc., oftener with *min*, of him to whom it is refused, *e.g.* Gen. xxx. 2), for (here, after the foregoing negations, coinciding with *immo*) his heart had joy of all his work ; and this, viz. this enjoyment in full measure, was his part of all his work. The palindromic form is like i. 6, iv. 1 ; cf. *Isa.* p. 411. We say in Heb. as well as in German : to have joy in (*an*, בְּ) anything, joy over (*über*, עַל) anything, or joy of (*von*, מִן) anything ; Koheleth here purposely uses *min*, for he wishes to express not that the work itself was to him an object and reason of joy, but that it became to him a well of joy (cf. Prov. v. 18 ; 2 Chron. xx. 27). Falsely, Hahn and others : after my work (*min*, as *e.g.*

Ps. lxxiii. 20), for thereby the causative connection is obliterated : *min* is the expression of the mediate cause, as the concluding sentence says : Joy was that which he had of all his work—this itself brought care and toil to him ; joy, made possible to him thereby, was the share which came to him from it.

Ver. 11. But was this  $\text{יָתֵרֹן אֶת־הַקֶּלֶקֶל}$ —was this gain that fell to him a true, satisfying, pure gain ? With the words *uphanithi ani* (*vid.* p. 198) he proposes this question, and answers it.  $\text{פָּנִיָה}$  (to turn to) is elsewhere followed by expressions of motion to an end ; here, as at Job vi. 28, by  $\text{פָּנִיָה}$ , by virtue of a *constructio praeagnans* : I turned myself, fixing my attention on all my works which my hands accomplished. *La'asoth* is, as at Gen. ii. 3 (*vid. l.c.*), equivalent to *perficiendo*, carrying out, viz. such works of art and of all his labour. The exclamation “ behold ” introduces the *summa summarum*. Regarding  $\text{יָתֵרֹן}$ , *vid.* i. 3. Also this way of finding out that which was truly good showed itself to be false. Of all this enjoyment, there remained nothing but the feeling of emptiness. What he strove after appeared to him as the wind ; the satisfaction he sought to obtain at such an expense was nothing else than a momentary delusion. And since in this search after the true happiness of life he was in a position more favourable for such a purpose than almost any other man, he is constrained to draw the conclusion that there is no  $\text{יָתֵרֹן}$ , *i.e.* no real enduring and true happiness, from all labour under the sun.

*The End of the Wise Man the same as that of the Fool, ii. 12–17.*

After Koheleth has shown, i. 12 ff., that the striving after wisdom does not satisfy, inasmuch as, far from making men happy, its possession only increases their inward conflicts, he proposes to himself the question, whether or not there is a difference between wisdom and folly, whether the former does not far excel the latter. He proceeds to consider this question, for it is more appropriate to him, the old much-experienced king, than to others.

Ver. 12. “ And I turned myself to examine wisdom, and madness, and folly : for what is the man who could come after the king, him whom they have made so long ago ! ” Mendelssohn’s translation, 12a : “ I abandoned my design of seeking to connect wisdom with folly and madness, ” is impossible, because for such a rendering we should have had at least  $\text{לִקְרֹאתָו בְּלִי אִוֶּת}$  instead of  $\text{לִקְרֹאתָו}$ . Hitzig, otherwise followed by Stuart : “ I turned myself to examine me wisdom, and, lo, it was madness as well as folly. ” This rendering is impossible also, for in such a case  $\text{וַיִּהְיֶה}$  ought to have stood as the result, after

חכמה. The passage, Zech. xiv. 6, cited by Hitz., does not prove the possibility of such a brachyology, for there we read not *v'qaroth v'geppayon*, but *'qaroth iq'ppa'ün* (the splendid ones, *i.e.* the stars, will draw themselves together, *i.e.* will become dark bodies). The two *vavs* are not correlative, which is without example in the usage of this book, but copulative: he wishes to contemplate (Zöckler and others) wisdom on the one side, and madness and folly on the other, in their relation to each other, *viz.* in their relative worth. Hitzig's ingenuity goes yet further astray in 12*b*: "For what will the man do who comes after the king? (He shall do) what was long ago his (own) doing, *i.e.* inheriting from the king the throne, he will not also inherit his wisdom." Instead of *äsühü*, he reads *äsöhü*, after Ex. xviii. 18; but the more modern author, whose work we have here before us, would, instead of this anomalous form, use the regular form *יִרְשֶׁהוּ*; but, besides, the expression *ēth asher-k'var 'asotho*, "(he will do) what long ago was his doing," is not Heb.; the words ought to have been *k'asotho k'var khih 'isah*, or at least *'asähü*. If we compare 12*b* with 18*b*, the man who comes after the king appears certainly to be his successor.<sup>1</sup> But by this supposition it is impossible to give just effect to the relation (assigning a reason or motive) of 12*b* to 12*a* expressed by *וְ*. When I considered, Knobel regards Koheleth as saying, that a fool would be heir to me a wise man, it appeared strange to me, and I was led to compare wisdom and folly to see whether or not the wise man has a superiority to the fool, or whether his labour and his fate are vanity, like those of the fool. This is in point of style absurd, but it is much more absurd logically. And who then gave the interpreter the right to stamp as a fool the man who comes after the king? In the answer: "That which has long ago been done," must lie its justification; for this that was done long ago naturally consists, as Zöckler remarks, in foolish and perverse undertakings, certainly in the destruction of that which was done by the wise predecessor, in the lavish squandering of the treasures and goods collected by him. More briefly, but in the same sense, Burger: *Nihil quod a solita hominum agendi ratione recedit*. But in ver. 19, Koheleth places it as a question whether his successor will be a wise man or a fool, while here he would presuppose that "naturally," or as a matter of course, he will be a fool. In the matter of style, we have nothing to object to the translation on which Zöckler, with Ramb., Rosenm., Knobel, Hengst.,

<sup>1</sup> The LXX. and Symm. by *hammēlāk* think of *melak*, counsel, βουλή, instead of *mēlāk*, king; and as Jerome, so also Bardach understands by the king the *refactor*, *i.e.* God the Creator.

and others, proceeds; the supplying of the verb עָשָׂה to *meh hāādām* [= what can the man do?] is possible (cf. Mal. ii. 15), and the neut. interpret. of the suffix of עָשָׂהוּ is, after vii. 13, Amos i. 3, Job xxxi. 11, admissible; but the reference to a successor is not connected with the course of the thoughts, even although one attaches to the plain words a meaning which is foreign to them. The words עָשָׂהוּ . . . אִתּוֹ are accordingly not the answer to the question proposed, but a component part of the question itself. Thus Ewald, and with him Elster, Heiligst., construes: "How will the man be who will follow the king, compared with him whom they made (a king) long ago, *i.e.* with his predecessor?" But אִתּוֹ, in this pregnant sense, "compared with," is without example, at least in the Book of Koheleth, which generally does not use it as a prep.; and, besides, this rendering, by introducing the successor on the throne, offends against the logic of the relation of 12*b* to 12*a*. The motive of Koheleth's purpose, to weigh wisdom and folly against each other as to their worth, consists in this, that a king, especially such an one as Solomon was, has in the means at his disposal and in the extent of his observation so much more than every other, that no one who comes after him will reach a different experience. This motive would be satisfactorily expressed on the supposition that the answer begins with אִתּוֹ, if one should read עָשָׂהוּ for עָשָׂהוּ: he will be able to do (accomplish) nothing but what he (the king) has long ago done, *i.e.* he will only repeat, only be able to confirm, the king's report. But if we take the text as it here stands, the meaning is the same; and, besides, we get rid of the harsh ellipsis *meh hāādām* for *meh yātsēh hāādām*. We translate: for what is the man who might come after the king, him whom they have made so long ago! The king whom they made so long ago is Solomon, who has a richer experience, a more comprehensive knowledge, the longer the time (*viz.* from the present time backwards) since he occupied the throne. Regarding the expression *eth asher* = *quem*, instead of the *asher* simply, *vid.* Köhler under Zech. xii. 10. עָשָׂהוּ, with the most general subj., is not different from עָשָׂהוּ, which, particularly in the Book of Daniel (*e.g.* iv. 28 f.), has frequently an active construction, with the subject unnamed, instead of the passive (Ges. § 137, margin). The author of the Book of Koheleth, alienated from the theocratic side of the kingdom of Israel, makes use of it perhaps not unintentionally; besides, Solomon's elevation to the throne was, according to 1 Kings i., brought about very much by human agency; and one may, if he will, think of the people in the word *'asuhu* also, according to 1 Kings i. 39, who at last decided the matter. *Meh* before the letters *hhelk*

and *ayin* commonly occurs: according to the Masora, twenty-four times; before other initial letters than these, eight times, and three of these in the Book of Koheleth before the letter *he*, ii. 12, 22, vii. 10. The words are more an exclamation than a question; the exclamation means: What kind of a man is that who could come after the king! cf. "What wickedness is this!" etc., Judg. xx. 12, Josh. xxii. 16, Ex. xviii. 14, 1 Kings ix. 13, *i.e.* as standing behind with reference to me—the same figure of *extenuatio*, as *mah adam*, Ps. cxliv. 3; cf. viii. 5.

There now follows an account of what, on the one side, happened to him thus placed on a lofty watch-tower, such as no other occupied.

Vv. 13, 14a. "And I saw that wisdom has the advantage over folly, as light has the advantage over darkness. The wise man has eyes in his head; but the fool walketh in darkness." In the sacred Scriptures, "light" is generally the symbol of grace, Ps. xliii. 3, but also the contrast of an intellectually and morally darkened state, Isa. li. 4. To know a thing is equivalent to having light on it, and seeing it in its true light (Ps. xxxvi. 10); wisdom is thus compared to light; folly is once, Job xxxviii. 19, directly called "darkness." Thus wisdom stands so much higher than folly, as light stands above darkness. יִתְרֹן, which hitherto denoted actual result, enduring gain, signifies here preference (*vid.* p. 192); along with פִּיתְרֹן<sup>1</sup> there is also found the form בִּיתְרֹן<sup>2</sup> (*vid.* Prov. xxx. 17). The fool walks in darkness: he is blind although he has eyes (Isa. xliii. 8), and thus has as good as none,—he wants the spiritual eye of understanding (x. 3); the wise man, on the other hand, his eyes are in his head, or, as we also say: he has eyes in his head,—eyes truly seeing, looking at and examining persons and things. That is the one side of the relation of wisdom to folly as put to the test.

The other side of the relation is the sameness of the result in which the elevation of wisdom above folly terminates.

Vv. 14b, 15. "And I myself perceived that one experience happeneth to them all. And I said in my heart, As it will happen to the fool, it will happen also to me; and why have I then been specially wise? Thus I spake then in my heart, that this also is vain." Zöckler gives to ׀ an adversative sense; but this *gam* (= ὁμοως, *similiter*) stands always at the beginning of the clause, Ewald, § 354a. *Gam-ani* corresponds to the Lat. *ego idem*, which gives two predicates to one subject; while *et ipse* predicates the same of the one of two subjects as it does of the other (Zumpt, § 697). The second *gam-*

<sup>1</sup> Thus written, according to J and other authorities.

<sup>2</sup> Thus Ven. 1515, 1521; *vid.* Comm. under Gen. xxvii. 28, 29; Ps. xlv. 10.

*ani* serves for the giving of prominence to the object, and here precedes, after the manner of a substantival clause (cf. Isa. xlv. 12; Ezek. xxxiii. 17; 2 Chron. xxviii. 10), as at Gen. xxiv. 27; cf. Gesen. § 121. 3. *Migrēh* (from קרה, to happen, to befall) is *quiquid alicui accidit* (in the later philosoph. terminol. *accidens*; Venet. *συμβεβηκός*); but here, as the connection shows, that which finally puts an end to life, the final event of death. By the word רי the author expresses what he had observed on reflection; by בל . . . אט, what he said inwardly to himself regarding it; and by רב בל, what sentence he passed thereon with himself. *Lammah* asks for the design, as *maddu'a* for the reason. אן is either understood temporally: then when it is finally not better with me than with the fool (Hitz. from the standpoint of the dying hour), or logically: if yet one and the same event happeneth to the wise man and to the fool (Elst.); in the consciousness of the author both are taken together. The ה of the conclusion refers, not, as at i. 17, to the endeavouring after and the possession of wisdom, but to this final result making no difference between wise men and fools. This fate, happening to all alike, is הכל, a vanity rendering all vain, a nullity levelling down all to nothing, something full of contradictions, irrational. Paul also (Rom. viii. 20) speaks of this destruction, which at last comes upon all, as a *ματαιότης*.

The author now assigns the reason for this discouraging result.

Ver. 16. "For no remembrance of the wise, as of the fool, remains for ever; since in the days that are to come they are all forgotten. And how dieth the wise man? as the fool!" As in i. 11, so here זכרון is the principal form, not different from זכרון. Having no remembrance for ever, is equivalent to having no eternal endurance, having simply no onward existence (ix. 6). עם is both times the comparat. combin., as at vii. 11; Job ix. 26, xxxvii. 18; cf. יחר, Ps. xlix. 11. There are, indeed, individual historically great men, the memory of whom is perpetuated from generation to generation in words and in monuments; but these are exceptions, which do not always show that posterity is able to distinguish between wise men and fools. As a rule, men have a long appreciating recollection of the wise as little as they have of the fools, for long ago (*vid. b'shekvar*, p. 196) in the coming days (הי ה, accus. of the time, like the ellipt. רב, Isa. xxvii. 6) all are forgotten; הבל is, as at Ps. xiv. 3, meant personally: the one as the other; and נשכח is rendered by the Masora, like ix. 6, בן אב, as the pausal form of the finite; but is perhaps thought of as part., denoting that which only in the coming days will become too soon a completed fact, since those who



survive go from the burial of the one, as well as from that of the other, to the ordinary duties of the day. Death thus sinks the wise man, as it does the fool, in eternal oblivion; it comes to both, and brings the same to both, which extorted from the author the cry: How dieth the wise man? as the fool! Why is the fate which awaits both thus the same! This is the pointed, sarcastic חַיִּים (how!) of the satirical Mashal, e.g. Isa. xiv. 4, Ezek. xxvi. 17; and מוֹתוֹ is = *moriendum est*, as at 2 Sam. iii. 3, *moriendum erat*. Rambach well: חַיִּים est h. l. particula admirationis super rei indignitate.

What happened to the author from this sorrowful discovery he now states.

Ver. 17. "Then life became hateful to me; for the work which man accomplishes under the sun was grievous to me: because all is vain and windy effort." He hated life; and the labour which is done under the sun, i.e. the efforts of men, including the fate that befalls men, appeared to him to be evil (repugnant). The LXX. translate: *πονηρὸν ἐπ' ἐμέ;* the Venet.: *κακὸν ἐπ' ἐμοί;* and thus Hitzig: as a woful burden lying on me. But עָלַי is to be understood after *tov al*, Esth. iii. 9, etc., cf. Ps. xvi. 6, and as synon. with עָלַי or עָלַי (cf. Dan. iii. 32), according to which Symmachus: *κακὸν γάρ μοι ἐφάνη*. This *al* belongs to the more modern *usus loq.*, cf. Ewald, § 217*i*. The end of the song was also again the grievous *ceterum censeo*: Vanity, and a labour which has wind as its goal, wind as its fruit.

*The Vanity of Wealth gathered with Care and Privation*, ii. 18-23.

In view of death, which snatches away the wise man equally with the fool, and of the night of death, which comes to the one as to the other, deep dejection came upon him from another side.

Ver. 18. "And I hated all my labour with which I laboured under the sun, that I should leave it to the man who shall be after me;" i.e. not: who shall come into existence after me, but: who shall occupy my place after me. The fiction discovers itself here in the expression: "The king," who would not thus express himself indefinitely and unsympathetically regarding his son and successor on the throne, is stripped of his historical individuality. The first and third ו are relat. pron. (*quem*, after the *schema etymologicum* מִי מִי, ver. 11, ix. 9, and *qui*), the second is relat. conj. (*eo quod*). The suffix of מִי מִי refers to the labour in the sense of that which is obtained by wearisome labour, accomplished or collected with

labour; cf. **בֵּרֶה**, product, fruit, Gen. iv. 12; **עֲבוּרָה**, effect, Isa. xxxii. 17.

How this man will be circumstanced who will have at his disposal that for which he has not laboured, is uncertain.

Ver. 19. "And who knoweth whether he shall be wise or foolish? and he will have power over all my labour with which I had wearied myself, and had acted wisely, under the sun: this also is vain." **אִי . . . הִי**, instead of **אִם . . . הִי**, in the double question, as at Job xvi. 3. What kind of a man he will be no one can previously know, and yet this person will have free control (cf. **שָׁלַט**, p. 196) over all the labour that the testator has wisely gained by labour—a hendiadys, for **הִקָּבֵם** with the obj. accus. is only in such a connection possible: "my labour which I, acting wisely, gained by labour."

In view of this doubtful future of that which was with pains and wisely gained by him, his spirit sank within him.

Ver. 20. "Then I turned to give up my heart on account of [= to despair of] all the labour with which I wearied myself under the sun." As at 1 Sam. xxii. 17 f., Song ii. 17, Jer. xli. 14, **סָבַב** has here the intrans. meaning, to turn about (LXX. *ἐπέστρεψα* = *ἐπέστρεψάμην*). Hitzig remarks that **פָּנָה** and **שָׁב** signify, "to turn round in order to see," and **סָבַב**, on the contrary, "to turn round in order to do." But **פָּנָה** can also mean, "to turn round in order to do," e.g. Lev. xxvi. 9; and **סָבַב**, "to turn in order to examine more narrowly," vii. 25. The distinction lies in this, that **פָּנָה** signifies a clear turning round; **סָבַב**, a turning away from one thing to another, a turning in the direction of something new that presents itself (iv. 1, 7, ix. 11). The phrase, **יָאֵשׁ אֶת־לִבִּי**,<sup>1</sup> closely corresponds to the Lat. *despondet animum*, he gives up his spirits, lets them sink, i.e. he despairs. The old language knows only **נָוֵשׂ**, to give oneself up, i.e. to give up hope in regard to anything; and **שָׁוֵשׂ**, given up, having no prospect, in despair. The Talm., however, uses along with *nithyālesh* (vid. p. 192) not only *noāsh*, but also **יָאֵשׁ**, in the sense of despair, or the giving up of all hope (subst. **יָאֵשׁ**), *Mezta* 21b, from which it is at once evident that **יָאֵשׁ** is not to be thought of as causative (like the Arab. *ajjasa* and *aiasa*), but as simply transitive, with which, after the passage before us, **לִבִּי** is to be thought of as connected. He turned round to give up all heart. He had no more any heart to labour.

<sup>1</sup> With *Pathach* under the *yod* in the text in *Biblia Rabb.* and the note **יָ**. Thus also in the ms. *Parva Masora*, and e.g. Cod. P.

Ver. 21. "For there is a man who labours with wisdom, and knowledge, and ability; and to a man who has not laboured for it, must he leave it as his portion: also that is vain, and a great evil." Ewald renders: whose labour aims after wisdom. But בְּהָ' וְנִי do not denote obj. (for the obj. of עֵמֶל is certainly the portion which is to be inherited), but are particular designations of the way and manner of the labour. Instead of עֵמֶל, there is used the more emphatic form of the noun: שָׁעָמַל, who had his labour, and performed it; 1 Sam. vii. 17, cf. Jer. ix. 5 [6], "Thine habitation is in the midst of deceit," and Hitz. under Job ix. 27. *Kishron* is not ἀνδρεία (LXX.), manliness, moral energy (Elster), but aptness, ability, and (as a consequence connecting itself therewith) success, good fortune, thus skilfulness conducting to the end (*vid.* p. 193). בֹּא refers to the object, and יִהְיֶה to the result of the work; חֶלְקִי is the second obj.-accus., or, as we rather say, pred.-accus.: as his portion, viz. inheritance.

That what one has gained by skill and good fortune thus falls to the lot of another who perhaps recklessly squanders it, is an evil all the greater in proportion to the labour and care bestowed on its acquisition.

Vv. 22, 23. "For what has man of all his labour, and the endeavours of his heart with which he wearies himself under the sun? All his days are certainly in sorrows, and his activity in grief; his heart resteth not even in the night: also this is vain." The question literally is: What is (comes forth, results) to a man from all his labour; for "to become, to be, to fall to, happen to," is the fundamental idea of הוּהוּ (whence here הוּהוּ, γυμνόμενον, as at Neh. vi. 6, γυμνησόμενος) or הוּהוּ, the root signification of which is *deorsum ferri, cadere*, and then *accidere, fieri*, whence הוּהוּ, eagerness precipitating itself upon anything (*vid.* under Prov. x. 3), or object.: fall, catastrophe, destruction. Instead of שְׂהוּא, there is here to be written שְׂהוּא<sup>1</sup>, as at iii. 18 שְׂהוּא. The question looks forward to a negative answer. What comes out of his labour for man? Nothing comes of it, nothing but disagreeableness. This negative contained in the question is established by בִּי, 23a. The form of the clause, "all his days are sorrows," viz. as to their condition, follows the scheme, "the porch was 20 cubits," 2 Chron. iii. 4, viz. in measurement; or, "their feast is music and wine," Isa. v. 12, viz. in its combination (*vid.* Philippi's *Stat. Const.* p. 90 ff.). The parallel clause is וְכַעַס עֵינָיו, not וְכַעַס; for the final syllable, or that having the accent on the penult, immediately preceding the *Athnach*-word, takes *Kametz*, as

<sup>1</sup> Thus according to tradition, in H, J, P, *vid.* *Michlol* 47b, 215b, 216a; *vid.* also Norzi.

*c.g.* Lev. xviii. 5 ; Prov. xxv. 3 ; Isa. lxxv. 17 (cf. Olsh. § 224, p. 440).<sup>1</sup> Many interpreters falsely explain: *at acritudo est velut quotidiana occupatio ejus*. For the sake of the parallelism, ענינו (from ענה, to weary oneself with labour, or also to strive, aim; *vid.* *Psalmen*, ii. 390) is subj. not pred.: his endeavour is grief, *i.e.* brings only grief or vexation with it. Even in the night he has no rest; for even then, though he is not labouring, yet he is inwardly engaged about his labour and his plans. And this possession, acquired with such labour and restlessness, he must leave to others; for equally with the fool he falls under the stroke of death: he himself has no enjoyment, others have it; dying, he must leave all behind him,—a threefold הבל, vv. 17, 21, 23, and thus הבל הבלים.

*The Condition of Pure Enjoyment, ii. 24–26.*

Is it not then foolish thus restlessly and with so much self-torment to labour for nothing? In view of the night of darkness which awaits man, and the uncertain destiny of our possessions, it is better to make use of the present in a way as pleasant to ourselves as possible.

Ver. 24. "There is nothing better among men, than that one eat and drink, and that he should pamper his soul by his labour: this also have I seen, that it is in the hand of God." The LXX., as well as the other Greek transl., and Jerome, had before them the words באדם שיאכל. The former translates: "Man has not the good which he shall eat and drink," *i.e.* also this that he eats . . . is for him no true good; but the direct contrary of this is what Koheleth says. Jerome seeks to bring the thought which the text presents into the right track, by using the form of a question: *nonne melius est comedere . . .*; against this iii. 12, 22, viii. 15, are not to be cited where אין טוב stands in the dependent sentence; the thought is not thus to be improved; its form is not this, for טוב, beginning a sentence, is never interrog., but affirm.; thus אין טוב is not = הלא טוב, but is a negative statement. It is above all doubt, that instead of באדם שי' we must read באדם כשי', after iii. 12, 22, viii. 15; for, as at Job xxxiii. 17, the initial letter *mem* after the terminal *mem* has dropped out. Codd. of the LXX. have accordingly corrected δ into πλεον δ or εἰ μὴ δ (thus the Compl. Ald.), and the Syr. and Targ. render ש here by אלא and אלקון [unless that he eat];

<sup>1</sup> But cf. also וְלֹא with *Zakeph Katan*, 2 Kings v. 17; וְאֵר' וְנָ' with *Tiphcha*, Isa. xxvi. 19; and וְרִיב under Ps. lv. 10.

Jerome also has *non est bonum homini nisi quod* in his *Comm.*; only the Venet. seeks to accommodate itself to the traditional text. Besides, only **ב** is to be inserted, not **כ** **אם**; for the phrase **כ** **אם** **לְאֵלֶיךָ** is used, but not **ש** **אם** **כִּי**. Instead of *bāādām*, the form *lāādām* would be more agreeable, as at vi. 12, viii. 15. Hitzig remarks, without proof, that *bāādām* is in accordance with later grammatical forms, which admit **ב** = "for" before the object. **ב**, x. 17, is neither prep. of the object, nor is *év*, Sir. iii. 7, the exponent of the dative (*vid.* Grimm). *Bāādām* signifies, as at 2 Sam. xxiii. 3, and as *év avθ.*, Sir. xi. 14, *inter homines*; also iii. 12 designates by **בָּאֵם** **טוֹב** what among them (men) has to be regarded as good. It is interesting to see how here the ancient and the modern forms of the language run together, without the former wholly passing over into the latter; 'מִשִׁי, *quam ut edat*, is followed by norm. perfects, in accordance with that comprehensive peculiarity of the old syntax which Ewald, by an excellent figure, calls the dissolution of that which is coloured into grey. **טוֹב** . . . **הָרַ** is equivalent to **לֹ** **הָי**, Ps. xlix. 19, the causative rendering of the phrase **רָאָה** **טוֹב**, iii. 13, or **טוֹבָה** **רַ**, v. 17, vi. 6. It is well to attend to **בְּעֵמְלֹ** [by his labour], which forms an essential component part of that which is approved of as good. Not a useless sluggard-life, but a life which connects together enjoyment and labour, is that which Koheleth thinks the best in the world. But this enjoyment, lightening, embellishing, seasoning labour, has also its *But*: *etiam hoc vidi e manu Dei esse (pendere)*. The order of the words harmonizes with this Lat.; it follows the scheme referred to at Gen. i 4; cf. on the contrary, iii. 6. Instead of **בְּמִנְיָה**, neut. by attraction, there is here the immediately neut. **בְּמִנְיָה**; the book uniformly makes use of this fem. form instead of **זֹמַת** (*vid.* p. 198). This or that is "in the hand of God," i.e. it is His gift, iii. 13, v. 18, and it is thus conditioned by Him, since man cannot give it to himself; cf. *minni*, Isa. xxx. 1; *mimmēnni*, Hos. viii. 4; *mimmēnnu*, 1 Kings xx. 33.

This dependence of the enjoyment of life on God is established.

Ver. 25. "For who can eat, and who can have enjoyment, without [= except from] Him?" Also here the traditional text is untenable: we have to read **הוּן** **כִּטְנו**, after the LXX. (which Jerome follows in his *Comm.*) and the Syr. If we adopt the text as it lies before us, then the meaning would be, as given by Gumpel,<sup>1</sup> and thus translated by Jerome: *Quis ita devorabit et deliciis effluet ut ego?* But (1) the question thus understood would require **יִוְתַר** **כִּפְנֵי**, which Gumpel and others silently substitute in place of **הוּן** **כִּ**;

<sup>1</sup> *Vid.* regarding his noteworthy *Comm.* on Koheleth, my *Jesurun*, pp. 183 and 195. The author bears the name among Christians of Professor Levisohn.

(2) this question, in which the king adjudicates to himself an unparalleled right to eat and to enjoy himself, would stand out of connection with that which precedes and follows. Even though with Ginsburg, after Rashi, Aben Ezra, and Rashbam, we find in ver. 25 the thought that the labourer has the first and nearest title to the enjoyment of the fruit of his labour (חַי חַיָּן thus exemplif. as iv. 8, ע' . . . לְמִי), the continuation with חַי, ver. 26, is unsuitable; for the natural sequence of the thoughts would then be this: But the enjoyment, far from being connected with the labour as its self-consequence and fruit, is a gift of God, which He gives to one and withholds from another. If we read חַיָּן, then the sequence of the thoughts wants nothing in syllogistic exactness. חַיָּן here has nothing in common with חַיָּן = حاس, to proceed with a violent, impetuous motion, but, as at Job xx. 2, is = حَسَّ, *stringere* (whence *hiss*, a sensible impression); the experience (*vid.* p. 191) here meant is one mediated by means of a pleasant external enjoyment. The LXX., Theod., and Syr. translate: (and who can) drink, which Ewald approves of, for he compares (Arab.) *hasa* (inf. *hasy*), to drink, to sip. But this Arab. verb is unheard of in Heb.; with right, Heiligst. adheres to the Arab., and at the same time the modern Heb. *hass*, חַיָּן, *sentire*, according to which Schultens, *quis sensibus indulserit*. חַיָּן חַיָּן is not = חַיָּן, "except from him" (Hitz., Zöckl.), but חַיָּן חַיָּן together mean "except;" cf. *e.g.* the Mishnic חַיָּן לְזִמְנָה חַיָּן לְמִי, beyond the time and place suitable for the thank-offering, חַיָּן מֵאֲחֵר מֵהֵם, excepting one of the same, *Menachoth* vii. 3, for which the old Heb. would in the first case use בְּלֹא, and in the second וְזִלְתָּ חַיָּן (= Aram. חַיָּן) (*vid.* p. 191). Accordingly חַיָּן חַיָּן means *praeter eum* (*Deum*), *i.e.* unless he will it and make it possible, Old Heb. חַיָּן, Gen. xli. 44.

In enjoyment man is not free, it depends not on his own will: labour and the enjoyment of it do not stand in a necessary connection; but enjoyment is a gift which God imparts, according as He regards man as good, or as a sinner.

Ver. 26. "For to a man who appears to Him as good, He gave wisdom, and knowledge, and joy; but to the sinner He gave the work of gathering and heaping up, in order to give it to him who appears to Him as good: this also is vain, and grasping after the wind;" viz. this striving after enjoyment in and of the labour—it is "vain," for the purpose and the issue lie far apart; and "striving after the wind," because that which is striven for, when one thinks that he has it, only too often cannot be grasped, but vanishes into nothing. If we refer this sentence to a collecting and heaping up

(Hengst., Grätz, and others), then the author would here come back to what has already been said, and that too in the foregoing section; the reference also to the arbitrary distribution of the good things of life on the part of God (Knobel) is inadmissible, because "this, although it might be called *הַבֵּל*, could not also be called *רֵעוּת רַח*" (Hitz.); and perfectly inadmissible the reference to the gifts of wisdom, knowledge, and joy (Bullock), for referred to these the sentence gains a meaning only by introducing all kinds of things into the text which here lie out of the connection. Besides, what is here said has indeed a deterministic character, and *לַפְנָי*, especially if it is thought of in connection with *לֶחָ*,<sup>1</sup> sounds as if to the good and the bad their objective worth and distinction should be adjudicated; but this is not the meaning of the author; the unreasonable thought that good or bad is what God's arbitrary ordinance and judgment stamp it to be, is wholly foreign to him. The "good before Him" is he who appears as good before God, and thus pleases Him, because he is truly good; and the *חַוִּיתָא*, placed in contrast, as at vii. 26, is the sinner, not merely such before God, but really such; here *לַפְנָי* has a different signification than when joined with *טוֹב*: one who sins in the sight of God, *i.e.* without regarding Him (Luke xv. 18, *ἐνώπιον*), serves sin. Regarding *עָנָן*, *vid.* under 23a: it denotes a business, *negotium*; but here such as one fatigues himself with, *quod negotium facessit*. Among the three *charismata*, joy stands last, because it is the turning-point of the series of thoughts: joy connected with wise, intelligent activity, is, like wisdom and intelligence themselves, a gift of God. The obj. of *לָחֵת* (that He may give it) is the store gathered together by the sinner; the thought is the same as that at Prov. xiii. 22, xxviii. 8, Job xxvii. 16 f. The perfect we have so translated, for that which is constantly repeating itself is here designated by the general expression of a thing thus once for all ordained, and thus always continued.

*The Short-sightedness and Impotence of Man over against God the All-conditioning*, iii. 1-15.

As pure enjoyment stands not in the power of man, much rather is a gift of God which He bestows or denies to man according to His own will, so in general all happens when and how God wills, according to a world-plan, comprehending all things which man can

<sup>1</sup> Written with *segol* under *ב* in P, *Biblia Rabb.*, and elsewhere. Thus correctly after the Masora, according to which this form of the word has throughout the book *segol* under *ב*, with the single exception of vii. 26. Cf. *Michlol* 124b, 140b.

neither wholly understand, nor in any respect change,—feeling himself in all things dependent on God, he ought to learn to fear Him.

All that is done here below is ordered by God at a time appointed, and is done without any dependence on man's approbation, according to God's ordinance, arrangement, and providence.

iii. 1. "Everything has its time, and every purpose under the heavens its hour." The Germ. language is poor in synonyms of time. Zöckler translates: Everything has its *Frist* . . ., but by *Frist* we think only of a fixed term of duration, not of a period of beginning, which, though not exclusively, is yet here primarily meant; we have therefore adopted Luther's excellent translation. Certainly זמן (from זמן, cogn. זמן, *signare*), belonging to the more modern Heb. (*vid.* p. 191), means a *Frist* (e.g. Dan. ii. 16) as well as a *Zeitpunkt*, point of time; in the Semit. (also Assyr. *simmu*, *simanu*, with ס) it is the most common designation of the idea of time. עת is abbreviated either from עֲדַת (עַד, to determine) or from עֲנַת (from עָנָה, cogn. אָנָה, to go towards, to meet). In the first case it stands connected with כּוֹמֵר on the one side, and with עָרַן (from עָרַר, to count) on the other; in the latter case, with עוֹנֵה, Ex. xxi. 10 (perhaps also עַן and עֲנַת in כְּעֵן, כְּעֵנָה). It is difficult to decide this point; proportionally more, however, can be said for the original עֲנַת (Palest.-Aram. עֲנַתָּא), as also the prep. of participation אֵת is derived from אָנַת<sup>1</sup> (meeting, coming together). The author means to say, if we have regard to the root signification of the second conception of time—(1) that everything has its fore-determined time, in which there lies both a determined point of time when it happens, and a determined period of time during which it shall continue; and (2) that every matter has a time appointed for it, or one appropriate, suitable for it. The Greeks were guided by the right feeling when they rendered זמן by χρόνος, and עת by καιρός. Olympiodorus distinguishes too sharply when he understands the former of duration of time, and the latter of a point of time; while the state of the matter is this, that by χρόνος the idea comprehends the *termini a quo* and *ad quem*, while by καιρός it is limited to the *terminus a quo*. Regarding עָנַת, which proceeds from the ground-idea of being inclined to, and intention, and thus, like πρῶγμα and χρῆμα, to the general signification of design, undertaking, *res gesta*, *res*, *vid.* p. 192.

The illustration commences with the beginning and the ending

<sup>1</sup> *Vid.* Orelli's work on the *Heb. Synon. der Zeit u. Ewigkeit*, 1871. He decides for the derivation from עָנַת; Fleischer (*Levy's Chald. W.B.* II. 572) for the derivation from עָנָה, the higher power of אָנָה, whence (Arab.) *inan*, right time. We have, under Job xxiv. 1, maintained the former derivation.



of the life of man and (in near-lying connection of thought) of plants.

Ver. 2.<sup>1</sup> "To be born has its time, and to die has its time; to plant has its time, and to root up that which is planted has its time." The inf. לָרִית signifies nothing else than to bring forth; but when that which is brought forth comes more into view than she who brings forth, it is used in the sense of being born (cf. Jer. xxv. 34, לֵבָיִם = לְהַפְרִיחַ); *ledah*, Hos. ix. 11, is the birth; and in the Assy., *li-id-tu*, *li-i-tu*, *li-da-a-tu*, designates posterity, *progenies*. Since now *lālēdēth* has here *lāmuth* as contrast, and thus does not denote the birth-throes of the mother, but the child's beginning of life, the translation, "to be born has its time," is more appropriate to what is designed than "to bring forth has its time." What Zöckler, after Hitzig, objects that by *ledēth* a הַפְּצָה [an undertaking], and thus a conscious, intended act must be named, is not applicable; for לָבֵל standing at the beginning comprehends doing and suffering, and death also (apart from suicide) is certainly not an intended act, frequently even an unconscious suffering. Instead of לָטַעַת (for which the form לָפַעַת<sup>2</sup> is found, cf. לְמוֹת, Ps. lxxvi. 9), the older language uses לִנְטַעַת, Jer. i. 10. In still more modern Heb. the expression used would be לִיטַעַת, i.e. לָטַעַת (*Shebith* ii. 1). עָקַר has here its nearest signification: to root up (denom. of עָקַר, root), like עָקַר, 2 Kings iii. 25, where it is the Targ. word for הַפִּיל (to fell trees).

From out-rooting, which puts an end to the life of plants, the transition is now made to putting to death.

Ver. 3. "To put to death has its time, and to heal has its time; to pull down has its time, and to build has its time." That *harog* (to kill) is placed over against "to heal," Hitzig explains by the remark that *harog* does not here include the full consequences of the act, and is fitly rendered by "to wound." But "to put to death" is nowhere = "nearly to put to death,"—one who is *harog*

<sup>1</sup> These seven verses, 2–8, are in Codd and Edd., like Josh. xii. 9 ff., and Esth. ix. 7 ff., arranged in the form of a song, so that one עָרָה (time) always stands under another, after the scheme described in *Megilla* 16b, *Massechet Sofrim* xiii. 3, but without any express reference to this passage in *Koheleth*. J has a different manner of arranging the words, the first four lines of which we here adduce [read from right to left]:—

|      |                              |                      |
|------|------------------------------|----------------------|
| 'ēth | <i>lāmoth v'eth</i>          | <i>lālēdēth 'eth</i> |
| 'ēth | <i>nathu'ā lā'āqor v'eth</i> | <i>lathā'āth</i>     |
| 'ēth | <i>lirpō v'eth</i>           | <i>lāhārog</i>       |
| 'ēth | <i>livnoth v'eth</i>         | <i>liphrots</i>      |

<sup>2</sup> This Abulwalid found in a correct Damascus ms., *Michlol* 81b.

is not otherwise to be healed than by resurrection from the dead, Ezek. xxxvii. 6. The contrast has no need for such ingenuity to justify it. The striking down of a sound life stands in contrast to the salvation of an endangered life by healing, and this in many situations of life, particularly in war, in the administration of justice, and in the defence of innocence against murder or injury, may be fitting. Since the author does not present these details from a moral point of view, the time here is not that which is morally right, but that which, be it morally right or not, has been determined by God, the Governor of the world and Former of history, who makes even that which is evil subservient to His plan. With the two pairs of *γένεσις καὶ φθορά* there are two others associated in ver. 3; with that, having reference, 2*b*, to the vegetable world, there here corresponds one referring to buildings; to פִּירוֹן (synon. הָרוּס, Jer. i. 10) stands opposed בְּנוֹת (which is more than פִּירוֹן), as at 2 Chron. xxxii. 5.

These contrasts between existence and non-existence are followed by contrasts within the limits of existence itself:—

Ver. 4. "To weep has its time, and to laugh has its time; to mourn has its time, and to dance has its time." It is possible that the author was led by the consonance from *livnoth* to *livkoth*, which immediately follows it; but the sequence of the thoughts is at the same time inwardly mediated, for sorrow kills and joy enlivens, Sir. xxxii. 21–24. סִפּוּר is particularly lamentation for the dead, Zech. xii. 10; and רִקְדָּה, dancing (in the more modern language the usual word for *hholel*, *kirkār*, *hhägäg*) at a marriage festival and on other festal occasions.

It is more difficult to say what leads the author to the two following pairs of contrasts:—

Ver. 5. "To throw stones has its time, and to gather together stones has its time; to embrace has its time, and to refrain from embracing has its time." Did the old Jewish custom exist at the time of the author, of throwing three shovelfuls of earth into the grave, and did this lead him to use the phrase 'הִשָּׂא אֶבְנֵי? But we do not need so incidental a connection of the thought, for the first pair accords with the specific idea of life and death; by the throwing of stones a field is destroyed, 2 Kings iii. 35, or as expressed at ver. 19, is marred; and by gathering the stones together and removing them (which is called סָקַל), it is brought under cultivation. Does 'הִשָּׂא, to embrace, now follow because it is done with the arms and hands? Scarcely; but the loving action of embracing stands beside the hostile, purposely injurious throwing of stones into a

field, not exclusively (2 Kings iv. 16), but yet chiefly (as *e.g.* at Prov. v. 20) as referring to love for women; the intensive in the second member is introduced perhaps only for the purpose of avoiding the paronomasia *lirrhog mahharog*.

The following pair of contrasts is connected with the avoiding or refraining from the embrace of love:—

Ver. 6. "To seek has its time, and to lose has its time; to lay up has its time, and to throw away has its time." Vaihinger and others translate  $\text{לִּמְצוֹת}$ , to give up as lost, which the *Pih.* signifies first as the expression of a conscious act. The older language knows it only in the stronger sense of bringing to ruin, making to perish, wasting (Prov. xxix. 3). But in the more modern language,  $\text{אָבַד}$ , like the Lat. *perdere*, in the sense of "to lose," is the trans. to the intrans.  $\text{אָבַד}$ , *e.g.* *Tahoroth* viii. 3, "if one loses ( $\text{הִתְאַבַּד}$ ) anything," etc.; *Sifri*, at Deut. xxiv. 19, "he who has lost ( $\text{אָבַד$ ) a shekel," etc. In this sense the Palest.-Aram. uses the *Aphel*  $\text{אָבַד$ , *e.g.* *Jer. Mezta* ii. 5, "the queen had lost ( $\text{אָבַדָה$ ) her ornament." The intentional giving up, throwing away from oneself, finds its expression in  $\text{לְהִשָּׁרֵק}$ .

The following pair of contrasts refers the abandoning and preserving to articles of clothing:—

Ver. 7a. "To rend has its time, and to sew has its time." When evil tidings come, when the tidings of death come, then is the time for rending the garments (2 Sam. xiii. 31), whether as a spontaneous outbreak of sorrow, or merely as a traditionary custom.—The tempest of the affections, however, passes by, and that which was torn is again sewed together.

Perhaps it is the recollection of great calamities which leads to the following contrasts:—

Ver. 7b. "To keep silence has its time, and to speak has its time." Severe strokes of adversity turn the mind in quietness back upon itself; and the demeanour most befitting such adversity is silent resignation (cf 2 Kings ii. 3, 5). This mediation of the thought is so much the more probable, as in all these contrasts it is not so much the spontaneity of man that comes into view, as the pre-determination and providence of God.

The following contrasts proceed on the view that God has placed us in relations in which it is permitted to us to love, or in which our hatred is stirred up:—

Ver. 8. "To love has its time, and to hate has its time; war has its time, and peace has its time." In the two pairs of contrasts here, the contents of the first are, not exclusively indeed (Ps. cxx. 7),

but yet chiefly referred to the mutual relations of peoples. It is the result of thoughtful intention that the *quodlibet* of  $2 \times 7$  pairs terminates this *for* and *against* in "peace;" and, besides, the author has made the termination emphatic by this, that here "instead of infinitives, he introduces proper nouns" (Hitz.).

Ver. 9. Since, then, everything has its time depending not on human influence, but on the determination and providence of God, the question arises: "What gain hath he that worketh in that where-with he wearieth himself?" It is the complaint of i. 3 which is here repeated. From all the labour there comes forth nothing which carries in it the security of its continuance; but in all he does man is conditioned by the change of times and circumstances and relations over which he has no control. And the converse of this his weakness is short-sightedness.

Vers. 10, 11. "I saw the travail, which God gave to the children of men to fatigue themselves with it—: He hath well arranged everything beautiful in its appointed time; He hath also put eternity in their heart, so that man cannot indeed wholly search through from beginning to end the work which God accomplisheth." As at i. 14, יִרְאֵהוּ is here seeing in the way of research, as elsewhere, e.g. at ii. 24, it is as the result of research. In ver. 10 the author says that he closely considered the labour of men, and in ver. 11 he states the result. It is impossible to render the word עֲנִין everywhere by the same German (or English) word: i. 13, wearisome trouble; ii. 26, business; here: *Geschäftigkeit*,—the idea is in all the three places the same, viz. an occupation which causes trouble, costs effort. What presented itself to the beholder was—(1) that He (viz. God, cf. ver. 10 and ver. 11) has made everything beautiful in its time. The author uses יָפֵה as synon. of טוֹב (v. 17); also in other languages the idea of the beautiful is gradually more and more generalized. The suffix in בְּעֵתוֹ does not refer to God, but to that which is in the time; this word is = *ἐν καιρῷ ἰδὲν* (Symm.), at its proper time (*vid.* Ps. i. 3, civ. 27; Jer. v. 24, etc.), since, as with יַחְדָּו (together with) and כֻּלּוֹ (every one), the suffix is no longer thought of as such. Like יָפֵה, בְּעֵתוֹ as pred. conception belongs to the verb: He has made everything beautiful; He has made everything (falling out) at its appointed time.—The beauty consists in this, that what is done is not done sooner or later than it ought to be, so as to connect itself as a constituent part to the whole of God's work. The pret. עָשָׂה is to be also interpreted as such: He "has made," viz. in His world-plan, all things beautiful, falling out at the appointed time; for that which acquires an actual form in the course of history has a previous ideal

existence in the knowledge and will of God (*vid.* under Isa. xxii. 11, xxxvii. 26).

That which presented itself to the beholder was—(2) the fact that He (God) had put  $\text{לְעַלְמֵי־בְנֵי־אָדָם}$  in their hearts (*i.e.* the hearts of men). Gaab and Spohn interpret 'olam in the sense of the Arab. 'ilam, knowledge, understanding; and Hitz., pointing the word accordingly  $\text{לְעַלְמֵי}$ , translates: "He has also placed understanding in their heart, without which man," etc. The translation of  $\text{בְּלִי־אִשֶׁר}$  is not to be objected to; 'בְּלִי is, however, only seldom a conjunction, and is then to be translated by *eo quod*, Ex. xiv. 11, 2 Kings i. 3, 6, 16, which is not appropriate here; it will thus be here also a prep., and with *asher* following may mean "without which," as well as "without this, that" = "besides that" (Venet. *ἀνευ τοῦ ὅτι*, "except that"), as frequently  $\text{בְּלִי־אִשֶׁר}$ , *e.g.* at Amos ix. 8. But that Arab. 'ilam is quite foreign to the Heb., which has no word  $\text{לְעַלְמֵי}$  in the sense of "to rise up, to be visible, knowable," which is now also referred<sup>1</sup> to for the Assy. as the stem-word of  $\text{לְעַלְמֵי}$  = highland. It is true Hitzig believes that he has found the Heb.  $\text{לְעַלְמֵי}$  = wisdom, in Sir. vi. 21, where there is a play on the word with  $\text{נִגְעָלָם}$ , "concealed:" *σοφία γὰρ κατὰ τὸ ὄνομα αὐτῆς ἐστὶ, καὶ οὐ πολλοῖς ἐστὶ φανερά.* Drusius and Eichhorn have here already taken notice of the Arab. 'ilam; but Fritzsche with right asks, "Shall this word as Heb. be regarded as traceable only here and falsely pointed only at Eccles. iii. 11, and shall no trace of it whatever be found in the Chald., Syr., and Rabbin.?" We have also no need of it. That Ben-Sira has etymologically investigated the word  $\text{הַכְמָה}$  as going back to  $\text{חָכַם}$ , R.  $\text{חָכ}$ , "to be firm, shut up, dark" (*vid.* at Ps. x. 8), is certainly very improbable, but so much the more probable (as already suggested by Drusius) that he has introduced<sup>2</sup> into  $\text{הַכְמָה}$ , after the Aram.  $\text{כַּחֲמָה}$ , *nigrescere*, the idea of making dark. Does *eth-ha'olam* in this passage before us then mean "the world" (Jerome, Luther, Ewald), or "desire after the knowledge of the world" (Rashi), or "worldly-mindedness" (Gesen., Knobel)? The answer to this has been already given in my *Psychol.* p. 406 (2d ed.): "In post-bibl. Heb. 'olam denotes not only 'eternity' backwards and forwards as

<sup>1</sup> *Vid.* Fried. Delitzsch's *Assyr. Stud.* (1874), p. 39. Otherwise Fleischer, who connects 'alima, "to know," with 'alam, "to conceal," so that to know = to be concealed, sunk deep, initiated in something (with *ba* of the obj., as *sh'ar*, whence *shá'ir*, the poet as "one who marks").

<sup>2</sup> Grätz translates *eth-ha'olam* by "ignorance" (*vid.* Orelli, p. 83). R. Achwa in the Midrash has added here the *scriptio defectiva* with the remark, 'שהתעלם ונו', "for the mysterious name of God is concealed from them."

infinite duration, but also 'the world' as that which endures for ever (*αἰών, seculum*); the world in this latter sense is, however, not yet known<sup>1</sup> to the bibl. language, and we will thus not be able to interpret the words of Koheleth of the impulse of man to reflect on the whole world." In itself, the thought that God has placed the whole world in man's heart is not untrue: man is, indeed, a *micro-cosmos*, in which the *macrocosmos* mirrors itself (Elster), but the connection does not favour it; for the discussion does not proceed from this, that man is only a member in the great universe, and that God has given to each being its appointed place, but that in all his experience he is conditioned by time, and that in the course of history all that comes to him, according to God's world-plan, happens at its appointed time. But the idea by which that of time, עַתָּה (עֵת), is surpassed is not the world, but eternity, to which time is related as part is to the whole (Cicero, *Inv.* i. 26. 39, *tempus est pars quaedam aeternitatis*). The Mishna language contains, along with the meaning of world, also this older meaning of 'olam, and has formed from it an adv. עוֹלָמִית, *acterne*. The author means to say that God has not only assigned to each individually his appointed place in history, thereby bringing to the consciousness of man the fact of his being conditioned, but that He has also established in man an impulse leading him beyond that which is temporal toward the eternal: it lies in his nature not to be contented with the temporal, but to break through the limits which it draws around him, to escape from the bondage and the disquietude within which he is held, and amid the ceaseless changes of time to console himself by directing his thoughts to eternity.

This saying regarding the *desiderium aeternitatis* being planted in the heart of man, is one of the profoundest utterances of Koheleth. In fact, the impulse of man shows that his innermost wants cannot be satisfied by that which is temporal. He is a being limited by time, but as to his innermost nature he is related to eternity. That which is transient yields him no support, it carries him on like a rushing stream, and constrains him to save himself by laying hold on eternity. But it is not so much the practical as the intellectual side of this endowment and this peculiar dignity of human nature which Koheleth brings here to view.

It is not enough for man to know that everything that happens has its divinely-ordained time. There is an instinct peculiar to his

<sup>1</sup> In the Phoen. also, 'olam, down to a late period, denotes not the world, but eternity: *melek 'olam, βασιλευς αἰῶνος (αἰώνιος), seculo frugifero* on a coin = the fruit-bringing 'olam (Αἰών)

nature impelling him to pass beyond this fragmentary knowledge and to comprehend eternity; but his effort is in vain, for (3) "man is unable to reach unto the work which God accomplisheth from the beginning to the end." The work of God is that which is completing itself in the history of the world, of which the life of individual men is a fragment. Of this work he says, that God has wrought it עָשָׂה; because, before it is wrought out in its separate "time," it is already completed in God's plan. Eternity and this work are related to each other as the accomplished and the being accomplished, they are interchangeably the *πλήρωμα* to each other. אֲנִי is potential, and the same in conception as at viii. 17, Job xi. 7, xxxvii. 23; a knowledge is meant which reaches to the object, and lays hold of it. A laying hold of this work is an impossibility, because eternity, as its name 'olam denotes, is the concealed, i.e. is both forwards and backwards immeasurable. The *desiderium aeternitatis* inherent in man thus remains under the sun unappeased. He would raise himself above the limits within which he is confined, and instead of being under the necessity of limiting his attention to isolated matters, gain a view of the whole of God's work which becomes manifest in time; but this all-embracing view is for him unattainable.

If Koheleth had known of a future life—which proves that as no instinct in the natural world is an illusion, so also the impulse toward the eternal, which is natural to man, is no illusion—he would have reached a better *ultimatum* than the following:—

Ver. 12. "Thus I then perceived that among them (men) there is nothing better than to enjoy themselves, and indulge themselves in their life." The resignation would acquire a reality if לָעַיִן טוֹב meant "to do good," i.e. right (LXX. Targ. Syr. Jer. Venet.); and this appears of necessity to be its meaning according to vii. 20. But, with right, Ginsburg remarks that nowhere else—neither at ii. 24, nor iii. 22, v. 17, viii. 15, ix. 7—is this moral rendering given to the *ultimatum*; also וְהָיָה טוֹב לָעַיִן טוֹב a eudemonistic sense. On the other hand, Zöckler is right in saying that for the meaning of עֲשֵׂת טוֹב, in the sense of "to be of good cheer" (Luth.), there is no example. Zirkel compares εὖ πράττειν, and regards it as a Graecism. But it either stands ellipt. for לָעַיִן לֹא טוֹב (= לְהִיטִיב לוֹ), or, with Grätz, we have to read לְרֵאוֹת טוֹב; in any case, an ethical signification is here excluded by the nearest connection, as well as by the parallels; it is not contrary to the view of Koheleth, but this is not the place to express it. Bam is to be understood after baadam, ii. 24. The plur., comprehending men,

here, as at ver. 11, wholly passes over into the individualizing sing.

But this enjoyment of life also, Koheleth continues, this advisedly the best portion in the limited and restrained condition of man, is placed beyond his control:—

Ver. 13. "But also that he should eat and drink, and see good in all his labour, is for every man a gift of God." The inverted and yet anacoluthistic formation of the sentence is quite like that at v. 18.  $\text{כֹּל־הָאָדָם}$  signifies, properly, the totality of men = all men, e.g. Ps. cxvi. 11; but here and at v. 18, xii. 13, the author uses the two words so that the determ. second member of the *st. constr.* does not determine the first (which elsewhere sometimes occurs, as *v'thulath Israel*, a virgin of Israel, Deut. xxii. 19): every one of men (cf. *πᾶς τις βροτῶν*). The subst. clause *col-haadam* is subject: every one of men, in this that he eats . . . is dependent on God. Instead of  $\text{כִּי־יֵרָא}$  the word  $\text{מִיָּתֵר}$  (abbrev. from  $\text{מִיָּתֵרֵת}$ ) is here used, as at v. 18. The connection by *v'gam* is related to the preceding adversat.: and (= but) also (= notwithstanding that), as at vi. 7, Neh. v. 8, cf. Jer. iii. 10, where *gam* is strengthened by *v'col-zoth*. As for the rest, it follows from ver. 13, in connection with ii. 24–26, that for Koheleth *εἰρωτά* and *εἰθυμλα* reciprocally condition each other, without, however, a conclusion following therefrom justifying the translation "to do good," 12b. Men's being conditioned in the enjoyment of life, and, generally, their being conditioned by God the Absolute, has certainly an ethical end in view, as is expressed in the conclusion which Koheleth now reaches:—

Ver. 14. "Thus I discerned it then, that all that God will do exists for ever; nothing is to be added to it, and nothing taken from it: God has thus directed it, that men should fear before Him." This is a conclusion derived from the facts of experience, a truth that is valid for the present and for the time to come. We may with equal correctness render by *quidquid facit* and *quidquid faciet*. But the pred. shows that the fut. expression is also thought of as fut.; for  $\text{לְעַד לְעַד הוּא־יְהִי־לְעַד}$  does not mean: that is for ever (Hitz.), which would be expressed by the subst. clause  $\text{הוּא־לְעַד לְעַד}$ ; but: that shall be for ever (Zöck.), i.e. will always assert its validity. That which is affirmed here is true of God's directing and guiding events in the natural world, as well as of the announcements of His will and His controlling and directing providence in the history of human affairs. All this is removed beyond the power of the creature to alter it. The meaning is not that one ought not to add to or to take from it (Deut. xiii. 1; Prov. xxx. 6), but that such a thing cannot be done



(*vid.* Sir. xviii. 5). And this unchangeableness characterizing the arrangements of God has this as its aim, that men should fear Him who is the All-conditioning and is Himself unconditioned: He has done it that they (men) should fear before Him, *שׁוּפֵהוּ*, *fecit ut*; cf. Ezek. xxxvi. 27. *ποιεῖν ἵνα*, Rev. xiii. 15; and "fear before Him," as at viii. 12 f.; cf. 1 Chron. xvi. 30 with Ps. xcvi. 9. The unchangeableness of God's action shows itself in this, that in the course of history similar phenomena repeat themselves; for the fundamental principles, the causal connections, the norms of God's government, remain always the same.

Ver. 15. "That which is now hath been long ago; and that which will be hath already been: God seeketh after that which was crowded out." The words: "hath been long ago" (*כִּבְרַ הַיָּמִים*), are used of that which the present represents as something that hath been, as the fruit of a development; the words: "hath already been" (*כִּבְרַ הַיָּמִים*), are used of the future (*לְשׂוֹן*, *τὸ μέλλον*, *vid.* Gesen. § 132. 1), as denying to it the right of being regarded as something new. The government of God is not to be changed, and does not change; His creative as well as His moral ordering of the world produces with the same laws the same phenomena (the *!* corresponds to this line of thought here, as at 14*b*)—God seeks *אַחֲרֵי* (cf. vii. 7; Ewald, § 277*d*). Hengstenberg renders: God seeks the persecuted (LXX. Symm. Targ. Syr.), *i.e.* visits them with consolation and comfort *Nirdaph* here denotes that which is followed, hunted, pressed, by which we may think of that which is already driven into the past; that God seeks, seeks it purposely, and brings it back again into the present; for His government remains always, and brings thus always up again that which hath been. Thus Jerome: *Deus instaurat quod abiit*; the Venet.: *ὁ θεὸς ζητήσῃ τὸ ἀπεληλαμένον*; and thus Geier, among the post-Reform. interpreters: *praestat ut quae propulsa sunt ac praeterierunt iterum innoventur ac redeant*; and this is now the prevailing exposition, after Knobel, Ewald, and Hitzig. The thought is the same as if we were to translate: God seeks after the analogue. In the Arab., one word in relation to another is called *muradif*, if it is cogn. to it; and *mutaradifat* is the technical expression for a synonym. In Heb. the expression used is *שׁוֹמֵת נִדְרָפִים*, they who are followed the one by another,—one of which, as it were, treads on the heels of another. But this designation is mediated through the Arab. In evidence of the contrary, ancient examples are wanting.

*The godless Conduct of Men left to themselves, and their End like that of the Beasts, iii. 16-22.*

Ver. 16. "And, moreover, I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that wickedness was there." The structure of the verse is palindromic, like i. 6, ii. 10, iv. 1. We might also render מְקוֹם as the so-called *casus absol.*, so that 'שָׁפָה' . . . 'מִק' is an emphatic בְּמִקְוֹם (Hitz.), and the construction like Jer. xlvi. 5; but the accentuation does not require this (cf. Gen. i. 1); and why should it not be at once the object to רָאִיתִי, which in any case it virtually is? These two words שָׁמָה הַרְשָׁע might be attribut. clauses: where wickedness (prevails), for the old scheme of the attributive clause (the *sifat*) is not foreign to the style of this book (*vid.* i. 13, *nathan* = *n'ethano*; and v. 12, *raithi* = *r'ithiha*); but why not rather virtual pred. accus.: *vidi locum juris (quod) ibi impietas?* Cf. Neh. xiii. 23 with Ps. xxxvii. 25. The place of "judgment" is the place where justice should be ascertained and executed; and the place of "righteousness," that where righteousness should ascertain and administer justice; for *mishpat* is the rule (of right), and the objective matter of fact; *tsedek*, a subjective property and manner of acting. רָשָׁע is in both cases the same: wickedness (see under Ps. i. 1), which bends justice, and is the contrary of *tsēdek*, *i.e.* upright and moral sternness. רָשָׁע elsewhere, like *mēlek*, *tsēdek*, preserves *in p.* its *e*, but here it takes rank along with מִסָּר, which in like manner fluctuates (cf. Ps. cxxx. 7 with Prov. xxi. 21). שָׁמָה is here = מִשָּׁ, as at Ps. cxxii. 5, etc.; the locative *ah* suits the question Where? as well as in the question Whither?—He now expresses how, in such a state of things, he arrived at satisfaction of mind.

Ver. 17. "I said in mine heart: God shall judge the righteous as well as the wicked: for there is there a time for every purpose and for every work." Since "the righteous" stands first, the word צַדִּיק has here the double sense of judging [*richtens* = setting upright] = acting uprightly, justly by one, as in the *shofteni* of Ps. vii. 9, xxvi. 1, etc., and of judging = inflicting punishment. To the righteous, as well as to the wicked,<sup>1</sup> God will administer that which of right belongs to them. But this does not immediately happen, and has to be waited for a long time, for there is a definite time for every undertaking

<sup>1</sup> The LXX. (in Aquila's manner): *σὺν τὸν δίκαιον καὶ σὺν τὸν ἀσεβῆ*—according to the Talm. hermeneut. rule, that where the obj. is designated by אֵת, with that which is expressly named, something else is associated, and is to be thought of along with it.

(iii. 1), and for (לְעַי, in the more modern form of the language, interchanges *promiscue* with לְעַי and לְעַי, e.g. Jer. xix. 15; Ezek. xxii. 3; Ewald, § 217c) every work there is a "time." This עַי, defended by all the old interpreters, cannot have a temporal sense: *tunc = in die iudicii* (Jerome, Targ.), cf. Ps. xiv. 5, xxxvi. 13, for "a time of judgment there is for all one day" is not intended, since certainly the עַי (day of judgment) is this time itself, and not the time of this time. Ewald renders עַי as pointing to the past, for he thus construes: the righteous and the unrighteous God will judge (for there is a time for everything), and judge (*vav* thus explicat., "and that too," "and indeed") every act there, i.e. everything done before. But this עַי is not only heavy, but also ambiguous and purposeless; and besides, by this parenthesizing of the words עַי וְעַי [for there is a time for everything], the principal thought, that with God everything, even His act of judgment, has its time, is robbed of its independence and of the place in the principal clause appropriate to it. But if עַי is understood adverbially, it certainly has a local meaning connected with it: there, viz. with God, *apud Deum*; true, for this use of the word Gen. xlix. 24 affords the only example, and it stands there in the midst of a very solemn and earnest address. Therefore it lies near to read, with Houbig., Döderl., Palm., and Hitz., עַי, "a definite time . . . has He (God) ordained;" עַי (עַי) is the usual word for the ordinances of God in the natural world and in human history (Prov. viii. 29; Ex. xxi. 13; Num. xxiv. 23; Hab. i. 12, etc.), and, as in the Assyr. *simtuv*, so the Heb. עַי (עַי), 2 Sam. xiii. 32, signifies lot or fate, decree.<sup>1</sup> With this reading, Elster takes exception to the position of the words; but at Judg. vi. 19 also the object goes before עַי, and "unto every purpose and for every work" is certainly the complement of the object-conception, so that the position of the words is in reality no other than at x. 20a; Dan. ii. 17b. Quite untenable is Herzfeld's supposition (Fürst, Vaih.), that עַי has here the Talm. signification: *aestimat, taxat*, for (1) this עַי = Arab. *sham*, has not עַי, but the accus. after it; (2) the thought referring to the time on which ver. 18 rests is thereby interrupted. Whether we read עַי, or take עַי in the sense of עַי (Job xxv. 2, xxiii. 14, etc.), the thought is the same, and equally congruous: God will judge the innocent and the guilty; it shall be done some time, although not so soon as one might wish it, and think necessary, for God has for every undertaking and for every work its fixed time, also its judicial decision (*vid.* at Ps. lxxv. 3); He

<sup>1</sup> *Vid.* Schrader's *Keil'sch. u. A. T.* p. 105, *simtu ubilsu*, i.e. fate snatched him away) Heb. *simah hovilathhu*, cf. Fried. Delitzsch's *Assyr. Stud.* p. 66 f

permits wickedness, lets it develop itself, waits long before He interposes (*vid.* under Isa. xviii. 4 f.).

Reflecting on God's delay to a time hidden from men, and known only to Himself, Koheleth explains the matter to himself in the following verse:—

Ver. 18. "Thus I said then in mine heart: (it happeneth) for the sake of the children of men that God might sift them, and that they might see that they are like the cattle, they in themselves." Regarding עַל־הֵבֶ' [for the sake of = on account of] as at viii. 2, *vid.* under Ps. cx. 4, where it signifies after (*κατά*) the state of the matter, and above at p. 195. The infin. לְבִר is not derived from בּוּר. — לְבִיר, ix. 1, is only the metaplastic form of לְבִר or לְבִיר, — but only from בָּרַר, whose infin. may take the form בִּר, after the form רַר, to tread down, Isa. xlv. 1, שָׁע, to bow, Jer. v. 26; but nowhere else is this infin. form found connected with a suff.; בְּקָהָם, Hos. xi. 3, would be in some measure to be compared, if it could be supposed that this = בְּקָהָתָם, *sumendo eos*. The root בּוּר proceeds, from the primary idea of cutting, on the one side to the idea of separating, winnowing, choosing out; and, on the other, to that of smoothing, polishing, purifying (*vid.* under Isa. xlix. 2). Here, by the connection, the meaning of winnowing, *i.e.* of separating the good from the bad, is intended, with which, however, as in לְבִיר, Dan. xi. 35, the meaning of making clear, making light, bringing forward into the light, easily connects itself (cf. *Shabbath* 138a, 74a), of which the meaning to winnow (cf. לְהִבִּיר, Jer. iv. 11) is only a particular form;<sup>1</sup> cf. *Sanhedrin* 7b: "when a matter is clear, בָּרוּר, to thee (free from ambiguity) as the morning, speak it out; and if not, do not speak it." In the expression לְבִר הָאֵל, the word הָאֵל is, without doubt, the subject, according to Gesen. § 133. 2. 3; Hitz. regards הָאֵל as genit., which, judged according to the Arab., is correct; it is true that for *li-im'i-hānikim allahi* (with genit. of the subj.), also *allahu* (with nominat. of the subj.) may be used; but the former expression is the more regular and more common (*vid.* Ewald's *Gramm. Arab.* § 649), but not always equally decisive with reference to the Heb. *usus loq.* That God delays His righteous interference till the time appointed beforehand, is for the sake of the children of men, with the intention, viz., that God may sift them, *i.e.* that, without breaking in upon the free development of their characters before the time, He may permit the distinction between the good and the bad to become manifest. Men,

<sup>1</sup> Not "to sift," for not בָּרַר, but רָפַר, means "to sift" (properly, "to make to leap up," "to agitate"); cf. *Shebiith* v. 9.

who are the obj. to 'לָב, are the subject to לְרֵאוֹת to be supplied: *ut videant*; it is unnecessary, with the LXX., Syr., and Jerome, to read לְרֵאוֹת (= 'וּלְהֵרָא): *ut ostenderet*. It is a question whether הִמָּה<sup>1</sup> is the expression of the copula: *sunt* (*sint*), or whether *hēm̄mah lahēm* is a closer definition, co-ordinate with *sh'ehem b'hēm̄mah*. The remark of Hitzig, that *lahēm* throws back the action on the subject, is not clear. Does he suppose that *lahēm* belongs to *liroth*? That is here impossible. If we look away from *lahēm*, the needlessly circumstantial expression 'שה . . . הם' can still be easily understood: *hemmah* takes up, as an echo, *b'hēm̄mah*, and completes the comparison (compare the battology in Hos. xiii. 2). This play upon words musically accompanying the thought remains also, when, according to the accentuation 'הָה' 'ה' 'הָה', we take *hemmah* along with *lahēm*, and the former as well as the latter of these two words is then better understood. The ל in להם is not that of the pure dat. (Aben Ezra: They (are like beasts) to themselves, *i.e.* in their own estimation), but that of reference, as at Gen. xvii. 20, "as for Ishmael;" cf. Ps. iii. 3; 2 Kings v. 7; cf. לָא, 1 Sam. i. 27, etc. Men shall see that they are cattle (beasts), they in reference to themselves, *i.e.* either they in reference to themselves mutually (Luther: among themselves), or: they in reference to themselves. To interpret the reference as that of mutual relation, would, in looking back to ver. 16, commend itself, for the condemnation and oppression of the innocent under the appearance of justice is an act of human brutishness. But the reason assigned in ver. 19 does not accord with this reciprocal rendering of *lahēm*. Thus *lahēm* will be meant reflexively, but it is not on that account pleonastic (Knobel), nor does it ironically form a climax: *ipsissimi = höchstselbst* (Ewald, § 315a); but "they in reference to themselves" is = they in and of themselves, *i.e.* viewed as men (viewed naturally). If one disregards the idea of God's interfering at a future time with the discordant human history, and, in general, if one loses sight of God, the distinction between the life of man and of beast disappears.

Ver. 19. "For the children of men are a chance, and the beast a chance, and they both have once chance: as the death of the one, so the death of the other, and they have all one breath; and there is no advantage to a man over a beast, for all is vain." If in both instances the word is pointed מִקְרָה (LXX.), the three-membered sentence would then have the form of an emblematical proverb (as

<sup>1</sup> הִמָּה thus accented rightly in F. Cf. *Michlol* 216a.

c.g. Prov. xxv. 25): "For as the chance of men, so (*vav* of comparison) the chance of the beast; they have both one chance." מִקְרָה with *segol* cannot possibly be the connecting form (Luzz.), for in cases such as ט' מִעֵץ, Isa. iii. 24, the relation of the words is appositional, not genitival. This form מִקְרָה, thus found three times, is vindicated by the Targ. (also the Venet.) and by Mss.; Joseph Kimchi remarks that "all three have *segol*, and are thus forms of the *absolutus*." The author means that men, like beasts, are in their existence and in their death influenced accidentally, *i.e.* not of necessity, and are wholly conditioned, not by their own individual energy, but by a power from without—are dependent beings, as Solon (Herod. i. 32) says to Croesus: "Man is altogether *συμφορή*," *i.e.* the sport of accident. The first two sentences mean exclusively neither that men (apart from God) are, like beasts, the birth of a blind accident (Hitz.), nor that they are placed under the same law of transitoriness (Elst.); but of men, in the totality of their being, and doing, and suffering, it is first said that they are accidental beings; then, that which separates them from this, that they all, men like beasts, are finally exposed to one, *i.e.* to the same fate. As is the death of the one, so is the death of the other; and they all have one breath, *i.e.* men and beasts alike die, for this breath of life (רֵיחַ חַיִּים, which constitutes a beast—as well as a man a נַפְשׁ חַיָּה) departs from the body (Ps. civ. 29). In יָהּ . . . יָהּ (as at vi. 5, Ex. xiv. 20, and frequently), לָהֶם (mas. as *genus potius*) is separately referred to men and beasts. With the Mishnic בְּמוֹת = bibl. בָּמוֹ (cf. *Maaser Sheni*, v. 2), the בְּמוֹת here used has manifestly nothing to do. The noun מוֹתָר, which in the Book of Proverbs (xiv. 23, xxi. 5, not elsewhere) occurs in the sense of profit, gain, is here in the Book of Koheleth found as a synonym of יִתְרוֹן, "preference," advantage which is exclusively peculiar to it. From this, that men and beasts fall under the same law of death, the author concludes that there is no preference of a man to a beast; he doubtless means that in respect of the end man has no superiority; but he expresses himself thus generally because, as the matter presented itself to him, all-absorbing death annulled every distinction. He looks only to the present time, without encumbering himself with the historical account of the matter found in the beginning of the *Tóra*; and he adheres to the external phenomenon, without thinking, with the Psalmist in Ps. xlix., that although death is common to man with the beast, yet all men do not therefore die as the beast dies. That the beast dies because it must, but that in the midst of this necessity of nature man can maintain his freedom, is for him out of view.

הַפֶּל הַבֵּל, the *ματαίωτης*, which at last falls to man as well as to the beast, throws its long dark shadows across his mind, and wholly shrouds it.

Ver. 20. "All goes hence to one place; all has sprung out of the dust, and all returns to the dust again." The "one place" is (as at vi. 6) the earth, the great graveyard which finally receives all the living when dead. The art. of the first הָעֶפֶר is that denoting species; the art. of the second is retrospective: to the dust whence he sprang (cf. Ps. civ. 29, cxlvi. 4); otherwise, Gen. iii. 19 (cf. Job xxxiv. 15), "to dust shalt thou return," shalt become dust again. From dust to dust (Sir. xl. 11, xli. 10) is true of every living corporeal thing. It is true there exists the possibility that with the spirit of the dying man it may be different from what it is with the spirit of the dying beast, but yet that is open to question.

Ver. 21. "Who knoweth with regard to the spirit of the children of men, whether it mounteth upward; and with regard to the spirit of a beast, whether it goeth downward to the earth?" The interrogative meaning of הָעֹלָה and הַיֵּרֶדָה is recognised by all the old translators: LXX., Targ., Syr., Jerome, Venet., Luther. Among the moderns, Heyder (*vid. Psychol.* p. 410), Hengst., Hahn, Dale, and Bullock take the ה in both cases as the article: "Who knoweth the spirit of the children of men, that which goeth upward . . .?" But (1) thus rendered the question does not accord with the connection, which requires a sceptical question; (2) following "who knoweth," after ii. 19, vi. 12, cf. Josh. ii. 14, an interrogative continuance of the sentence was to be expected; and (3) in both cases הִיא stands as designation of the subject only for the purpose of marking the interrogative clause (cf. Jer. ii. 14), and of making it observable that *ha'olah* and *hayoredeth* are not appos. belonging as objects to וְרוח and וְרוח. It is questionable, indeed, whether the punctuation of these words, הָעֹלָה and הַיֵּרֶדָה, as they lie before us, proceeds from an interrogative rendering. Saadia in *Emunoth* c. vi., and Juda Halevi in the *Kuzri* ii. 80, deny this; and so also do Aben Ezra and Kimchi. And they may be right. For instead of הָעֹלָה, the pointing ought to have been הַעֹלָה (cf. הַעֹלָה, Job xiii. 25) when used as interrog. *an ascendens*; even before א the compens. lengthening of the interrog. *ha* is nowhere certainly found<sup>1</sup> instead of the virtual reduplication; and thus also the parallel הַיֵּרֶדָה is not to be judged after הַיֵּרֶדָה, Lev.

<sup>1</sup> For ה is to be read with a *Pattach* in Judg. vi. 31, xii. 5; Neh. vi. 11; cf. under Gen. xix. 9, xxvii. 21. In Num. xvi. 22 the ה of הַאֵשׁ is the art., the question is not formally designated. Cf. also הַעֵץ with ה interrog., Jer. xii. 9; and הַעֵץ with ה as the art., Gen. xv. 11.

x. 19, וְהִנֵּה, Ezek. xviii. 29,—we must allow that the punctuation seeks, by the removal of the two interrog. הִי (ה), to place that which is here said in accord with xii. 7. But there is no need for this. For הִי does not quite fall in with that which Lucretius says (*Lib. I.*):

“*Ignoratur enim quae sit natura animai,  
Nata sit an contra nascentibus insinuetur?  
An simul intereat nobiscum morte diremta?*”

It may certainly be said of *mi yodé'a*, as of *ignoratur*, that it does not exclude every kind of knowledge, but only a sure and certain knowledge resting on sufficient grounds; *interire* and הִי are also scarcely different, for neither of the two necessarily signifies annihilation, but both the discontinuance of independent individual existence. But the putting of the question by Koheleth is different, for it discloses more definitely than this by Lucretius, the possibility of a different end for the spirit of a man from that which awaits the spirit of a beast, and thus of a specific distinction between these two principles of life. In the formation even of the dilemma: Whether upwards or downwards, there lies an inquiring knowledge; and it cannot surprise us if Koheleth finally decides that the way of the spirit of a man is upwards, although it is not said that he rested this on the ground of demonstrative certainty. It is enough that, with the moral necessity of a final judgment beyond the sphere of this present life, at the same time also the continued existence of the spirit of man presented itself to him as a postulate of faith. One may conclude from the *desiderium aeternitatis* (iii. 11) implanted in man by the Creator, that, like the instincts implanted in the beasts, it will be calculated not for deception, but for satisfaction; and from the הִי, Prov. xv. 24,—i.e. the striving of a wise man rising above earthly, temporary, common things,—that death will not put an end to this striving, but will help it to reach its goal. But this is an indirect proof, which, however, is always inferior to the direct in force of argument. He presupposes that the Omnipotence and Wisdom which formed the world is also at the same time Love. Thus, though at last, it is faith which solves the dilemma, and we see from xii. 7 that this faith held sway over Koheleth. In the Book of Sirach, also, the old conception of Hades shows itself as yet dominant; but after the οὐκ ἀθάνατος υἱὸς ἀνθρώπου, xvii. 25, we read towards the end, where he speaks of Elias: καὶ γὰρ ἡμεῖς ζωὴν ζήσομεθα, xlvi. 11. In the passage before us, Koheleth remains in doubt, without getting over it by the hand of faith. In a certain reference the question he here proposes is to the present day unanswered; for the soul, or, more correctly, accord-



ing to the biblical mode of conception, the spirit from which the soul-life of all corporeal beings proceeds, is a monas, and as such is indestructible. Do the future of the beast's soul and of man's soul not then stand in a solidaric mutual relation to each other? In fact, the future life presents to us mysteries the solution of which is beyond the power of human thought, and we need not wonder that Koheleth, this sober-minded, intelligent man, who was inaccessible to fantastic self-deception, arrives, by the line of thought commenced at ver. 16, also again at the *ultimatum*.

Ver. 22. "Thus I then saw that there is nothing better than that a man should rejoice in his works, for that is his portion; for who can bring him to this, that he gains an insight into that which shall be after him?" Hengstenberg, who has decided against the interrog. signification of the twice-repeated ה in ver. 21, now also explains אַחֲרָיו . . . בְּמָה, not: What shall become of him after it (his death)? but: What further shall be done after the state in which he now finds himself? Zöckler, although rightly understanding both ה as well as אַחֲרָיו (after him = when he will be separated, or separates from this life, vii. 14, ix. 3; cf. Gen. xxiv. 67), yet proceeds on that explanation of Hengstenberg's, and gives it the rendering: how things shall be on the earth after his departure. But (1) for this thought, as vi. 12 shows, the author had a more suitable form of expression; (2) this thought, after the author has, ver. 21, explained it as uncertain whether the spirit of a man in the act of death takes a different path from that of a beast, is altogether aside from the subject, and it is only an apologetic tendency not yet fully vanquished which here constrains him. The chain of thought is however this: How it will be with the spirit of a man when he dies, who knows? What will be after death is thus withdrawn from human knowledge. Thus it is best to enjoy the present, since we connect together (ii. 24) labour and enjoyment mediated thereby. This joy of a man in his work—*i.e.* as v. 18: which flows from his work as a fountain, and accompanies him in it (viii. 15)—is his portion, *i.e.* the best which he has of life in this world. Instead of בְּמָה־שׁ, the punctuation is בְּמָה, because שִׁירָה אַחֲרָיו is a kindred idea; *vid.* regarding מָה under ii. 22. And לִרְאוֹת בּוֹ is used, because it is not so much to be said of the living, that he cannot foresee how it shall be with him when he dies, as that he can gain no glimpse into that world because it is an object that has for him no fixity.

*The Wrongs suffered by Man from Man embittering the Life of the Observer, iv. 1-3.*

From unjust decisions a transition is now made to the subject of the haughty, unmerciful cruelty of the wide-extended oppressions inflicted by men.

iv. 1. "And again I saw all the oppressions that are done under the sun: and behold there the tears of the oppressed, and they have no comforter; and from the hand of their oppressors goeth forth violence; and they have no comforter." Incorrectly Hahn: And anew I saw,—the observation is different from that of iii. 16, though cognate. Thus: And again I saw,—the expression follows the syntactic scheme of Gen. xxvi. 18; regarding the *fut. consec.* brought into view here and at ver. 7, *vid.* above, p. 197, 2. The second *הָעֵשׂ* is *part. pass.*; the first, as at Job xxxv. 9, and also at Amos iii. 9, is abstract (*i.e.* bringing the many separate instances under one general idea) *pluraletantum* (cf. *פְּרִיִי*, *redempti*, Isa. xxxv. 10; and *redemptio, pretium redemptionis*, Num. iii. 46); the plur. *אֲשֶׁר נָעַ* need not appear strange, since even *הַיָּמִים* is connected with the plur. of the pred., *e.g.* Ps. xxxi. 11, lxxxviii. 4. *הַיָּמֵת* has, as at Isa. xxv. 8 (cf. Rev. xxiv. 4, *πᾶν δάκρυον*), a collective sense. The expression *בְּחַ* . . . *וּמִיַּד* is singular. According to the most natural impression, it seems to signify: "and from the hand of their oppressors no power of deliverance" (carrying forward *אֵין*); but the parallelism of the palindromically constructed verse (as at i. 6, ii. 10, iii. 16) excludes this meaning. Thus *בְּחַ* is here once—nowhere else—used, like the Greek *βία*, in the sense of violence; Luzzatto prefers the reading *וּבְיַד*, by which the expression would be in conformity with the linguistic usage; but also *מִיַּד* is explained: the force which they have in their hands is, in going forth from their hands, thought of as abused, and, as taking the form of *יָשַׁר* or *הַיָּקָה*. In view of this sorrow which men bring upon their fellow-men, life for Koheleth lost all its worth and attraction.

Vers. 2, 3. "And I praised the dead who were long ago dead, more than the living who are yet in life; and as happier than both, him who has not yet come into existence, who hath not seen the evil work which is done under the sun." *הַיָּשֵׁבֶת* is hardly thought of as *part.*, like *יִקְשִׁים = מִיִּקְשִׁים*, ix. 12; the *ט* of the *part. Pih.* is not usually thrown away, only *מִיָּהַר*, Zeph. i. 14, is perhaps = *מִיָּמְהָר*, but for the same reason as *בְּיַת־אֵל*, 2 Kings ii. 3, is = *בְּבֵית־אֵל*. Thus *הַיָּשֵׁבֶת*, like *וְנִתֵּן*, viii. 9, is *inf. absol.*, which is used to continue, in an adverbially subord. manner, the preceding finite with the same sub-

ject,<sup>1</sup> Gen. xli. 43; Lev. xxv. 14; Judg. vii. 19, etc.; cf. especially Ex. viii. 11: "Pharaoh saw . . . and hardened (וְהִקְבִּיר) his heart;" just in the same manner as שָׁבַח here connects itself with אֲנִי רֵשׁ אֲנִי אֲנִי. Only the annexed designation of the subject is peculiar; the syntactic possibility of this connection is established by Num. xix. 35, Ps. xv. 5, Job xl. 2, and, in the second rank, by Gen. xvii. 10, Ezek. v. 14. Yet אֲנִי might well enough have been omitted had רֵשׁ אֲנִי רֵשׁ not stood too remote. Regarding עֲרִיבָה<sup>2</sup> and עָרֶן, *adhuc, vid.* p. 194. The circumstantial form of the expression: *prae vivis qui vivi sunt adhuc*, is intentional: they who are as yet living must be witnesses of the manifold and comfortless human miseries.

It is a question whether ver. 3 begins a new clause (LXX., Syr., and Venet.) or not. That אֵת, like the Arab. *aiya*, sometimes serves to give prominence to the subject, cannot be denied (*vid.* Böttcher, § 516, and Mühlau's remarks thereto). The Mishnic expressions אִוְרוֹ הַיּוֹם, that day, אִוְרוֹתֵי הָאָרֶץ, that land, and the like (Geiger, § 14. 2), presuppose a certain preparation in the older language; and we might, with Weiss (*Stud. ueber d. Spr. der Mishna*, p. 112), interpret אֵת אֲשֶׁר in the sense of אִוְרוֹי אֲשֶׁר, *is qui*. But the accus. rendering is more natural. Certainly the expression שָׁבַח טוֹב, "to praise," "to pronounce happy," is not used; but to טוֹב it is natural to suppose וְקִרְאֵי added. Jerome accordingly translates: *et feliciorum utroque judicavi qui necdum natus est*. קִרְע has the double *Kametz*, as is generally the case, except at Ps. liv. 7 and Mic. vii. 3.<sup>3</sup> Better than he who is born is the unborn, who does not become conscious of the wicked actions that are done under the sun. A similar thought, with many variations in its expression, is found in Greek writers; see regarding these shrill discordances, which run through all the joy of the beauty and splendour of Hellenic life, my *Apologetik*, p. 116. Buddhism accordingly gives to *nirvāna* the place of the highest good. That we find Koheleth on the same path (cf. vi. 3, vii. 1), has its reason in this, that so long as the central point of man's existence lies in the present life, and this is not viewed as the fore-court of eternity, there is no enduring consolation to lift us above the miseries of this present world.

<sup>1</sup> Also 1 Chron. v. 20, the subject remains virtually the same: *et ita quidem ut exaudirentur*.

<sup>2</sup> Thus punctuated with *Segol* under *Daleth*, and ך, *raphatum*, in F. H. J. P. Thus also Kimchi in *W.B.* under קרע.

<sup>3</sup> *Vid.* Heidenheim, *Meor Enajim*, under Deut. xvii. 7.

*Miserable Rivalry and Restless Pursuit, iv. 4-6.*

There follow two other observations, mutually related and issuing in "windy effort:"—

Ver. 4. "And I saw all the labour and all the skill of business, that it is an envious surpassing of the one by the other: also this is vain and windy effort." The  $\text{אִתִּי}$  refers to this exertion of vigorous effort and skill. The Graec. Venet., by rendering here and at ii. 24  $\text{אִתִּי}$  by *καθάρτης*, betrays himself as a Jew. With  $\text{וְזוֹ$ , *quod*, that which forms the pred. follows the object. The *min* in *meré'ehu* is as in *amatz min*, Ps. xviii. 18, and the like—the same as the compar.: *aemulatio qua unus prae altero eminere studet*. All this expenditure of strength and art has covetousness and envy, with which one seeks to surpass another, as its poisoned sting.

Ver. 5. There ought certainly to be activity according to our calling; indolence is self-destruction: "The fool foldeth his hands, and eateth his own flesh." He layeth his hands together (Prov. vi. 10 = xxiv. 33),—placeth them in his bosom, instead of using them in working,—and thereby he eateth himself up, *i.e.* bringeth ruin upon himself (Ps. xxvii. 2; Mic. iii. 3; Isa. xlix. 26); for instead of nourishing himself by the labour of his hands, he feeds on his own flesh, and thus wasteth away. The emphasis does not lie on the subject (the fool, and only the fool), but on the pred.

Ver. 6. The fifth verse stands in a relation of contrast to this which follows: "Better is one hand full of quietness, than both fists full of labour and windy effort." Mendelssohn and others interpret ver. 5 as the objection of the industrious, and ver. 6 as the reply of the slothful. Zöckler agrees with Hitz., and lapses into the hypothesis of a dialogue otherwise rejected by him (*vid.* above, p. 217). As everywhere, so also here it preserves the unity of the combination of thoughts.  $\text{נַחַת}$  signifies here, as little as it does anywhere else, the rest of sloth; but rest, in contrast to such activity in labour as robs a man of himself, to the hunting after gain and honour which never has enough, to the rivalry which places its goal always higher and higher, and seeks to be before others—it is rest connected with well-being (vi. 5), gentle quietness (ix. 17), resting from self-activity (Isa. xxx. 15); cf. the post-bibl.  $\text{נַחַת רַיָּה}$ , satisfaction, contentment, comfort. In a word, *nahath* has not here the sense of being idle or lazy. The sequence of the thoughts is this: The fool in idleness consumes his own life-strength; but, on the other hand, a little of true rest is better than the labour of windy effort, urged on by rivalry yielding no rest.  $\text{פֶּה}$  is the open hollow hand, and  $\text{אִתִּי}$

(Assyr. *hupunnu*) the hand closed like a ball, the fist. "Rest" and "labour and windy effort" are the accusatives of that to which the designation of measure refers (Ges. § 118. 3); the accus. connection lay here so much the nearer, as  $\text{מְלֵא}$  is connected with the accus. of that with which anything is full. In "and windy effort" lies the reason for the judgment pronounced. The striving of a man who laboriously seeks only himself and loses himself in restlessness, is truly a striving which has wind for its object, and has the property of wind.

*The Aimless Labour and Penuriousness of him who stands alone,*  
iv. 7-12.

Another sorrowful spectacle is the endless labour and the insatiable covetousness of the isolated man, which does good neither to himself nor to any other:

Vers. 7, 8. "There is one without a second, also son and brother he has not; and there is no end of his labour; his eyes nevertheless are not satisfied with riches: For whom do I labour, then, and deny all good to my soul? Also this is vain, and it is a sore trouble." That  $\text{לֹא־יֵשׁ}$ , as in Ps. civ. 25, cv. 34, has the meaning of  $\text{לֹא־יֵשׁ}$ , *absque*, Nolde has already observed in his *Partik.-Concordanz*: a *solitarius*, without one standing by his side, a second standing near him, *i.e.* without wife and without friend; also, as the words following show, without son and brother. Regarding  $\text{לֹא־יֵשׁ}$ , for which, with the connect. accus.,  $\text{לֹא־יֵשׁ}$  might be expected (cf. also ii. 7,  $\text{לֹא־יֵשׁ}$  with *Mahpach*; and, on the other hand, ii. 23,  $\text{לֹא־יֵשׁ}$  with *Pashta*), *vid.* under Ps. lv. 10. *Gam* may be interpreted in the sense of "also" as well as of "nevertheless" (Ewald, 354a); the latter is to be preferred, since the endless labour includes in itself a restless striving after an increase of possession. The *Keri*, in an awkward way, changes  $\text{עֵינָי}$  into  $\text{עֵינִי}$ ; the taking together the two eyes as one would here be unnatural, since the avaricious man devours gold, silver, and precious things really with both his eyes, and yet, however great be his wealth, still more does he wish to see in his possession; the sing. of the pred. is as at 1 Sam. iv. 15; Mic. iv. 11. With *ulmi ani*, Koheleth puts himself in the place of such a friendless, childless man; yet this change of the description into a self-confession may be occasioned by this, that the author in his old age was really thus isolated, and stood alone. Regarding  $\text{לֹא־יֵשׁ}$  with the accus. of the person, to whom, and *min* of the matter, in respect of which there is want, *vid.* under Ps. viii. 6. That the author stands in sympathy with the sorrowful condition here exposed, may also be

remarked from the fact that he now proceeds to show the value of companionship and the miseries of isolation :

Ver. 9. " Better are two together than one, seeing they have a good reward in their labour." By *hashsh'nāim*, the author refers to such a pair ; *hāehhad* is one such as is just described. The good reward consists in this, that each one of the two has the pleasant consciousness of doing good to the other by his labour, and especially of being helpful to him. In this latter general sense is grounded the idea of the reward of faithful fellowship :

Ver. 10. " For if they fall, the one can raise up his fellow : but woe to the one who falleth, and there is not a second there to lift him up." Only the Targ., which Grätz follows, confounds אֵילִים<sup>1</sup> with אֵילִים (vid. above, pp. 191 and 192) ; it is equivalent to אֵילִים, Isa. iii. 9, or אֵילִים, Ezek. xiii. 18. *Hāehhad* is appos. connecting itself to the pronominal suff., as, e.g., in a far more inappropriate manner, Ps. lxxxvi. 2 ; the prep. is not in appos. usually repeated, Gen. ii. 19, ix. 4 (exceptions : Ps. xviii. 51, lxxiv. 14). Whether we translate אֵילִים by *qui ceciderit* (xi. 3), or by *quum ceciderit* (Jerome), is all one. אֵילִים is potential : it is possible and probable that it will be done, provided he is a חֵבֶר טוֹב, i.e. a true friend (*Pirke aboth*, ii. 13).

Ver. 11. " Moreover, if two lie together, then there is heat to them : but how can it be warm with one who is alone?" The marriage relation is not excluded, but it remains in the background ; the author has two friends in his eye, who, lying in a cold night under one covering (Ex. xxii. 26 ; Isa. xxviii. 20), cherish one another, and impart mutual warmth. Also in *Aboth de-Rabbi Nathan*, c. 8, the sleeping of two together is spoken of as an evidence of friendship. The *vav* in *v'ham* is that of the consequent ; it is wanting, 10a, according to rule, in *hāehhad*, because it commonly comes into use with the verb, seldom (e.g. Gen. xxii. 1) with the preceding subj.

Ver. 12. " And if one shall violently assail him who is alone, two shall withstand him ; and (finally) a threefold cord is not quickly broken asunder." The form *yithq'pho* for *yithq'phehu*, Job xv. 24, is like *yird'pho*, Hos. viii. 3 = *yird'phehu*, Judg. ix. 40. If we take תִּקַּח in the sense of to overpower, then the meaning is : If one can overpower him who is alone, then, on the contrary, two can maintain their ground against him (Herzf.) ; but the two אֵילִים, vers. 10, 11, which are equivalent to *éav*, exclude such a pure logical *et*. And why should תִּקַּח, if it can mean overpowering, not also

<sup>1</sup> With *Munach* and *Rebia* in one word, which, according to the Masora, occurs in only four other places. Vid. *Mas. magna* under this passage, and *Mishpete kateamin* 26a.

mean doing violence to by means of a sudden attack? In the Mishnic and Arab. it signifies to seize, to lay hold of; in the Aram. אֶתְקַף = הִחֲזִיק, and also at Job xiv. 20, xv. 24 (*vid. Comm.*), it may be understood of a violent assault, as well as of a completed subjugation; as נָשָׂא means to lift up and carry; עָמַד, to tread and to stand. But whether it be understood inchoat. or not, in any case הֶאֱחָזַק is not the assailant, who is much rather the unnamed subj. in יִתְקַפֵּי, but the one (the *solitarius*) who, if he is alone, must succumb; the construction of *yithq'pho häehhad* follows the scheme of Ex. ii. 6, "she saw it, the child." To the assault expressed by תְּקַף, there stands opposed the expression עָמַד נָדָר, which means to withstand any one with success; as עָמַד לְפָנַי, 2 Kings x. 4, Ps. cxlvii. 17, Dan. viii. 7, means to maintain one's ground. Of three who hold together, 12*a* says nothing; the advance from two to three is thus made in the manner of a numerical proverb (*vid. Proverbs*, vol. I. p. 13). If two hold together, that is seen to be good; but if there be three, this threefold bond is likened to a cord formed of three threads, which cannot easily be broken. Instead of the definite specific art. הַיֵּהוּ 'הַיֵּהוּ', we make use of the indefinite. *Funiculus triplex difficile rumpitur* is one of the winged expressions used by Koheleth.

*The People's Enthusiasm for the new King, and its Extinction*, iv. 13–16.

A political observation follows in an aphoristic manner the observations relating to social life, viz. how popularity vanishes away and passes even into its opposite. The author, who here plainly quotes from actual events, begins with a general statement:

Ver. 13. "Better is a youth poor and wise, than a king old and foolish, who no longer understands how to be warned,"—*i.e.* who increases his folly by this, that he is "wise in his own eyes," Prov. xxvi. 12; earlier, as עוֹד denotes, he was, in some measure, accessible to the instruction of others in respect of what was wanting to him; but now in his advanced age he is hardened in his folly, bids defiance to all warning counsel, and undermines his throne. The connection of the verb יָדַע with ל and the inf. (for which elsewhere only the inf. is used) is a favourite form with the author; it means to know anything well, v. 1, vi. 8, x. 15; here is meant an understanding resting on the knowledge of oneself and on the knowledge of men. נִיָּהַר is here and at xii. 12, Ps. xix. 12, a *Niph. tolerativum*, such as the synonym נוֹסֵר, Ps. ii. 10: to let oneself be cleared up, made wiser, enlightened, warned. After this contrast, the idea connected with הִכָּם also defines itself. A young

man (נָלֵךְ, as at Dan. i. 4, but also Gen. iv. 23) is meant who (*vid.* above, p. 193, under *misken*) yet excels the old imbecile and childish king, in that he perceives the necessity of a fundamental change in the present state of public matters, and knows how to master the situation to such a degree that he raises himself to the place of ruler over the neglected community.

Ver. 14. "For out of the prison-house he goeth forth to reign as king, although he was born as a poor man in his kingdom." With כִּי the properties of poverty and wisdom attributed to the young man are verified,—wisdom in this, that he knew how to find the way from a prison to a throne. As *harammim*, 2 Chron. xxii. 5 = *haarammim*, 2 Kings viii. 28, so *hasurim* = *haasurim* (cf. *masoreth* = *maasoreth*, Ezek. xx. 37); *beth haasirim* (*Keri*: *haasurim*), Judg. xvi. 21, 25, and *beth haesur*, Jer. xxxvii. 15, designate the prison; cf. *Moed katan*, iii. 1. The modern form of the language prefers this elision of the א, e.g. אֶפְסֵלֵי = אֶפְסֵי אֶלֶי, אֶלְתֵּר = אֶלְתֵּר בְּחֵר, *post* = בְּאַחֵר *contra*, etc. The perf. אָצַף is also thought of as such; for the comparison, ver. 13, would have no meaning if the poor and wise youth were not thought of as having reached the throne, and having pre-eminence assigned to him as such. He has come forth from the prison to become king, וְשָׁרָה . . . כִּי. Zöckler translates: "Whereas also he that was born in his kingdom was poor," and adds the remark: "כי נם, after the כי of the preceding clause, does not so much introduce a verification of it, as much rather an intensification; by which is expressed, that the prisoner has not merely transitorily fallen into such misery, but that he was born in poor and lowly circumstances, and that in his own kingdom 'בְּמֵטְרִי, i.e. in the same land which he should afterwards rule as king." But כי נם is nowhere used by Koheleth in the sense of "*ja auch*" (= whereas also); and also where it is thus to be translated, as at Jer. xiv. 18, xxiii. 11, it is used in the sense of "*denn auch*" (= for also), assigning proof. The fact is, that this group of particles, according as כי is thought of as demonstr. or relat., means either "*denn auch*," iv. 16, vii. 22, viii. 16, or "*wenn auch*" = *èàn kal*, as here and at viii. 12. In the latter case, it is related to כִּי נִם (sometimes also merely נִם, Ps. xc. 9; Mal. iii. 15), as *èàn* (*ei*) *kal*, although, notwithstanding, is to *καὶ ἐὰν* (*ei*), even although.<sup>1</sup> Thus 14b, connecting itself with לְמִלְכָה, is to be translated: "although he was born (נולד, not נולד) in his kingdom as a poor man."<sup>2</sup> We cannot also concur with Zöckler in the view

<sup>1</sup> That the accentuation separates the two words כי נם is to be judged from this, that it almost everywhere prefers כי אֶם- (*vid.* under *Comm.* to Ps. i. 2).

<sup>2</sup> נולד רשׁ cannot mean "to become poor." Grätz appeals to the Mishnic



that the suff. of 'בַּמַּלְכוּת refers to the young upstart: in the kingdom which should afterwards become his; for this reason, that the suff. of 'הַמֶּלֶךְ, ver. 16*b*, refers to the old king, and thus also that this designation may be mediated, 'בַּמַּלְכוּת must refer to him. מַלְכוּת signifies kingdom, reign, realm; here, the realm, as at Neh. ix. 35, Dan. v. 11, vi. 29. Grätz thinks vers. 13–16 ought to drive expositors to despair. But hitherto we have found no room for despair in obtaining a meaning from them. What follows also does not perplex us. The author describes how all the world hails the entrance of the new youthful king on his government, and gathers together under his sceptre.

Vers. 15, 16*a*. "I saw all the living which walk under the sun on the side of the youth, the second who shall enter upon the place of the former: no end of all the people, all those at whose head he stands." The author, by the expression "I saw," places himself back in the time of the change of government. If we suppose that he represents this to himself in a lively manner, then the words are to be translated: of the second who shall be his successor; but if we suppose that he seeks to express from the standpoint of the past that which, lying farther back in the past, was now for the first time future, then the future represents the time to come in the past, as at 2 Kings iii. 27; Ps. lxxviii. 6; Job xv. 28 (Hitz.): of the second who should enter on his place (עָמַד, to step to, to step forth, of the new king, Dan. viii. 23, xi. 2 f.; cf קָיָם, 1 Kings viii. 20). The designation of the crowd which, as the pregnant עַם expresses, gathered by the side of the young successor to the old king, by "all the living, those walking under the sun" (הַחַיִּים, perhaps intentionally the pathetic word for הַלְּבָבִים, Isa. xlii. 5)," would remain a hyperbole, even although the throne of the Asiatic world-ruler had been intended; still the expression, so absolute in its universality, would in that case be more natural (*vid.* the conjectural reference to Cyrus and Astyages, above, at p. 215). הַשֵּׁנִי, Ewald refers to the successor to the king, the second after the king, and translates: "to the second man who should reign in his stead;" but the second man in this sense has certainly never been the child of fortune; one must then think of Joseph, who, however, remains the second man. Hitzig rightly: "The youth is the second שֵׁנִי, not אַחֲרָי, in contrast to the king, who, as his predecessor, is the first." "Yet," he continues, "הַיָּלֵד should be the appos. and הַשֵּׁנִי the principal word," *i.e.* instead of: with the second youth, was to be expected: with the second, the youth. It language; but no intelligent linguist will use נִלְוֵה רֵשׁ of a man in any other sense than that he is originally poor.

is true, we may either translate : with the second youth, or : with the second, the youth,—the form of expression has in it something incorrect, for it has the appearance as if it treated of two youths. But similar are the expressions, Matt. viii. 21, ἕτερος κ.τ.λ., “another, and that, too, one of His disciples ;” and Luke xxiii. 32, ἄλλοιο κ.τ.λ. All the world ranks itself by the side (thus we may also express it) of the second youthful king, so that he comes to stand at the head of an endless multitude. The LXX., Jerome, and the Venet. render incorrectly the all (the multitude) as the subject of the relative clause, which Luther, after the Syr., corrects by reading לפניוּם for לפנייהוּם : of the people that went for him there was no end. Rightly the Targ. : at whose head (= פְּרִישִׁיהוּן) he had the direction, לְפָנָי, as with וְצֵא וְבֵא, 1 Sam. xviii. 16 ; 2 Chron. i. 10 ; Ps. lxxviii. 8, etc. All the world congregates about him, follows his leadership ; but his history thus splendidly begun, viewed backwards, is a history of hopes falsified.

Ver. 16b. “And yet they who come after do not rejoice in him : for that also is vain, and a grasping after the wind.” For all that, and in spite of that (*gam* has here this meaning, as at vi. 7 ; Jer. vi. 15 ; Ps. cxxix. 2 ; Ewald, § 354a), posterity (אֲחֵרִים, as at i. 11 ; cf. Isa. xli. 4) has no joy in this king,—the hopes which his contemporaries placed in the young king, who had seized the throne and conquered their hearts, afterwards proved to be delusions ; and also this history, at first so beautiful, and afterwards so hateful, contributed finally to the confirmation of the truth, that all under the sun is vain. As to the historical reminiscence from the time of the Ptolemies, in conformity with which Hitzig (in his *Comm.*) thinks this figure is constructed, *vid.* above, p. 213 ; Grätz here, as always, rocks himself in Herodian dreams. In his *Comm.*, Hitz. guesses first of Jeroboam, along with Rehoboam the יִלְרָשָׁי, who rebelled against King Solomon, who in his old age had become foolish. In an essay, “Zur Exeg. u. Kritik des B. Koheleth,” in Hilgenfeld’s *Zeitschr.* XIV. 566 ff., Saul, on the contrary, appears to him to be the old and foolish king, and David the poor wise youth who rose to the throne, and took possession of the whole kingdom, but in his latter days experienced desertion and adversities ; for those who came after (the younger men) had no delight in him, but rebelled against him. But in relation to Saul, who came from the plough to be king, David, who was called from being a shepherd, is not נִלְדָּר רֶשֶׁת ; and to Jewish history this Saul, whose nobler self is darkened by melancholy, but again brightens forth, and who to his death maintained the dignity of a king of Israel, never at any time appears as מֶלֶךְ . . . וְכֹסֵל. More-

over, by both combinations of that which is related with the **בית הַסּוּרִים** (for which **הַסּ** is written) of the history of the old Israelitish kings, a meaning contrary to the usage of the language must be extracted. It is true that **סּוּר**, as the so-called *particip. perfecti*, may mean "gone aside (to a distance)," Isa. xlix. 21, Jer. xvii. 13; and we may, at any rate, by **סּוּרִים**, think on that poor rabble which at first gathered around David, 1 Sam. xxii. 2, regarded as outcasts from honourable society. But **בית** will not accord therewith. That David came forth from the house (home) of the estranged or separated, is and remains historically an awkward expression, linguistically obscure, and not in accordance with the style of Koheleth. In order to avoid this incongruity, Böttcher regards Antiochus the Great as the original of the **יָלֵד**. He was the second son of his father, who died 225. When a hopeful youth of fifteen years of age, he was recalled to the throne from a voluntary banishment into Farther Asia, very soon gained against his old cousin and rival Achæus, who was supported by Egypt, a large party, and remained for several years esteemed as a prince and captain; he disappointed, however, at a later time, the confidence which was reposed in him. But granting that the voluntary exile of Antiochus might be designated as **בית האס**, he was yet not a poor man, born poor, but was the son of King Seleucus Callinicus; and his older relative and rival Achæus wished indeed to become king, but never attained unto it. Hence **הַיָּשָׁעִי** is not the youth as second son of his father, but as second on the throne, in relation to the dethroned king reckoned as the first. Thus, far from making it probable that the Book of Koheleth originated in the time of the Diadochs, this combination of Böttcher's also stands on a feeble foundation, and falls in ruins when assailed.

The section i. 12–iv. 16, to which we have prefixed the superscription, "Koheleth's Experiences and their Results," has now reached its termination, and here for the first time we meet with a characteristic peculiarity in the composition of the book: the narrative sections, in which Koheleth, on the ground of his own experiences and observations, registers the vanities of earthly life, terminate in series of proverbs in which the *I* of the preacher retires behind the objectivity of the exhortations, rules, and principles obtained from experience, here recorded. The first of these series of proverbs which here follows is the briefest, but also the most complete in internal connection.

## FIRST CONCLUDING SECTION.

## PROVERBS REGARDING THE WORSHIP OF GOD.—IV. 17 [v. 1]—v. 6 [7]

As an appendix and interlude, these proverbs directly follow the personal section preceding. The first rule here laid down refers to the going to the house of God.

iv. 17 [v. 1]. "Keep thy foot when thou goest to the house of God, and to go to hear is better than that fools give a sacrifice; for the want of knowledge leads them to do evil." The "house of God" is like the "house of Jahve," 2 Sam. xii. 20, Isa. xxxvii. 1, the temple; אֵל, altogether like אֵל-בְּאֵל, Ps. lxxiii. 17. The *Chethb* רַגְלֶיךָ is admissible, for elsewhere also this plur. ("thy feet") occurs in a moral connection and with a spiritual reference, e.g. Ps. cxix. 59; but more frequently, however, the comprehensive sing. occurs, Ps. cxix. 105, Prov. i. 15, iv. 26 f., and the *Keri* thus follows the right note. The correct understanding of what follows depends on רַע... יָדָי. Interpreters have here adopted all manner of impossible views. Hitzig's translation: "for they know not how to be sorrowful," has even found in Stuart at least one imitator; but עֲשׂוֹת רַע would, as the contrast of 'asoth tov, iii. 12, mean nothing else than, "to do that which is unpleasant, disagreeable, bad," like 'asah ra'ah, 2 Sam. xii. 18. Gesen., Ewald (§ 336b), Elster, Heiligst., Burger, Zöckl., Dale, and Bullock translate: "they know not that they do evil;" but for such a rendering the words ought to have been רַע עֲשׂוֹתָם (cf. Jer. xv. 15); the only example for the translation of לעֲשׂוֹת after the manner of the *acc. c. inf.* = *se facere malum*—viz. at 1 Kings xix. 4—is incongruous, for לָמוֹת does not here mean *se mori*, but *ut moreretur*. Yet more incorrect is the translation of Jerome, which is followed by Luther: *nesciunt quid faciant mali*. It lies near, as at ii. 24 so also here, to suppose an injury done to the text. Aben Ezra introduced אֵל before לעֲשׂוֹת, but Koheleth never uses this limiting particle; we would have to write אֵל-לְעֲשׂוֹת, after iii. 12, viii. 15. Anything thus attained, however, is not worth the violent means thus used; for the ratifying clause is not ratifying, and also in itself, affirmed of the בְּסֵלִים, who, however, are not the same as the *r'sha'im* and the *hattaim*, is inappropriate. Rather it might be said: they know not to do good (thus the Syr.); or: they know not whether it be good or bad to do, i.e. they have no moral feeling, and act not from moral motives (so the Targ.). Not less violent than this remodelling of the text is the expedient of Herzberg, Philippson, and Ginsburg,

who from **לִשְׁמַע** derive the subject-conception of the obedient (**הַשְּׂמַעִים**): "For those understand not at all to do evil;" the subj. ought to have been expressed if it must be something different from the immediately preceding **בְּסוּלִים**. We may thus render *enam uod'im*, after Ps. lxxxii. 5, Isa. lvi. 10, as complete in itself: they (the fools) are devoid of knowledge to do evil = so that they do evil; *i.e.*, want of knowledge brings them to this, that they do evil. Similarly also Knobel: they concern themselves not,—are unconcerned (*viz.* about the right mode of worshipping God),—so that they do evil, with the correct remark that the consequence of their perverse conduct is here represented as their intention. But **לֹא יִרְעוּ**, absol., does not mean to be unconcerned (wanton), but to be without knowledge. Rashbam, in substance correctly: they are predisposed by their ignorance to do evil; and thus also Hahn; Mendelssohn translates directly: "they sin because they are ignorant." If this interpretation is correct, then for **לִשְׁמַע** it follows that it does not mean "to obey" (thus *e.g.* Zöckler), which in general it never means without some words being added to it (*cf.* on the contrary, 1 Sam. xv. 22), but "to hear,"—*viz.* the word of God, which is to be heard in the house of God,—whereby, it is true, a hearing is meant which leads to obedience. In the word **הוֹרִיתוּ**, priests are not perhaps thought of, although the comparison of ver. 5 (**הַמְלִאךְ**) with Mal. ii. 7 makes it certainly natural; priestly instruction limited itself to information regarding the performance of the law already given in Scripture, Lev. x. 11, Deut. xxxiii. 9 f., and to deciding on questions arising in the region of legal praxis, Deut. xxiv. 8; Hag. ii. 11. The priesthood did not belong to the teaching class in the sense of preaching. Preaching was never a part of the temple cultus, but, for the first time, after the exile became a part of the synagogue worship. The preachers under the O. T. were the prophets,—preachers by a supernatural divine call, and by the immediate impulse of the Spirit; we know from the Book of Jeremiah that they sometimes went into the temple, or there caused their books of prophecy to be read; yet the author, by the word **לִשְׁמַע** of the foregoing proverb, scarcely thinks of them. But apart from the teaching of the priests, which referred to the realization of the letter of the law, and the teaching of the prophets to the realization of the spirit of the law, the word formed an essential part of the sacred worship of the temple: the *Tefilla*, the *Beracha*, the singing of psalms, and certainly, at the time of Koheleth, the reading of certain sections of the Bible. When thou goest to the house of God, says Koheleth, take heed to thy step, well reflecting whither thou goest and how thou hast there to appear;

and (with this ? he connects with this first *nota bene* a second) drawing near to hear exceeds the sacrifice-offering of fools, for they are ignorant (just because they hear not), which leads to this result, that they do evil. קָרוֹב, *prae*, expresses also, without an adj., precedence in number, Isa. x. 10, or activity, ix. 17, or worth, Ezek. xv. 2. קָרוֹב is *inf. absol.* Böttcher seeks to subordinate it as such to שָׁמַר: take heed to thy foot . . . and to the coming near to hear more than to . . . But these obj. to שָׁמַר would be incongruous, and מַחַת וּנִי clumsy and even distorted in expression; it ought rather to be מִתְחַדֵּר בְּכַסְיִים זָכָה. As the *inf. absol.* can take the place of the obj., Isa. vii. 15, xlii. 24, Lam. iii. 45, so also the place of the subj. (Ewald, § 240a), although Prov. xxv. 27 is a doubtful example of this. That the use of the *inf. absol.* has a wide application with the author of this book, we have already seen under iv. 2. Regarding the sequence of ideas in זָכָה . . . מִתְחַדֵּר (first the subj., then the obj.), *vid.* Gesen. § 133. 3, and cf. above at iii. 18. זָכָה (זָכָהִים), along with its general signification comprehending all animal sacrifices, according to which the altar bears the name מִזְבֵּחַ, early acquired also a more special signification: it denotes, in contradistinction to עֹלָה, such sacrifices as are only partly laid on the altar, and for the most part are devoted to a sacrificial festival, Ex. xviii. 12 (cf. Ex. xii. 27), the so-called *sh'lamim*, or also *zivhhe sh'lamim*, Prov. vii. 14. The expression נָתַן זָכָה makes it probable that here, particularly, is intended the festival (1 Kings i. 41) connected with this kind of sacrifice, and easily degenerating to worldly merriment (*vid.* under Prov. vii. 14); for the more common word for נָתַן would have been שָׁחַט or הִקְרִיב; in נָתַן it seems to be indicated that it means not only to present something to God, but also to give at the same time something to man. The most recent canonical Chokma-book agrees with Prov. xxi. 3 in this depreciation of sacrifice. But the Chokma does not in this stand alone. The great word of Samuel, 1 Sam. xv. 22 f., that self-denying obedience to God is better than all sacrifices, echoes through the whole of the Psalms. And the prophets go to the utmost in depreciating the sacrificial cultus.

The second rule relates to prayer.

v. 1, 2 [2, 3]. "Be not hasty with thy mouth, and let not thy heart hasten to speak a word before God: for God is in heaven, and thou art upon earth; therefore let thy words be few. For by much business cometh dreaming, and by much talk the noise of fools." As we say in German: *auf Flügeln fliegen* [to flee on wings], *auf Einem Auge nicht sehen* [not to see with one eye], *auf der Flöte blasen* [to blow on the flute], so in Heb. we say that one slandereth

with (*auf*) his tongue (Ps. xv. 3), or, as here, that he hasteth with his mouth, *i.e.* is forward with his mouth, inasmuch as the word goes before the thought. It is the same usage as when the post-bibl. Heb., in contradistinction to התורה שבכתב, the law given in the Scripture, calls the oral law ה'ת' שב'על-פה, *i.e.* the law mediated על-פה, *oraliter* = *oralis traditio* (*Shabbath* 31*a*; cf. *Gittin* 60*b*). The instrument and means is here regarded as the *substratum* of the action—as that which this lays as a foundation. The phrase: “to take on the lips,” Ps. xvi. 4, which needs no explanation, is different. Regarding בהל, *festinare*, which is, like כהר, the intens. of *Kal*, *vid.* above, p. 191; once it occurs quite like our “*sich beeilen*” [to hasten], with reflex. accus. suff., 2 Chron. xxxv. 21. Man, when he prays, should not give the reins to his tongue, and multiply words as one begins and repeats over a form which he has learnt, knowing certainly that it is God of whom and to whom he speaks, but without being conscious that God is an infinitely exalted Being, to whom one may not carelessly approach without collecting his thoughts, and irreverently, without lifting up his soul. As the heavens, God’s throne, are exalted above the earth, the dwelling-place of man, so exalted is the heavenly God above earthly man, standing far beneath him; therefore ought the words of a man before God to be few,—few, well-chosen reverential words, in which one expresses his whole soul. The older language forms no plur. from the subst. קָעַט (fewness) used as an adv.; but the more recent treats it as an adj., and forms from it the plur. קְעָטִים (here and in Ps. cix. 8, which bears the superscription *le-david*, but has the marks of Jeremiah’s style); the post-bibl. places in the room of the apparent adj. the particip. adj. מוֹעֵט with the plur. מוֹעֵטִים (מוֹעֵטִין), *e.g.* *Berachoth* 61*a*: “always let the words of a man before the Holy One (blessed be His name!) be few” (טען). Few ought the words to be; for where they are many, it is not without folly. This is what is to be understood, ver. 2, by the comparison; the two parts of the verse stand here in closer mutual relation than vii. 1,—the proverb is not merely syn- thetical, but, like Job v. 7, parabolical. The ב is both times that of the cause. The dream happens, or, as we say, dreams happen בְּרִב עֵינָי; not: by much labour; for labour in itself, as the expenditure of strength making one weary, has as its consequence, v. 11, sweet sleep undisturbed by dreams; but: by much self-vexation in a man’s striving after high and remote ends beyond what is possible (Targ., in manifold project-making); the care of such a man trans- plants itself from the waking to the sleeping life, if it does not wholly deprive him of sleep, v. 11*b*, viii. 16,—all kinds of images of

the labours of the day, and fleeting phantoms and terrifying pictures hover before his mind. And as dreams of such a nature appear when a man wearies himself inwardly as well as outwardly by the labours of the day, so, with the same inward necessity, where many words are spoken folly makes its appearance. Hitzig renders כָּסִיל, in the connection קוֹל פֶּן, as adj.; but, like אָיִל (which forms an adj. *evil*), כָּסִיל is always a subst., or, more correctly, it is a name occurring always only of a living being, never of a thing. There is sound without any solid content, mere blustering bawling without sense and intelligence. The talking of a fool is in itself of this kind (x. 14); but if one who is not just a fool falls into much talk, it is scarcely possible but that in this flow of words empty bombast should appear.

Another rule regarding the worship of God refers to vowing.

Vers. 3 [4]-6 [7]. "When thou hast made a vow to God, delay not to fulfil it; for there is no pleasure in fools: that which thou hast vowed fulfil. Better that thou vowest not, than that thou vowest and fulfilllest not. Let not thy mouth bring thy body into punishment; and say not before the messenger of God that it was precipitation: why shall God be angry at thy talk, and destroy the work of thy hands? For in many dreams and words there are also many vanities: much rather fear God!" If they abstained, after *Shabbath* 30*b*, from treating the Book of Koheleth as apocryphal, because it begins with דְּבַרֵי הוֹרָה (cf. at i. 3) and closes in the same way, and hence warrants the conclusion that that which lies between will also be דְּבַרֵי הוֹרָה, this is in a special manner true of the passage before us regarding the vow which, in thought and expression, is the echo of Deut. xxiii. 22-24. Instead of *kaashēr tiddor*, we find there the words *ki tiddor*; instead of *lelohim* (= *le'elohim*, always only of the one true God), there we have *lahovah elohēcha*; and instead of *al-t'ahher*, there *lo t'ahher*. There the reason is: "for the Lord thy God will surely require it of thee; and it would be sin in thee;" here: for there is no pleasure in fools, *i.e.* it is not possible that any one, not to speak of God, could have a particular inclination toward fools, who speak in vain, and make promises in which their heart is not, and which they do not keep. Whatever thou vowest, continues Koheleth, fulfil it; it is better (Ewald, § 336*a*) that thou vowest not, than to vow and not to pay; for which the *Tóra* says: "If thou shalt forbear to vow, it shall be no sin in thee" (Deut. xxiii. 22). נָדַר, which, according to the stem-word, denotes first the vow of consecration or setting apart (cogn. Arab. *nadar*, to separate, נָדַר, whence נִזְיָר), the so-called אָסֵר [*vid.* Num. xxx. 3], is here a vow in its



widest sense; the author, however, may have had, as there, the law (cf. ver. 24), especially *shalme nedër*, in view, *i.e.* such peace-offerings as the law does not enjoin, but which the offerer promises (cogn. with the *shalme n'davah*, *i.e.* such as rest on free-will, but not on any obligation arising from a previous promise) from his own inclination, for the event that God may do this or that for him. The verb שָׁלַם is not, however, related to this name for sacrifices, as קָפַת is to תָּפַת, but denotes the fulfilling or discharge as a performance fully accordant with duty. To the expression קָפַת . . . הִיָּה (twice occurring in the passage of Deut. referred to above) there is added the warning: let not thy mouth bring thy body into sin. The verb *nathan*, with *Lamed* and the inf. following, signifies to allow, to permit, Gen. xx. 6; Judg. i. 34; Job xxxi. 30. The inf. is with equal right translated: not to bring into punishment; for קָפַת—the syncop. *Hiph.* of which, according to an old, and, in the Pentateuch, favourite form, is נִיָּתַת—signifies to sin, and also (*e.g.* Gen. xxxix. 9; cf. the play on the word, Hos. viii. 11) to expiate sin; sin-burdened and guilty, or liable to punishment, mean the same thing. Incorrectly, Ginsburg, Zöck., and others: “Do not suffer thy mouth to cause thy flesh to sin;” for (1) the formula: “the flesh sins,” is not in accordance with the formation of O. T. ideas; the N. T., it is true, uses the expression *σὰρξ ἁμαρτίας*, Rom. viii. 3, but not *ἁμαρτάνουσα*, that which sins is not the flesh, but the will determined by the flesh, or by fleshly lust; (2) the mouth here is not merely that which leads to sin, but the person who sins through thoughtless haste,—who, by his haste, brings sin upon his flesh, for this suffers, for the breach of vow, by penalties inflicted by God; the mouth is, like the eye and the hand, a member of the *ὄλον τὸ σῶμα* (Matt. v. 24 f.), which is here called בָּשָׂר; the whole man in its sensitive nature (*opp.* כֶּבֶד, ii. 3, xi. 10; Prov. xiv. 30) has to suffer chastisement on account of that which the mouth hath spoken. Gesen. compares this passage, correctly, with Deut. xxiv. 4, for the meaning *peccati reum facere*; Isa. xxix. 21 is also similar.

The further warning refers to the lessening of the sin of a rash vow unfulfilled as an unintentional, easily expiable offence: “and say not before the messenger of God that it was a שְׁנַנְנָה, a sin of weakness.” Without doubt *hammäläch* is an official byname of a priest (*vid.* above, p. 193), and that such as was in common use at the time of the author (*vid.* p. 210). But as for the rest, it is not easy to make the matter of the warning clear. That it is not easy, may be concluded from this, that with Jewish interpreters it lies remote to

think of a priest in the word *hammalāch*. By this word the Targ. understands the angel to whom the execution of the sentence of punishment shall be committed on the day of judgment; Aben Ezra: the angel who writes down all the words of a man; similarly Jerome, after his Jewish teacher. Under this passage Ginsburg has an entire excursus regarding the angels. The LXX. and Syr. translate "before God," as if the words of the text were "בְּפָנֵי אֱלֹהִים," Ps. cxxxviii. 1, or as if *hammalach* could of itself mean God, as presenting Himself in history. Supposing that *hammalach* is the official name of a man, and that of a priest, we appear to be under the necessity of imagining that he who is charged with the obligation of a vow turns to the priest with the desire that he would release him from it, and thus dissolve (bibl. הִפִּיר, Mishnic הִתִּיר) the vow. But there is no evidence that the priests had the power of releasing from vows. Individual cases in which a husband can dissolve the vow of his wife, and a father the vow of his daughter, are enumerated in Num. xxx.; besides, in the traditional law, we find the sentence: "A vow, which one who makes it repents of, can be dissolved by a learned man (חכם), or, where none is present, by three laymen," *Bechoroth* 36b; the matter cannot be settled by any middle person (שליח), but he who has taken the vow (הנודר) must appear personally, *Jore deah* c. 228, § 16. Of the priest as such nothing is said here. Therefore the passage cannot at all be traditionally understood of an official dissolution of an oath. Where the Talm. applies it juristically, *Shabbath* 32b, etc., Rashi explains *hammalach* by *gizbar shel-haqdesh*, i.e. treasurer of the revenues of the sanctuary; and in the *Comm.* to *Kohemoth* he supposes that some one has publicly resolved on an act of charity (צדקה), i.e. has determined it with himself, and that now the representative of the congregation (שליח) comes to demand it. But that is altogether fanciful. If we proceed on the idea that *liphne hammalach* is of the same meaning as *liphne hakkohen*, Lev. xxvii. 8, 11, Num. ix. 6, xxvii. 2, etc., we have then to derive the figure from such passages relating to the law of sacrifice as Num. xv. 22-26, from which the words *ki sh'gagah hi* (Num. xv. 25b) originate. We have to suppose that he who has made a vow, and has not kept it, comes to terms with God with an easier and less costly offering, since in the confession (ודוי) which he makes before the priest he explains that the vow was a *sh'gagah*, a declaration that inconsiderately escaped him. The author, in giving it to be understood that under these circumstances the offering of the sacrifice is just the direct contrary of a good work, calls to the conscience of the inconsiderate נודר: why should God be angry on account of thy voice with which thou dost

excuse thy sins of omission, and destroy (*vid.* regarding הַיָּדָיִם under Isa. x. 27) the work of thy hands (*vid.* under Ps. xc. 17), for He destroys what thou hast done, and causes to fail what thou purposest? The question with *lammah* resembles those in Ezra iv. 22, vii. 23, and is of the same kind as at vii. 16 f.; it leads us to consider what a mad self-destruction that would be (Jer. xlv. 7, cf. under Isa. i. 5).

The reason [for the foregoing admonition] now following places the inconsiderate vow under the general rubric of inconsiderate words. We cannot succeed in interpreting ver. 6 [7] (in so far as we do not supply, after the LXX. and Syr. with the Targ.: *ne credas*; or better, with Ginsburg, וְהִיא = it is) without taking one of the *vavs* in the sense of "also." That the Heb. *vav*, like the Greek *καί*, the Lat. *et*, may have this comparative or intensifying sense rising above that which is purely copulative, is seen from *e.g.* Num. ix. 14, cf. also Josh. xiv. 11. In many cases, it is true, we are not under the necessity of translating *vav* by "also;" but since the "and" here does not merely externally connect, but expresses correlation of things homogeneous, an "also" or a similar particle involuntarily substitutes itself for the "and," *e.g.* Gen. xvii. 20 (Jerome): *super Ismael quoque*; Ex. xxix. 8: *filios quoque*; Deut. i. 32: *et nec sic quidem credidistis*; ix. 8: *nam et in Horeb*; cf. Josh. xv. 19; 1 Sam. xxv. 43; 2 Sam. xix. 25; 1 Kings ii. 22, xi. 26; Isa. xlix. 6, "I have also given to thee." But there are also passages in which it cannot be otherwise translated than by "also." We do not reckon among these Ps. xxxi. 12, where we do not translate "also my neighbours," and Amos iv. 10, where the words are to be translated, "and that in your nostrils." On the contrary, Isa. xxxii. 7 is scarcely otherwise to be translated than "also when the poor maketh good his right," like 2 Sam. i. 23, "also in their death they are not divided." In 2 Chron. xxvii. 5, in like manner, the two *vavs* are scarcely correlative, but we have, with Keil, to translate, "also in the second and third year." And in Hos. viii. 6, וְהִיא, at least according to the punctuation, signifies "also it," as Jerome translates: *ex Israele et ipse est*. According to the interpunction of the passage before us, וְהִיא is the pred., and thus, with the Venet., is to be translated: "For in many dreams and vanities there are also many words." We could at all events render the *vav*, as also at x. 11, Ex. xvi. 6, as *vav apod.*; but וְהִיא has not the character of a virtual antecedent,—the meaning of the expression remains as for the rest the same; but Hitzig's objection is of force against it (as also against Ewald's disposition of the words, like that of Symmachus, Jerome,

and Luther: "for where there are many dreams, there are also vanities, and many words"), that it does not accord with the connection, which certainly in the first place requires a reason referable to inconsiderate talk, and that the second half is, in fact, erroneous, for between dreams and many words there exists no necessary inward mutual relation. Hitzig, as Knobel before him, seeks to help this, for he explains: "for in many dreams are also vanities, *i.e.* things from which nothing comes, and (the like) in many words." But not only is this assumed carrying forward of the **ו** doubtful, but the principal thing would be made a secondary matter, and would drag heavily. The relation in ver. 2 is different where *vav* is that of comparison, and that which is compared follows the comparison. Apparently the text (although the LXX. had it before them, as it is before us) has undergone dislocation, and is thus to be arranged: **כי ברב חלמות ודברים הרבה והבלים**: for in many dreams and many words there are also vanities, *i.e.* illusions by which one deceives himself and others. Thus also Bullock renders, but without assigning a reason for it. That dreams are named first, arises from a reference back to ver. 2, according to which they are the images of what a man is externally and mentally busied and engaged with. But the principal stress lies on **הרבה ודברים**, to which also the too rash, inconsiderate vows belong. The pred. **והבלים**, however, connects itself with "vanity of vanities," which is Koheleth's final judgment regarding all that is earthly. The **כי** following connects itself with the thought lying in 6a, that much talk, like being much given to dreams, ought to be avoided: it ought not to be; much rather (*imo*, Symm. ἀλλὰ) fear God, Him before whom one should say nothing, but that which contains in it the whole heart.

#### CONTINUATION OF THE CATALOGUE OF VANITIES.

THE GRADATIONS OF OPPRESSION IN DESPOTIC STATES.—V. 7, 8 [8, 9].

"Fear God," says the proverb (Prov. xxiv. 21), "and the king." The whole Book of Koheleth shows how full its author is of this fundamental thought. Thus the transition to the theme now following was at least inwardly mediated. The state-government, however, although one should be subject to it for conscience' sake, corresponds very little to his idea: the ascending scale of the powers is an ascending scale of violence and oppression.

Ver. 7 [8]. "If thou seest the oppression of the poor and the

robbery of right and of justice in the state, marvel not at the matter: for one higher watches over him who is high; and others are high above both." Like *rash*, *mishpat vatsēdēq* are also the gen. of the obj.; "robbery of the right and of justice" is an expression not found elsewhere, but not on that account, as Grätz supposes, impossible: *mishpat* is right, rectitude, and conformity to law; and *tsēdēq*, judicial administration, or also social deportment according to these norms; גַּזְלֵי, a wicked, shameless depriving of a just claim, and withholding of the showing of right which is due. If one gets a sight of such things as these in a *m'dinah*, i.e. in a territorial district under a common government, he ought not to wonder at the matter. הִמְיָה means to be startled, astonished, and, in the sense of "to wonder," is the word commonly used in modern Heb. But הִפְיָז has here the colourless general signification of *res*, according to which the Syr. translates it (*vid.* under iii. 1); every attempt in passages such as this to retain the unweakened primary meaning of the word runs out into groundless and fruitless subtlety. Cf. *Berachoth* 5a, אָרַם . . . הִפְיָז לָהּ, "a man who buys a thing from another." On the other hand, there is doubt about the meaning of the clause assigning the reason. It seems to be intended, that over him who is high, who oppresses those under him, there stands one who is higher, who in turn oppresses him, and thereby becomes the executor of punishment upon him; and that these, the high and the higher, have over them a Most High, viz. God, who will bring them to an account (Knobel, Ew., Elst., Vaih., Hengst., Zöckl.). None of the old translators and expositors rises, it is true, to the knowledge that גְּבוּיִים may be *pl. majestatis*,<sup>1</sup> but the first גְּבוּיִים the Targ. renders by אֱלֹהֵי אֲדִירִי. This was natural to the Jewish *usus loq.*, for גְּבוּיִים in the post-bibl. Heb. is a favourite name for God, e.g. *Beza* 20b, *Jebamoth* 87a, *Kamma* 13a: "from the table of God" (מִשְׁלַחַן גְּבוּיִים), i.e. the altar (cf. Heb. xiii. 10; 1 Cor. x. 21).<sup>2</sup> The interpretation of גְּבוּיִים, however, as the *pl. majest.*, has in the Book of Koheleth itself a support in בּוֹרְאֵי, xii. 1; and the thought in which 7b climactically terminates accords essentially with iii. 17. This explanation, however, of 7b does not stand the test. For if an unrighteous

<sup>1</sup> That is surprising, since the Talm. interpretation, *Menachoth* 110a, even brings it about that לב, v. 10, is to be understood of God.

<sup>2</sup> חֲלֵק גְּבוּיִים is also a common Rabbin. name for the tithes and offerings (cf. e.g. Nachmani under Gen. xiv. 20). Along with חֲלֵק הַגְּבוּיִים, the sacrifices are also called (in Hurwitz' work on the Heb. rites, known by the abbreviated title ש"ל) המורם לגְּבוּיִים; *vid.* 85b of the ed. 1764, and 23b of the Amsterdam ed. 1707 of the abridgment.

administration of justice, if violence is in vogue instead of right, that is an actual proof that over him who is high no human higher one watches who may put a check upon him, and to whom he feels that he is responsible. And that above them both one who is Most High stands, who will punish injustice and avenge it, is a consolatory argument against vexation, but is no explanatory reason of the phenomenon, such as we expect after the *noli mirari*; for אֲלֹהֵינוּ does not signify "be not offended" (John xvi. 1), or, "think it not strange" (1 Pet. iv. 12), which would be otherwise expressed (cf. under Ps. xxxvii. 1), but *μὴ θαυμάσῃς* (LXX.). Also the contrast, ver. 8, warrants the conclusion that in ver. 7 the author seeks to explain the want of legal order from the constitution of a despotic state as distinguished from patriarchal government. For this reason שָׂמַר will not be meant of over-watching, which has its aim in the execution of legal justice and official duty, but of egoistic watching,—not, however, as Hitzig understands it: "they mutually protect each other's advantage; one crow does not peck out the eyes of another,"—but, on the contrary, in the sense of hostile watching, as at 1 Sam. xix. 11, 2 Sam. xi. 16, as B. Bardach understands it: "he watches for the time when he may gain the advantage over him who is high, who is yet lower than himself, and may strengthen and enrich himself with his flesh or his goods." Over the one who is high, who oppresses the poor and is a robber in respect of right and justice, there stands a higher, who on his part watches how he can plunder him to his own aggrandisement; and over both there are again other high ones, who in their own interest oppress these, as these do such as are under them. This was the state of matters in the Persian Empire in the time of the author. The satrap stood at the head of state officers. In many cases he fleeced the province to fatten himself. But over the satrap stood inspectors, who often enough built up their own fortunes by fatal denunciations; and over all stood the king, or rather the court, with its rivalry of intrigues among courtiers and royal women. The cruel death-punishments to which disagreeable officials were subjected were fearful. There was a gradation of bad government and arbitrary domination from high to low and from low to high, and no word is more fitting for this state of things in Persia than שָׂמַר; for watching, artfully lurking as spies for an opportunity to accomplish the downfall of each other, was prevalent in the Persian Empire, especially when falling into decay.

Ver. 8 [9]. The author, on the other hand, now praises the patriarchal form of government based on agriculture, whose king takes

pride, not in bloody conquests and tyrannical caprice, but in the peaceful promotion of the welfare of his people: "But the advantage of a country consists always in a king given to the arable land." What impossibilities have been found here, even by the most recent expositors! Ewald, Heiligst., Elster, Zöckl. translate: *rex agro factus* = *terrae praefectus*; but, in the language of this book, not עבר but מלך עשה is the expression used for "to make a king." Gesen., Win., de Wette, Knobel, Vaih. translate: *rex qui colitur a terra (civibus)*. But could a country, in the sense of its population in subjection to the king, be more inappropriately designated than by שָׂרָה? Besides, עבר certainly gains the meaning of *colere* where God is the object; but with a human ruler as the object it means *servire* and nothing more, and נִעְבְּרָה<sup>1</sup> can mean nothing else than "*dienstbar gemacht*" [made subject to], not "honoured." Along with this signification, related denom. to עָבַר, נִעְבְּרָה, referred from its primary signification to שָׂרָה, the open fields (from שָׂרָה, to go out in length and breadth), may also, after the phrase עֲבַר הָאֲדוּמָה, signify cultivated, wrought, tilled; and while the phrase "made subject to" must be certainly held as possible (Rashi, Aben Ezra, and others assume it without hesitation), but is without example, the *Niph.* occurs, e.g. at Ezek. xxxvi. 9, in the latter signification, of the mountains of Israel: "ye shall be tilled." Under 8a, Hitzig, and with him Stuart and Zöckler, makes the misleading remark that the *Chethib* is בְּכַל־הָיָא, and that it is = בְּכַל־יָאֵת, according to which the explanation is then given: the protection and security which an earthly ruler secures is, notwithstanding this, not to be disparaged. But הָיָא is *Chethib*, for which the *Keri* substitutes הָיָא; בְּכַל is *Chethib* without *Keri*; and that בְּכַל is thus a modification of the text, and that, too, an objectionable one, since בְּכַל־הָיָא, in the sense of "in all this," is unheard of. The *Keri* seeks, without any necessity, to make the pred. and subj. like one another in gender; without necessity, for הָיָא may also be neut.: the advantage of a land is this, viz. what follows. And how בְּכַל is to be understood is seen from Ezra x. 17, where it is to be explained: And they prepared<sup>2</sup> the sum of the men, i.e. the list of the men, of such as had married strange wives; cf. 1 Chron. vii. 5. Accordingly כָּל means, as the author generally uses הָכֵל mostly in the impersonal sense of *omnia*: *in omnibus*, in all things = by all means; or: *in universum*,

<sup>1</sup> Thus pointed rightly in J., with *Shevu* quiesc. and *Dagesh in Beth*; vid. Kimchi in *Michlol* 63a, and under עָבַר.

<sup>2</sup> That כָּלָה ב may mean "to be ready with anything," Keil erroneously points to Gen. xlv. 12; and Philippi, *St. Const.* p. 49, thinks that *vākol ānāshim* can be taken together in the sense of *vakol haanashim*.

in general. Were the words accentuated מֶלֶךְ לְשָׂדֶה נֶעֱבֵר, the adjct. connection of 'נע' ל'ש' would thereby be shown; according to which the LXX. and Theod. translate τοῦ ἀγροῦ εἰργασμένου; Symm., with the Syr., דָּהַי חֹרֶף עֵיִרְגָּאִסְמֵינְי: "a king for the cultivated land," i.e. one who regards this as a chief object. Luzz. thus indeed accentuates; but the best established accentuation is מֶלֶךְ לְשָׂדֶה נֶעֱבֵר. This separation of נֶעֱבֵר from ל'ש' can only be intended to denote that נֶעֱבֵר is to be referred not to it, but to מֶלֶךְ, according to which the Targ. paraphrases. The meaning remains the same: a king subject (who has become a *servus*) to the cultivated land, *rex agro addictus*, as Dathe, Rosenm., and others translate, is a still more distinct expression of that which "a king for the well-cultivated field" would denote: an agriculture-king,—one who is addicted, not to wars, law-suits, and sovereign stubbornness in his opinions, but who delights in the peaceful advancement of the prosperity of his country, and especially takes a lively interest in husbandry and the cultivation of the land. The order of the words in 8b is like that at ix. 2; cf. Isa. viii. 22, xxii. 2. The author thus praises, in contrast to a despotic state, a patriarchal kingdom based on agriculture.

THE UNCERTAINTY OF RICHES, AND THE CHEERFUL ENJOYMENT OF LIFE  
WHICH ALONE IS PRAISEWORTHY.—V. 9 [10]—VI. 6.

If we fix our attention on the word תְּבִיאָה 9a, which properly denotes that which comes into the barn from without (eg. Prov. xiv. 4), ver. 9 seems to continue the praise of husbandry, as Rashi, Aben Ezra, Luzzatto, Bardach, and others have already concluded. But the thought that one cannot eat money is certainly not that which is intended in 9a; and in 9b the thought would be awkwardly and insufficiently expressed, that it is vain to love riches, and not, on the contrary, the fruit of agriculture. Therefore we are decidedly of opinion that here (cf. above, p. 182), with ver. 9, the foregoing series of proverbs does not come to a close, but makes a new departure.

Ver. 9 [10]. "He who loveth silver is not satisfied with silver; and he whose love cleaveth to abundance, hath nothing of it: also this is vain." The transition in this series of proverbs is not unmediated; for the injustice which, according to ver. 7, prevails in the state as it now is becomes subservient to covetousness, in the very nature of which there lies insatiableness: *semper avarus eget, hunc nulla pecunia replet*. That the author speaks of the "*sacra fames argenti*" (not *auri*) arises from this, that not זָהָב, but כֶּסֶף, is



the specific word for coin.<sup>1</sup> Mendelssohn-Friedländer also explains: "He who loveth silver is not satisfied with silver," *i.e.* it does not make him full; that might perhaps be linguistically possible (cf. *e.g.* Prov. xii. 11), although the author would in that case probably have written the words הַכֶּסֶף לֹא יִשְׂבֵּר, after vi. 3; but "to be not full of money" is, after i. 8, and especially iv. 8, Hab. ii. 5, cf. Prov. xxvii. 20 = never to have enough of money, but always to desire more.

That which follows, 9aβ, is, according to Hitz., a question: And who hath joy in abundance, which bringeth nothing in? But such questions, with the answer to be supplied, are not in Koheleth's style; and what would then be understood by capital without interest? Others, as Zöckler, supply עֲצֵר: and he that loveth abundance of possessions (is) not (full) of income; but that which is gained by these hard ellipses is only a tautology. With right, the Targ., Syr., Jerome, the Venet., and Luther take *lo t'vuah* as the answer or conclusion: and who clings to abundance of possessions with his love?—he has no fruit thereof; or, with a weakening of the interrog. pronoun into the relative (as at i. 9; cf. under Ps. xxxiv. 13): he who . . . clings has nothing of it. *Hamon* signifies a tumult, a noisy multitude, particularly of earthly goods, as at Ps. xxxvii. 16; 1 Chron. xxix. 16; Isa. lx. 5. The connection of הָמָוֶה with ב, occurring only here, follows the analogy of בַּיְדֵי and the like. The conclusion is synon. with *t'vilti ho'il*; *e.g.* Isa. xlv. 10; Jer. vii. 8. All the Codd. read לֹא; לֹא in this sense would be meaningless.<sup>2</sup> The designation of advantage by *t'vuah* may be occasioned by the foregoing agricultural proverb. In the *t'vuah*, the farmer enjoys the fruit of his labour; but he who hangs his heart on the continual tumult, noise, pomp of more numerous and greater possessions if possible, to him all real profit—*i.e.* all pleasant, peaceful enjoyment—is lost. With the increase of the possessions there is an increase also of unrest, and the possessor has in reality nothing but the sight of them.

Ver. 10 [11]. "When property and goods increase, they become many who consume them; and what advantage hath the owner thereof but the sight of [them with] his eyes?" The verb רָבַה signifies to increase, and רַבִּים, to be many; but also (which Böttch. denies) inchoatively: to become many, Gen. vi. 1; rightly, the LXX., *ἐπληθύν-*

<sup>1</sup> A Jewish fancy supposes that כֶּסֶף is chosen because it consists of letters rising in value (20, 60, 80); while, on the contrary, הָבֶה consists of letters decreasing in value (7, 5, 2).

<sup>2</sup> In *Maccoth* 10a, לֹא is read three times in succession; the Midrash *Wajikra*, c. 22, reads לֹא, and thus it is always found without *Keri* and without variation.

*θησαν*. The author has not a miser in view, who shuts up his money in chests, and only feeds himself in looking at it with closed doors; but a covetous man, of the sort spoken of in Ps. xlix. 12, Isa. v. 8. If the *hattovah*, the possession of such an one, increases, in like manner the number of people whom he must maintain increases also, and thus the number of those who eat of it along with him, and at the same time also his disquiet and care, increase; and what advantage, what useful result (*vid.* regarding *Kishron*, above, p. 193, and under ii. 21) has the owner of these good things from them but the beholding of them (*r<sup>e</sup>ith*; *Keré*, *r<sup>e</sup>uth*; cf. the reverse case, Ps. cxxvi. 4)?—the possession does not in itself bring happiness, for it is never great enough to satisfy him, but is yet great enough to fill him with great care as to whether he may be able to support the demands of so great a household: the fortune which it brings to him consists finally only in this, that he can look on all he has accumulated with proud self-complacency.

Ver. 11 [12]. He can also eat that which is good, and can eat much; but he does not on that account sleep more quietly than the labourer who lives from hand to mouth: "Sweet is the sleep of the labourer, whether he eats little or much; but, on the contrary, the abundance of the rich does not permit him to sleep." The LXX., instead of "labourer," uses the word "slave" (*δούλου*), as if the original were עֶבֶר. But, as a rule, sound sleep is the reward of earnest labour; and since there are idle servants as well as active masters, there is no privilege to servants. The Venet. renders rightly by "of the husbandman" (*ἐργάτου*), the עֶבֶר הָאֲדָמָה; the "labourer" in general is called עַמֵּל, iv. 8 and Judg. v. 26, post-bibl. פֶּעַל. The labourer enjoys sweet, *i.e.* refreshing, sound sleep, whether his fare be abundant or scanty—the labour rewards him by sweet sleep, notwithstanding his poverty; while, on the contrary, the sleep of the rich is hindered and disturbed by his abundance, not: by his satiety, *viz.* repletion, as Jerome remarks: *incocto cibo in stomachi angustiis aestuante*; for the labourer also, if he eats much, eats his fill; and why should sufficiency have a different result in the one from what it has in the other? As עֶבֶר means satiety, not over-satiety; so, on the other hand, it means, objectively, sufficient and plentifully existing fulness to meet the wants of man, Prov. iii. 10, and the word is meant thus objectively here: the fulness of possession which the rich has at his disposal does not permit him to sleep, for all kinds of projects, cares, anxieties regarding it rise within him, which follow him into the night, and do not suffer his mind to be at rest, which is a condition of sleep. The expression עֶבֶר הָאֲדָמָה is the *circum-*

*locutio* of the genit. relation, like 'לב . . . 'הל, Ruth ii. 3; 'אמ . . . 'נע (LXX. 'Αμνὸν τῆς 'Αχινόαμ), 2 Sam. iii. 2. Heiligstedt remarks that it stands for שָׁבַע העשיר; but the nouns צָמַץ, רָעַב, שָׁבַע form no *const.*, for which reason the *circumloc.* was necessary; שָׁבַע is the *constr.* of שָׁבַע. Falsely, Ginsburg: "aber der Ueberfluss den Reichen —er lässt ihn nicht schlafen" [but superabundance the rich—it doth not suffer him to sleep]; but this construction is neither in accordance with the genius of the German nor of the Heb. language. Only the subject is resumed in אֵינִי (as in i. 7); the construction of הִינִי is as at 1 Chron. xvi. 21; cf. Ps. cv. 14. Of the two *Hiphil* forms, the properly Heb. הִינִי and the Aramaizing הִינִי, the latter is used in the weakened meaning of *éâv, sinere*.

After showing that riches bring to their possessor no real gain, but, instead of that, dispeace, care, and unrest, the author records as a great evil the loss, sometimes suddenly, of wealth carefully amassed.

Vers. 12, 13 [13, 14]. "There is a sore evil which I have seen under the sun, riches kept by their possessor to his hurt: the same riches perish by an evil event; and he hath begotten a son, thus this one hath nothing in his hand." There is a gradation of evils. רָעָה (cf. חֹלָה רָע, vi. 2) is not an ordinary, but a morbid evil, *i.e.* a deep hurtful evil; as a wound, not a common one, but one particularly severe and scarcely curable, is called נִחְלָה, *e.g.* Nah. iii. 19. 'הש . . . 'רא is, as at x. 5, an ellipt. relat. clause; cf. on the other hand, vi. 1; the author elsewhere uses the scheme of the relat. clause without relat. pron. (*vid.* under i. 13, iii. 16); the old language would use רָאִיתִי, instead of רָאִיתִי, with the reflex. pron. The great evil consists in this, that riches are not seldom kept by their owner to his own hurt. Certainly שָׁמַר לְ can also mean that which is kept for another, 1 Sam. ix. 24; but how involved and constrained is Ginsburg's explanation: "hoarded up (by the rich man) for their (future) owner," *viz.* the heir to whom he intends to leave them! That לְ can be used with the passive as a designation of the subj., *vid.* Ewald, § 295c; certainly it corresponds as little as ἵν with the Greek ἵπó, but in Greek we say also πλοῦτος φυλαχθεὶς τῷ κερτημένῳ, *vid.* Rost's *Syntax*, § 112. 4. The suff. of *l'ra'atho* refers to *b'alav*, the plur. form of which can so far remain out of view, that we even say *adonim qosheh*, Isa. xix. 4, etc. "To his hurt," *i.e.* at the last suddenly to lose that which has been carefully guarded. The narrative explanation of this, "to his hurt," begins with *van explic.* Regarding 'inyan ra', *vid.* above, p. 194. It is a *casus adversus* that is meant, such a stroke upon stroke as destroyed Job's possessions. The perf. 'הוּ supposes the case that the man thus suddenly made

poor is the father of a son ; the clause is logically related to that which follows as hypothet. antecedent, after the scheme, Gen. xxxiii. 13*b*. The loss of riches would of itself make one who is alone unhappy, for the misfortune to be poor is less than the misfortunes to be rich and then to become poor ; but still more unfortunate is the father who thought that by well-guarded wealth he had secured the future of his son, and who now leaves him with an empty hand.

What now follows is true of this rich man, but is generalized into a reference to every rich man, and then is recorded as a second great evil. As a man comes naked into the world, so also he departs from it again without being able to take with him any of the earthly wealth he has acquired.

Ver. 14 [15]. "As he came forth from his mother's womb, naked shall he again depart as he came, and not the least will he carry away for his labour, which he could take with him in his hand." In 13*a* the author has the case of Job in his mind ; this verse before us is a reminiscence from Job i. 21, with the setting aside of the difficult word שָׁמַח found there, which Sirach xl. 1 exhibits. With "naked" begins emphatically the main subject ; כָּאֵשֶׁר בָּא = כִּשְׁבָא is the intensifying resumption of the comparison ; the contrast of לָקַח, going away, *excedere vitā*, is בֵּא of the entrance on life, coming into the world. מֵאֵינָה (according to the root meaning and use, corresponding to the French *point*, Olsh. § 205*a*) emphatically precedes the negation, as at Judg. xiv. 6 (cf. the emphasis reached in a different way, Ps. xlix. 18). אֵשׁ signifies here, as at ver. 18, Ps. xxiv. 5, to take hence, to take forth, to carry away. The ב of בָּעַ is not partitive (Aben Ezra compares Lev. viii. 32), according to which Jerome and Luther translate *de labore suo*, but is the *Beth pretii*, as e.g. at 1 Kings xvi. 34, as the Chald. understands it ; Nolde cites for this *Beth pretii* passages such as ii. 24, but incorrectly. Regarding the subjunctive שִׁיבֶה, *quod auferat*, vid. above, No. 2, p. 197. We might also with the LXX. and Symm. punctuate שִׁיבֶה : which might accompany him in his hand, but which could by no means denote, as Hitzig thinks : (for his trouble), which goes through his hand. Such an expression is not used ; and Hitzig's supposition, that here the rich man who has lost his wealth is the subject, does not approve itself.

Ver. 15 [16]. A transition is now made to rich men as such, and the registering formula which should go before ver. 14 here follows : "And this also is a sore evil : altogether exactly as he came, thus shall he depart : and what gain hath he that laboureth in the wind ?"

Regarding הַ, *vid.* above, No. 4, p. 198 ; and regarding שׁ בְּלֵעַ<sup>1</sup> *vid.* p. 196. The writing of these first two as one word [*vid.* note below] accords with Ibn-Giat's view, accidentally quoted by Kimchi, that the word is compounded of כּ of comparison, and the frequently occurring לְעַמַּת always retaining its ל, and ought properly to be pointed בְּלֵעַ (cf. מִלְּךָ, 1 Kings vii. 20). עֲמָה signifies combination, society, one thing along with or parallel to another ; and thus לְעַמַּת bears no כּ, since it is itself a word of comparison, בְּלֵעַמַּת "altogether parallel," "altogether the same." The question : what kind of advantage (*vid.* i. 3) is to him (has he) of this that . . . , carries its answer in itself. Labouring for the wind or in the wind, his labour is רְעוּיָהּ (רְעוּיָהּ), and thus fruitless. And, moreover, how miserable an existence is this life of labour leading to nothing !

Ver. 16 [17]. "Also all his life long he eateth in darkness and grieveth himself much, and oh for his sorrow and hatred !" We might place ver. 16 under the regimen of the שׁ of 'שׂע' of ver. 15*b* ; but the Heb. style prefers the self-dependent form of sentences to that which is governed. The expression 16*a* has something strange. This strangeness disappears if, with Ewald and Heiligst., after the LXX. and Jerome, for יֹאכֵל we read יֹאכֵל : καὶ ἐν πένθει ; Böttch. prefers וְאִפְּלַי, "and in darkness." Or also, if we read יֹאכֵל for יֹאכֵל ; thus the Midrash here, and several codd. by Kennicott ; but the Targ., Syr., and Masora read יֹאכֵל. Hitzig gets rid of that which is strange in this passage by taking בְּלֵי־יָמָיו as accus. of the obj., not of the time : all his days, his whole life he consumes in darkness ; but in Heb. as in Lat. we say : *consumere dies vitae*, Job xxi. 13, xxxvi. 11, but not *comedere* ; and why should the expression, "to eat in darkness," not be a figurative expression for a faithless, gloomy life, as elsewhere "to sit in darkness" (Mic. vii. 8), and "to walk in darkness" ? It is meant that all his life long he ate לֶחֶם אֲוִיִּים, the bread of sorrow, or לֶחֶם לַחַיִּי, prison fare ; he did not allow himself pleasant table comforts in a room comfortably or splendidly lighted, for it is unnecessary to understand הַשֶּׁזֶּף subjectively and figuratively (Hitz., Zöck.).

In 16*b* the traditional punctuation is וְיֹכֵעַם.<sup>2</sup> The *perf.* ruled by the preceding *fut.* is syntactically correct, and the verb יֹכֵעַם is common with

<sup>1</sup> In H. written as one word : בְּלֵעַמַּת. Parchon (*Lex.* under עַמַּת) had this form before him. In his *Lex.* Kimchi bears evidence in favour of the correct writing as two words.

<sup>2</sup> Thus in correct texts, in H. with the note : ב' מִלְרַע, viz. here and at Ps. cxii. 10, only there y has, according to tradition, the *Kametz*. Cf. *Mas. fin.* 52*b*, and Baer's Ed. of Psalter, under Ps. cxii. 10.

the author, vii. 9. Hitzig regards the text as corrupt, and reads *בהליו* and *בנעם*, and explains: and (he consumes or swallows) much grief in his, etc.; the phrase, "to eat sorrow," may be allowed (cf. Prov. xxvi. 6, cf. Job xv. 16); but *יאכל*, as the representative of two so bold and essentially different metaphors, would be in point of style in bad taste. If the text is corrupt, it may be more easily rectified by reading *וְנֶעַם הַרְבֵּה וְהָלִי לוֹ וְקָ*: and grief in abundance, and sorrow has he, and wrath. We merely suggest this. Ewald, Burger, and Böttch. read only *וְנֶעַם הַרְבֵּה וְהָלִי*; but *לוֹ* is not to be dispensed with, and can easily be reduced to a mere *vav*. Elster retains *וְנֶעַם*, and reads, like Hitzig, *בהליו*: he grieves himself much in his sorrow and wrath; but in that case the word *וקצפו* was to be expected; also in this way the ideas do not psychologically accord with each other. However the text is taken, we must interpret *והליו וקצף* as an exclamation, like *הֵפֵּה*, Isa. xxix. 16; *הֵפֵּה*, Jer. xlix. 16; Ewald, § 328a, as we have done above. That *וְהָ* of itself is a subst. clause = *והליו* is untenable; the rendering of the noun as forming a clause, spoken of under ii. 21, is of a different character.<sup>1</sup> He who by his labour and care aims at becoming rich, will not only lay upon himself unnecessary privations, but also have many sorrows; for many of his plans fail, and the greater success of others awakens his envy, and neither he himself nor others satisfy him; he is morbidly disposed, and as he is diseased in mind, so also in body, and his constantly increasing dissatisfaction becomes at last *קצף*, he grumbles at himself, at God, and all the world. From observing such persons, Paul says of them (1 Tim. vi. 6 f.): "They have pierced themselves through (*transfoderunt*) with many sorrows."

In view of these great evils, with which the possession of riches also is connected: of their deceitful instability, and their merely belonging to this present life, Koheleth returns to his *ceterum censeo*.

Ver. 17 [18]. "Behold then what I have seen as good, what as beautiful (is this): that one eat and drink and see good in all his labour with which he wearieth himself, under the sun, throughout the number of the days of his life which God hath given him; for that is his portion." Toward this seeing, *i.e.* knowing from his own experience, his effort went forth, according to ii. 3; and what he here, vers. 17, 18, expresses as his *resultat*, he has already acknowledged at ii. 24 and iii. 12 f. With "behold" he here returns to it; for he says, that from the observations just spoken of, as from others, no

<sup>1</sup> Rashi regards *והליו* as a form like *הִיתָו*. This *ו* everywhere appears only in a gen. connection.

other *resultat* befell him. Instead of ר' טֹבָה (here and at vi. 6), he as often uses the words ראה טוב, iii. 13, ii. 24, or בְּטוֹב, ii. 1. In רָא, the seeing is meant of that of mental apperception; in רָא, of immediate perception, experience. Our translation above does not correspond with the accentuation of the verse, which belongs to the class of disproportionately long verses without *Athnach*; cf. Gen. xxi. 9; Num. ix. 1; Isa. xxxvi. 1; Jer. xiii. 13, li. 37; Ezek. xlii. 10; Amos v. 1; 1 Chron. xxvi. 26, xxviii. 1; 2 Chron. xxiii. 1. The sentence

וְאֵי ... הִנֵּה (with pausal *āni* with *Rebia*) constitutes the beginning of the verse, in the form, as it were, of a superscription; and then its second part, the main proposition, is divided by the disjunctives following each other: *Telisha Gedhola*, *Geresh*, *Legarmeh*, *Rebia*, *Tebir*, *Tifcha*, *Silluk* (cf. Jer. viii. 1, where *Pazer* instead of *Telisha Gedhola*; but as for the rest, the sequence of the accents is the same). Among the moderns, Hengst. holds to the accents, for he translates in strict accordance therewith, as Tremellius does: "Behold what I have seen: that it is fine and good (Trem. *bonum pulchrum*) to eat..." The *asher* in the phrase, *tov asher-yapheh*, then connects it together: good which is at the same time beautiful; Grätz sees here the Greek *καλὸν κάγαθόν*. But the only passage to which, since Kimchi, reference is made for this use of *asher*, viz. Hos. xii. 8, does not prove it; for we are not, with Drusius, to translate there by: *iniquitas quae sit peccatum*, but by *quae poenam mereat*. The accentuation here is not correct. The second *asher* is without doubt the resumption of the first; and the translation—as already Dachsel in his *Biblia Accentuata* indicated: *ecce itaque quod vidi bonum, quod pulchrum (hoc est ut quis edat)*—presents the true relation of the component parts of the sentence. The suffix of וְאֵי refers to the general subj. contained in the inf.; cf. viii. 15. The period of time denoted by מִסְפֵּר is as at ii. 3, vi. 12. Also we read הֵלֵל ... בֵּי, iii. 22, in the same connection.

Ver. 18 [19]. This verse, expressing the same, is constructed anakolouthistically, altogether like iii. 13: "Also for every man to whom God hath given riches and treasures, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; just this is a gift of God." The anakolouthon can be rendered [into English] here as little as it can at iii. 13; for if we allow the phrase, "also every man," the "also" remains fixed to the nearest conception, while in the Heb. it governs the whole long sentence, and, at the nearest, belongs to הֵלֵל. Cheerful enjoyment is in this life that which is most advisable; but also it is not made possible in itself by the possession of earthly treasures,—it is yet a special

gift of God added thereto. *N'chasim*, besides here, occurs also in Josh. xxii. 8; 2 Chron. i. 11 f.; and in the Chald. of the Book of Ezra, vi. 8, vii. 26. Also *hishlit*, to empower, to make possible, is Aram., Dan. ii. 38, 48, as well as Heb., Ps. cxix. 133; the prevalence of the verbal stem שִׁלַּח is characteristic of the Book of Koheleth. *Helqo*, "his portion," is just the cheerful enjoyment as that which man has here below of life, if he has any of it at all.

Ver. 19 [20]. Over this enjoyment he forgets the frailty and the darkened side of this life. It proves itself to be a gift of God, a gift from above: "For he doth not (then) think much of the days of his life; because God answereth the joy of his heart." Such an one, permitted by God to enjoy this happiness of life, is thereby prevented from tormenting himself by reflections regarding its transitoriness. Incorrectly, Hengst.: Remembrance and enjoyment of this life do not indeed last long, according to Ewald, who now, however, rightly explains: He will not, by constant reflection on the brevity of his life, too much embitter this enjoyment; because God, indeed, grants to him true heart-joy as the fairest gift. The meaning of 19b is also, in general, hit upon. The LXX. translates: "because God occupies him with the joy of his heart;" but for that we ought to have had the word מְעַנֶּה; Jerome helps it, for he reads בְּשִׂמְחָה instead of בְּשִׂמְחָה: *eo quod Deus occupet deliciis cor ejus*. But also, in this form, this explanation of מְעַנֶּה is untenable; for עָנָה, the causat. of which would be מְעַנֶּה, signifies, in the style of Koheleth, not in general to busy oneself with something, but to weary oneself with something; hence עָנָה בֵּשׂ cannot mean: to be occupied with joy, and thereby to be drawn away from some other thing. And since the explanation: "he makes him sing," needs no argument to dispose of it, מְעַנֶּה thus remains only as the *Hiph.* of עָנָה, to meet, to respond to, grant a request. Accordingly, Hitz., like Aben Ezra and Kimchi, comparing Hos. ii. 23 f.: God makes to answer, *i.e.* so works that all things which have in or of themselves that which can make him glad, must respond to his wish. But the omission of the obj.—of which Hitz. remarks, that because indefinite it is left indefinite—is insufferably hard, and the explanation thus ambiguous. Most interpreters translate: for God answers (Ges. *Heb. Wört. B.*, incorrectly: answered) him with joy of his heart, *i.e.* grants this to him in the way of answer. Ewald compares Ps. lxxv. 6; but that affords no voucher for the expression: to answer one with something = to grant it to him; for עָנָה is there connected with a double accus., and בְּצִדְקָה is the adv. statement of the way and manner. But above all, against this interpretation is the fact of the want of the personal obj.



The author behoved to have written *מענה אהו* or *מענהי*. We take the *Hiph.* as in the sense of the *Kal*, but give it its nearest signification: to answer, and explain, as in a similar manner Seb. Schmid, Rambam, and others have already done: God answers to the joy of his heart, *i.e.* He assents to it, or (using an expression which is an exact equivalent), He corresponds to it. This makes the joy a heart-joy, *i.e.* a joy which a man feels not merely externally, but in the deepest recess of his heart, for the joy penetrates his heart and satisfies it (Song iii. 11; Isa. xxx. 29; Jer. xv. 16). A similar expression, elsewhere not found, we had at ver. 9 in *אהב ב*. Why should not *ב ענה* (הענה) be possible with *ענהי*, just as *ἀμείβεσθαι πρὸς τι* is with *ἀμείβεσθαι τινι*? For the rest, *בש' לב'* is not needed as obj.; we can take it also as an expression of the state or condition: God gives answer in the heart-joy of such an one. In *ענה*, to answer, to hear the answer, is thought of as granting a request; here, as giving assent to. Job xxxv. 9 affords a twofold suitable example, that the *Hiph.* can have an enlarged *Kal* signification.

After the author has taken the opportunity of once more expressing his *ultimatum*, he continues to register the sad evils that cling to wealth.

vi. 1, 2. "There is an evil which I have seen under the sun, and in great weight it lies upon man: a man to whom God giveth riches, and treasures, and honour, and he wanteth nothing for his soul of all that he may wish, but God giveth him not power to have enjoyment of it, for a strange man hath the enjoyment: that is vanity and an evil disease." The author presents the result of personal observation; but inasmuch as he relates it in the second tense, he generalizes the matter, and places it scenically before the eyes of the reader. A similar introduction with *אש*, but without the unnecessary *asher*, is found at v. 12, x. 5. Regarding *רבה*, *vid.* under viii. 6; *על* does not denote the subj., as at ii. 17: it appears great to a man, but it has its nearest lying local meaning; it is a great (ii. 21) evil, pressing in its greatness heavily upon man. The evil is not the man himself, but the condition in which he is placed, as when, *e.g.*, the kingdom of heaven is compared to a merchant (Matt. xiii. 45 f.),—not the merchant in himself, but his conduct and life is a figure of the kingdom of heaven.

Ver. 2. To *עשר ונב'*, as at 2 Chron i. 11, *ונב'* [and honour] is added as a third thing. What follows we do not translate: "and there is nothing wanting . . .;" for that *איןני* with the pleonastic suff. may mean: "there is not," is not to be proved from Gen. xxxix. 9, thus: and he spares not for his soul (LXX. *καὶ οὐκ κ.τ.λ.*) what he

always desires. הָסֵר is adj. in the sense of wanting, lacking, as at 1 Sam. xxi. 16 ; 1 Kings xi. 22 ; Prov. xii. 9. לְנַפְשׁוֹ, "for his soul," i.e. his person, is = the synon. לְעַצְמוֹ found in the later usage of the language ; מִן (different from the *min*, iv. 8) is, as at Gen. vi. 2, partitive. The נִכְרִי, to whom this considerable estate, satisfying every wish, finally comes, is certainly not the legal heir (for that he enters into possession, in spite of the uncertainty of his moral character, ii. 19, would be in itself nothing less than a misfortune, yet perfectly in order, v. 13 [14]), but some stranger without any just claim, not directly a foreigner (Heiligst.), but, as Burger explains: *talis qui proprie nullum habet jus in bona ejus cui נכרי dicitur* (cf. נְכַרְיָהּ of the unmarried wife in the Book of Proverbs).

That wealth without enjoyment is nothing but vanity and an evil disease, the author now shows by introducing another historical figure, and thereby showing that life without enjoyment is worse than never to have come into existence at all :

Ver. 3. "If a man begat an hundred, and lived many years, and the amount of the days of his years was great, and his soul satisfied not itself in good, and also he had no grave, then I say : Better than he is the untimely birth." The accentuation of 3*a* is like that of 2*a*. The disjunctives follow the *Athnach*, as at 2 Kings xxiii. 13, only that there *Telisha Gedhola* stands for *Pazer*. Hitzig finds difficulty with the clause לִי . . . וְנֹכַח, and regards it as a marginal gloss to 5*a*, taken up into the text at a wrong place. But just the unexpected form and the accidental nature, more than the inward necessity of this feature in the figure, leads us to conclude that the author here connects together historical facts, as conjecturally noted above at pp. 214, 215, into one fanciful picture. מֵאָהָה is obviously to be supplemented by בניים (ובנות) ; the Targ. and Midrash make this man to be Cain, Ahab, Haman, and show at least in this that they extend down into the time of the Persian kingdom a spark of historical intelligence. שָׁנָי הֵרָב interchanges with שָׁנָי הֵרָב, xi. 8, as at Neh. xi. 30. In order to designate the long life emphatically, the author expresses the years particularly in days : "and if it is much which (Heiligst. : *multum est quod*) the days of his years amount to ;" cf. יְהִי יָמֵי in Gen. v. With *v'naphsho* there follows the reverse side of this long life with many children : (1) his soul satisfies not itself, i.e. has no self-satisfying enjoyment of the good (*min*, as at Ps. civ. 13, etc.), i.e. of all the good things which he possesses,—in a word, he is not happy in his life ; and (2) an honourable burial is not granted to him, but קֵבֶר הָיָה, Jer. xxii. 19, which is the contrary of a burial such as becomes a man (the body of Artaxerxes Ochus

was thrown to the cats); whereupon Elster rightly remarks that in an honourable burial and an honourable remembrance, good fortune, albeit shaded with sadness, might be seen. But when now, to one so rich in children and so long-lived, neither enjoyment of his good fortune nor even this shaded glory of an honourable burial is allowed, the author cannot otherwise judge than that the untimely birth is better than he. In this section regarding the uncertainty of riches, we have already, v. 14, fallen on a reminiscence from the Book of Job; it is so much the more probable that here also Job iii. 16 has an influence on the formation of the thought. נֶפֶל is the foetus which comes lifeless from the mother's womb.

Vers. 4, 5. The comparison of an untimely birth with such a man is in favour of the former: "For it cometh in nothingness and departeth in darkness; and with darkness its name is covered. Moreover, it hath not seen the sun, and hath not known: it is better with it than with that other." It has entered into existence, בְּהֶבֶל, because it was a lifeless existence into which it entered when its independent life should have begun; and בְּחֹשֶׁךְ, it departeth, for it is carried away in all quietness, without noise or ceremony, and "with darkness" its name is covered, for it receives no name and remains a nameless existence, and is forgotten as if it had never been. Not having entered into a living existence, it is also (*gam*) thus happy to have neither seen the sun nor known and named it, and thus it is spared the sight and the knowledge of all the vanities and evils, the deceptions and sorrows, that are under the sun. When we compare its fate with the long joyless life of that man, the conclusion is apparent: 'ק' . . . נִחַת, *plus quietis est huic quam illi*, which, with the generalization of the idea of rest (Job iii. 13) in a wider sense (*vid.* above, p. 194), is = *melius est huic quam illi* (וְהוּא . . . וְהוּא, as at iii. 19). The generalization of the idea proceeds yet further in the Mishn. נוח לו, e.g.: "It is better (נוח לו לאדם) for a man that he throw himself into a lime-kiln than that (ואל), etc." From this usage Symm. renders 'ק' . . . נִחַת as obj. to לֹא יָדַע, and translates: οὐδὲ ἐπειράθη; διαφορᾶς ἑτέρου πράγματος πρὸς ἕτερον; and Jerome: *neque cognovit distantiam boni et mali*,—a rendering which is to be rejected, because thus the point of the comparison in which it terminates is broken, for 5b draws the *facit*. It is true that this contains a thought to which it is not easy to reconcile oneself. For supposing that life were not in itself, as over against non-existence, a good, there is yet scarcely any life that is absolutely joyless; and a man who has become the father of an hundred children, has, as it appears, sought the enjoyment of life principally in sexual love, and then

also has found it richly. But also, if we consider his life less as relating to sense: his children, though not all, yet partly, will have been a joy to him; and has a family life, so lengthened and rich in blessings, only thorns, and no roses at all? And, moreover, how can anything be said of the rest of an untimely birth, which has been without motion and without life, as of a rest excelling the termination of the life of him who has lived long, since rest without a subjective reflection, a rest not felt, certainly does not fall under the point of view of more or less, good or evil? The saying of the author on no side bears the probe of exact thinking. In the main he designs to say: Better, certainly, is no life than a joyless life, and, moreover, one ending dishonourably. And this is only a speciality of the general clause, iv. 2 f., that death is better than life, and not being born is better than both. The author misunderstands the fact that the earthly life has its chief end beyond itself; and his false eudaemonism, failing to penetrate to the inward fountain of true happiness, which is independent of the outward lot, makes exaggerated and ungrateful demands on the earthly life.

Ver. 6. A life extending to more than even a thousand years without enjoyment appears to him worthless: "And if he has lived twice a thousand years long, and not seen good—Do not all go hence to one place?" This long period of life, as well as the shortest, sinks into the night of Sheol, and has advantage over the shortest if it wants the *רְאוּת ט'*, i.e. the enjoyment of that which can make man happy. That would be correct if "good" were understood inwardly, ethically, spiritually; but although, according to Koheleth's view, the fear of God presides over the enjoyment of life, regulating and hallowing it, yet it remains unknown to him that life deepened into fellowship with God is in itself a most real and blessed, and thus the highest good. Regarding *אֵלֵי* (here, as at Esth. vii. 4, with perf. foll.: *etsi vixisset, tamen interrogarem: nonne, etc.*), *vid.* above, p. 191; it occurs also in the oldest liturgical *Tefilla*, as well as in the prayer *Nishmath* (*vid.* Baer's *Siddur, Abodath Jisrael*, p. 207). *ב' . . . אֵלֵי*, a thousand years twice, and thus an Adam's life once and yet again. Otherwise Aben Ezra: 1000 years multiplied by itself, thus a million, like *עֶשְׂרִים בְּעַמִּים*,  $20 \times 20 = 400$ ; cf. Targ. Isa. xxx. 26, which translates *שְׁבַעֵתִים* by  $343 = 7 \times 7 \times 7$ . Perhaps that is right; for why was not the expression *אֵלֵי שְׁנֵי* directly used? The "one place" is, as at iii. 20, the grave and Hades, into which all the living fall. A life extending even to a million of years is worthless, for it terminates at last in nothing. Life has only as much value as it yields of enjoyment.

## OBTAINING BETTER THAN DESIRING.—VI. 7-9.

All labour aims at enjoyment, and present actual enjoyment is always better than that which is sought for in the future.

Ver. 7. "All the labour of man is for his mouth, and yet his soul has never enough;" or, properly, it is not filled, so that it desires nothing further and nothing more; נִפְּלָא used as appropriately of the soul as of the ear, i. 8; for that the mouth and the soul are here placed opposite to one another as "organs of the purely sensual and therefore transitory enjoyment, and of the deeper and more spiritual and therefore more lasting kind of joys" (Zöck.), is an assertion which brings out of the text what it wishes to be in it,—נִפְּשׁ and נֶפֶשׁ stand here so little in contrast, that, as at Prov. xvi. 26, Isa. v. 14, xxix. 8, instead of the soul the stomach could also be named; for it is the soul longing, and that after the means from without of self-preservation, that is here meant; נֶפֶשׁ הַיָּפֶה, "beautiful soul," *Chullin* iv. 7, is an appetite which is not fastidious, but is contented. וְיִם, καὶ ὄμωσ, ὄμωσ δέ, as at iii. 13; Ps. cxxix. 2. All labour, the author means to say, is in the service of the impulse after self-preservation; and yet, although it concentrates all its efforts after this end, it does not bring full satisfaction to the longing soul. This is grounded in the fact that, however in other respects most unlike, men are the same in their unsatisfied longing.

Ver. 8. "For what hath the wise more than the fool; what the poor who knoweth to walk before the living?" The old translators present nothing for the interpretation, but defend the traditional text; for Jerome, like the Syr., which translates freely, follows the Midrash (fixed in the Targ.), which understands הַחַיִּים, contrary to the spirit of the book, of the blessed future. The question would be easier if we could, with Bernst. and Ginsburg, introduce a comparat. *min* before יִרְעֵ; we would then require to understand by him who knows to walk before the living, some one who acts a part in public life; but how strange a designation of distinguished persons would that be! Thus, as the text stands, יִרְעֵ is attrib. to לְעָנִי, what preference hath the poor, such an one, viz., as understands (*vid.* regarding יִרְעֵ instead of הַיִּירְעֵ, under Ps. cxliiii. 10); not: who is intelligent (Aben Ezra); יִרְעֵ is not, as at ix. 11, an idea contained in itself, but by the foll. הַחַיִּים... לְהַיִּים (cf. iv. 13, 17; and the inf. form, Ex. iii. 19; Num. xxii. 13; Job xxxiv. 23) obtains the supplement and colouring required: the sequence of the accents (*Zakeph, Tifcha, Silluk*, as e.g. at Gen. vii. 4) is not against this. How the LXX. understood its πορευθῆναι κατέναντι τῆς ζῶης, and the Venet. its

ἀπιέναι ἀντικρὺ τῆς ζωῆς, is not clear; scarcely as Grätz, with Mendelss. : who, to go against (נגד, as at iv. 12) life, to fight against it, has to exercise himself in self-denial and patience; for “to fight with life” is an expression of modern coinage. 'חַיִּים signifies here, without doubt, not life, but the living. But we explain now, not as Ewald, who separates יוֹצֵר from the foll. inf. לִהְיוֹת: What profit has then the wise man, the intelligent, patient man, above the fool, that he walks before the living?—by which is meant (but how does this interrog. form agree thereto?), that the wise, patient man has thereby an advantage which makes life endurable by him, in this, that he does not suffer destroying eagerness of desire so to rule over him, but is satisfied to live in quietness. Also this meaning of a quiet life does not lie in the words 'חַיִּים . . . הֵלֵךְ. “To know to walk before the living” is, as is now generally acknowledged = to understand the right rule of life (Elst.), to possess the *savoir vivre* (Heiligst.), to be experienced in the right art of living. The question accordingly is: What advantage has the wise above the fool; and what the poor, who, although poor, yet knows how to maintain his social position? The matter treated of is the insatiable nature of sensual desire. The wise seeks to control his desire; and he who is more closely designated poor, knows how to conceal it; for he lays upon himself restraints, that he may be able to appear and make something of himself. But desire is present in both; and they have in this nothing above the fool, who follows the bent of his desire and lives for the day. He is a fool because he acts as one not free, and without consideration; but, in itself, it is and remains true, that enjoyment and satisfaction stand higher than striving and longing for a thing.

Ver. 9. “Better is the sight of the eyes than the wandering of the soul: also this is vain and windy effort.” We see from the inf. 'לִהְיוֹת interchanging with 'פָּרַח that the latter is not meant of the object (xi. 9), but of the action, viz. the “rejoicing in that which one has” (Targ.); but this does not signify *grassatio*,—i.e. *impetus animae appetentis*, ὄρησις τῆς ψυχῆς (cf. *Marcus Aurelius*, iii. 16), which Knobel, Heiligst., and Ginsburg compare (for הֵלֵךְ means *grassari* only with certain subjects, as fire, contagion, and the like; and in certain forms, as הֵלֵךְ for הֵלֵךְ, to which הֵלֵךְ = לָכַח does not belong),—but *erratio*, a going out in extent, roving to a distance (cf. הֵלֵךְ, wanderer), *ρεμβασμὸς ἐπιθυμίας*, Wisd. iv. 12.—Going is the contrast of rest; the soul which does not become full or satisfied goes out, and seeks and reaches not its aim. This insatiableness, characteristic of the soul, this endless unrest, belongs also to the miseries of this present life; for to have and to enjoy is better than this constant

*Hungern und Lungern* [hungering and longing]. More must not be put into 9a than already lies in it, as Elster does: "the only enduring enjoyment of life consists in the quiet contemplation of that which, as pleasant and beautiful, it affords, without this mental joy mingling with the desire for the possession of sensual enjoyment." The conception of "the sight of the eyes" is certainly very beautifully idealized, but in opposition to the text. If 9a must be a moral proverb, then Luther's rendering is the best: "It is better to enjoy the present good, than to think about other good."

THE WEAKNESS AND SHORT-SIGHTEDNESS OF MAN OVER AGAINST  
HIS DESTINY.—VI. 10–12.

The future, toward which the soul stretches itself out to find what may satisfy it, is not man's: a power against which man is helpless fashions it.

Ver. 10. "That which hath been, its name hath long ago been named; and it is determined what a man shall be: and he cannot dispute with Him who is stronger than he." According to the usage of the tense, it would be more correct to translate: That which (at any time) has made its appearance, the name of which was long ago named, *i.e.* of which the *What?* and the *How?* were long ago determined, and, so to speak, formulated. This פְּכָר . . . שֵׁי does not stand parallel to כָּבַר הָיָה, i. 10; for the expression here does not refer to the sphere of that which is done, but of the predetermination. Accordingly, וְנִי' . . . אָדָם is also to be understood. Against the accents, inconsistently periodizing and losing sight of the comprehensiveness of אָדָם . . . אִישׁ, Hitzig renders: "and it is known that, if one is a man, he cannot contend," etc., which is impossible for this reason, that הוּא אָדָם cannot be a conditional clause enclosed within the sentence אִישׁ . . . יוּכַל. Obviously וְנוֹדַע, which in the sense of *constat* would be a useless waste of words, stands parallel to נִקְרָא שְׂמוֹ, and signifies known, *viz.* previously known, as passive of יָדַע, in the sense of Zech. xiv. 7; cf. Ps. cxxxix. 1 f. Bullock rightly compares Acts xv. 18. After יָדַע, *asher*, like *ki*, which is more common, may signify "that," viii. 12, Ezek. xx. 26; but neither "that he is a man" (Knobel, Vaih., Luzz., Hengst., Ginsb.), nor "that he is the man" (Ewald, Elst., Zöckler), affords a consistent meaning. As *mah* after *yada'* means *quid*, so *asher* after it may mean *quod* = that which (cf. Dan. viii. 19, although it does not at all stand in need of proof); and *id quod homo est* (we cannot render הוּא without the expression of a definite conception of time) is intended to mean that

the whole being of a man, whether of this one or that one, at all times and on all sides, is previously known; cf. to this pregnant substantival sentence, xii. 13. Against this formation of his nature and of his fate by a higher hand, man cannot utter a word.

The thought in 10*b* is the same as that at Isa. xlv. 9; Rom. ix. 20 f. The *Chethhb* שְׁהִתְקִיף<sup>1</sup> is not inadmissible, for the stronger than man is מְנִי . . . מְרִי. Also הִתְקִיף might in any case be read: with one who overcomes him, has and manifests the ascendancy over him. There is indeed no *Hiph.* הִתְּ found in the language of the Bible (Herzf. and Fürst compare הִתְּ, Ps. xii. 5); but in the Targ., אִתְּקִיף is common; and in the school-language of the Talm., הִתְּ is used of the raising of weighty objections, e.g. *Kamma* 71*a*. The verb, however, especially in the perf., is in the passage before us less appropriate. In לֹא יִיבֹל lie together the ideas of physical (cf. Gen. xliii. 32; Deut. xii. 17, xvi. 5, etc.) and moral inability.

Ver. 11. "For there are many words which increase vanity: What cometh forth therefrom for man?" The dispute (objection), דִּיּוֹ, takes place in words; דְּבָרִים here will thus not mean "things" (Hengst., Ginsb., Zöckl., Bullock, etc.), but "words." As that wrestling or contending against God's decision and providence is vain and worthless, nothing else remains for man but to be submissive, and to acknowledge his limitation by the fear of God; thus there are also many words which only increase yet more the multitude of vanities already existing in this world, for, because they are resultless, they bring no advantage for man. Rightly, Elster finds herein a hint pointing to the influence of the learning of the Jewish schools already existing in Koheleth's time. We know from Josephus that the problem of human freedom and of God's absoluteness was a point of controversy between opposing parties: the Sadducees so emphasized human freedom, that they not only excluded (*Antt.* xiii. 5. 9; *Bell.* ii. 8. 14) all divine predetermination, but also co-operation; the Pharisees, on the contrary, supposed an interconnection between divine predetermination (*ειμαρμένον*) and human freedom (*Antt.* xiii. 5. 9, xviii. 1. 3; *Bell.* ii. 8. 14). The Talm. affords us a glance at this controversy; but the statement in the Talm. (in *Berachoth* 33*a*, and elsewhere), which conditions all by the power of God manifesting itself in history, but defends the freedom of the religious-moral self-determination of man, may be regarded as a Pharisaic maxim. In Rom. ix., Paul places himself on

<sup>1</sup> With *He* unpointed, because it is omitted in the *Kerf*, as in like manner in 'בְּשֶׁה', x. 3, 'שָׁה', Lam. v. 18. In the tibl. Rabb., the ה is noted as superfluous.



this side; and the author of the Book of Koheleth would subscribe this passage as his testimony, for the "fear God" is the "*kern und stern*" [kernel and star] of his pessimistic book.

Ver. 12. Man ought to fear God, and also, without dispute and murmuring, submit to His sway: "For who knoweth what is good for man in life during the number of the days of his vain life, and which he spendeth like a shadow? No one can certainly show a man what shall be after him under the sun." We translate וְיָשָׁר only by "*ja*" ("certainly"), because in Germ. no interrogative can follow "*dieweil*" ("because"). The clause with *asher* (as at iv. 9, viii. 11, x. 15; cf. Song, under v. 2), according to its meaning not different from *ki*, is related in the way of proof to that beginning with *ki*. Man is placed in our presence. To be able to say to him what is good for him,—*i.e.* what position he must take in life, what direction he must give to his activity, what decision he must adopt in difficult and important cases,—we ought not only to be able to penetrate his future, but, generally, the future; but, as *Tropfen* [drops] in the stream of history, we are poor *Tröpfle* [simpletons], who are hedged up within the present. Regarding the accus. of duration, מִסְפָּר יוֹם, pointing to the brevity of human life, *vid.* at ii. 3. With הִבְלֵהוּ, the attribute of breath-like transitivity is assigned to life (as at vii. 15, ix. 9) (as already in the name given to Abel, the second son of Adam), which is continued by כִּי with the force of a relative clause, which is frequently the case after preceding part. attrib., *e.g.* Isa. v. 23. We translate: which he spendeth like the (a) shadow [in the nom.] (after viii. 13; Job xiv. 2); not: like a shadow [in the accus.]; for although the days of life are also likened to a shadow, Ps. cxliv. 4, etc., yet this use of עֲשֶׂה does not accord therewith, which, without being a Graecism (Zirkel, Grätz), harmonises with the Greek phrase, *ποιεῖν χρόνον*, Acts xv. 33; cf. Prov. xiii. 23, LXX. (also with the Lat. *facere dies* of Cicero, etc.). Thus also in the Syr. and Palest.-Aram. *lacad* is used of time, in the sense of *transigere*. *Aharav* does not mean: after his present condition (Zöckl.); but, as at iii. 22, vii. 14: after he has passed away from this scene. Luzz. explains it correctly: Whether his children will remain in life? Whether the wealth he has wearied himself in acquiring will remain and be useful to them? But these are only illustrations. The author means to say, that a man can say, neither to himself nor to another, what in definite cases is the real advantage; because, in order to say this, he must be able to look far into the future beyond the limits of the individual life of man, which is only a small member of a great whole.

## SECOND CONCLUDING SECTION.

## PROVERBS OF BETTER THINGS, THINGS SUPPOSED TO BE BETTER, GOOD THINGS, GOOD AND BAD DAYS.—VII. 1-14.

We find ourselves here in the middle of the book. Of its 220 verses, vi. 10 is that which stands in the middle, and with vii. 1 begins the third of the four *Sedarim*<sup>1</sup> into which the Masora divides the book. The series of proverbs here first following, vii. 1-10, has, as we remarked above, p. 189, the word *tov* as their common catchword, and *mah-tov*, vi. 12, as the hook on which they hang. But at least the first three proverbs do not stand merely in this external connection with the preceding; they continue the lowly and dark estimate of the earthly life contained in vi. 3 ff.

The first proverb is a synthetic distich. The thought aimed at is that of the second half of the distich.

vii. 1. "Better is a name than precious ointment; and better is the day of death than the day when one is born." Like רָאִי and נָרָא, so שֵׁם and טוֹב stand to each other in the relation of a paronomasia (*vid.* Song under i. 3). Luther translates: "*Ein gut Gerücht ist besser denn gute Salbe*" ["a good odour (= reputation) is better than good ointment]. If we substitute the expression *denn Wolgeruch* [than sweet scent], that would be the best possible rendering of the paronomasia. In the arrangement טוֹב . . . שֵׁם טוֹב, *tov* would be adj. to *shem* (a good reputation goes beyond sweet scent); but *tov* standing first in the sentence is pred., and *shem* thus in itself alone, as in the cogn. prov., Prov. xxii. 1, signifies a good, well-sounding, honourable, if not venerable name; cf. *anshē hashshem*, Gen. vi. 4; *v'li-shem*, nameless, Job xxx. 8. The author gives the dark reverse to this bright side of the distich: the day of death better than the day in which one (a man), or he (the man), is born; cf. for this reference of the pronoun, iv. 12, v. 17. It is the same lamentation as at iv. 2 f., which sounds less strange from the mouth of a Greek than from that of an Israelite; a Thracian tribe, the Trausi, actually celebrated their birthdays as days of sadness, and the day of death as a day of rejoicing (*vid.* Bähr's Germ. transl. of *Herodotus*, v. 4).—Among the people of the Old Covenant this was not possible; also a saying such as *lō* is not in the spirit of the O. T. revelation of religion;

<sup>1</sup> Of three books the Masora gives only the number of verses: Ruth, 85 verses; Shir (the Song), 117 verses; and Kinoh (Lamentations), 154; but no sections (*Sedarim*).

yet it is significant that it was possible<sup>1</sup> within it, without apostasy from it; within the N. T. revelation of religion, except in such references as Matt. xxvi. 24, it is absolutely impossible without apostasy from it, or without rejection of its fundamental meaning.

Ver. 2. Still more in the spirit of the N. T. (cf. *e.g.* Luke vi. 25) are these words of this singular book which stands on the border of both Testaments: "It is better to go into a house of mourning than to go into a house of carousal (drinking): for that is the end of every man; and the living layeth it to heart." A house is meant in which there is sorrow on account of a death; the lamentation continued for seven days (Sirach xxii. 10), and extended sometimes, as in the case of the death of Aaron and Moses, to thirty days; the later practice distinguished the lamentations (אֲנִינִית) for the dead till the time of burial, and the mournings for the dead (אֲבִלִית), which were divided into seven and twenty-three days of greater and lesser mourning; on the return from carrying away the corpse, there was a *Trostmahl* (a comforting repast), to which, according as it appears to an ancient custom, those who were to be partakers of it contributed (Jer. xvi. 7; Hos. ix. 4; Job iv. 17, *funde vinum tuum et panem tuum super sepulchra justorum*).<sup>2</sup> This feast of sorrow the above proverb leaves out of view, although also in reference to it the contrast between the "house of carousal" and "house of mourning" remains, that in the latter the drinking must be in moderation, and not to drunkenness.<sup>3</sup> The going into the house of mourning is certainly thought of as a visit for the purpose of showing sympathy and of imparting consolation during the first seven days of mourning (John xi. 31).<sup>4</sup> Thus to go into the house of sorrow, and to show one's sympathy with the mourners there, is better than to go into a house of drinking, where all is festivity and merriment; viz. because the former (that he is mourned over as dead) is the end of every man, and the survivor takes it to heart, viz. this, that he too must die. אָהֵב follows attractionally the gender of סוֹף (cf. Job xxxi. 11, *Kerē*). What is said at iii. 13 regarding 'פֶּלֶה is appropriate to the passage before us. הָיִי is rightly vocalised; regarding the

<sup>1</sup> "The reflections of the Preacher," says Hitzig (*Süd. deut. ev. protest. Woch. Blatt*, 1864, No. 2), "present the picture of a time in which men, participating in the recollection of a mighty religious past, and become sceptical by reason of the sadness of the present time, grasping here and there in uncertainty, were in danger of abandoning that stedfastness of faith which was the first mark of the religion of the prophets."

<sup>2</sup> Cf. Hamb. *Real Encyc. für Bibel u. Talmud* (1870), article "Trauer."

<sup>3</sup> Maimuni's *Hilchoth Ebel*, iv. 7, xiii. 8.

<sup>4</sup> *Ibid.* xiii. 2.

form  $\text{הָיָה}$ , *vid.* Baer in the critical remarks of our ed. of *Isaiah* under iii. 22. The phrase  $\text{נָתַן אֱלֹהִים לֵב$  here and at ix. 1 is synon. with  $\text{שָׂים אֱלֹהִים עַל־לֵב}$  (*e.g.* Isa. lvii. 1) and  $\text{שָׂים לֵב}$ . How this saying agrees with Koheleth's *ultimatum*: There is nothing better than to eat and drink, etc. (ii. 24, etc.), the Talmudists have been utterly perplexed to discover; Manasse ben-Israel in his *Conciliador* (1632) loses himself in much useless discussion.<sup>1</sup> The solution of the difficulty is easy. The *ultimatum* does not relate to an unconditional enjoyment of life, but to an enjoyment conditioned by the fear of God. When man looks death in the face, the two things occur to him, that he should make use of his brief life, but make use of it in view of the end, thus in a manner for which he is responsible before God.

Vers. 3, 4. The joy of life must thus be not riot and tumult, but a joy tempered with seriousness: "Better is sorrow than laughter: for with a sad countenance it is well with the heart. The heart of the wise is in the house of mourning, and the heart of fools in the house of mirth." Grief and sorrow,  $\text{צָעַם}$ , whether for ourselves or occasioned by others, is better, *viz.* morally better, than extravagant merriment; the heart is with  $\text{רַע פָּן}$  (*inf.* as  $\text{רַע}$ , Jer. vii. 6; *cf.*  $\text{פִּי רָה}$ , Gen. xl. 7; Neh. ii. 2), a sorrowful countenance, better than with laughter, which only masks the feeling of disquiet peculiar to man, Prov. xiv. 13. Elsewhere  $\text{לֵב יָטִיב}$  = "the heart is (may be) of good cheer," *e.g.* Ruth iii. 7, Judg. xix. 6; here also joyful experience is meant, but well becoming man as a religious moral being. With a sad countenance it may be far better as regards the heart than with a merry countenance in boisterous company. Luther, in the main correct, after Jerome, who on his part follows Symmachus: "The heart is made better by sorrow." The well-being is here meant as the reflex of a moral: *bene se habere*.

Sorrow penetrates the heart, draws the thought upwards, purifies, transforms. Therefore is the heart of the wise in the house of sorrow; and, on the other hand, the heart of fools is in the house of joy, *i.e.* the impulse of their heart goes thither, there they feel themselves at home; a house of joy is one where there are continual feasts, or where there is at the time a revelling in joy. That ver. 4 is divided not by *Athnach*, but by *Zakef*, has its reason in this, that of the words following  $\text{אֵין בָּלִי}$ , none consists of three syllables; *cf.* on the contrary, vii. 7,  $\text{הִנֵּם הָיָה}$ . From this point forward the internal relation of the contents is broken up, according to which this series of

<sup>1</sup> *Vid.* the English translation by Lindo (London 1842), vol. ii. pp. 306-309.

sayings as a concluding section hangs together with that containing the observations going before in ch. vi.

Vers. 5, 6. A fourth proverb of that which is better (טוב מן) presents, like the third, the fools and the wise over against each other: "Better to hear the reproof of a wise man, than that one should hear the song of fools. For like the crackling of *Nesseln* (nettles) under the *Kessel* (kettle), so the laughter of the fool: also this is vain." As at Prov. xiii. 1, xvii. 10, נְעִירָה is the earnest and severe words of the wise, which impressively reprove, emphatically warn, and salutarily alarm. נְשִׁיר in itself means only song, to the exclusion, however, of the plaintive song; the song of fools is, if not immoral, yet morally and spiritually hollow, senseless, and unbridled madness. Instead of נְשִׁיר, the words נִא' ט' are used, for the twofold act of hearing is divided between different subjects. A fire of thorn-twigs flickers up quickly and crackles merrily, but also exhausts itself quickly (Ps. cxviii. 12), without sufficiently boiling the flesh in the pot; whilst a log of wood, without making any noise, accomplishes this quietly and surely. We agree with Knobel and Vaihinger in copying the paronomasia [*Nessel—Kessel*]. When, on the other hand, Zöckler remarks that a fire of nettles could scarcely crackle, we advise our friend to try it for once in the end of summer with a bundle of stalks of tall dry nettles. They yield a clear blaze, a quickly expiring fire, to which here, as he well remarks, the empty laughter of foolish men is compared, who are devoid of all earnestness, and of all deep moral principles of life. This laughter is vain, like that crackling. There is a hiatus between vers. 6 and 7. For how ver. 7 can be related to ver. 6 as furnishing evidence, no interpreter has as yet been able to say. Hitzig regards 6a as assigning a reason for ver. 5, but 6b as a reply (as ver. 7 containing its motive shows) to the assertion of ver. 5,—a piece of ingenious thinking which no one imitates. Elster translates: "Yet injustice befools a wise man," being prudently silent about this "yet." Zöckler finds, as Knobel and Ewald do, the mediating thought in this, that the vanity of fools infects and also easily befools the wise. But the subject spoken of is not the folly of fools in general, but of their singing and laughter, to which ver. 7 has not the most remote reference. Otherwise Hengst.: "In ver. 7, the reason is given why the happiness of fools is so brief; first, the *mens sana* is lost, and then destruction follows." But in that case the words ought to have been יהוה כסיל; the remark, that חכם here denotes one who ought to be and might be such, is a pure *volte*. Ginsburg thinks that the two verses are co-ordinated by כי; that ver. 6 gives the reason for

5*b*, and ver. 7 that for 5*a*, since here, by way of example, one accessible to bribery is introduced, who would act prudently in letting himself therefore be directed by a wise man. But if he had wished to be thus understood, the author would have used another word instead of חכם, 7*a*, and not designated both him who reproves and him who merits reproof by the one word—the former directly, the latter at least indirectly. We do not further continue the account of the many vain attempts that have been made to bring ver. 7 into connection with vers. 6 and 5. Our opinion is, that ver. 7 is the second half of a tetrastich, the first half of which is lost, which began, as is to be supposed, with *tov*. The first half was almost the same as Ps. xxxvii. 16, or better still, as Prov. xvi. 8, and the whole proverb stood thus:

טוֹב מַעַט בְּצַדִּיקָה  
מְרִיב תְּבוֹאוֹת בְּלֹא מִשְׁפָּט:

[and then follows ver. 7 as it lies before us in the text, formed into a distich, the first line of which terminates with חכם]. We go still further, and suppose that after the first half of the tetrastich was lost, that expression, “also this is vain,” added to ver. 6 by the punctuation, was inserted for the purpose of forming a connection for כִּי עֵשָׂק: Also this is vain, that, etc. (כִּי, like *asher*, viii. 14).

Ver. 7. Without further trying to explain the mystery of the כִּי, we translate this verse: “. . . For oppression maketh wise men mad, and corruption destroyeth the understanding.” From the lost first half of the verse, it appears that the subject here treated of is the duties of a judge, including those of a ruler into whose hands his subjects, with their property and life, are given. The second half is like an echo of Ex. xxiii. 8, Deut. xvi. 19. That which שָׁחַר there means is here, as at Prov. xv. 27, denoted by מַחְנִיחַ; and עֵשָׂק is accordingly oppression as it is exercised by one who constrains others who need legal aid and help generally to purchase it by means of presents. Such oppression for the sake of gain, even if it does not proceed to the perversion of justice, but only aims at courting and paying for favour, makes a wise man mad (הוֹלֵל, as at Job xii. 17; Isa. xliv. 25), *i.e.* it hurries him forth, since the greed of gold increases more and more, to the most blinding immorality and regardlessness; and such presents for the purpose of swaying the judgment, and of bribery, destroys the heart, *i.e.* the understanding (cf. Hos. iv. 11, *Bereschith rabba*, ch. lvi.), for they obscure the judgment, blunt the conscience, and make a man the slave of his passion. The conjecture הָעֵשֶׂר (riches) instead of the word

הַעֲשֶׂק (Burger, as earlier Ewald) is accordingly unnecessary; it has the parallelism against it, and thus generally used gives an untrue thought. The word הוֹלֵל does not mean "gives lustre" (Desvoeux), or "makes shine forth = makes manifest" (Tyler); thus also nothing is gained for a better connection of ver. 7 with ver. 6. The Venet. excellently: ἐκστήσει. Aben Ezra supposes that מוֹתֵה is here = דִּבְרֵי מוֹתֵה; Mendelssohn repeats it, although otherwise the consciousness of the syntactical rule, Gesen. § 147a, does not fail him.

Vers. 8, 9. There now follows a fourth, or, taking into account the mutilated one, a fifth proverb of that which is better: "Better the end of a thing than its beginning; better one who forbears than one who is haughty. Hasten thyself not in thy spirit to become angry: for anger lieth down in the bosom of fools." The clause 8a is first thus to be objectively understood as it stands. It is not without limitation true; for of a matter in itself evil, the very contrary is true, Prov. v. 4, xxiii. 32. But if a thing is not in itself evil, the end of its progress, the reaching to its goal, the completion of its destination, is always better than its beginning, which leaves it uncertain whether it will lead to a prosperous issue. An example of this is Solon's saying to Croesus, that only he is to be pronounced happy whose good fortune it is to end his life well in the possession of his wealth (*Herod.* i. 32).

The proverb 8b will stand in some kind of connection with 8a, since what it says is further continued in ver. 9. In itself, the frequently long and tedious development between the beginning and the end of a thing requires expectant patience. But if it is in the interest of a man to see the matter brought to an issue, an אִרְוֹת אִפְּ will, notwithstanding, wait with self-control in all quietness for the end; while it lies in the nature of the גִּבְיָה רִיחַ, the haughty, to fret at the delay, and to seek to reach the end by violent means; for the haughty man thinks that everything must at once be subservient to his wish, and he measures what others should do by his own measureless self-complacency. We may with Hitzig translate: "Better is patience (אִרְוֹת = אִרְוֹת) than haughtiness" (גִּבְיָה, inf., as שֹׁפֵט, xii. 4; Prov. xvi. 19). But there exists no reason for this; גִּבְיָה is not to be held, as at Prov. xvi. 5, and elsewhere generally, as the connecting form of גִּבְיָה, and so אִרְוֹת for that of אִרְוֹת; it amounts to the same thing whether the two properties (characters) or the persons possessing them are compared.

Ver. 9. In this verse the author warns against this pride which, when everything does not go according to its mind, falls into passionate excitement, and thoughtlessly judges, or with a violent rude

hand anticipates the end. אַל־תִּבֹּן : do not overturn, hasten not, rush not, as at v. 1. Why the word בְּרִיחָךְ, and not בַּנֶּפֶשׁ or בְּלִבְךָ, is used, *vid. Psychol.* pp. 197-199 : passionate excitements overcome a man according to the biblical representation of his spirit, Prov. xxv. 28, and in the proving of the spirit that which is in the heart comes forth in the mood and disposition, Prov. xv. 13. פְּעוּט is an infin., like יִשָּׁן, v. 11. The warning has its reason in this, that anger or (כַּעַס, taken more potentially than actually) fretfulness rests in the bosom of fools, *i.e.* is cherished and nourished, and thus is at home, and, as it were (thought of personally, as if it were a wicked demon), feels itself at home (נִיחָה, as at Prov. xiv. 33). The haughty impetuous person, and one speaking out rashly, thus acts like a fool. In fact, it is folly to let oneself be impelled by contradictions to anger, which disturbs the brightness of the soul, takes away the considerateness of judgment, and undermines the health, instead of maintaining oneself with equanimity, *i.e.* without stormy excitement, and losing the equilibrium of the soul under every opposition to our wish.

From this point the proverb loses the form "better than," but *tov* still remains the catchword of the following proverbs. The proverb here first following is so far cogn., as it is directed against a particular kind of *ka'as* (anger), *viz.* discontentment with the present.

Ver. 10. "Say not : How comes it that the former times were better than these now ? for thou dost not, from wisdom, ask after this." Cf. these lines from Horace (*Poet.* 173, 4) :

*"Difficilis, querulus, laudator temporis acti  
Se puero, censor castigatque minorum."*

Such an one finds the earlier days—not only the old days described in history (Deut. iv. 32), but also those he lived in before the present time (cf. *e.g.* 2 Chron. ix. 29)—thus by contrast so much better than the present ones, that in astonishment he asks : "What is it = how comes it that ?" etc. The author designates this question as one not proceeding from wisdom : מִתּוֹךְ חִכְמָה, like the Mishnic כִּיתוּךְ חִכְמָה, and אֶל־עַל, as at Neh. i. 2 ; 'al-zeh refers to that question, after the ground of the contrast, which is at the same time an exclamation of wonder. The כִּי, assigning a reason for the dissuasion, does not mean that the cause of the difference between the present and the good old times is easily seen ; but it denotes that the supposition of this difference is foolish, because in truth every age has its bright and its dark sides ; and this division of light and shadow between the past and the present betrays a want of understanding



of the signs of the times and of the ways of God. This proverb does not furnish any point of support for the determination of the date of the authorship of the Book of Koheleth (*vid.* above, p. 213). But if it was composed in the last century of the Persian domination, this dissatisfaction with the present times is explained, over against which Koheleth leads us to consider that it is self-deception and one-sidedness to regard the present as all dark and the past as all bright and rosy.

Vers. 11, 12. Externally connecting itself with "from wisdom," there now follows another proverb, which declares that wisdom along with an inheritance is good, but that wisdom is nevertheless of itself better than money and possessions: "Wisdom is good with family possessions, and an advantage for those who see the sun. For wisdom affordeth a shadow, money affordeth a shadow; yet the advantage of knowledge is this, that wisdom preserveth life to its possessor." Most of the English interpreters, from Desvoeux to Tyler, translate: "Wisdom is as good as an inheritance;" and Bullock, who translates: "with an inheritance," says of this and the other translations: "The difference is not material." But the thought is different, and thus the distinction is not merely a formal one. Zöckl explains it as undoubted that עַם here, as at ii. 16 (*vid. l.c.*), means *aeque ac*; but (1) that *aeque ac* has occurred to no ancient translator, till the Venet. and Luther, nor to the Syr., which translates: "better is wisdom than weapons (מִטָּנָה וְיָמִינָה)," in a singular way making 11a a *duplette* of ix. 18a; (2) instead of "wisdom is as good as wealth," would much rather be said: "wisdom is better than wealth," as *e.g.* Prov. viii. 11; (3) the proverb is formed like *Abboth* ii. 2, "good is study connected with a citizen-like occupation," and similar proverbs; (4) one may indeed say: "the wise man dieth with (together with) the fool" = just as well as the fool; but "good is wisdom with wealth" can neither be equivalent to "as well as wealth," nor: "in comparison with wealth" (Ewald, Elster), but only: "in connection with wealth (possessions);" *aeque ac* may be translated for *una cum* where the subject is common action and suffering, but not in a substantival clause consisting of a subst. as subject and an adj. as pred., having the form of a categorical judgment. נְחִלָּה denotes a possession inherited and hereditary (cf. Prov. xx. 21); and this is evidence in favour of the view that עַם is meant not of comparison, but of connection; the expression would otherwise be עַם-עֵשֶׂר. וְיִתֵּר is now also explained. It is not to be rendered: "and better still" (than wealth), as Herzf., Hitz., and Hengst. render it; but in spite of Hengst., who decides in his own way, "וְיִתֵּר" never means

advantage, gain," it denotes a prevailing good, *avantage* (*vid.* above, p. 192); and it is explained also why men are here named "those who see the sun"—certainly not merely thus describing them poetically, as in Homer ζῶειν is described and coloured by ὄραν φάος ἡελίοιο. To see the sun, is = to have entered upon this earthly life, in which, along with wisdom, also no inheritance is to be despised. For wisdom affords protection as well as money, but the former still more than the latter. So far, the general meaning of ver. 12 is undisputed. But how is 12*a* to be construed? Knobel, Hitz., and others regard כ as the so-called *beth essentialis*: a shadow (protection) is wisdom, a shadow is money,—very expressive, yet out of harmony, if not with the language of that period, yet with the style of Koheleth; and how useless and misleading would this doubled א be here! Hengstenberg translates: in the shadow of wisdom, in the shadow of silver; and Zöckler introduces between the two clauses "it is as." But (1) here the shadow of wisdom, at least according to our understanding of ver. 11, is not likened to the shadow of silver; but in conformity with that עמ, it must be said that wisdom, and also that money, affords a shadow; (2) but that interpretation goes quite beyond the limits of gnomic brachyology. We explain: for in the shadow (צַל, like צַל, Jonah iv. 5) is wisdom, in the shadow, money; by which, without any particularly bold poetic licence, is meant that he who possesses wisdom, he who possesses money, finds himself in a shadow, *i.e.* of pleasant security; to be in the shadow, spoken of wisdom and money, is = to sit in the shadow of the persons who possess both.

Ver. 12*b*. The exposition of this clause is agreed upon. It is to be construed according to the accentuation: and the advantage of knowledge is this, that "wisdom preserveth life to its possessors." The Targ. regards דעת ההכמה as connected genit.; that might be possible (cf. i. 17, viii. 16), but yet is improbable. Wherever the author uses דעת as subst., it is an independent conception placed beside חכ, i. 16, ii. 26, etc. We now translate, not: wisdom gives life (LXX., Jerome, Venet., Luther) to its possessors; for הַיָּה always means only either to revive (thus Hengst., after Ps. cxix. 25; cf. lxxi. 20) or to keep in life; and this latter meaning is more appropriate to this book than the former,—thus (cf. Prov. iii. 18): wisdom preserves in life,—since, after Hitzig, it accomplishes this, not by rash utterances of denunciation,—a thought lying far behind ver. 10, and altogether too mean,—but since it secures it against self-destruction by vice and passions and emotions, *e.g.* anger (ver. 9), which consume life. The shadow in which wisdom (the wise man) sits keeps it fresh and sound,—a result which the shadow in which money (the

capitalist) sits does not afford: it has frequently the directly contrary effect.

Vers. 13, 14. There now follows a proverb of devout submission to the providence of God, connecting itself with the contents of ver. 10: "Consider the work of God: for who can make that straight which He hath made crooked! In the good day be of good cheer, and in the day of misfortune observe: God hath also made this equal to that, to the end that man need not experience anything (further) after his death." While רָאָה, i. 10, vii. 27, 29, is not different from הִנֵּה, and in ix. 9 has the meaning of "enjoy," here the meaning of contemplative observation, mental seeing, connects itself both times with it. יָ before כִּי can as little mean *quod*, as *asher*, vi. 12, before *mi* can mean *quoniam*. "Consider God's work" means: recognise in all that is done the government of God, which has its motive in this, that, as the question leads us to suppose, no creature is able (cf. vi. 10 and i. 15) to put right God's work in cases where it seems to contradict that which is right (Job viii. 3, xxxiv. 12), or to make straight that which He has made crooked (Ps. cxlvi. 9).

Ver. 14a *a*. The call here expressed is parallel to Sir. xiv. 14 (Fritz.): "Withdraw not thyself from a good day, and let not thyself lose participation in a right enjoyment." The נ of בְּטוֹב is, as little as that of בְּצֵל, the *beth essentiae*—it is not a designation of quality, but of condition: in good, *i.e.* cheerful mood. He who is, Jer. xlv. 17, personally *tov*, cheerful (= *tov lev*), is *b'tov* (cf. Ps. xxv. 13, also Job xxi. 13). The reverse side of the call, 14a *β*, is of course not to be translated: and suffer or bear the bad day (Ewald, Heiligst.), for in this sense we use the expression רָאָה רָעָה, Jer. xlv. 17, but not רָאָה בְּרָעָה, which much rather, Obad. 13, means a malicious contemplation of the misfortune of a stranger, although once, Gen. xxi. 16, רָאָה בְּ also occurs in the sense of a compassionate, sympathizing look, and, moreover, the parall. shows that בְּיוֹם רָעָה is not the obj., but the adv. designation of time. Also not: look to = be attentive to (Salomon), or bear it patiently (Burger), for רָאָה cannot of itself have that meaning.<sup>1</sup> But: in the day of misfortune observe, *i.e.* perceive and reflect: God has also made (cf. Job ii. 10) the latter לְעֵפֶת לְעֹפֶת corresponding, parallel, like to (cf. under v. 15) the former.

So much the more difficult is the statement of the object of this mingling by God of good and evil in the life of man. It is translated: that man may find nothing behind him; this is literal, but it is meaningless. The meaning, according to most interpreters, is

<sup>1</sup> Similarly also Sohar (Par. מצורע): הוּי וְנִי, *i.e.* *cave et circumspecte*, viz. that thou mayest not incur the judgment which is pronounced.

this : that man may investigate nothing that lies behind his present time,—thus, that belongs to the future ; in other words : that man may never know what is before him. But *aharav* is never (not at vi. 12) = in the future, lying out from the present of a man ; but always = after his present life. Accordingly, Ewald explains, and Heiligst. with him : that he may find nothing which, dying, he could take with him. But this rendering (cf. v. 14) is here unsuitable. Better, Hitzig : because God wills it that man shall be rid of all things after his death, He puts evil into the period of his life, and lets it alternate with good, instead of visiting him therewith after his death. This explanation proceeds from a right interpretation of the words : *idcirco ut* (cf. iii. 18) *non inveniat homo post se quidquam, scil. quod non expertus sit*, but gives a meaning to the expression which the author would reject as unworthy of his conception of God. What is meant is much more this, that God causes man to experience good and evil that he may pass through the whole school of life, and when he departs hence that nothing may be outstanding (in arrears) which he has not experienced.

CONTINUATION OF EXPERIENCES AND THEIR RESULTS.—VII. 15-IX. 12.

*The Injuriousness of Excesses*, vii. 15-18.

The concluding section, vii. 1-14, is now followed by *I*-sections, *i.e.* advices in the form of actually experienced facts, in which again the *I* of the author comes into the foreground.

Vers. 15-18. The first of these counsels warns against extremes, on the side of good as well as on that of evil : "All have I seen in the days of my vanity : there are righteous men who perish by their righteousness, and there are wicked men who continue long by their wickedness. Be not righteous over-much, and show not thyself wise beyond measure : why wilt thou ruin thyself ? Be not wicked over-much, and be no fool : why wilt thou die before thy time is ? It is good that thou holdest thyself to the one, and also from the other withdrawest not thine hand : for he that feareth God accomplisheth it all." One of the most original English interpreters of the Book of Koheleth, T. Tyler (1874), finds in the thoughts of the book—composed, according to his view, about 200 B.C.—and in their expression, references to the post-Aristotelian philosophy, particularly to the Stoic, variously interwoven with orientalism. But here, in vers. 15-18, we perceive, not so much the principle of the Stoical ethics—*τῇ φύσει ὁμολογουμένως ζῆν*—as that of the Aristotelian,

according to which virtue consists in the art μέσως ἔχειν, the art of holding the middle between extremes.<sup>1</sup> Also, we do not find here a reference to the contrasts between Pharisaism and Sadduceeism (Zöckl.), viz. those already in growth in the time of the author; for if it should be also true, as Tyler conjectures, that the Sadducees had such a predilection for Epicurism,—as, according to Josephus (*Vit.* c. 2), “the doctrine of the Pharisees is of kin to that of the Stoics,”—yet צדקה and רשעה are not apportioned between these two parties, especially since the overstraining of conformity to the law by the Pharisees related not to the moral, but to the ceremonial law. We derive nothing for the right understanding of the passage from referring the wisdom of life here recommended to the tendencies of the time. The author proceeds from observation, over against which the O. T. saints knew not how to place any satisfying theodicee. ימי הקבלי (*vid.* vi. 12) he so designates the long, but for the most part uselessly spent life lying behind him. אֵת־הַכֹּל is not “everything possible” (Zöckl.), but “all, of all kinds” (Luth.), which is defined by 15*b* as of two kinds; for 15*a* is the introduction of the following experience relative to the righteous and the unrighteous, and thus to the two classes into which all men are divided. We do not translate: there are the righteous, who by their righteousness, etc. (Umbr., Hitzig, and others); for if the author should thus commence, it would appear as if he wished to give unrighteousness the preference to righteousness, which, however, was far from him. To perish in or by his righteousness, to live long in or by his wickedness (מֵאֲרִיץ, *scil.* ימים, viii. 13, as at Prov. xxviii. 2), is = to die in spite of righteousness, to live in spite of wickedness, as *e.g.* Deut. i. 32: “in this thing” = in spite of, etc. Righteousness has the promise of long life as its reward; but if this is the rule, it has yet its exceptions, and the author thence deduces the doctrine that one should not exaggerate righteousness; for if it occurs that a righteous man, in spite of his righteousness, perishes, this happens, at earliest, in the case in which, in the practice of righteousness, he goes beyond the right measure and limit. The relative conceptions הַיָּמֶה and יוֹתֵר have here, since they are referred to the idea of the right measure, the meaning of *nimis*. הַתְּחִבָּם could mean, “to play the wise man;” but that, whether more or less done, is objectionable. It means, as at Ex. i. 10, to act wisely (cf. Ps. cv. 25, הָהָ, to act cunningly). And הָשָׁה, which is elsewhere used of being inwardly torpid, *i.e.* being astonished, *obstupescere*, has here the meaning of placing oneself in a

<sup>1</sup> Cf. Luthardt's *Lectures on the Moral Truths of Christianity*, 2d ed. Edin., T. and T. Clark.

benumbed, disordered state, or also, passively, of becoming disconcerted; not of becoming desolate or being deserted (Hitz., Ginsburg, and others), which it could only mean in highly poetic discourse (Isa. liv. 1). The form **לִשְׁׁוֹתָם** is syncop., like **לִבָּי**, Num. xxi. 27; and the question, with **לִמָּה**, here and at 17*b*, is of the same kind as v. 5; Luther, weakening it: "that thou mayest not destroy thyself."

Ver. 17. Up to this point all is clear: righteousness and wisdom are good and wholesome, and worth striving for; but even in these a transgressing of the right measure is possible (Luther remembers the *summum jus summa injuria*), which has as a consequence, that they become destructive to man, because he thereby becomes a caricature, and either perishes rushing from one extreme into another, or is removed out of the way by others whose hatred he provokes. But it is strange that the author now warns against an excess in wickedness, so that he seems to find wickedness, up to a certain degree, praiseworthy and advisable. So much the stranger, since "be no fool" stands as contrast to "show not thyself wise," etc.; so that "but also be no wicked person" was much rather to be expected as contrast to "be not righteous over-much." Zöckler seeks to get over this difficulty with the remark: "Koheleth does not recommend a certain moderation in wickedness as if he considered it allowable, but only because he recognises the fact as established, that every man is by nature somewhat wicked." The meaning would then be: man's life is not free from wickedness, but be only not too wicked! The offensiveness of the advice is not thus removed; and besides, 18*a* demands, in a certain sense, an intentional wickedness,—indeed, as 18*b* shows, a wickedness in union with the fear of God. The correct meaning of "be not wicked over-much" may be found if for **תִּרְשַׁע** we substitute **תִּתְחַטֵּא**; in this form the good counsel at once appears as impossible, for it would be immoral, since "sinning," in all circumstances, is an act which carries in itself its own sentence of condemnation. Thus **רִשַׁע** must here be a setting oneself free from the severity of the law, which, although sin in the eyes of the over-righteous, is yet no sin in itself; and the author here thinks, in accordance with the spirit of his book, principally of that fresh, free, joyous life to which he called the young, that joy of life in its fulness which appeared to him as the best and fairest reality in this present time; but along with that, perhaps also of transgressions of the letter of the law, of shaking off the scruples of conscience which conformity to God-ordained circumstances brings along with it. He means to say: be not a narrow rigorist,—enjoy life, accommodate thyself to life; but let not the reins be too loose; and be no fool who wantonly places

himself above law and discipline: Why wilt thou destroy thy life before the time by suffering vice to kill thee (Ps. xxxiv. 22), and by want of understanding ruin thyself (Prov. x. 21)?<sup>1</sup>

Ver. 18. "It is good that thou holdest fast to the one,"—viz. righteousness and wisdom,—and withdrawest not thy hand from the other,—viz. a wickedness which renounces over-righteousness and over-wisdom, or an unrestrained life;—for he who fears God accomplishes all, *i.e.* both, the one as well as the other. Luther, against the Vulg.: "for he who fears God escapes all." But what "all"? Tyler, Bullock, and others reply: "All the perplexities of life;" but no such thing is found in the text here, however many perplexities may be in the book. Better, Zöckler: the evil results of the extreme of false righteousness as of bold wickedness. But that he does not destroy himself and does not die before his time, is yet only essentially one thing which he escapes; also, from ver. 15, only one thing, אַבֵּר, is taken. Thus either: the extremes (Umbr.), or: the extremes together with their consequences. The thought presents a connected, worthy conclusion. But if *eth-kullam*, with its retrospective suffix, can be referred to that which immediately precedes, this ought to have the preference. Ginsburg, with Hitzig: "Whoso feareth God will make his way with both;" but what an improbable phrase! Jerome, with his vague  *nihil negligit*, is right as to the meaning. In the Bible, the phrase 'הָ . . . יָצָא, *egressus est urbem*, Gen. xlv. 4, cf. Jer. x. 20, is used; and in the Mishna, יָצָא אֶת־יְדֵי הַחֹבָהוּ, *i.e.* he has discharged his duty, he is quit of it by fulfilling it. For the most part, יָצָא merely is used: he has satisfied his duty; and לֹא יָצָא, he has not satisfied it, *e.g.* *Berachoth* ii. 1. Accordingly יָצָא—since *eth-kullam* relates to, "these ought ye to have done, and not to leave the other undone," Matt. xxiii. 23—here means: he who fears God will set himself free from all, will acquit himself of the one as well as of the other, will perform both, and thus preserve the golden *via media*.

*What protects him who with all his Righteousness is not free from Sin, and what becomes him, vii. 19-22.*

The thought with which the following sentence is introduced is not incongruous to that going before. But each one of these moral proverbs and aphorisms is in itself a little whole, and the deeper connections, in the discovery of which interpreters vie with each other,

<sup>1</sup> An old proverb, *Sota 3a*, says: "A man commits no transgression unless there rules in him previously the spirit of folly."

are destitute of exegetical value. One must not seek to be over-wise; but the possession of wisdom deserves to be highly valued.

Ver. 19. "Wisdom affords strong protection to the wise man more than ten mighty men who are in the city." We have to distinguish, as is shown under Ps. xxxi. 3, the verbs  $\text{עָזַר}$ , to be strong, and  $\text{נָצַח}$ , to flee for refuge;  $\text{עָזַר}$  is the fut. of the former, whence  $\text{עָזָר}$ , stronghold, safe retreat, protection, and with  $\text{בָּ}$ , since  $\text{עָזַר}$  means not only to be strong, but also to show oneself strong, as at ix. 20, to feel and act as one strong; it has also the trans. meaning, to strengthen, as shown in Ps. lxxviii. 29, but here the intrans. suffices: wisdom proves itself strong for the wise man. The ten *shallithim* are not, with Ginsburg, to be multiplied indefinitely into "many mighty men." And it is not necessary, with Desvoeux, Hitz., Zöckl, and others, to think of ten chiefs (commanders of forces), including the portions of the city garrison which they commanded. The author probably in this refers to some definite political arrangement (*vid.* above, p. 216), perhaps to the ten archons, like those Assyrian *salat*, vice-regents, after whom as eponyms the year was named by the Greeks.  $\text{שָׂרֵי־ט}$ , in the Asiatic kingdom, was not properly a military title. And did a town then need protection only in the time of war, and not also at other times, against injury threatening its trade, against encroachments on its order, against the spread of infectious diseases, against the force of the elements? As the Deutero-Isaiah (lx. 17) says of Jerusalem: "I will make thy officers peace, and thine exactors righteousness," so Koheleth says here that wisdom affords a wise man as strong a protection as a powerful decemvirate a city; cf. Prov. xxiv. 5a: "A wise man is *ba'oz*," *i.e.* mighty.

Ver. 20. "For among men there is not a righteous man on the earth, who doeth good, and sinneth not." The original passage, found in Solomon's prayer at the consecration of the temple, is briefer, 1 Kings viii. 46: "There is no man who sinneth not." Here the words might be  $\text{אֵין אָדָם צַדִּיק וְגו'$ , there is no righteous man . . . *Adam* stands here as representing the species, as when we say in Germ.: *Menschen gibt es keine gerechten auf Erden* [men, there are none righteous on earth]; cf. Ex. v. 16: "Straw, none was given." The verification of ver. 19 by reference to the fact of the common sinfulness from which even the most righteous cannot free himself, does not contradict all expectation to the same degree as the *ki* in vii. 7; but yet it surprises us, so that Mercer and Grätz, with Aben Ezra, take ver. 20 as the verification of ver. 16, here first adduced, and Knobel and Heiligst. and others connect it with vers. 21, 22, translating: "Because there is not a just man . . . , therefore it is also the part



of wisdom to take no heed unto all words," etc. But these are all forced interpretations; instead of the latter, we would rather suppose that ver. 20 originally stood after ver. 22, and is separated from its correct place. But yet the sequence of thought lying before us may be conceived, and that not merely as of necessity, but as that which was intended by the author. On the whole, Hitzig is correct: "For every one, even the wise man, sins; in which case virtue, which has forsaken him, does not protect him, but wisdom proves itself as his means of defence." Zöckler adds: "against the judicial justice of God;" but one escapes from this by a penitent appeal to grace, for which there is no need for the personal property of wisdom; there is thus reason rather for thinking on the dangerous consequences which often a single false step has for a man in other respects moral; in the threatening complications in which he is thereby involved, it is wisdom which then protects him and delivers him. Otherwise Tyler, who by the  $\text{ח}$ , which the wise has in wisdom, understands power over evil, which is always moving itself even in the righteous. But the sinning spoken of in ver. 20 is that which is unavoidable, which even wisdom cannot prevent or make inefficacious. On the contrary, it knows how to prevent the destruction which threatens man from his transgressions, and to remove the difficulties and derangements which thence arise. The good counsel following is connected by *gam* with the foregoing. The exhortation to strive after wisdom, contained in ver. 19, which affords protection against the evil effects of the failures which run through the life of the righteous, is followed by the exhortation, that one conscious that he himself is not free from transgression, should take heed to avoid that tale-bearing which finds pleasure in exposing to view the shortcomings of others.

Vers. 21, 22. "Also give not thy heart to all the words which one speaketh, lest thou shouldest hear thy servant curse thee. For thy heart knoweth in many cases that thou also hast cursed others." The talk of the people, who are the indef. subj. of  $\text{לְיָדֵי}$  (LXX., Targ., Syr. supply *ἀσεβείς*), is not about "thee who givest heed to the counsels just given" (Hitz., Zöckl.), for the restrictive  $\text{לְעַלְמֵי}$  is wanting; and why should a servant be zealous to utter imprecations on the conduct of his master, which rests on the best maxims? It is the babbling of the people in general that is meant. To this one ought not to turn his heart ( $\text{לֹא תִתֶּן$ , as at i. 13, 17, viii. 9, 16), *i.e.* give wilful attention, *ne* ( $\text{לֹא תִשְׁמַע} = \text{לֹא}$ , which does not occur in the Book of Koheleth) *audias servum tuum tibi maledicere*; the particip. expression of the pred. obj. follows the analogy of Gen. xxi. 9, Ewald, § 284*b*, and is not a Graecism; for since in this

place hearing is meant, not immediately, but mediated through others, the expression would not in good Greek be with the LXX. . . . τοῦ δούλου σου καταρωμένου σε, but τὸν δούλόν σου καταρᾶσθαι σε. The warning has its motive in this, that by such round-about hearing one generally hears most unpleasant things; and on hearsay no reliance can be placed. Such gossiping one should ignore, should not listen to it at all; and if, nevertheless, something so bad is reported as that our own servant has spoken words of imprecation against us, yet we ought to pass that by unheeded, well knowing that we ourselves have often spoken harsh words against others. The expression 'וַיֵּן, "thou art conscious to thyself that," is like 'וְגַ, 1 Kings ii. 44, not the obj. accus. dependent on וַיֵּן (Hitz.), "many cases where also thou . . .," but the adv. accus. of time to וַיֵּן; the words are inverted (Ewald, § 336*b*), the style of Koheleth being fond of thus giving prominence to the chief conception (ver. 20, v. 18, iii. 13). The first *gam*, although it belongs to "thine, thy," as at 22*b* it is also connected with "thou,"<sup>1</sup> stands at the beginning of the sentence, after such syntactical examples as Hos. vi. 11; Zech. ix. 11; and even with a two-membered sentence, Job ii. 10.

*The not-found, and the found the bitterest—a Woman, vii. 23-29.*

The author makes here a pause, looks back at the teaching regarding prudence, already given particularly from ver. 15, and acknowledges wisdom as the goal of his effort, especially, however, that for him this goal does not lie behind him, but before him in the remote distance.

Ver. 23. "All this have I proved by wisdom: I thought, Wise I will become; but it remained far from me." The כ in בְּהִקְדָּמָה is, as at i. 13, that designating the *organon*, the means of knowledge. Thus he possessed wisdom up to a certain degree, and in part; but his purpose, comprehended in the one word אֶהְיֶה כָּמֹן (vid. above, p. 197, § 2), was to possess it fully and completely; i.e. not merely to be able to record observations and communicate advices, but to adjust the contradictions of life, to expound the mysteries of time and eternity, and generally to solve the most weighty and important questions which perplex men. But this wisdom was for him still in the remote distance. It is the wisdom after which Job, chap. xxviii., made

<sup>1</sup> בְּנִסְתָּרָה, on account of the half pause, accented on the penult. according to the Masora.

inquiry in all regions of the world and at all creatures, at last to discover that God has appointed to man only a limited share of wisdom. Koheleth briefly condenses Job xxviii. 12-22 in the words following:

Ver. 24. "For that which is, is far off, and deep,—yes, deep; who can reach it?" Knobel, Hitz., Vaih., and Bullock translate: for what is remote and deep, deep, who can find it? *i.e.* investigate it; but *mah-shehayah* is everywhere an idea by itself, and means either *id quod fuit*, or *id quod exstitit*, i. 9, iii. 15, vi. 10; in the former sense it is the contrast of *mah-she'ihyeh*, viii. 7, x. 14, cf. iii. 22; in the latter, it is the contrast of that which does not exist, because it has not come into existence. In this way it is also not to be translated: For it is far off what it (wisdom) is (Zöckl.) [= what wisdom is lies far off from human knowledge], or: what it is (the essence of wisdom), is far off (Elst.)—which would be expressed by the words *מה-שהיה*. And if *מה-שהיה* is an idea complete in itself, it is evidently not that which is past that is meant (thus *e.g.* Rosenm., *quod ante aderat*), for that is a limitation of the obj. of knowledge, which is unsuitable here, but that which has come into existence. Rightly, Hengst.: that which has being, for wisdom is *τὼν ὄντων γινώσκis ἀψευδής*, Wisd. vii. 17. He compares Judg. iii. 11, "the work which God does," and viii. 17, "the work which is done under the sun." What Koheleth there says of the totality of the historical, he here says of the world of things: this (in its essence and its grounds) remains far off from man; it is for him, and also in itself and for all creatures, far too deep (*עמק עמק*, the ancient expression for the superlative): Who can intelligibly reach (*יָמַץ*, from *מָצָא*, *assequi*, in an intellectual sense, as at iii. 11, viii. 17; cf. Job xi. 7) it (this all of being)? The author appears in the book as a teacher of wisdom, and emphatically here makes confession of the limitation of his wisdom; for the consciousness of this limitation comes over him in the midst of his teaching.

Ver. 25. But, on the other side, he can bear testimony to himself that he has honestly exercised himself in seeking to go to the foundation of things: "I turned myself, and my heart was there to discern, and to explore, and to seek wisdom, and the account, and to perceive wickedness as folly, and folly as madness." Regarding *sabbothi*, *vid.* under ii. 20: a turning is meant to the theme as given in what follows, which, as we have to suppose, was connected with a turning away from superficiality and frivolity. Almost all interpreters—as also the accentuation does—connect the two words *יָמַץ*; but "I and my heart" is so unpsychological an expression,

without example, that many Codd. (28 of Kennicott, 44 of de Rossi) read  $\text{בְּלִבִּי}$  [with my heart]. The erasure of the *vav* (as *e.g.* Luther: "I applied my heart") would at the same time require the change of  $\text{סְבוּתִי}$  into  $\text{הַסְבוּתִי}$ . The Targ., Jerome, and the Venet. render the word  $\text{בְּלִבִּי}$ ; the LXX. and Syr., on the contrary,  $\text{וּלְבִי}$ ; and this also is allowable, if we place the disjunctive on  $\text{אֲנִי}$  and take  $\text{וּלְבִי}$  as consequent: my heart, *i.e.* my striving and effort, was to discern (Aben Ezra, Herzf., Stuart),—a substantival clause instead of the verbal  $\text{וַיִּתְחַי אֶת־קִבְּבִי}$ , i. 13, i. 17. Regarding *tur* in an intellectual sense, *vid.* i. 13. *Hhëshbon* (*vid.* above, p. 192), with *hhochmah*, we have translated by "*Rechenschaft*" [account, *ratio*]; for we understand by it a knowledge well grounded and exact, and able to be established,—the *facit* of a calculation of all the facts and circumstances relating thereto;  $\text{נֶתַן הַשְׁבִּי}$  is Mishnic, and = the N. T.  $\text{λόγον ἀποδοιδόναι}$ . Of the two accus. 25*b* following  $\text{לְרַעַת}$ , the first, as may be supposed, and as the determination in the second member shows, is that of the obj., the second that of the pred. (Ewald, § 284*b*): that  $\text{רַעַת}$ , *i.e.* conduct separating from God and from the law of that which is good, is *kēsäl*, *Thorheit*, folly (since, as Socrates also taught, all sinning rests on a false calculation, to the sinner's own injury); and that *hassichluth*, *Narrheit*, foolishness, *stultitia* (*vid. sachal*, p. 194, and i. 17), is to be thus translated (in contradistinction to  $\text{בְּפִסְלִי}$ ), *i.e.* an intellectual and moral obtuseness, living for the day, rising up into foolery, not different from *holeloth*, fury, madness, and thus like a physical malady, under which men are out of themselves, rage, and are mad. Koheleth's striving after wisdom thus, at least in the second instance ( $\text{וּלְרַעַת}$ ), with a renunciation of the transcendental, went towards a practical end. And now he expresses by  $\text{וּמֵרֵצָה}$  one of the experiences he had reached in this way of research. How much value he attaches to this experience is evident from the long preface, by means of which it is as it were distilled. We see him there on the way to wisdom, to metaphysical wisdom, if we may so speak—it remains as far off from him as he seeks to come near to it. We then see him, yet not renouncing the effort after wisdom, on the way toward practical wisdom, which exercises itself in searching into the good and the bad; and that which has presented itself to him as the bitterest of the bitter is—a woman.

Ver. 26. "And I found woman more bitter than death; she is like hunting-nets, and like snares is her heart, her hands are bands: he who pleaseth God will escape from her; but the sinner is caught by them." As  $\text{נָסָה}$  iv. 2, so here  $\text{נָסָה}$  (*vid.* above, p. 197, 1, and

198, 3) gains by the preceding **וַיִּסְבּוּתִי אֲנִי** a past sense;<sup>1</sup> the particip. clause stands frequently thus, not only as a circumstantial clause, Gen. xiv. 12 f., but also as principal clause, Gen. ii. 10, in an historical connection. The preceding pred. **בָּרַ**, in the mas. ground-form, follows the rule, Gesen. § 147. Regarding the construction of the relative clause, Hitzig judges quite correctly: "**הִיא** is copula between subj. and pred., and precedes for the sake of the contrast, giving emphasis to the pred. It cannot be a nomin., which would be taken up by the suff. in **לְבַיָּתָהּ**, since if this latter were subject also to **מִצֵּי הִיא** would not certainly be found. Also *asher* here is not a conj." This **הִיא** (**הִיא**), which in relative substantival clauses represents the copula, for the most part stands separated from *asher*, e.g. Gen. vii. 2, xvii. 12, Num. xvii. 5, Deut. xvii. 15; less frequently immediately with it, Num. xxxv. 31; 1 Sam. x. 19; 2 Kings xxv. 19; Lev. xi. 26; Deut. xx. 20. But this *asher hu* (**הִיא**) never represents the subj., placed foremost and again resumed by the reflex. pronoun, so as to be construed as the accentuation requires: *quae quidem retia et laquei cor ejus = cujus quidem cor sunt retia et laquei* (Heiligst.). **מִצֵּד** is the means of searching, i.e. either of hunting: hunting-net (*mitsodah*, ix. 12), or of blockading: siege-work, bulwarks, ix. 14; here it is the plur. of the word in the former meaning. **הַרְרִים**, Hab. i. 14, plur. Ezek. xxvi. 5, etc. (perhaps from **הָרַם**, to pierce, bore through), is one of the many synon. for fishing-net. **אֲסָרִים**, fetters, the hands (arms) of voluptuous embrace (cf. above, p. 191). The primary form, after Jer. xxxvii. 15, is **אֲסָרִים**; cf. **אֲבִים**, Job xxxix. 9. Of the three clauses following *asher*, *vav* is found in the second and is wanting to the third, as at Deut. xxix. 22, Job xlii. 9, Ps. xlv. 9, Isa. i. 13; cf. on the other hand, Isa. xxxiii. 6. Similar in their import are these Leonine verses:

*"Femina praeclara facie quasi pestis amara,  
Et quasi fermentum corrumpit cor sapientum."*

That the author is in full earnest in this harsh judgment regarding woman, is shown by 26b: he who appears to God as good (cf. ii. 26) escapes from her (the fut. of the consequence of this his relation to God); but the sinner (**הַיּוֹטֵא**, cf. above, p. 254, note) is caught by her, or, properly, in her, viz. the net-like woman, or the net to which she is compared (Ps. ix. 16; Isa. xxiv. 18). The harsh judgment is, however, not applicable to woman as such, but

<sup>1</sup> With reference to this passage and Prov. xviii. 22, it was common in Palestine when one was married to ask **מְצָא אוֹ מְצָא** = happy or unhappy? *Jebamoth* 63b.

to woman as she is, with only rare exceptions; among a thousand women he has not found one corresponding to the idea of a woman.

Vers. 27, 28. "Behold what I have found, saith Koheleth, adding one thing to another, to find out the account: What my soul hath still sought, and I have not found, (is this): one man among a thousand have I found; and a woman among all these have I not found." It is the ascertained result, "one man, etc.," which is solemnly introduced by the words preceding. Instead of אִישׁ אֶחָד, the words אֶחָד אִישׁ are to be read, after xii. 8, as is now generally acknowledged; errors of transcription of a similar kind are found at 2 Sam. v. 2; Job xxxviii. 12. Ginsburg in vain disputes this, maintaining that the name *Koheleth*, as denoting wisdom personified, may be regarded as fem. as well as mas.; here, where the female sex is so much depreciated, was the fem. self-designation of the stern judge specially unsuitable (cf. above, p. 204). Hengst. supposes that *Koheleth* is purposely fem. in this one passage, since true wisdom, represented by Solomon, stands opposite to false philosophy. But this reason for the fem. rests on the false opinion that woman here is heresy personified; he further remarks that it is significant for this fem. personification, that there is "no writing of female authorship in the whole canon of the O. and N. T." But what of Deborah's triumphal song, the song of Hannah, the *magnificat* of Mary? We hand this absurdity over to the Clementines! The woman here was flesh and blood, but *pulchra quamvis pellis est mens tamen plena procellis*; and *Koheleth* is not incarnate wisdom, but the official name of a preacher, as in Assyr., for חֲזַנִּים, curators, overseers, *hazandti*<sup>1</sup> is used. וְהָ, 27a, points, as at i. 10, to what follows. אֶחָד אֶחָד, one thing to another (cf. Isa. xxvii. 12), must have been, like *summa summarum* and the like, a common arithmetical and dialectical formula, which is here subordinate to אֶחָד, since an adv. inf. such as אֶחָד אֶחָד is to be supplemented: taking one thing to another to find out the הַשְׁבֵּת, i.e. the balance of the account, and thus to reach a *facit*, a *resultat*.<sup>2</sup>

That which presented itself to him in this way now follows. It was, in relation to woman, a negative experience: "What my soul sought on and on, and I found not, (is this)." The words are like the superscription of the following result, in which finally the וְהָ of 27a terminates. Ginsburg, incorrectly: "what my soul is still seeking," which would have required בְּקִשָּׁה. The pret. בְּקִשָּׁה (with

<sup>1</sup> Vid. Fried. Delitzsch's *Assyr. Stud.* (1874), p. 132.

<sup>2</sup> Cf. *Aboth* iv. 29, לִיתן וְנָתַן, "to give account;" הַכֹּל וְנָתַן, "all according to the result."

פ without *Dagesh*,<sup>1</sup> as at ver. 29) is retrospective; and עָרַד, from עָרַד, means *redire*, again and again, continually, as at Gen. xlv. 29. He always anew sought, and that, as *biqshah naphshi* for בִּקְשֵׁה נַפְשִׁי denotes, with urgent striving, violent longing, and never found, viz. a woman such as she ought to be: a man, one of a thousand, I have found, etc. With right, the accentuation gives *Garshayim* to *adam*; it stands forth, as at ver. 20, as a general denominator—the sequence of accents, *Geresh, Pashta, Zakef*, is as at Gen. i. 9. “One among a thousand” reminds us of Job xxxiii. 23, cf. ix. 3; the old interpreters (*vid. Dachsel’s Bibl. Accentuata*), with reference to these parallels, connect with the one man among a thousand all kinds of incongruous christological thoughts. Only, here *adam*, like the Romanic *l’homme* and the like, means man in sexual contrast to woman. It is thus ideally meant, like *ish*, 1 Sam. iv. 9, xlv. 15, and accordingly also the parall. אִשָּׁה. For it is not to be supposed that the author denies thereby perfect human nature to woman. But also Burger’s explanation: “a human being, whether man or woman,” is a useless evasion. Man has the name *adam* κατ’ ἐξ. by primitive hist. right: “for the man is not of the woman, but the woman of the man,” 1 Cor. xi. 8. The meaning, besides, is not that among a thousand human beings he found one upright man, but not a good woman (Hitz.),—for then the thousand ought to have had its proper denominator, בְּנֵי אָדָם,—but that among a thousand persons of the male sex he found only one man such as he ought to be, and among a thousand of the female sex not one woman such as she ought to be; “among all these” is thus = among an equal number. Since he thus actually found the ideal of man only seldom, and that of woman still seldomer (for more than this is not denoted by the round numbers), the more surely does he resign himself to the following *resultat*, which he introduces by the word לְבַר (only, alone), as the clear gain of his searching:

Ver. 29. “Lo, this only have I found, that God created man upright; but they seek many arts.” Also here the order of the words is inverted, since וְהוּא, belonging as obj. to מָצָאתִי (have I found), which is restricted by לְבַר (*vid. above*, p. 193), is amalgamated with וְהוּא (Lo! see!). The author means to say: Only this (*solummodo hocce*) have I found, that . . .; the וְהוּא is an interjected *nota bene*. The expression: God has made man יָשָׁר, is dogmatically significant. Man, as he came from the Creator’s hand, was not placed in the state of moral decision,

<sup>1</sup> As generally the *Piel* forms of the root בִּקַּשׁ, Masor. all have *Raphe* on the פ, except the imper. בִּקְשָׁה; *vid. Luzzatto’s Gramm.* § 417.

nor yet in the state of absolute indifference between good and evil; he was not neither good nor bad, but he was טוב, or, which is the same thing, ישר; *i.e.* in every respect normal, so that he could normally develop himself from this positively good foundation. But by the expression עשה ישר, Koheleth has certainly not exclusively his origin in view, but at the same time his relative continuation in the propagation of himself, not without the concurrence of the Creator; also of man after the fall the words are true, עשה ישר, in so far as man still possesses the moral ability not to indulge sinful affections within him, nor suffer them to become sinful actions. But the sinful affections in the inborn nature of weak sinful man have derived so strong a support from his freedom, that the power of the will over against this power of nature is for the most part as weakness; the dominance of sin, where it is not counteracted by the grace of God, has always shown itself so powerful, that Koheleth has to complain of men of all times and in all circles of life: they seek many arts (as Luther well renders it), or properly, calculations, inventions, devices (*hhishsh'vonoth*,<sup>1</sup> as at 2 Chron. xxvi. 15, from *hhishsh'von*, which is as little distinguished from the formation *hheshbon*, as *hhizzayon* from *hhazyon*), viz. of means and ways, by which they go astray from the normal natural development into abnormities. In other words: inventive refined degeneracy has come into the place of moral simplicity, ἀπλότης (2 Chron. xi. 3). As to the opinion that caricatures of true human nature, contrasts between the actual and that which ought to be (the ideal), are common, particularly among the female sex, the author has testimonies in support of it from all nations. It is confirmed by the primitive history itself, in which the woman appears as the first that was led astray, and as the seducer (cf. *Psychol.* pp. 103-106). With reference to this an old proverb says: "Women carry in themselves a frivolous mind," *Kiddushin* 80b.<sup>2</sup> And because a woman, when she has fallen into evil, surpasses a man in fiendish superiority therein, the Midrash reckons under this passage before us fifteen things of which the one is worse than the other; the thirteenth is death, and the fourteenth a bad woman.<sup>3</sup> Hitzig supposes that the author has before him as his model Agathoclea, the mistress of the fourth Ptolemy Philopator. But also the history of the Persian Court affords dreadful examples of the truth of the proverb: "Woe to the age whose leader is a woman;"<sup>4</sup> and generally the harem is a den of female wickedness.

<sup>1</sup> If we derive this word from *hheshbon*, the *Dagesh* in the *ש* is the so-called *Dag. dirimens*.

<sup>2</sup> Cf. Tendlar's *Sprichw.* (1860), No. 733.

<sup>3</sup> Duke's *Rabb. Blumenl.* (1844), No. 32.

<sup>4</sup> *Ibid.* No. 118.



*Wise Conduct towards the King and under Despotic Oppression,*  
viii. 1-9.

If now the sentence first following sings the praise of wisdom, it does not stand out of connection with the striving after wisdom, which the author, vii. 23 f., has confessed, and with the experiences announced in vii. 25 ff., which have presented themselves to him in the way of the search after wisdom, so far as wisdom was attainable. It is the incomparable superiority of the wise man which the first verse here announces and verifies.

viii. 1. "Who is like the wise? and who understandeth the interpretation of things? The wisdom of a man maketh his face bright, and the rudeness of his face is changed." Unlike this saying: "Who is like the wise?" are the formulas *מִי הָכֵם*, Hos. xiv. 10, Jer. xi. 11, Ps. cvii. 43, which are compared by Hitzig and others. "Who is like the wise?" means: Who is equal to him? and this question, after the scheme *מִי כְמֹכָה*, Ex. xv. 11, presents him as one who has not his like among men. Instead of *כְּהָ* the word *כְּהָכֵם* might be used, after *לְהָכֵם*, ii. 16, etc. The syncope is, as at Ezek. xl. 25, omitted, which frequently occurs, particularly in the more modern books, Ezek. xlvi. 22; 2 Chron. x. 7, xxv. 10, xxix. 27; Neh. ix. 19, xii. 38. The regular giving of *Dagesh* to *כ* after *מִי*, with *Jethib*, not *Mahpach*, is as at ver. 7 after *כִּי*; *Jethib* is a disjunctive. The second question is not *וּמִי כִּי יוֹדֵעַ*, but *וּמִי יוֹדֵעַ*, and thus does not mean: who is like the man of understanding, but: who understands, viz. as the wise man does; thus it characterizes the incomparably excellent as such. Many interpreters (Oetinger, Ewald, Hitz., Heiligst., Burg., Elst., Zöck.) persuade themselves that *מִי יוֹדֵעַ* is meant of the understanding of the proverb, 8b. The absence of the art., says Hitzig, does not mislead us: of a proverb, viz. the following; but in this manner determinate ideas may be made from all indeterminate ones. Rightly, Gesenius: *explicationem ullius rei*; better, as at vii. 8: *cujusvis rei*. Ginsburg compares *וּבְנוֹן דְּבָר*, 1 Sam. xvi. 18, which, however, does not mean him who has the knowledge of things, but who is well acquainted with words. It is true that here also the chief idea *יֹדֵעַ* first leads to the meaning *verbum* (according to which the LXX., Jer., the Targ., and Syr. translate; the Venet.: *ἐρμηνείαν λόγου*); but since the unfolding or explaining (*pëshër*) refers to the actual contents of the thing spoken, *verbi* and *rei* coincide. The wise man knows how to explain difficult things, to unfold mysterious things; in short, he understands how to go to the foundation of things.

What now follows, 1b, might be introduced by the confirming

כי, but after the manner of synonymous parallelism it places itself in the same rank with *1a*, since, that the wise man stands so high, and no one like him looks through the centre of things, is repeated in another form: "Wisdom maketh his face bright" is thus to be understood after Ps. cxix. 130 and xix. 9, wisdom draws the veil from his countenance, and makes it clear; for wisdom is related to folly as light is to darkness, ii. 13. The contrast, 'שׁ . . . וְעָן ("and the rudeness of his face is changed"), shows, however, that not merely the brightening of the countenance, but in general that intellectual and ethical transfiguration of the countenance is meant, in which at once, even though it should not in itself be beautiful, we discover the educated man rising above the common rank. To translate, with Ewald: and the brightness of his countenance is doubled, is untenable; even supposing that שִׁנְיָא can mean, like the Arab. *yuthattay*, *duplicatur*, still עָן, in the meaning of brightness, is in itself, and especially with פָּנָיו, impossible, along with which it is, without doubt, to be understood after *az panim*, Deut. xxviii. 50, Dan. viii. 23, and *hē'ez panim*, Prov. vii. 13, or *b'phanim*, Prov. xxi. 29, so that thus פָּנָיו עָן has the same meaning as the post-bibl. עֲוִיּוֹת פָּנִים, stiffness, hardness, rudeness of countenance = boldness, want of bashfulness, regardlessness, e.g. *Shabbath 30b*, where we find a prayer in these words: O keep me this day from עֲוִי פָנִים and from עֲוִיּוֹת פָּנֶיךָ (that I may not incur the former or the latter). The Talm. *Taanith 7b*, thus explaining, says: "Every man to whom עֲוִיּוֹת פָּנֶיךָ belongs, him one may hate, as the scripture says, וְעָן . . . וְשִׁנְיָא (do not read שִׁנְיָא)." The LXX. translates *μισσηθήσεται* [will be hated], and thus also the Syr.; both have thus read as the Talm. has done, which, however, bears witness in favour of שִׁנְיָא as the traditional reading. It is not at all necessary, with Hitzig, after Zirkel, to read שִׁנְיָא: but boldness disfigureth his countenance; עָן in itself alone, in the meaning of boldness, would, it is true, along with פָּנָיו as the obj. of the verb, be tenable; but the change is unnecessary, the passive affords a perfectly intelligible meaning: the boldness, or rudeness, of his visage is changed, viz. by wisdom (Böttch., Ginsb., Zöckl.). The verb שִׁנְיָא (שָׁנָה, Lam. iv. 1) means, Mal. iii. 6, merely "to change, to become different;" the *Pih.* שִׁנְיָא, Jer. lii. 33, שִׁנְיָא, 2 Kings xxv. 29, denotes in these two passages a change *in melius*, and the proverb of the Greek, Sir. xiii. 24,—

*Καρδία ἀνθρώπου ἀλλοιοῖ τὸ πρόσωπον αὐτοῦ,  
ἐάν τε εἰς ἀγαθὰ ἐάν τε εἰς κακά,*

is preserved to us in its original form thus :

ECCLES.

Y

לֵב אָדָם יִשָּׂנָה פָּנָיו  
בֵּין לְטוֹב וּבֵין לְרָע :

so that thus *שָׂנָה*, in the sense of being changed as to the sternness of the expression of the countenance, is as good as established. What Ovid says of science: *emollit mores nec sinit esse ferus*, thus tolerably falls in with what is here said of wisdom: Wisdom gives bright eyes to a man, a gentle countenance, a noble expression; it refines and dignifies his external appearance and his demeanour; the hitherto rude external, and the regardless, selfish, and bold deportment, are changed into their contraries. If, now, ver. 1 is not to be regarded as an independent proverb, it will bear somewhat the relation of a prologue to what follows. Luther and others regard 1a as of the nature of an epilogue to what goes before; parallels, such as Hos. xiv. 10, make that appear probable; but it cannot be yielded, because the words are not *מי רכב*, but *מי כרה*. But that which follows easily subordinates itself to ver. 1, in as far as fidelity to duty and thoughtfulness amid critical social relations are proofs of that wisdom which sets a man free from impetuous rudeness, and fits him intelligently and with a clear mind to accommodate himself to the time.

Ver. 2. The faithfulness of subjects, Koheleth says, is a religious duty: "I say: Observe well the king's command, and that because of the oath of God." The author cannot have written 2a as it here stands; *אֲנִי* hovers in the air. Hitzig reads, with Jerome, *שָׁמַר*, and hears in vers. 2-4 a servile person speaking who veils himself in the cloak of religion; in vers. 5-8 follows the *censura* of this corrupt theory. But we have already (*vid.* above, p. 213) remarked that ver. 2 accords with Rom. xiii. 5, and is thus not a corrupt theory; besides, this distribution of the expressions of the Book of Koheleth between different speakers is throughout an expedient resting on a delusion. Luther translates: I keep the word of the king, and thus reads *אֲשָׁמַר*; as also does the *Jer. Sanhedrin* 21b, and *Koheleth rabba*, under this passage: I observe the command of the king, of the queen. In any case, it is not God who is meant here by "the king;" the words: "and that because of the oath of God," render this impossible, although Hengst. regards it as possible; for (1) "the oath of God" he understands, against all usage, of the oath which is taken to God; and (2) he maintains that in the O. T. scarcely any passage is to be found where obedience to a heathen master is set forth as a religious duty. But the prophets show themselves as morally great men, without a stain, just in this, that they decidedly condemn and

unhesitatingly chastise any breach of faith committed against the Assyrian or Chaldean oppressor, *e.g.* Isa. xxviii. 15, xxx. 1; Ezek. xvii. 15; cf. Jer. xxvii. 12. However, although we understand *mēlek* not of the heavenly, but of an earthly king, yet אֱשֶׁר does not recommend itself, for Koheleth records his experience, and derives therefrom warnings and admonitions; but he never in this manner presents himself as an example of virtue. The paraenetic imper. שָׁמֵר is thus not to be touched. Can we then use *ani* elliptically, as equivalent to "I say as follows"? Passages such as Jer. xx. 10 (Elst.), where לֹא־אָמַר is omitted, are not at all the same. Also Ezek. xxxiv. 11, where הֲנִי is strengthened by *ani*, and the expression is not elliptical, is not in point here. And Isa. v. 9 also does not apply to the case of the supposed ellipsis here. In an ingenious bold manner the Midrash helps itself in Lev. xviii. and Num. xiv., for with reference to the self-introduction of royal words like אֲנִי פִרְעָה it explains: "Observe the *I* from the mouth of the king." This explanation is worthy of mention, but it has little need of refutation; it is also contrary to the accentuation, which gives *Pashta* to *ani*, as to רֵאִיָּה, vii. 27, and לִבְרִי, vii. 29, and thus places it by itself. Now, since this elliptical *I*, after which we would place a colon, is insufferably harsh, and since also it does not recommend itself to omit it, as is done by the LXX., the Targ., and Syr.—for the words must then have a different order, שָׁמֵר פִּי הַמֶּלֶךְ,—it is most advisable to supply אֲמַרְהִי, and to write אֲנִי אָמַר or אָמַר אֲנִי, after ii. 1, iii. 17, 18. We find ourselves here, besides, within an *I* section, consisting of sentences interwoven in a *Mashal* form. The admonition is solemnly introduced, since Koheleth, himself a king, and a wise man in addition, gives it the support of the authority of his person, in which it is to be observed that the religious motive introduced by וְ *explicit.* (*vid.* Ewald, § 340*b*) is not merely an appendix, but the very point of the admonition. Kleinert, incorrectly: "Direct thyself according to the mouth of the king, and that, too, as according to an oath of God." Were this the meaning, then we might certainly wish that it were a servile Alexandrian court-Jew who said it. But why should that be the meaning? The meaning "*wegen*" [because of], which is usually attributed to the word-connection עַל-דִּבְרָה here and at iii. 18, vii. 14, Kleinert maintains to be an arbitrary invention. But it alone fits these three passages, and why an arbitrary invention? If עַל-דִּבְרָה, Ps. xlv. 5, lxxix. 9, etc., means "*von wegen*" [on account of], then also עַל-דִּבְרָה will signify "*propter rationem, naturam,*" as well as (Ps. cx. 4) *ad rationem.* שָׁב' אֵל is, as elsewhere יֵה' שָׁב', *e.g.* Ex. xxii. 10, a pro-

mise given under an appeal to God, a declaration or promise strengthened by an oath. Here it is the oath of obedience which is meant, which the covenant between a king and his people includes, though it is not expressly entered into by individuals. The king is designated neither as belonging to the nation, nor as a foreigner; that which is said is valid also in the case of the latter. Daniel, Nehemiah, Mordecai, etc., acted in conformity with the words of Koheleth, and the oath of vassalage which the kings of Israel and Judah swore to the kings of Assyria and of Babylon is regarded by the prophets of both kingdoms as binding on king and people (*vid.* above, p. 213).

Ver. 3. The warning, corresponding to the exhortation, now follows: One must not thoughtlessly avoid the duty of service and homage due to the king: "Hasten not to go away from him: join not in an evil matter; for he executeth all that he desireth." Regarding the connection, of two verbs with one idea, lying before us in  $\text{אַל} \dots \text{תִּלָּךְ}$ , as *e.g.* at Zech. viii. 15, Hos. i. 6, *vid.* Gesen. § 142. 3b. Instead of this sentence, we might use  $\text{אַל-תְּחַבֵּהוּ לְלִבָּת מַפְנִי}$ , as *e.g.* *Aboth* v. 8: "The wise man does not interrupt another, and hastens not to answer," *i.e.* is not too hasty in answering. As with  $\text{עִם}$ , to be with the king, iv. 15 = to hold with him, so here  $\text{מַפְנִי הֵלֵךְ}$  means to take oneself away from him, or, as it is expressed in x. 4, to leave one's station; cf. Hos. xi. 2: "They (the prophets of Jahve) called to them, forthwith they betook themselves away from them." It is possible that in the choice of the expression, the phrase  $\text{נִבְהַל מַפְנִי}$ , "to be put into a state of alarm before any one," Job xxiii. 15, was not without influence. The indef.  $\text{רָע דְּבַר רָע}$ , Deut. xvii. 1, xxiii. 10, cf. xiii. 12, xix. 20, 2 Kings iv. 41, etc., is to be referred (with Rosenm., Knobel, Bullock, and others) to undertakings which aim at resisting the will of the king, and reach their climax in conspiracy against the king's throne and life (Prov. xxiv. 21b).  $\text{אַל-תִּעַמְדוּ בָּ}$  might mean: persist not in it; but the warning does not presuppose that the entrance thereon had already taken place, but seeks to prevent it, thus: enter not, go not, engage not, like *'amad v'derek*, Ps. i. 1; *'amad babrith*, 2 Kings xxiii. 3; cf. Ps. cvi. 23; Jer. xxiii. 18. Also the Arab. *'amada li = intendit, proposuit sibi rem*, is compared; it is used in the general sense of "to make toward something, to stretch to something." Otherwise Ewald, Elst., Ginsb., and Zöckl.: stand not at an evil word (of the king), provoking him to anger thereby still more,—against ver. 5, where  $\text{רָע דְּבַר רָע}$ , as generally (cf. Ps. cxli. 4), means an evil thing, and against the close connection of  $\text{עַמְדוּ בָּ}$ , which is to be presupposed. Hitzig even: stand not at an

evil command, *i.e.* hesitate not to do even that which is evil, which the king commands, with the remark that here a *servilismus* is introduced as speaking, who, in saying of the king, "All that pleaseth him he doeth," uses words which are used only of God the Almighty, John i. 14, Ps. xxxiii. 9, etc. Hengst., Hahn, Dale, and others therefore dream of the heavenly King in the text. But proverbs of the earthly king, such as Prov. xx. 2, say the very same thing; and if the Mishna *Sanhedrin* ii. 2, to which Tyler refers, says of the king, "The king cannot himself be a judge, nor can any one judge him; he does not give evidence, and no evidence can be given against him," a sovereignty is thus attributed to the king, which is formulated in 3*b* and established in the verse following.

Ver. 4. "Inasmuch as the word of a king is powerful; and who can say to him: What doest thou?" The same thing is said of God, Job ix. 12, Isa. xlv. 9, Dan. iv. 32, Wisd. xii. 12, but also of the king, especially of the unlimited monarch of a despotic state. *Baasher* verifies as שָׁרָא at ii. 16; cf. Gen. xxxix. 9, 23; Greek, ἐν ᾧ and ἐφ' ᾧ. Burger arbitrarily: *quae dixit* (רָצָה for רָצָה), *rex, in ea potestatem habet*. The adjectival impers. use of the noun *shilton* = *potestatem habens*, is peculiar; in the Talm. and Midrash, *shilton*, like the Assy. *siltannu*,<sup>1</sup> means the ruler (*vid.* under v. 8). That which now follows is not, as Hitzig supposes, an opposing voice which makes itself heard, but as ver. 2 is compared with Rom. xiii. 5, so is ver. 5 with Rom. xiii. 3.

Ver. 5. "Whoso remaineth true to the commandment will experience nothing evil; and the heart of the wise man will know a time and judicial decision." That by מִצְוָה is here to be understood not the commandment of God, at least not immediately, as at Prov. xix. 16 (Ewald), but that of the king, and generally an injunction and appointment of the superior authority, is seen from the context, which treats not of God, but of the ruler over a state. Knobel and others explain: He who observeth the commandment engageth not with an evil thing, and the wise mind knoweth time and right. But יָרַע is never thus used (the author uses for this, אָרַע עֵשֶׂר), and the same meaning is to be supposed for the repeated יָרַע: it means to arrive at the knowledge of; in the first instance: to suffer, Ezek. xxv. 14; cf. Isa. ix. 8; Hos. ix. 7; in the second, to experience, Josh. xxiv. 31; Ps. xvi. 11. It may also, indeed, be translated after ix. 12: a wise heart knoweth time and judgment, viz. that they will not fail; but why should we not render יָרַע both times fut., since nothing stands in the way? We do not translate: a wise heart,

<sup>1</sup> *Vid.* Fried. Delitzsch's *Assyr. Stud.* p. 129 f.

a wise mind (Knobel), although this is possible, 1 Kings iii. 12 (cf. Ps. xc. 12), but: the heart of a wise man, which is made more natural by x. 2, Prov. xvi. 23. The heart of a wise man, which is not hurried forward by dynastic oppression to a selfish forgetfulness of duty, but in quietness and hope (Lam. iii. 26) awaits the interposition of God, will come to the knowledge that there is an *eth*, a time, when oppression has an end, and a *mishpat*, when it suffers punishment. Well adapted to the sense in which *eth* is here used is the remark of Elia Levita in his *Tishbi*, that  $\text{תָּי}$  corresponds to the German *Zeit* and the Romanic *tempo*, but  $\text{תָּי}$  to the German *Ziel* and the Romanic *termino*. The LXX. translates  $\text{καὶρὸν κλίσεως}$ ; and, in fact,  $\text{וַיָּטוּ}$  is a hendidays, which, however, consists in the division of one conception into two. The heart of the wise man remaining true to duty will come to learn that there is a terminus and judicial decision, for everything has an end when it falls under the fate for which it is ripe, especially the sinner.

Ver. 6. "For there is a time and decision for everything, for the wickedness of man becomes too great." From 6*a* there follow four clauses with  $\text{כִּי}$ ; by such monotonous repetition of one and the same word, the author also elsewhere renders the exposition difficult, affording too free a space for understanding the  $\text{כִּי}$  as confirming, or as hypothetical, and for co-ordinating or subordinating to each other the clauses with  $\text{כִּי}$ . Presupposing the correctness of our exposition of 5*a*, the clause 6*a* with  $\text{כִּי}$  may be rendered parenthetically, and that with  $\text{כִּי}$  in 6*b* hypothetically: "an end and decision the heart of the wise man will come to experience (because for everything there is an end and decision), supposing that the wickedness of man has become great upon him, *i.e.* his burden of guilt has reached its full measure." We suppose thereby (1) that  $\text{רַבְּנָה}$ , which appears from the accent on the ult. to be an adj., can also be the 3d pret., since before  $\text{ו}$  the tone has gone back to *áh* (cf. Gen. xxvi. 10; Isa. xi. 1), to protect it from being put aside; but generally the accenting of such forms of  $\text{ע"ע}$  hovers between the penult. and the ult., *e.g.* Ps. lxix. 5, lv. 22; Prov. xiv. 19. Then (2) that  $\text{עָלָיו}$  goes back to  $\text{הָאָדָם}$ , without distinction of persons, which has a support in vi. 1, and that thus a great  $\text{רָעָה}$  is meant lying upon man, which finally finds its punishment. But this view of the relation of the clauses fails, in that it affords no connection for ver. 7. It appears to be best to co-ordinate all the four  $\text{כִּי}$  as members of one chain of proof, which reaches its point in 8*b*, *viz.* in the following manner: the heart of a wise man will see the time and the judgment of the ruler, laying to his heart the temptation to rebellion; for (1) as the author has already said, iii. 17: "God

will judge the righteous as well as the wicked, for there is with Him a time for every purpose and for every act;" (2) the wickedness of man (by which, as ver. 9 shows, despots are aimed at) which he has committed, becomes great upon him, so that suddenly at once the judgment of God will break in upon him; (3) he knows not what will be done; (4) no one can tell him how (*quomodo*) it, the future, will be, so that he might in any way anticipate it—the judgment will overwhelm him unexpectedly and irretrievably: wickedness does not save its possessor.

Vers. 7 and 8 thus continue the *For* and *For*: "For he knoweth not that which shall be; for who can tell him how it will be? There is no man who has power over the wind, to restrain the wind; and no one has authority over the day of death; and there is no discharge in the war; and wickedness does not save its possessor." The actor has the sin upon himself, and bears it; if it reaches the terminus of full measure, it suddenly overwhelms him in punishment, and the too great burden oppresses its bearer (Hitzig, under Isa. xxiv. 20). This 'עַתָּה וְיָמֵינוּ' comes unforeseen, for he (the man who heaps up sins) knoweth not *id quod fiet*; it arrives unforeseen, for *quomodo fiet*, who can show it to him? Thus, e.g., the tyrant knows not that he will die by assassination, and no one can say to him how that will happen, so that he might make arrangements for his protection. Rightly the LXX. καθὼς ἔσται; on the contrary, the Targ., Hitzig, and Ginsburg: when it will be;<sup>1</sup> but בְּאִשְׁרֵי signifies *quum*, iv. 17, v. 3, viii. 16, but not *quando*, which must be expressed by כִּתִּי (Mishnic אִיכָתִי אִיכָתִי כִתִּי).

Now follows the concluding thought of the four כִּי, whereby 5b is established. There are four impossibilities enumerated; the fourth is the point of the enumeration constructed in the form of a numerical proverb. (1) No man has power over the wind, to check the wind. Ewald, Hengst., Zöckl., and others understand רִיחַ, with the Targ., Jerome, and Luther, of the Spirit (רוּחַ הַיְיִם); but man can limit this physically when he puts a violent termination to life, and must restrain it morally by ruling it, Prov. xvi. 32, xxv. 28. On the contrary, the wind הַרְוּחַ is, after xi. 5, incalculable, and to rule over it is the exclusive prerogative of Divine Omnipotence, Prov. xxx. 4.

The transition to the second impossibility is mediated by this, that in רוּחַ, according to the *usus loq.*, the ideas of the breath of animal life, and of wind as the breath as it were of the life of the whole of nature, are interwoven. (2) No one has power over the

<sup>1</sup> The Venet. *in* פִּי, as if the text had בְּאִשְׁרֵי.



day of death : death, viz. natural death, comes to a man without his being able to see it before, to determine it, or to change it. With שְׁלֵיט there here interchanges שְׁלֵטוֹן, which is rendered by the LXX. and Venet. as abstr., also by the Syr. But as at Dan. iii. 2, so also above at ver. 4, it is concr., and will be so also in the passage before us, as generally in the Talm. and Midrash, in contradistinction to the abstr., which is שְׁלֵטוֹן, after the forms אֲבָרָן, דְּרִיבָן, etc., e.g. *Bere-shith rabba*, c. 85 *extr.* : "Every king and ruler שְׁלֵטוֹן who had not a שְׁלֵטוֹן, a command (government, sway) in the land, said that that did not satisfy him, the king of Babylon had to place an under-Caesar in Jericho," etc.<sup>1</sup> Thus: no man possesses rule or is a ruler . . .

A transition is made from the inevitable law of death to the inexorable severity of the law of war; (3) there is no discharge, no dispensation, whether for a time merely (*missio*), or a full discharge (*dimissio*), in war, which in its fearful rigour (*vid.* on the contrary, Deut. xx. 5-8) was the Persian law (cf. above, p. 214). Even so, every possibility of escape is cut off by the law of the divine requital; (4) wickedness will not save (מַלְטָה, causative, as always) its lord (cf. the proverb: "Unfaithfulness strikes its own master") or possessor; i.e. the wicked person, when the עַת וְיָוֵם comes, is hopelessly lost. Grätz would adopt the reading עֵשֶׂר instead of רִשָּׁע; but the fate of the בְּעַל רִשָּׁע, or of the רִשָּׁע, is certainly that to which the concatenation of thought from ver. 6 leads, as also the disjunctive accent at the end of the three first clauses of ver. 8 denotes. But that in the words *ba'al resha'* (not בְּעַלִּי) a despotic king is thought of (בְּעַלִּי, as at v. 10, 12, vii. 12; Prov. iii. 27; cf. under Prov. i. 19), is placed beyond a doubt by the epilogistic verse:

Ver. 9. "All that I have seen, and that, too, directing my heart to all the labour that is done under the sun: to the time when a man rules over a man to his hurt." The relation of the clauses is mistaken by Jerome, Luther, Hengst., Vaih., Ginsburg, and others, who begin a new clause with עֵת: "there is a time," etc.; and Zöckl., who ventures to interpret עַת וְיָוֵם as epexegetical of וְיָוֵם בְּכָל-מַעַל ( "every work that is done under the sun"). The clause וְנִתְחַן is an adverbial subordinate clause (*vid.* under iv. 2): *et advertendo quidem animum*. עֵת is accus. of time, as at Jer. li. 33; cf. Ps. iv. 8, the relation of 'eth asher, like מִקְשׁ, i. 7, xi. 3. All that, viz. the wisdom of patient fidelity to duty, the perniciousness of revolutionary selfishness, and the suddenness with which the judgment comes, he has

<sup>1</sup> Regarding the distinction between שְׁלֵטוֹן and שְׁלֵטָה, *vid.* Baer's *Abodath Jisrael*, p. 385.

seen (for he observed the actions done under the sun), with his own eyes, at the time when man ruled over man לֹרַע לֵאלֹהֵי, not: to his own [the ruler's] injury (Symm., Jerome), but: to the injury (LXX., Theod., τοῦ κακῶσαι αὐτόν, and thus also the Targ. and Syr.) of this second man; for after *'eth asher*, a description and not a judgment was to be expected. The man who rules over man to the hurt of the latter rules as a tyrant; and this whole section, beginning with viii. 1, treats of the right wisdom of life at a time of tyrannical government.

*It is with the Righteous as with the Wicked, and with the Wicked as with the Righteous,—it is best to enjoy Life as long as God grants it, viii. 10-15.*

The theme of the following section shows itself by “and then” to be cognate. It is the opposition of the fate of the wicked and of the righteous to the inalienable consciousness of a moral government of the world; this opposition comes forth, under the unhappy tyrannical government of which the foregoing section treats, as a prominent phenomenon.

Ver. 10. “And then I have seen the wicked buried, and they came to rest; but away from the holy place they had to depart, and were forgotten in the city, such as acted justly: also this is vain.” The double particle בְּבִי signifies, in such a manner, or under such circumstances; with “I have seen” following, it may introduce an observation coming under that which precedes (בְּכֵן = Mishnic בְּכֵן), or, with the force of the Lat. *inde*, introduce a further observation of that ruler; this temporal signification “then” (= אָז), according to which we have translated, it has in the Targ. (*vid.* Levy's *W. B.*)<sup>1</sup> Apparently the observation has two different classes of men in view, and refers to their fate, contradicting, according to appearance, the rectitude of God. Opposite to the רָשָׁע (“the wicked”) stand they who are described as אֲשֶׁר יוֹנֵי: they who have practised what is rightly directed, what stands in a right relation (*vid.* regarding יָדָה, as noun, under Prov. xi. 19), have brought the morally right into practice, *i.e.* have acted with fidelity and honour (עָשָׂה בְּיָדָה, as at 2 Kings vii. 9). Koheleth has seen the wicked buried; רָאָה is followed by the particip. as predic. obj., as is שָׂמַע, vii. 21; but קִבְּרֵי־מֵתִים is not followed by יִבְרָאִים (which, besides not being distinct enough as *part. perfecti*, would be, as at Neh. xiii. 22, *part. præs.*), but, according to the

<sup>1</sup> Cf. וְכֵן, 2 Chron. xxxii. 31; Ewald, § 354a; Baer's *Abodath Jisrael*, pp. 384, 386.

favourite transition of the particip. into the finite, Gesen. § 134. 2, by  $\text{בָּנִי}$ , not  $\text{בְּנֵי}$ ; for the disjunctive *Rebba* has the fuller form with  $\text{י}$ ; cf. Isa. xlv. 20 with Job xvii. 10, and above, at ii. 23. "To enter in" is here, after Isa. xlvii. 2, = to enter into peace, come to rest.<sup>1</sup> That what follows 'ומט' does not relate to the wicked, has been mistaken by the LXX., Aquila, Symm., Theod., and Jerome, who translate by *ἐπηγήθησαν*, *laudabantur*, and thus read  $\text{יִשְׁתַּחֲוּוּ$  (the *Hithpa.*, Ps. cvi. 47, in the pass. sense), a word which is used in the Talm. and Midrash along with  $\text{יִשְׁתַּחֲוּוּ$ .<sup>2</sup> The latter, testified to by the Targ. and Syr., is without doubt the correct reading: the structure of the antithetical parallel members is chiasitic; the naming of the persons in *1aa* precedes that which is declared, and in *1aβ* it follows it; cf. Ps. lxx. 5b, lxxv. 9b. The fut. forms here gain, by the retrospective perfects going before, a past signification.  $\text{מִקְדָּשׁ}$ , "the place of the holy," is equivalent to  $\text{מִקְדָּשׁ קֹדֶשׁ}$ , as also at Lev. vii. 6. Ewald understands by it the place of burial: "the upright were driven away (cast out) from the holy place of graves." Thus *e.g.* also Zöckl, who renders: but wandered far from the place of the holy . . . those who did righteously, *i.e.* they had to be buried in graves neither holy nor honourable. But this form of expression is not found among the many designations of a burial-place used by the Jews (*vid.* below, xii. 5, and Hamburger's *Real-Encykl. für Bibel u. Talm.*, article "Grab"). God's-acre is called the "good place,"<sup>3</sup> but not the "holy place." The "holy place," if not Jerusalem itself, which is called by Isaiah II. (xlviii. 2), Neh., and Dan., *'ir haqqodesh* (as now *el-kuds*), is the holy ground of the temple of God, the *τόπος ἅγιος* (Matt. xxiv. 15), as Aquila and Symm. translate. If, now, we find *min* connected with the verb *halak*, it is to be presupposed that the *min* designates the point of departure, as also  $\text{מִן הַשְּׁלַךְ}$ , Isa. xiv. 19. Thus not: to wander far from the holy place; nor as Hitz., who points  $\text{יִהְיֶינָה}$ : they pass away (perish) far from the holy place. The subject is the being driven away from the holy place, but not as if  $\text{יִהְיֶינָה}$  were causative, in the sense of  $\text{יִלְכִי}$ , and meant *ejiciunt*, with an indef. subj. (Ewald, Heiligst., Elst.),—it is also, iv. 15, xi. 9, only the intens. of *Kal.*,—but  $\text{יִהְיֶינָה}$  denotes, after Ps. xxxviii. 7, Job xxx. 28, cf. xxiv. 10, the meditative, dull, slow walk of those who are compelled

<sup>1</sup> Cf. Zunz, *Zur Gesch. u. Literatur*, pp. 356–359.

<sup>2</sup> The Midrash *Tanchuma*, Par. יתרי, *init.*, uses both expressions; the Talm. *Gittin* 56b, applies the passage to Titus, who took away the furniture of the temple to magnify himself therewith in his city.

<sup>3</sup> *Vid.* Tendlau's *Sprichw.*, No. 431.

against their will to depart from the place which they love (Ps. xxvi. 8, lxxxiv. 2 ff.). They must go forth (whither, is not said, but probably into a foreign country; cf. Amos vii. 17), and only too soon are they forgotten in the city, viz. the holy city; a younger generation knows nothing more of them, and not even a gravestone brings them back to the memory of their people. Also this is a vanity, like the many others already registered—this, viz., that the wicked while living, and also in their death, possess the sacred native soil; while, on the contrary, the upright are constrained to depart from it, and are soon forgotten. Divine rectitude is herein missed. Certainly it exists, and is also recognised, but it does not show itself always when we should expect it, nor so soon as appears to us to be salutary.

Ver. 11. "Because judgment against the work of the wicked man is not speedily executed, for this reason the heart of the children of men is full within them, to this, that they do evil." The clause with *asher* is connected first with the foregoing *gam-zeh havel*: thus vain, after the nature of a perverted world (*inversus ordo*), events go on, because . . . (*asher*, as at iv. 3, vi. 12b; cf. Deut. iii. 24); but the following clause with '*al-ken* makes this clause with *asher* reflex. an antecedent of itself (*asher* = '*al-asher*)—originally it is not meant as an antecedent. אֲשֶׁר־כֵּן<sup>1</sup> (here to be written after נַעֲשֶׂה, with אֲרַפְהֶם, and, besides, also with אֲרַפְהֶם), in the post-exilic books, is the Persian *paigam*, Armen. *patgam*, which is derived from the ancient Pers. *paiti-gama*: "Something that has happened, tidings, news." The Heb. has adopted the word in the general sense of "sentence;" in the passage before us it signifies the saying or sentence of the judge, as the Pers. word, like the Arab. *naban*, is used principally of the sayings of a prophet (who is called *peighám-bar*). Zirkel regards it as the Greek *φθέγμα*; but thus, also, the words אֲשֶׁר־כֵּן, אֲשֶׁר־כֵּן strangely agree in sound with *σμύλη, φορέιον*, without being borrowed from the Greek. The long *a* of the word is, as Elst. shows, i. 20, invariable; also here אֲשֶׁר־כֵּן is the constr. To point אֲשֶׁר־כֵּן, with Heiligst. and Burg., is thus unwarrantable. It is more remarkable that the word is construed fem. instead of mas. For since אֲשֶׁר is construed<sup>2</sup> neither in the bibl. nor in the Mishnic

<sup>1</sup> With אֲרַפְהֶם in H. P. and the older edd., as also Esth. i. 20; Dan. iii. 16. Thus also the punctuator Jekuthiel in his *En hakore* to Esth. i. 20.

<sup>2</sup> Ginsburg points in favour of אֲשֶׁר־כֵּן as fin. to Ex. iii. 2, but there אֲשֶׁר־כֵּן is particip.; to Jer. xxxviii. 5, but there אֲשֶׁר־כֵּן (if it is not to be read אֲשֶׁר־כֵּן) represents an attributive clause; and to Job xxxv. 15, but there the word is rightly pointed אֲשֶׁר, not אֲשֶׁר; and this, like the vulg. Arab. *laysa*, is used as an emphatic אֲשֶׁר.

style with the finite of the verb, נִעֲשֶׂה is not the 3d *pret.*, but the participle. It is not, however, necessary, with Hitz., to read נִעֲשֶׂה. The foreign word, like the (Arab.) *firdans*, *παράδεισος*, admits of use in the double gen. (Ewald, § 174g); but it is also possible that the fem. נִעֲשֶׂה is *per. attract.* occasioned by הִרְצֵה, as Kimchi, *Michlol* 10a, supposes (cf. besides, under x. 15). מִנְעִשֶׂה is const. governed by *phithgam*, and *hara'ah* is thus obj. gen. The LXX., Syr., and Jerome read מִנְעִשִׁי, which would be possible only if *phithgam min*—after the analogy of the Heb.-Aram. phrase, *niphra'* ('*ithp'ra'*) *min*, to take one's due of any one, *i.e.* to take vengeance on him, to punish him—could mean the full execution of punishment on any one; but it means here, as Jerome rightly translates, *sententia*; impossible, however, with *me'ose hara'ah*, *sententia contra malos*. Hengst. supposes that not only the traditional text, but also the accentuation, is correct, for he construes: because a sentence (of the heavenly Judge) is not executed, the work of wickedness is haste, *i.e.* speedy. Thus also Dachsel in the *Biblia accentuata*. Mercerus, on the contrary, remarks that the accents are not in the first instance marks of interpunction, but of cantillation. In fact, genit. word-connections do not exclude the keeping them asunder by distinctives such as *Pashta* and *Tiphcha*, Isa. x. 2, and also *Zakeph*, as *e.g.* Esth. i. 4. The LXX. well renders: "Therefore the heart of the sons of men is fully persuaded in them to do evil;" for which Jerome, freely, after Symm.: *absque timore ullo filii hominum perpetrant mala*. The heart of one becomes full to do anything, is = it acquires full courage thereto (Luzzatto, § 590: *gli blastò l'animo*); cf. Esth. vii. 5: "Where is he who has his heart filled to do?" (thus rightly, Keil), *i.e.* whom it has encouraged to so bold an undertaking. בָּקֵם in itself unnecessarily heightens the expression of the inwardness of the destructive work (*vid. Psychol.* p. 151 f.). The sentence of punishment does not take effect *m'hera*, hastily (adv. accus. for *bimherah*, iv. 12), therefore men are secure, and they give themselves with full, *i.e.* with fearless and shameless, boldness to the practice of evil. The author confirms this further, but not without expressing his own conviction that there is a righteous requital which contradicts this appearance.

Vers. 12, 13. "Because a sinner doeth evil an hundred times, and he becometh old therein, although I know that it will go well with them that fear God, that fear before Him: but it will not go well with the wicked, and he shall not live long, like a shadow; because he feareth not before God." Ewald (whom Heiligst., Elst., and Zöckl. follow), as among the ancients, *e.g.* Mendelssohn, trans-

lates ver. 12: "Though a sinner do evil an hundred times, and live long, yet I know," etc. That an antecedent may begin with *asher* is admissible, Lev. iv. 22, Deut. xviii. 22; but in the case lying before us, still less acceptable than at ver. 11. For, in the first place, this *asher* of the antecedent cannot mean "although," but only "considering that;" and in places such as vi. 3, where this "considering that" may be exchanged with "although," there follows not the part., but the fut. natural to the concessive clause; then, in the second place, by this antecedent rendering of *asher* a closer connection of 12a and 12b is indeed gained, but the mediation of ver. 12 and ver. 11 is lost; in the third place, **בִּי נָם**, in the meaning "however" (*gam*, *ὁμως*, with affirmative *ki*), is not found; not *asher*, but just this *ki gam*,<sup>1</sup> signifies, in the passage before us, as at iv. 14, *εἰ καί*, although,—only a somewhat otherwise applied *gam ki*, Ewald, § 362b, as **בִּי עַל-כֵּן** is a somewhat otherwise applied **כִּי עַל-כֵּן**. Rightly, Hitzig: "In 12a, 11a is again resumed, and it is explained how tardy justice has such a consequence." The sinner is thereby encouraged in sinning, because he does evil, and always again evil, and yet enjoys himself in all the pleasures of long life. Regarding **הִטָּא** for **הִטָּא**, *vid.* above, p. 197, 1. **מֵאָה** is = **מֵאָה פְּעָמִים**, an hundred times, as **אַהַת**, Job xl. 5, is = **פַּעַם אַהַת**; Hengst. and others, inexactly: an hundredfold, which would have required the word **מֵאָהִים**; and falsely, Ginsburg, with the Targ.: an hundred years, which would have required **מֵאָה**, *scil.* **שָׁנָה**, Gen. xvii. 17. This *centies* (Jerome) is, like **מֵאָה**, *scil.* **בְּנִים**, vi. 3, a round number for a great many, as at Prov. xvii. 10, and frequently in the Talm. and Midrash, *e.g.* *Wajikra rabba*, c. 27: "an hundred deeply-breathed sighs (**מֵאָה פְּעוּיָה**) the mother gave forth."<sup>2</sup> The meaning of **לֹא יִמְאָרֶיךָ** is in general clear: he becomes therein old. Jerome, improbable: *et per patientiam sustentatur*, as Mendelssohn: he experiences forbearance, for they supply **אִפּוֹ** (Isa. xlvi. 9), and make God the subject. **לֹא** is in any case the so-called *dat. ethic.*; and the only question is, whether the doing of evil has to be taken from **עֲשֵׂה רָע**,<sup>3</sup> as obj. to **וּמֵאָה**: he practises it to him long, or whether, which is more probable, **יָמִים** is

<sup>1</sup> That **נָם** is not pointed **נָם**, has its reason in the disjunctive *Jethib* with **כִּי**, which is not interchanged with the conjunctive *Mahpach*. Thus, viii. 1, **כִּי בְּ**, and viii. 7, **כִּי בְּ**.

<sup>2</sup> *Vid.* Jac. Reifmann in the *Zeitsch.*, הַמְנוֹר, 1874, p. 342.

<sup>3</sup> We expect these two words (cf. Gen. xxxi. 12) with the retrogression of the tone; but as this ceases, as a rule, with *Mercha* before *Tifcha* and *Pashta*, Gen. xlvi. 3, Ex. xviii. 5, Deut. iv. 42, xix. 4, Isa. x. 14 (cf. the penult. accent of **יִמְאָל**, Lev. xxii. 10, 19, and **בְּנָה**, Gen. iv. 17, with the ult. accent Lev. xxii. 14; Hab.

to be supplied after 13*a*, so that האריך signifies to live long, as at Prov. xxviii. 2, to last long; the *dat. ethic.* gives the idea of the feeling of contentment connected with long life: he thereupon sins wantonly, and becomes old in it in good health.

That is the actual state of the case, which the author cannot conceal from himself; although, on the other hand, as by way of limitation he adds *ki . . . ani*, he well knows that there is a moral government of the world, and that this must finally prevail. We may not translate: that it should go well, but rather: that it must go well; but there is no reason not to interpret the fut. as a pure indic.: that it shall go well, viz. finally,—it is a postulate of his consciousness which the author here expresses; that which exists in appearance contradicts this consciousness, which, however, in spite of this, asserts itself. That to לִירֵי הָאֵל the clause אֲשֶׁר סִי, explaining *idem per idem*, is added, has certainly its reason in this, that at the time of the author the name “fearers of God” [*Gottesfürchtige*] had come into use. “The fearers of God, who fear before (סִיפִי, as at iii. 14) Him,” are such as are in reality what they are called.

In ver. 13, Hitzig, followed by Elster, Burg, and Zöckl., places the division at ימים: like the shadow is he who fears not before God. Nothing can in point of syntax be said against this (cf. 1 Chron. xxix. 15), although בְּצֵל אֲשֶׁר, “like the shadow is he who,” is in point of style awkward. But that the author did not use so rude a style is manifest from vi. 12, according to which כָּל is rightly referred to ימים . . . וְלֹא־. Is then the shadow, asks Hitzig, because it does not “prolong its days,” therefore קִצֵּר יָמִים? How subtle and literal is this use of ימים! Certainly the shadow survives not a day; but for that very reason it is short-lived, it may even indeed be called קִצֵּר יָמִים, because it has not existence for a single day. In general, *q̄tsel*, ὡς σκιά, is applicable to the life of all men, Ps. cxliv. 4, Wisd. ii. 5, etc. It is true of the wicked, if we keep in view the righteous divine requital, especially that he is short-lived like the shadow, “because he has no fear before God,” and that in consequence of this want of fear his life is shortened by his sin inflicting its own punishment, and by the act of God. *Asher*, 13*b*, as at 11*a*, 12*a*, is the relative conj. Also in ver. 14, אֲשֶׁר (ש) as a pronoun, and אֲשֶׁר (ש) as a conj., are mixed together. After the author has declared the reality of a moral government of the world as an inalienable fact of human consciousness, and particularly of his own consciousness, he places over against this fact ii. 12), so with *Mercha* sometimes also before other disjunctives, as here before *Tebir*.

of consciousness the actual state of things partly at least contradicting it.

Ver. 14. "There is a vanity which is done on the earth; that there be just men, to whom it happeneth according to the conduct of the wicked; and that there be wicked men, to whom it happeneth according to the conduct of the righteous—I said, that also this is vain." The limiting clause with *ki gam*, 12*b*, 13, is subordinated to the observation specified in vers. 10–12*a*, and the confirmation of it is continued here in ver. 14. Regarding הֵיטִיב, to happen, *vid.* above, p. 193, under נָגַע. Jerome translates בְּמַ' הֵרָ' by *quasi opera egerint impiorum*, and בְּמַ' הֵצִ' by *quasi justorum facta habeant; instar operis* . . . would be better, such as is conformable to the mode of acting of the one and of the other; for כ is in the Semitic style of speech a *nomen*, which annexes to itself the word that follows it in the genitive, and runs through all the relations of case. This contradictory distribution of destiny deceives, misleads, and causes to err; it belongs to the illusory shadowy side of this present life, it is a *hevel*. The concluding clause of this verse: "I said, that also this is vain," begins to draw the *facit* from the observation, and is continued in the verse following.

Ver. 15. "And I commended joy, that there is nothing better for a man under the sun than to eat and drink and enjoy himself; and that this accompanies him in his labour throughout all the days of his life, which God hath given him under the sun." We already read the *ultimatum*, 15*a*, in a similar form at ii. 24, iii. 12, 22; cf. v. 17. With הֵיטִיב either begins a new clause, and the fut. is then jussive: "let this accompany him," or it is subordinate to the foregoing infinitives, and the fut. is then subjunctive: *et ut id eum comitetur*. The LXX. and other Greeks translate less appropriately *indicat.*: καὶ αὐτὸ συμπροσέσται αὐτῷ. Thus also Ewald, Hengst., Zöckl., and others: and this clings to him, which, however, would rather be expressed by יהוּא יִהְרֹן לִי or הוּא הִלְקִין לִי. The verb לִי (R. לָ, to twist, to bend) does not mean to cling to = to remain, but to adhere to, to follow, to accompany; cf. under Gen. xviii. 16. The possibility of the meaning, "to accompany," for the *Kal*, is supported by the derivatives לָיִה and לָיִי (particularly לָיִית הַמַּתִּים, convoy of the dead); the verb, however, in this signification extra-bibl. is found only in *Pih.* and *Hiph.*<sup>1</sup>

<sup>1</sup> *Vid.* Baer in *Abodath Jisrael*, p. 99.



*The Fruitlessness of all Philosophizing, viii. 16, 17.*

Like the distributions of destiny, so also labour and toil here below appear to the author to be on all sides an inextricable series of mysteries. Far from drawing atheistical conclusions therefrom, he sees in all that is done, viewed in its last causality, the work of God, *i.e.* the carrying out into execution of a divine law, the accomplishment of a divine plan. But this work of God, in spite of all his earnest endeavours, remains for man a subject of research for the future. Treating of this inexplicable difficulty, the words here used by the author himself are also hard to be understood.

Vers. 16, 17: "When I gave my heart to know wisdom, and to view the business which is done on the earth (for neither day nor night doth he see sleep with his eyes): then have I seen all the work of God, that a man is unable to find out the work which is done under the sun: therefore that a man wearieth himself to seek out, and yet findeth not; and although a wise man taketh in hand to know,—he is unable to find." A long period without a premeditated plan has here formed itself under the hand of the author. As it lies before us, it is halved by the *vav* in *v'raithi* ("then I have seen"); the principal clause, introduced by "when I gave," can nowhere otherwise begin than here; but it is not indicated by the syntactical structure. Yet in Chron. and Neh. apodoses of כָּאֲשֶׁר begin with the second consec. modus, *e.g.* 1 Chron. xvii. 1, Neh. iv. 1, and frequently; but the author here uses this modus only rarely, and not (*vid.* iv. 1, 7) as a sign of an apodosis.

We consider, first, the protasis, with the parenthesis in which it terminates. The phrase יָתֵן אֶת־הַלֵּב לְ, to direct the heart, to give attention and effort toward something, we have now frequently met with from i. 13 down. The aim is here twofold: (1) "to know wisdom" (*cf.* i. 17), *i.e.* to gain the knowledge of that which is wisdom, and which is to be regarded as wisdom, *viz.* solid knowledge regarding the essence, causes, and objects of things; (2) by such knowledge about that which wisdom is in itself "to see earthly labour;" and—this arises from the combination of the two resolutions—to comprehend this labour in accordance with the claims of true wisdom from the point of view of its last ground and aim. Regarding 'inyan, *vid.* under iii. 10. "On the earth" and "under the sun" are parallel designations of this world.

With כִּי begins a parenthetical clause. *Ki* may also, it is true, be rendered as at 17*a*: the labour on the earth, that he, etc. (Zöckl); but this restlessness, almost renouncing sleep, is thereby

pressed too much into the foreground as the special obj. of the *r'uth* (therefore Ginsburg introduces "how that"); thus better to render this clause with *ki gam*, as establishing the fact that there is 'inyan, self-tormenting, restless labour on the earth. Thus also אִינְיָנִי is easier explained, which scarcely goes back to *lāadam*, 15a (Hitz.), but shows that the author, by 'inyan, has specially men in view. 'לְיָמֵי . . . יוֹמִים is = 'נֶגַם בַּיּוֹם בֵּינָם בַּלַּיְלָה: as well by day as by night, with the negat. following (cf. Num. xxiii. 25; Isa. xlviii. 8): neither by day nor by night; not only by day, but also in the night, not. "To see sleep" is a phrase occurring only here; cf. Terence, *Heautontim.* iii. 1. 82, *Somnum hercle ego hac nocte oculis non vidi meis*, for which we use the expression: "In this whole night my eyes have seen no sleep." The not wishing to sleep, and not being able to sleep, is such an hyperbole, carrying its limitation in itself, as is found in Cicero (*ad Famil.* vii. 30): *Fuit mirifica vigilantia, qui toto suo consulatu somnum non vidit.*

With 'וָרָ, "Then I have seen," begins the apodosis: *vidi totum Dei opus non posse hominem assequi.* As at ii. 24b, the author places the obj. in the foreground, and lets the pred. with *ki* follow (for other examples of this so-called antiposis, *vid.* under Gen. i. 4). He sees in the labour here below one side of God's work carrying itself forward amid this restless confusion, and sets forth this work of God, as at iii. 11 (but where the connection of the thoughts is different), as an object of knowledge remaining beyond the reach of man. He cannot come to it, or, as מַצָּח properly means, he reaches not to it, therefore "that a man wearies himself to seek, and yet finds not," *i.e.* that the search on the part of a man with all his endeavours comes not to its aim. בְּכֹל אִשֶּׁר [Ewald's emendation, instead of the words of the text before us]: for all this, that *quantumcumque* (Ewald, § 362c), which seems to have been approved of by the LXX., Syr., and Jerome, is rightly rejected by Hitzig; *b'shel asher* is Heb., exactly equivalent to Aram. בְּדִילָךְ, *e.g.* Gen. vi. 3; and is rightly glossed by Rashi, Kimchi, *Michlol* 47b, by בְּשִׁבְלֵיךְ and בְּעֵבֹרֵיךְ. The accent dividing the verse stands on *yim'tsa*, for to this word extends the first half of the apodosis, with *v'gam* begins the second. *Gam im* is = *ei kal*, as *gam ki* is = *èav kal*. יִאמַר is to be understood after 'אִמַּר אֱמֹר, vii. 23: also if (although) the wise man resolves to know, he cannot reach that which is to be known. The characteristic mark of the wise man is thus not so much the possession as the striving after it. He strives after knowledge, but the highest problems remain unsolved by him, and his ideal of knowledge unrealized.

*The Power of Fate, and the best possible Thing for Man in his Want of Freedom, ix. 1-12.*

He cannot attain unto it, for to the thoughts as well as to the acts of man God has put a limit.

ix. 1. "For all this I brought to my consciousness, and all this I sought to make clear to me, that the righteous, and the wise, and their deeds, are in God's hands: neither love nor hatred stands in the knowledge of man, all lies before them." With *ki* follows the verification of what is said in viii. 17*b*, "is unable to find out," from the fact of men, even the best and the wisest of men, being on all sides conditioned. This conditioning is a fact which he layeth to his heart (vii. 2), or (since he here presents himself less as a feeling than as a thinking man, and the heart as reflecting) which he has brought to his consciousness, and which he has sought to bring out into clearness. לָבוֹר has here not the force of an *inf. absol.*, so that it subordinates itself in an adverbial manner (*et ventilando quidem*)—for it nowhere stands in the same rank with the *inf. absol.*; but the *inf.* with לָ (לֵ) has the force of an intentional (with a tendency) fut., since the governing הַיְיָיִתִי, as at iii. 15*a*, הָיָה, and at Hab. i. 17*b*, יִהְיֶה, is to be supplied (*vid. comm.* on these passages, and under Isa. xlv. 14): *operam dedi ut ventilarem (excuterem)*, or shorter: *ventilaturus fui*. Regarding the form לָבוֹר, which is metapl. for לָבַר, and the double idea of sifting (particularly winnowing, *ventilare*) of the R. בַּר, *vid.* under iii. 18. In the post-bibl. Heb. the words לַהַעֲמִיר בּוֹרִי would denote the very same as is here expressed by the brief significant word לָבוֹר; a matter in the clearness of its actual condition is called דְּבַר עַל בּוֹרִי (from בָּרַי, after the form הָלִי, purity, *vid.* Buxtorf's *Lex. Talm.* col. 366). The LXX. and Syr. have read לָבִי רָאָה instead of לָבוֹר, apparently because they could not see their way with it: "And my heart has seen all this." The expression "all this" refers both times to what follows; *asher* is, as at viii. 12, relat. conj., in the sense of ὅτι, *quod*, and introduces, as at vii. 29, cf. viii. 14, the unfolding of the הָיָה,—an unfolding, viz., of the conditioning of man, which viii. 17 declared on one side of it, and whose further verification is here placed in view with *ki*, 1*a*. The righteous, and the wise, and their doings, are in God's hand, *i.e.* power (Ps. xxxi. 16; Prov. xxi. 1; Job xii. 10, etc.); as well their persons as their actions, in respect of their last cause, are conditioned by God, the Governor of the world and the Former of history; also the righteous and the wise learn to feel this dependence, not only in their being and in what befalls them, but also in their conduct; also this is not fully attained, לֹא

דם, they are also therein not sufficient of themselves. Regarding 'avadēhēm, corresponding to the Aram. 'ovadēhon, *vid.* 'avad, p. 194.

The expression now following cannot mean that man does not know whether he will experience the love or hatred of God, *i.e.* providences of a happy nature proceeding from the love of God, or of an unhappy nature proceeding from the hatred of God (J. D. Michaelis, Knobel, Vaih., Hengst., Zöckl.), for אֲהַבָה and אֲשֵׁר are too general for this,—man is thus, as the expression denotes, not the obj., but the subj. to both. Rightly, Hitz., as also Ewald: "Since man has not his actions in his own power, he knows not whether he will love or hate." Certainly this sounds deterministic; but is it not true that personal sympathies and antipathies, from which love and hatred unfold themselves, come within the sphere of man, not only as to their objects, in consequence of the divine arrangement, but also in themselves anticipate the knowledge and the will of man? and is it less true that the love which he now cherishes toward another man changes itself, without his previous knowledge, by means of unexpected causes, into hatred, and, on the other hand, the hatred into love? Neither love nor hatred is the product of a man's self-determination; but self-determination, and with it the function of freedom, begins for the first time over against those already present, in their beginnings. In הַכֹּל לְפָנָי, "by all that is before him," that is brought to a general expression, in which לְפָנָי has not the ethical meaning proceeding from the local: before them, *prae = penes eos* (*vid.* Song, under viii. 12a), but the purely local meaning, and referred to time: love, hatred, and generally all things, stand before man; God causes them to meet him (*cf.* the use of הִקְרִיב); they belong to the future, which is beyond his power. Thus the Targ., Symm., and most modern interpreters; on the contrary, Luther: "neither the love nor the hatred of any one which he has for himself," which is, linguistically, purely impossible; Kleinert: "Neither the love nor the hatred of things does man see through, nor anything else which is before his eyes," for which we ought at least to have had the words נִם הַכֹּל אִשֶׁר לְפָנָי; and Tyler: "Men discern neither love nor hatred in all that is before them," as if the text were בְּכֹל אִשֶׁר. The future can, it is true, be designated by אַחֲרָיִת, and the past by לְפָנָיִם, but according to the most natural way of representation (*vid.* Orelli's *Synon. der Zeit*, p. 14) the future is that which lies before a man, and the past that which is behind him. The question is of importance, which of the two words הַכֹּל לְפָנָי has the accent. If the accent be on לְפָנָי, then the meaning is, that all lies before men deprived of their freedom; if the accent be on הַכֹּל, then the meaning is, that all

things, events of all kinds, lie before them, and that God determines which shall happen to them. The latter is more accordant with the order of words lying before us, and shows itself to be that which is intended by the further progress of the thoughts. Every possible thing may befall a man—what actually meets him is the determination and providence of God. The determination is not according to the moral condition of a man, so that the one can guide to no certain conclusion as to the other.

Ver. 2. "All is the same which comes to all: one event happens to the righteous and the wicked, to the good and the pure and the impure; to him that sacrificeth, and to him that sacrificeth not: as with the good, so is it with the sinner; with him that sweareth, as with him that feareth an oath." Hitzig translates: "All are alike, one fate comes on all," adding the remark, that to make *מקרה אחד* at the same time pred. to *הכל* and subj. to *כאשר לכל* was, for the punctator, too much. This translation is indeed in matter, as well as in point of syntax, difficult to be comprehended. Rather, with Ewald, translate: All is as if all had one fate (death); but why then this useless *hevel haasher*, only darkening the thought? But certainly, since in *הכל*<sup>1</sup> the past is again resumed, it is to be supposed that it does not mean personally, *omnes*, but neut., *omnia*; and *לכל*, on the contrary, manifestly refers (as at x. 3) to persons. Herein agreeing with Ewald, and, besides, with Knobel, Zöckl, and others, we accept the interpunction as it lies before us. The apparently meaningless clause, *omnia sicut omnibus*, gives, if we separate *sicut* into *sic* and *ut*, the brief but pregnant thought: All is (thus) as it happens to all, *i.e.* there is no distinction of their experiences nor of their persons; all of every sort happens in the same way to all men of every sort. The thought, written in cyphers in this manner, is then illustrated; the *lameds* following leave no doubt as to the meaning of *לכל*. Men are classified according to their different kinds. The good and the pure stand opposite the impure; *טמא* is thus the defiled, Hos. v. 3, cf. Ezek. xxxvi. 25, in body and soul. That the author has here in his mind the precepts of the law regarding the pure and the impure, is to be concluded from the following contrast: he who offers sacrifice, and he who does not offer sacrifice, *i.e.* he who not only does not bring free-will offerings, but not even the sacrifices that are obligatory. Finally, he who swears, and he who is afraid of an oath, are distinguished. Thus, Zech. v. 3, he who

<sup>1</sup> The LXX., Syr., and Aq. have read together the end of ver. 1 and the beginning of ver. 2. Here Jerome also is dependent on this mode of reading: *sed omnia in futurum servantur incerta* (הכל).

swears stands along with him who steals. In itself, certainly, swearing an oath is not a sin; in certain circumstances (*vid.* viii. 2) it is a necessary, solemn act (Isa. lxxv. 16). But here, in the passage from Zechariah, swearing of an unrighteous kind is meant, *i.e.* wanton swearing, a calling upon God when it is not necessary, and, it may be, even to confirm an untruth, Ex. xx. 7. Compare Matt. v. 34. The order of the words 'שָׁב' יָר' (cf. as to the expression, the Mishnic *יָרָא הָטָא*) is as at Nah. iii. 1; Isa. xxii. 2; cf. above, v. 8*b*. One event befalls all these men of different characters, by which here not death exclusively is meant (as at iii. 19, ii. 14), but this only chiefly as the same end of these experiences which are not determined according to the moral condition of men. In the expression of the equality, there is an example of stylistic refinement in a threefold change; 'הָטוֹב כִּי' denotes that the experience of the good is the experience of the sinner, and may be translated, "*wie der Gute so der Sünder*" [as the good, so the sinner], as well as "*so der Gute wie der Sünder*" [so the good as the sinner] (cf. Köhler, under Hag. ii. 3). This sameness of fate, in which we perceive the want of the inter-connection of the physical and moral order of the world, is in itself and in its influence an evil matter.

Ver. 3. "This is an evil in all that is done under the sun, that one event happeneth to all: and also the heart of the children of men is full of evil; and madness possesseth their heart during their life, and after it they go to the dead." As *וְהָאֵל*, 1*a*, points to the *asher* following, in which it unfolds itself, so here to the *ki* following. We do not translate: This is the worst thing (Jerome: *hoc est pessimum*), which, after Josh. xiv. 15, Judg. vi. 15, Song i. 8, would have required the words *הָרַע בְּכָל*—the author does not designate the equality of fate as the greatest evil, but as an evil mixed with all earthly events. It is an evil in itself, as being a contradiction to the moral order of the world; and it is such also on account of its demoralizing influences. The author here repeats what he had already, viii. 11, said in a more special reference, that because evil is not in this world visibly punished, men become confident and bold in sinning. *V<sup>e</sup>gam* (referable to the whole clause, at the beginning of which it is placed) stands beside *zeh ra'*, connecting with that which is evil in itself its evil influences. *קָלִיל* might be an adj., for this (only once, Jer. vi. 11), like the verb, is connected with the accus., *e.g.* Deut. xxxiii. 23. But, since not a statement but a *factum* had to be uttered, it is finite, as at viii. 11. Thus Jerome, after Symm.: *sed et cor filiorum hominum repletur malitia et procacitate juxta cor eorum in vita sua*. Keeping out of view the

false *sed*, this translation corresponds to the accenting which gives the conjunctive *Kadma* to עָ. But without doubt an independent substantival clause begins with 'הָ: and madness is in their heart (*vid.* i. 17) their life long; for, without taking heed to God's will and to what is pleasing to God, or seeking after instruction, they think only of the satisfaction of their inclinations and lusts.

"And after that they go to the dead"—they who had so given themselves up to evil, and revelled in fleshly lusts with security, go the way of all flesh, as do the righteous, and the wise, and just, because they know that they go beyond all restraining bounds. Most modern interpreters (Hitz., Ew., etc.) render *aharav*, after Jer. li. 46, adverbially, with the suffix understood neut.: afterwards (*Jerome, post hæc*). But at iii. 22, vi. 12, vii. 14, the suffix refers to man: after him, him who liveth here = after he has laid down his life. Why should it not be thus understood also here? It is true 'הָ precedes it; but in the reverse way, sing. and plur. also interchange in ver. 1; cf. iii. 12. Rightly the Targ., as with Kleinert and others, we also explain: after their (his) lifetime. A man's life finally falls into the past, it lies behind him, and he goes forth to the dead; and along with self-consciousness, all the pleasures and joy of life at the same time come to an end.

Ver. 4. "For (to him) who shall be always joined to all the living, there is hope: for even a living dog is better than a dead lion." The interrog. מִי אֲשֶׁר, *quis est qui*, acquires the force of a relative, *quisquis (quicumque)*, and may be interpreted, Ex. xxxii. 33, 2 Sam. xx. 12, just as here (cf. the simple *mi*, v. 9), in both ways; particularly the latter passage (2 Sam. xx. 11) is also analogous to the one before us in the formation of the apodosis. The *Chethib* יבחר does not admit of any tenable meaning. In conformity with the *usus loq.*, Elster reads מִי אֲשֶׁר יבחר, "who has a choice?" But this rendering has no connection with what follows; the sequence of thoughts fails. Most interpreters, in opposition to the *usus loq.*, by pointing יבחר or יבחר, render: Who is (more correctly: will be) excepted? or also: Who is it that is to be preferred (the living or the dead)? The verb בָּחַר signifies to choose, to select; and the choice may be connected with an exception, a preference; but in itself the verb means neither *excipere* nor *præferre*.<sup>1</sup> All the old translators, with right, follow the *Keri*, and the Syr. renders it correctly, word for word: to every one who is joined (שׁוּתָהּ, Aram. = Heb. תָּחִיר) to all the living there is

<sup>1</sup> Luther translates, "for to all the living there is that which is desired, namely, hope," as if the text were מִי אֲשֶׁר יבחר.

hope; and this translation is more probable than that on which Symm. ("who shall always continue to live?") and Jerome (*nemo est qui semper vivat et qui hujus rei habeat fiduciam*) proceed: Who is he that is joined to the whole? *i.e.* to the absolute life; or as Hitzig: Who is he who would join himself to all the living (like the saying, "The everlasting Jew")? The expression 'יש בָּפֶה' does not connect itself so easily and directly with these two latter renderings as with that we have adopted, in which, as also in the other two, a different accentuation of the half-verse is to be adopted as follows:

כִּי מִי אֲשֶׁר יִחְבֵּר אֶל־כָּל־הַחַיִּים יֵשׁ בְּפִתּוֹן

The accentuation lying before us in the text, which gives a great disjunctive to 'יחבר' as well as to 'יה', appears to warrant the *Chethib* (cf. Hitzig under Ezek. xxii. 24), by which it is possible to interpret 'יב... מי' as in itself an interrog. clause. The *Keri* 'יה' does not admit of this, for Dachsel's *quis associabit se (sc. mortuis? = nemo socius mortuorum fieri vult)* is a linguistic impossibility; the reflex may be used for the pass., but not the pass. for the reflex., which is also an argument against Ewald's translation: Who is joined to the living has hope. Also the Targ. and Rashi, although explaining according to the Midrash, cannot forbear connecting 'אל כל־הח' with 'יה', and thus dividing the verse at 'הח' instead of at 'יה'. It is not, however, to be supposed that the accentuation refers to the *Chethib*; it proceeds on some interpretation, contrary to the connection, such as this: he who is received into God's fellowship has to hope for the full life (in eternity). The true meaning, according to the connection, is this: that whoever (*quicumque*) is only always joined (whether by birth or the preservation of life) to all the living, *i.e.* to living beings, be they who they may, has full confidence, hope, and joy; for in respect to a living dog, this is even better than a dead lion. Symmachus translates: *κυνὶ ζῶντι βέλτιόν ἐστιν ἢ λέοντι τεθνηκότι*, which Rosenm., Herzf., and Grätz approve of. But apart from the obliquity of the comparison, that with a living dog it is better than with a dead lion, since with the latter is neither good nor evil (*vid.* however, vi. 5*b*), for such a meaning the words ought to have been: *chélév hái tov lo min ha'aryéh hammeth.*

As the verifying clause stands before us, it is connected not with 'יש בָּפֶה', but with 'אֶל כָּל־הַ', of that which is to be verified; the ל gives emphatic prominence (Ewald, § 310*b*) to the subject, to which the expression refers as at Ps. lxxxix. 19, 2 Chron. vii. 21 (cf. Jer. xviii. 16), Isa. xxxii. 1: A living dog is better than a dead lion, *i.e.* it



is better to be a dog which lives, than that lion which is dead. The dog, which occurs in the Holy Scriptures only in relation to a shepherd's dog (Job xxx. 1), and as for the rest, appears as a voracious filthy beast, roaming about without a master, is the proverbial emblem of that which is common, or low, or contemptible, 1 Sam. xvii. 43; cf. "dog's head," 2 Sam. iii. 8; "dead dog," 1 Sam. xxiv. 15; 2 Sam. ix. 8, xvi. 9. The lion, on the other hand, is the king, or, as Agur (Prov. xxx. 30) calls it, the hero among beasts. But if it be dead, then all is over with its dignity and its strength; the existence of a living dog is to be preferred to that of the dead lion. The art. in <sup>ל</sup>דָּג <sup>ל</sup>מָוֶת is not that denoting species (Dale), which is excluded by *hammēth*, but it points to the carcase of a lion which is present. The author, who elsewhere prefers death and nonentity to life, iv. 2 f., vii. 1, appears to have fallen into contradiction with himself; but there he views life pessimistically in its, for the most part, unhappy experiences, while here he regards it in itself as a good affording the possibility of enjoyment. It lies, however, in the nature of his standpoint that he should not be able to find the right medium between the sorrow of the world and the pleasure of life. Although postulating a retribution in eternity, yet in his thoughts about the future he does not rise above the comfortless idea of Hades.

Vers. 5, 6. He sarcastically verifies his comparison in favour of a living dog. "For the living know that they shall die; but the dead know not anything, and have no more a reward; for their memory is forgotten. Their love, as well as their hatred and their envy, has long ago perished, and they have part no more for ever in all that is done under the sun." The description of the condition of death begins sarcastically and then becomes elegiac. "They have no reward further," viz. in this upper world, since there it is only too soon forgotten that they once existed, and that they did anything worthy of being remembered; Koheleth might here indeed, with his view shrouded in dark clouds, even suppose that God also forgot them, Job xiv. 13. The suff. of <sup>ל</sup>אֵינָם, etc., present themselves as subjective, and there is no reason, with Knobel and Ginsburg, to render them objectively: not merely the objects of their love, and hatred, and envy, are lost to them, but these their affections and strivings themselves have ceased (Rosenm., Hitzig, Zöckl., and others), they lie (*K<sup>e</sup>var'avadah*) far behind them as absolutely gone; for the dead have no part more in the history which is unfolding itself amid the light of the upper world, and they can have no more any part therein, for the dead as not living are not only without knowledge, but also without feeling and desire. The representation

of the state after death is here more comfortless than anywhere else. For elsewhere we read that those who have been living here spend in *Sheol*, *i.e.* in the deep (R. *šw*, to be loose, to hang down, to go downwards) realm of the dead, as *r<sup>h</sup>phaim* (Isa. xiv. 9, etc.), lying beneath the upper world, far from the love and the praise of God (Ps. vi. 3, xxx. 10), a prospectless (Job vii. 7 f., xiv. 6-12; Ps. lxxxviii. 11-13), dark, shadowy existence; the soul in Hades, though neither annihilated nor sleeping, finds itself in a state of death no less than does the body in the grave. But here the state of death is not even set forth over against the idea of the dissolution of life, the complete annihilation of individuality, much less that a retribution in eternity, *i.e.* a retribution executed, if not here, yet at some time, postulated elsewhere by the author, throws a ray of light into the night of death. The apocryphal book of the Wisdom of Solomon, which distinguishes between a state of blessedness and a state of misery measured out to men in the future following death, has in this surpassed the canonical Book of Koheleth. In vain do the Targ., Midrash, and the older Christian interpreters refer that which is said to the wicked dead; others regard Koheleth as introducing here the discourse of atheists (*e.g.* Oetinger), and interpret, under the influence of monstrous self-deception, ver. 7 as the voice of the spirit (Hengst.) opposing the voice of the flesh. But that which Koheleth expresses here only in a particularly rugged way is the view of Hades predominating in the O. T. It is the consequence of viewing death from the side of its anger. Revelation intentionally permits this manner of viewing it to remain; but from premises which the revelation sets forth, the religious consciousness in the course of time draws always more decidedly the conclusion, that the man who is united to God will fully reach through death that which since the entrance of sin into the world cannot be reached without the loss of this present life, *i.e.* without death, *viz.* a more perfect life in fellowship with God. Yet the confusion of the O. T. representation of Hades remains; in the Book of Sirach it also still throws its deep shadows (xvii. 22 f.) into the contemplation of the future; for the first time the N. T. solution actually removes the confusion, and turns the scale in favour of the view of death on its side of light. In this history of the ideas of eternity moving forward amid many fluctuations to the N. T. goal, a significant place belongs to the Book of Koheleth; certainly the Christian interpreter ought not to have an interest in explaining away and concealing the imperfections of knowledge which made it impossible for the author spiritually to rise above his pessimism. He does not rise, in con-

trast to his pessimism, above an eudaemonism which is earthly, which, without knowing of a future life (not like the modern pessimism, without *wishing to know* of a future life), recommends a pleasant enjoyment of the present life, so far as that is morally allowable:

Vers. 7–10. “Go, eat thy bread with joy, and drink thy wine with a merry heart; for long ago hath God accepted thy work. Let thy garments be always white; and let not oil be wanting to thy head. Enjoy life with a wife whom thou lovest through all the days of thy vain life, which He hath given thee under the sun—through all thy vain days: for that is thy portion in life, and in thy labour wherewith thou weariest thyself under the sun. All that thy hand may find to do with thy might, that do; for there is not work, and calculation, and knowledge, and wisdom, in the under world, whither thou shalt go.” Hengstenberg perceives here the counterpart of the spirit; on the contrary, Oetinger, Mendelssohn, and others, discover also here, and here for the first time rightly, the utterance of an epicurean thought. But, in fact, this  $\text{וְאָמַרְתָּ}$  down to  $\text{וְשָׂמַחְתָּ}$  is the most distinct personal utterance of the author, his *ceterum censeo* which pervades the whole book, and here forms a particularly copious conclusion of a long series of thoughts. We recapitulate this series of thoughts: One fate, at last the same final event, happens to all men, without making any distinction according to their moral condition,—an evil matter, so much the more evil, as it encourages to wickedness and light-mindedness; the way of man, without exception, leads to the dead, and all further prospect is cut off; for only he who belongs to the class of living beings has a joyful spirit, has a spirit of enterprise: even the lowest being, if it live, stands higher in worth, and is better, than the highest if it be dead; for death is the end of all knowledge and feeling, the being cut off from the living under the sun. From this, that there is only one life, one life on this side of eternity, he deduces the exhortation to enjoy the one as much as possible; God Himself, to whom we owe it, will have it so that we enjoy it, within the moral limits prescribed by Himself indeed, for this limitation is certainly given with His approbation. Incorrectly, the Targ., Rashi, Hengst., Ginsb., and Zöckl. explain: For thy moral conduct and effort have pleased Him long ago—the person addressed is some one, not a definite person, who could be thus set forth as such a witness to be commended. Rather with Grotius and others: *Quia Deus favet laboribus tuis h. e. eos ita prosperavit, ut cuncta quae vitam delectant abunde tibi suppetant.* The thought is wholly in the spirit of the Book of Koheleth; for the fruit

of labour and the enjoyment of this fruit of labour, as at ii. 24, iii. 13, etc., is a gift from above; and besides, this may be said to the person addressed, since 7*a* presupposes that he has at his disposal heart-strengthening bread and heart-refreshing wine. But in these two explanations the meaning of **בָּכַר** is not comprehended. It was left untranslated by the old translators, from their not understanding it. Rightly, Aben Ezra: For God wills that thou shouldst thus do [indulge in these enjoyments]; more correctly, Hitzig: Long ago God has beforehand permitted this thy conduct, so that thou hast no room for scruples about it. How significant **בָּכַר** is for the thought, is indicated by the accentuation which gives to it *Zakef*: from afore-time God has impressed the seal of His approbation on this thy eating with joy, this thy drinking with a merry heart.—The assigning of the reason gives courage to the enjoyment, but at the same time gives to it a consecration; for it is the will of God that we should enjoy life, thus it is self-evident that we have to enjoy it as He wills it to be enjoyed.

Ver. 8. The white garments, **לְבָנִים**, are in contrast to the black robes of mourning, and thus are an expression of festal joy, of a happy mood; black and white are, according to the ancients, colour-symbols, the colours respectively of sorrow and joy, to which light and darkness correspond.<sup>1</sup> Fragrant oil is also, according to Prov. xxvii. 9, one of the heart-refreshing things. Sorrow and anointing exclude one another, 2 Sam. xiv. 2; joy and oil stand in closest mutual relation, Ps. xlv. 8, Isa. lxi. 3; oil which smooths the hair and makes the face shine (*vid.* under Ps. civ. 15). This oil ought not to be wanting to the head, and thus the perpetuity of a happy life should suffer no interruption.

In 9*a* most translators render: Enjoy life with the wife whom thou lovest; but the author purposely does not use the word **הָאִשָּׁה**, but **אִשָּׁה**; and also that he uses **חַיִּים**, and not **חַיִּים**, is not without significance. He means: Bring into experience what life, what happiness, is (cf. the indetermin. ideas, Ps. xxxiv. 13) with a wife whom thou hast loved (Jerome: *quaecunq̄ue tibi placuerit feminarum*), in which there lies indirectly the call to choose such an one; whereby the

<sup>1</sup> Cf. *Shabbath* 114*a*: "Bury me neither in white nor in black garments: not in white, because perhaps I may not be one of the blessed, and am like a bridegroom among mourners; not in black, because perhaps I may be one of the blessed, and am like a mourner among bridegrooms." *Semachoth* ii. 10: Him who is outside the congregation, they do not bury with solemnity; the brothers and relatives of such must clothe and veil themselves in white; cf. *Joma* 39*b*. Elsewhere white is the colour of innocence, *Shabbath* 153*a*, *Midrash* under Prov. xvi. 11; and black the colour of guilt, *Kiddushin* 40*a*, etc.

pessimistic criticism of the female sex, vii. 26–28, so far as the author is concerned, falls into the background, since eudaemonism, the other side of his view of the world, predominates. The accus. designation of time, “through all the days of the life of thy vanity (*i.e.* of thy transient vain life),” is like vi. 12, cf. vii. 15. It is repeated in “all the days of thy vanity;” the repetition is heavy and unnecessary (therefore omitted by the LXX., Targ., and Syr.); probably like והררך, Ps. xlv. 5, a *ditto*; Hitzig, however, finds also here great emphasis. The relative clause standing after the first designation of time refers to “the days which He (האלהים, 7b) has granted under the sun.” *Hu* in 9b refers attractively to חֵלְקֶךָ (Jerome: *haec est enim pars*), as at iii. 22, v. 17, cf. vii. 2; הַיָּמִים of the Babyl. is therefore to be rejected; this enjoyment, particularly of marriage joys, is thy part in life, and in thy work which thou accomplishest under the sun, *i.e.* the real portion of gain allotted to thee which thou mayest and oughtest to enjoy here below.

Ver. 10. The author, however, recommends no continual *dolce far niente*, no idle, useless sluggard-life devoted to pleasure, but he gives to his exhortation to joy the converse side: “All that thy hand may reach (*i.e.* what thou canst accomplish and is possible to thee, 1 Sam. x. 7; Lev. xii. 8) to accomplish it with thy might, that do.” The accentuation is ingenious. If the author meant: That do with all might (Jerome: *instantanter operare*), then he would have said *b'chol-kohhacha* (Gen. xxxi. 6). As the words lie before us, they call on him who is addressed to come not short in his work of any possibility according to the measure of his strength, thus to a work straining his capacity to the uttermost. The reason for the call, 10b, turns back to the clause from which it was inferred: in Hades, whither thou must go (*iturus es*), there is no work, and reckoning (*vid.* vii. 25), and knowledge (וְדַעַת<sup>1</sup>), and no wisdom. Practice and theory have then an end. Thus: Enjoy, but not without working, ere the night cometh when no man can work. Thus spake Jesus (John ix. 4), but in a different sense indeed from Koheleth. The night which He meant is the termination of this present life, which for Him, as for every man, has its particular work, which is either accomplished within the limits of this life, or is not accomplished at all.

<sup>1</sup> Not וְדַעַת, because the word has the conjunctive, not the disjunctive accent, *vid.* under Ps. lv. 10. The punctuation, as we have already several times remarked, is not consistent in this; cf. וְדַעַת, ii. 26, and וְעָרַב, Ps. xxv. 9, both of which are contrary to the rule (*vid.* Baer in Abulwalid's *Rikma* p. 119, note 2).

*The Incalculableness of the Issues and of the Duration of Life,*  
ix. 11, 12.

Another reflection, so far not without connection in the foregoing, as the fact of experience, that ability is yet no security for the issue aimed at and merited, is chiefly referred to wisdom :

Ver. 11. "Further, I came to see under the sun, that the race belongs not to the swift, and the war not to the heroes, and also not bread to the wise man, and not riches to the prudent, and not favour to men of knowledge ; for time and chance happeneth to them all." The nearest preceding 'רָא, to which this 'שָׁבָּ 'וְרָא' suitably connects itself, is at viii. 17. Instead of *redii et videndo quidem = rursus vidi* (cf. viii. 9 and under ix. 1), we had at iv. 1 the simpler expression, *redii et vidi*. The five times repeated ל is that of property, of that, viz., by virtue of which one is master of that which is named, has power over it, disposes of it freely. The race belongs not to the swift (מְרִיץ, masc. to מְרִיצָה, only here), i.e. their fleetness is yet no guarantee that on account of it they will reach the goal. Luther freely: "To be fleet does not help in running," i.e. running to an object or goal. "The war belongs not to the heroes," means that much rather it belongs to the Lord, 1 Sam. xvii. 47.—God alone gives the victory (Ps. xxxiii. 16). Even so the gaining of bread, riches, favour (i.e. influence, reputation), does not lie in wisdom, prudence, knowledge of themselves, as an indispensable means thereto; but the obtaining of them, or the not obtaining of them, depends on times and circumstances which lie beyond the control of man, and is thus, in the final result, conditioned by God (cf. Rom. ix. 16<sup>1</sup>); time and fate happen to all whose ability appears to warrant the issue, they both [time and fate] encounter them and bar to them the way; they are in an inexplicable manner dependent on both, and helplessly subject to them. As the idea of spiritual superiority is here expressed in a threefold manner by 'הָרָה (whence 'הָרָה of the plur., also with the art. ix. 1; Ex. xxxvi. 4; Esth. i. 13), 'הָרָה, and 'הָרָה, so at Isa. xi. 2, the gifts of "wisdom," "counsel," and "knowledge" follow each other. 'Eth is here "time" with its special circumstances (conjunctures), and 'pega', "accident," particularly as an adversity, disappointment, for the word is used also without any addition (1 Kings v. 18) of misfortune (cf. שִׁיר פְּנֵיעִים, Ps. iii. xci.). The masc. 'ק' is regulated after 'וּם; 'eth can, however, be used in the masc., Song ii. 12; Böttch. § 648, viz. "with the misapprehension of its origin" (v. Orelli).

<sup>1</sup> But not Jer. ix. 22; this passage, referred to by Bernstein, is of a different nature.

This limitation of man in his efforts, in spite of all his capacity, has its reason in this, that he is on the whole not master of his own life :

Ver. 12. "For man also knoweth not his time: like the fishes which are caught in an evil net, and like the birds which are caught in the snare—like them are the sons of men snared in an evil time, when it suddenly breaks in upon them." The particles  $\text{כִּי} \text{וְ}$  are here not so clearly connected as at viii. 12, iv. 14, where, more correctly, the pointing should be  $\text{כִּי} \text{וְ}$  (*ki* with the conjunct. accent); *ki* rules the sentence; and *gam*, as to its meaning, belongs to *eth-'itto*. The particular has its reason from the general: man is not master of his own time, his own person, and his own life, and thus not of the fruits of his capabilities and his actions, in spite of the previously favourable conditions which appear to place the result beyond a doubt; for ere the result is reached of which he appears to be able to entertain a certainty, suddenly his time may expire, and his term of life be exhausted. Jerome translates *'itto* (cf. vii. 17) rightly by *finem suum*;  $\text{עַד}$ , with the gen. following, frequently (*vid.* under Job xxiv. 1) means the point of time when the fate of any one is decided,—the *terminus* where a reckoning is made; here, directly, the *terminus ad quem*. The suddenness with which men are frequently overtaken with the catastrophe which puts an end to their life, is seen by comparison with the fishes which are suddenly caught in the net, and the birds which are suddenly caught in the snare. With  $\text{עֲצָנִים}$  (that are caught) there is interchanged, in two variations of expression,  $\text{הַמְּאֻחָזוֹת}$ , which is incorrectly written, by v. d. Hooght, Norzi, and others,  $\text{הַמְּאֻחָזִים}$ .<sup>1</sup>  $\text{מְצוֹן}$ , a net,—of which the plur. form vii. 26 is used,—goes back, as does the similar designation of a bulwark (14*b*), to the root-conception of searching (hunting), and receives here the epithet "evil." Birds,  $\text{צִפְרִיִּים}$  (from a ground-form with a short terminal vowel; cf. Assy. *iššur*, from *išpur*), are, on account of their weakness, as at Isa. xxxi. 5, as a figure of tender love, represented in the fem.

The second half of the verse, in conformity with its structure, begins with  $\text{כִּהֵם}$  (which more frequently occurs as  $\text{כִּמְוָהֵם}$ ).  $\text{יִקַּח}$  is *part. Pu.* for  $\text{מִקְשָׁשִׁים}$  (Ewald, § 170*d*); the particip.  $\text{כִּ}$  is rejected, and  $\text{פ}$  is treated altogether as a guttural, the impracticable doubling of which is compensated for by the lengthening of the vowel. The use of the *part.* is here stranger than *e.g.* at Prov. xi. 13, xv. 32; the fact repeating itself is here treated as a property. Like the fish and the birds are they, such as are caught, etc. Otherwise Hitz. :

<sup>1</sup>  *Vid. Ed. König, Gedanke, Laut u. Accent (1874), p. 72.*

Like these are they caught, during the continuance of their life in the evil time . . . ; but the being snared does not, however, according to the double figure, precede the catastrophe, but is its consequence. Rightly, Ginsb.: "Like these are the sons of men ensnared in the time of misfortune." אֲשֶׁר might be adj., as at Amos v. 13, Mic. ii. 3; but since it lies nearer to refer אֲשֶׁר to *ra'ah* than to *'eth*, thus *ra'ah*, like the frequently occurring *yom ra'ah* (vii. 14; cf. Jer. xvii. 17 with xv. 11), may be thought of as genit. An example of that which is here said is found in the fatal wounding of Ahab by means of an arrow which was not aimed at him, so that he died "at the time of the going down of the sun," 2 Chron. xviii. 33, 34.

THE FURTHER SETTING FORTH OF EXPERIENCES, WITH PROVERBS  
INTERMIXED.—IX. 13—X. 15.

*Experiences and Proverbs touching Wisdom and the Contrasts to it,*  
ix. 13—x. 3.

With the words, "further, I saw," 11*a*, the author introduced the fact he had observed, that there is not always a sure and honoured position in life connected with wisdom as its consequence; here he narrates an experience which, by way of example, shows how little wisdom profits, notwithstanding the extraordinary result it produces.

Ver. 13. "Also this have I come to see as wisdom under the sun, and it appeared great to me." The Venet. construes falsely: "This also have I seen: wisdom under the sun;" as also Hitzig, who reads אִי (neut. as at vii. 27). There is no reason thus to break up the sentence which introduces the following experience. *Zoh* is connected with *hhochmah*, but not as Luther renders it: "I have also seen this wisdom," which would have required the words אִי חָכְמָה, but, as Jerome does: *Hanc quoque sub sole vidi sapientiam*; this, however, since *gam-zoh*, as at v. 15, cf. 18, is attractively related to *hhochmah* as its pred., is = "also in this I saw wisdom," as the LXX. translates, or as Zöckl: "also this have I seen—come to find out as wisdom,"—also this, viz., the following incident narrated, in which wisdom of exceeding greatness presented itself to me. As Mordecai is called "great among the Jews," Esth. x. 3, so here Koheleth says that the wisdom which came to light therein appeared to him great (אִי, as elsewhere אִי or אִי).

Now follows an experience, which, however, has not merely a



light side, but also a dark side; for wisdom, which accomplished so great a matter, reaped only ingratitude:

Vers. 14, 15. "A little city, and men therein only a few,—to which a great king came near, and he besieged it, and erected against it high bulwarks. And he met therein a poor wise man, and who saved the city by his wisdom; and no man thought of that poor man." What may be said as to the hist. reference of these words has already been noticed; *vid.* above, p. 215. The "great king" is probably an Asiatic monarch, and that the Persian; Jerome translates verbally: *Civitas parva et pauci in ea viri, venit contra eam*—the former is the subj., and the latter its pred.; the object stands first, plastically rigid, and there then follows what happened to it; the structure of the sentence is fundamentally the same as Ps. civ. 25. The expression בּוֹא אֵל, which may be used of any kind of coming to anything, is here, as at Gen. xxxii. 9, meant of a hostile approach. The object of a siege and a hostile attack is usually denoted by עָל, 2 Kings xvi. 5; Isa. vii. 1. Two Codd. of de Rossi's have the word מְצוּרִים, but that is an error of transcription; the plur. of מְצוּר is fem., Isa. xxix. 4. מְצוּרִים is, as at vii. 26, plur. of מְצוּר (from צוּר, to lie in wait); here, as elsewhere, בֵּית and יֵיטָן is the siege-tower erected on the ground or on the rampart, from which to spy out the weak points of the beleaguered place so as to assail it.

The words following וּמָצָא בָּהּ are rendered by the Targ., Syr., Jerome, Arab., and Luther: "and there was found in it;" most interpreters explain accordingly, as they point to i. 10, אִמַּר, *dicat aliquis*. But that מָצָא in this sequence of thought is = וּמָצָא (Job xlii. 15), is only to be supposed if it were impossible to regard the king as the subject, which Ewald with the LXX. and the Venet. does in spite of § 294*b*. It is true it would not be possible if, as Vaih. remarks, the finding presupposed a searching; but cf. on the contrary, *e.g.* Deut. xxiv. 1, Ps. cxvi. 3. We also say of one whom, contrary to expectation, a superior meets with, that he has found his match, that he has found his man. Thus it is here said of the great king, he found in the city a poor wise man—met therein with such an one, against whom his plan was shattered. הָקָם is the adjective of the person of the poor man designated by *ish miskin* (cf. 2 Chron. ii. 13); the accents correctly indicate this relation. Instead of וּמָצָא הוּא, the older language would use וּמָצָא; it does not, like the author here, use pure perfects, but makes the chief factum prominent by the *fut. consec.* The *ē* of *millat* is, as at xiii. 9, that of *limmed* before *Makkeph*, referred back to the original *a*. The making prominent of the subject contained in *millat* by means of *hu* is favourable to the

supposition that *umatsa'* has the king as its subject; while even where no opposition (as *e.g.* at Jer. xvii. 18) lies before us this pleonasm belongs to the stylistic peculiarities of the book (*vid.* above, p. 198, No. 3). Instead of *adam lo*, the older form is *ish lo*; perhaps the author here wishes to avoid the repetition of *ish*, but at vii. 20 he also uses *adam* instead of *ish*, where no such reason existed.

Threatened by a powerful assailant, with whom it could not enter into battle, the little city, deserted by its men to a small remainder capable of bearing arms (this idea one appears to be under the necessity of connecting with כעט . . . 'ואנ'), found itself in the greatest straits; but when all had been given up as lost, it was saved by the wisdom of the poor man (perhaps in the same way as Abel-beth-maacha, 2 Sam. xx., by the wisdom of a woman). But after this was done, the wise poor man quickly again fell into the background; no man thought of him, as he deserved to have been thought of, as the saviour of the city; he was still poor, and remained so, and *pauper homo raro vivit cum nomine claro*. The poor man with his wisdom, Hengst. remarks, is Israel. And Wangemann (1856), generalizing the parable: "The beleaguered city is the life of the individual; the great king who lays siege to it is death and the judgment of the Lord." But sounder and more appropriate is the remark of Luther: *Est exemplum generale, cujus in multis historiis simile reperitur*; and: *Sic Themistocles multo bona fecit suis civibus, sed expertus summam ingratitude.* The author narrates an actual history, in which, on the one hand, he had seen what great things wisdom can do; and from which, on the other hand, he has drawn the following lesson:

Ver. 16. "And I said: Better is wisdom than strength; but the wisdom of the poor is despised, and his words are not heard." With the words, "I saw," the author introduces his observations, and with "I said" his reflections (*vid.* above, No. 3, p. 198). Wisdom is better than strength, since it does more for the wise man, and through him for others, than physical force,—more, as expressed in vii. 19, than ten mighty men. But the *respect* which wisdom otherwise secures for a man, if it is the wisdom of a poor man, sinks into *despect*, to which his poverty exposes him,—if necessity arises, his service, as the above history shows, is valued; but as a rule his words are unheeded, for the crowd estimate the worth of him whom they willingly hear according to the outward respect in which he is held.

To the lessons gathered from experience, are now added instructive proverbs of kindred contents.

Ver. 17. "The words of the wise, heard in quiet, have the superiority above the cry of a ruler among fools." Instead of *tovim*

*min*, there stands here the simple *min, prae*, as at iv. 17, to express the superiority of the one to the other. Hitzig finds in this proverb the meaning that, as that history has shown, the words of the wise, heard with tranquillity, gain the victory over the cry of a ruler over fools. But (1) the contrast of נִחַת and עָקַת require us to attribute the tranquillity to the wise man himself, and not to his hearers; (2) 'מִן' בְּ is not a ruler over fools, by which it would remain questionable whether he himself was not a fool (cf. Job xli. 26), but a ruler among fools (cf. 2 Sam. xxiii. 3, 'מִן' בְּ, "a ruler among men;" and Prov. xxxvi. 30, 'גֹּב' בְּ, "the hero among beasts"), i.e. one who among fools takes the place of chief. The words of the poor wise man pass by unheeded, they are not listened to, because he does not possess an imposing splendid outward appearance, in accordance with which the crowd estimate the value of a man's words; the wise man does not seek to gain esteem by means of a pompous violent deportment; his words 'שִׁשׁ' בְּ are heard, let themselves be heard, are to be heard (cf. e.g. Song ii. 12) in quiet (Isa. xxx. 15); for, trusting to their own inward power of conviction, and committing the result to God, he despises vociferous pomp, and the external force of earthly expedients (cf. Isa. xlii. 2; Matt. xii. 19); but the words of the wise, which are to be heard in unassuming, passionless quietness, are of more value than the vociferation with which a king among fools, an arch-fool, a *non plus ultra* among fools, trumpets forth his pretended wisdom and constrains his hearers.

Ver. 18. The following proverb also leans on the history above narrated: "Better is wisdom than weapons of war; and one sinner destroyeth much good." The above history has shown by way of example that wisdom accomplishes more than implements of war, 'קָלִי' כָּלִי = 'כָּלִי' כָּלִי (Assyr. *unut tahazi*<sup>1</sup>), i.e. than all the apparatus belonging to preparation for war. But the much good which a wise man is accomplishing or has accomplished, one sinner (חַיִּיתָא<sup>2</sup>, cf. above, p. 254, note) by treachery or calumny may render vain, or may even destroy, through mere malicious pleasure in evil. This is a synthetic distich whose two parts may be interpreted independently. As wisdom accomplishes something great, so a single villain may have a far-reaching influence, viz. such as destroys much good.

x. 1. The second half of the foregoing double proverb introduces what now follows: "Poisonous flies make to stink, make to ferment the oil of the preparer of ointment; heavier than wisdom,

<sup>1</sup> Vid. Fried. Delitzsch's *Assyr. Stud.* p. 129.

<sup>2</sup> The Syr. (not the Targ.) had חַיִּיתָא before it, and thus realized it, which appears to correspond better with the parall. חֲבִימָה.

than honour, weighs a little folly." We do not need to change זבובי מות, on account of the foll. sing. of the pred., either into זבובי מ' (as possible by Hitz.) or זב' ימית (Luzz.); both are inadmissible, for the style of Koheleth is not adorned with archaisms such as *Chirek compaginis*; and also such an attrib. clause as זבובי ימות, "a fly which dies," is for him too refined; but both are also unnecessary, for a plur. of the subj., in which the plurality of the individuals comes less into view than the oneness of their character, is frequently enough followed by the sing. of the pred., e.g. Gen. xlix. 22; Joel i. 20; Isa. lix. 12, etc. It is a question, however, whether by זבובי מות, death-bringing, i.e. poisonous flies (LXX., Targ.,<sup>1</sup> Luther) or dead flies (Symm., Syr., Jerome) is meant. We decide in favour of the former; for (1) זבובי מות for זבובים מתים (ix. 4; Isa. xxxvii. 36), "death-flies" for "dead flies," would be an affected poetic expression without analogy; while, on the contrary, "death-flies" for "deadly flies" is a genit. connection, such as כלי מות [instruments of death, i.e. deadly instruments] and the like; Böttcher understands dung-flies; but the expression can scarcely extend to the designation of flies which are found on dead bodies. Meanwhile, it is very possible that by the expression זב' מ', such flies are thought of as carry death from dead bodies to those that are living; the Assyr. *syllabare* show how closely the Semites distinguished manifold kinds of זבובים (Assyr. *zumbi* = *zubbû*). (2) In favour of "dead flies," it has been remarked that that influence on the contents of a pot of ointment is effected not merely by poison-flies, but, generally, by flies that have fallen into it.

But since the oil mixed with perfumes may also be of the kind which, instead of being changed by a dead body, much rather embalms it; so it does not surprise us that the exciter of fermentation is thus drastically described by *μῦλαι θανατοῦσαι* (LXX.); it happens, besides, also on this account, because "a little folly" corresponds as a contrasted figure to the little destructive carcase,—wisdom נת' בע' ("giveth life," vii. 12), a little folly is thus like little deadly flies. The sequence of ideas זב' יב' (maketh the ointment stink) is natural. The corrupting body communicates its foul savour to the ointment, makes it boil up, i.e. puts it into a state of fermentation, in consequence of which it foams and raises up small blisters, אבקותות (Rashi). To the asyndeton זב' יב', there corresponds, in 1b, the asyndeton זב' יב' ספ' סח'; the Targ., Syr., and Jerome,<sup>2</sup> who translate by

<sup>1</sup> The Targ. interprets, as the Talm. and Mid. do, deadly flies as a figure of the *prava concupiscentia*. Similarly Wangemann: a mind buried in the world.

<sup>2</sup> The LXX. entirely remodels 1b: *τίμιον α.τ.λ.* ("a little wisdom is more

“and,” are therefore not witnesses for the phrase וְיָכַל, but the Venet. (καὶ τῆς δόξης) had this certainly before it; it is, in relation to the other, inferior in point of evidence.<sup>1</sup> In general, it is evident that the point of comparison is the hurtfulness, widely extending itself, of a matter which in appearance is insignificant. Therefore the meaning of 1b cannot be that a little folly is more weighty than wisdom, than honour, viz. in the eyes of the blinded crowd (Zöckl., Dächsel). This limitation the author ought to have expressed, for without it the sentence is an untruth. Jerome, following the Targ. and Midrash, explains: *Pretiosa est super sapientiam et gloriam stultitia parva*, understanding by wisdom and honour the self-elation therewith connected; besides, this thought, which Luther limits by the introduction of *zuweilen* [“folly is *sometimes* better than wisdom, etc.”], is in harmony neither with that which goes before nor with that which follows. Luzz., as already Aben Ezra, Grotius, Geiger, Hengst., and the more recent English expositors, transfer the verbs of 1a zeugmatically to 1b: *similiter pretiosum nomine sapientiae et gloriae virum foetidum facit stoliditas parva*. But יָכַל forbids this transference, and, besides, יָכַר מִן, “honoured on account of,” is an improbable expression; also יָכַר מִכּ presents a tautology, which Luzz. seeks to remove by glossing מִכּ, as the Targ. does, by מְרוּב עוֹשֵׂר וְנַחֲסִים. Already Rashi has rightly explained by taking יָכַר (Syr. *jak̄ir*, Arab. *wak̄ur*, *wak̄úr*), in its primary meaning, as synon. of כָּבֵד: more weighty, i.e. heavier and weighing more than wisdom, than honour, is a little folly; and he reminds us that a single foolish act can at once change into their contrary the wisdom and the honour of a man, destroying both, making it as if they had never been, cf. 1 Cor. v. 6. The sentence is true both in an intellectual and in a moral reference. Wisdom and honour are

honour than the great glory of folly”), i.e. יָכַר מִנְט חֲכָמָה מְכַבֵּד סִבְלוֹת רַב (יָכַר in the sense of “great multitude”). Van der Palm (1784) regards this as the original form of the text.

<sup>1</sup> מְכַבֵּד; thus in the *Biblia rabb.* 1525, 1615, Genoa 1618, Plantin 1582, J.ublonski 1699, and also v. d. Hooght and Norzi. In the Ven. 1515, 1521, 1615, וְיָכַבֵּד is found with the copulat. *vav*, a form which is adopted by Michaelis. Thus also the Concord. cites, and thus, originally, it stood in J., but has been corrected to מְכַבֵּד. F., however, has מְכַבֵּד, with the marginal remark: מְכַבֵּד (Simson ha-Nakdam, to whom the writer of the Frankf. Cod. 1294 here refers for the reading מִכּ, without the copul. *vav*, is often called by him his voucher). This is also the correct Masoretic reading; for if וְיָכַב were to be read, then the word would be in the catalogue of words of which three begin with their initial letter, and a fourth has introduced a *vav* before it (*Mas. fín. f.* 26, *Uchla veuchla*, Nr. 15).

swept away by a little *quantum* of folly; it places both in the shade, it outweighs them in the scale; it stamps the man, notwithstanding the wisdom and dignity which otherwise belong to him, as a fool. The expressive  $\text{שָׁמַן רִיחָן}$  is purposely used here; the dealer in ointments (*pigmentarius*) can now do nothing with the corrupted perfume,—thus the wisdom which a man possesses, the honour which he has hitherto enjoyed, avail him no longer; the proportionally small portion of folly which has become an ingredient in his personality gives him the character of a fool, and operates to his dishonour. Knobel construes rightly; but his explanation (also of Heiligst., Elst., Ginsb.): “a little folly frequently shows itself more efficacious and fruitful than the wisdom of an honoured wise man,” helps itself with a “frequently” inserted, and weakens  $\text{כִּי}$  to a subordinated idea, and is opposed to the figure, which requires a personality.

Vers. 2, 3. A double proverb regarding wisdom and folly in their difference: “The heart of a wise man is directed to his right hand, and the heart of the fool to his left. And also on the way where a fool goeth, there his heart faileth him, and he saith to all that he is a fool.” Most interpreters translate: The heart of the wise man is at his right hand, *i.e.* it is in the right place. But this designation, meant figuratively and yet sounding anatomically, would be in bad taste<sup>1</sup> in this distinguishing double form (*vid.* on the contrary, ii. 14). The  $\text{ל}$  is that of direction;<sup>2</sup> and that which is situated to the right of a man is figuratively a designation of the right; and that to the left, a designation of the wrong. The designation proceeds from a different idea from that at Deut. v. 32, etc.; that which lies to the right, as that lying at a man’s right hand, is that to which his calling and duty point him;  $\text{שָׁמַן}$  denotes, in the later Hebrew, “to turn oneself to the wrong side.”

Ver. 3. This proverb forms, along with the preceding, a tetrastich, for it is divided into two parts by *vav*. The *Kert* has removed the art. in  $\text{כִּשׁ}$  and  $\text{שָׁה}$ , vi. 10, as incompatible with the  $\text{ש}$ . The order of the words *v'gam-baderek k'shehsachal holek* is inverted for *v'gam k'shehsachal baderek holek*, cf. iii. 13, and also *rav sh'eyihym*, vi. 3; so

<sup>1</sup> Christ. Fried. Bauer (1732) explains as we do, and remarks, “If we translate: the heart of the wise is at his right hand, but the heart of the fool at his left, it appears as if the heart of the prudent and of the foolish must have a different position in the human body, thus affording to the profane ground for mockery.”

<sup>2</sup> Accordingly, ver. 2 has become a Jewish saying with reference to the study of a book (this thought of as Heb.): The wise always turn over the leaves backwards, repeating that which has been read; the fool forwards, superficially anticipating that which has not yet been read, and scarcely able to wait for the end.

far as this signifies, "supposing that they are many." Plainly the author intends to give prominence to "on the way;" and why, but because the fool, the inclination of whose heart, according to 2*b*, always goes to the left, is now placed in view as he presents himself in his public manner of life. Instead of לִבְהִיָּא we have here the verbal clause לְבוֹ הָסֵר, which is not, after vi. 2, to be translated: *corde suo caret* (Herzf., Ginsb.), contrary to the suff. and also the order of the words, but, after ix. 8: *cor ejus deficit*, i.e. his understanding is at fault; for לָב, here and at ver. 2, is thus used in a double sense, as the Greek *νοῦς* and the Lat. *mens* can also be used: there it means pure, formal, intellectual soul-life; here, pregnantly (*Psychol.* p. 249), as at vii. 7, cf. Hos. iv. 11, the understanding or the knowledge and will of what is right. The fool takes no step without showing that his understanding is not there,—that, so to speak, he does not take it along with him, but has left it at home. He even carries his folly about publicly, and prides himself in it as if it were wisdom: he says to all that he is a fool, *se esse stultum* (thus, correctly, most Jewish and Christian interpreters, e.g. Rashi and Rambach). The expression follows the scheme of Ps. ix. 21: May the heathen know *mortales se esse* (*vid. l.c.*). Otherwise Luther, with Symm. and Jerome: "he takes every man as a fool;" but this thought has no support in the connection, and would undoubtedly be expressed by סְבִלִים הָמָה. Still differently Knobel and Ewald: he says to all, "it is foolish;" Hitzig, on the contrary, justly remarks that סְבִלִים is not used of actions and things; this also is true of סְבִילִי, against himself, v. 2, where he translates *qol k'sil* by "foolish discourses."

*The Caprice of Rulers and the Perverted World, x. 4–7.*

Wisdom is a strong protection. To this thought, from which the foregoing group proceeded, there is here subordinated the following admonition.

Ver. 4. This verse shows what is the wise conduct of a subject, and particularly of a servant, when the anger of the ruler breaks forth: "If the ill-humour of the ruler rise up against thee, do not leave thy post; for patience leaves out great sins." Luther connects ver. 4 and ver. 3 by "therefore;" for by the potentate he understands such an one as, himself a fool, holds all who contradict him to be fools: then it is best to let his folly rage on. But the מוֹשֵׁל is a different person from the סְבִלִים; and מִן אֵל-תַּנְהָה does not mean, "let not yourself get into a passion," or, as he more accurately ex-

plains in the *Annotations*: "remain self-possessed" (similarly Hitzig: lose not thy mental state or composure), but, in conformity with תִּלַּךְ . . . לֹא, viii. 3, "forsake not the post (synon. מָצַב and מַעֲמָד, Isa. xxii. 19, cf. 23) which thou hast received." The person addressed is thus represented not merely as a subject, but officially as a subordinate officer: if the ruler's displeasure (רַחַם, as at Judg. viii. 3; Prov. xxix. 11) rises up against him (הִלָּצָה, as elsewhere; cf. הָא, Ps. lxxiii. 21; or חָמָה, 2 Sam. xi. 20), he ought not, in the consciousness that he does not merit his displeasure, hastily give up his situation which has been entrusted to him and renounce submission; for patience, gentleness (regarding מַרְפָּא, *vid.* Prov. xii. 18) 'פָּ . . . נָ'.

This concluding clause of the verse is usually translated: "It appeaseth (pacifieth) great sins" (LXX. *καταπαύσει*, Symm. *παύσει*) The phrase (חַמָּה) הָאֵלֹהִים is not to be compared, for it signifies quieting by an exhausting outbreak; on the contrary, חַמָּה in the passage before us must signify quieting, as the preventing of an outbreak (cf. Prov. xv. 1). It appears more correct to render חַמָּה in both cases in the sense of *ἐάν, missum facere*: to leave great sins is = not to commit them, to give up the lust thereto; for *hinnialah* signifies to let go, to leave off, *e.g.* Jer. xiv. 9; and to indulge, Esth. iii. 8, here as at vii. 18, xi. 6, "to keep the hands from something." The great sins cannot certainly be thought of as those of the ruler; for on his part only one comes into view, if indeed, according to the old legal conception, it could be called such, *viz.* cruel proceeding with reference to him who wilfully withdraws from him, and thus proves his opposition; much rather we are to think of the great sins into which he who is the object of the ruler's displeasure might fall, *viz.* treason (viii. 2), insubordination, self-destruction, and at the same time, since he does not stand alone, or make common cause with others who are discontented, the drawing of others into inevitable ruin (viii. 3b). All these sins, into which he falls who answers wrath with wrath, patience avoids, and puts a check to them. The king's anger is perhaps justified; the admonition, however, would be otherwise expressed than by מַלְחָמָה 'קָ, if it were not presupposed that it was not justified; and thus without *μετάβασις εἰς ἄλλο γένος* an *I*-section follows the reflection regarding wise deportment as over against the king's displeasure, a section which describes from experience and from personal observation the world turned upside down in the state.

Ver. 5. "There is an evil which I have seen under the sun, like an error which proceedeth from the ruler." The introduction by the virtual relative *vaiihi* is as at v. 12, cf. vi. 1. Knobel, Hengst, and



others give to the כ of 'ע"ז the meaning of "according to," or "in consequence of which," which harmonizes neither with *ra'ah* nor with *räithi*. Also Kleinert's translation: "There is a misery—I have seen it under the sun—in respect of an error which proceedeth from the ruler," is untenable; for by this translation *ra'ah* is made the pred. while it is the subj. to ע"ז, and *kishgagah* the unfolding of this subject. Hitzig also remarks: "as [*wie ein*] an error, instead of which we have: in respect to [*um einen*] an error;" for he confounds things incongruous. Hitz., however, rightly recognises, as also Kleinert, the כ as *Caph veritatis*, which measures the concrete with the ideal, Isa. xiii. 6, compares the individual with the general which therein comes to view, Ezek. xxvi. 10; Neh. vii. 2; cf. 2 Sam. ix. 8. Koheleth saw an evil under the sun; something which was like an error, appeared to him altogether like an error which proceedeth from the ruler. If we could translate 'ע"ז by *quod exiit*, then כ would be the usual *Caph similitudinis*; but since it must be translated by *quod exiit*, 'ע"ז כ'ש' places the observed fact under a comprehensive generality: it had the nature of an error proceeding from the ruler. If this is correct, it is so much the less to be assumed that by השליט God is to be understood (Dan. v. 21), as Jerome was taught by his *Hebraeus*: *quod putent homines in hac inaequalitate rerum illum non juste et ut aequum est judicare*. It is a governor in a state that is meant, by whom an error might easily be committed, and only too frequently is committed, in the promotion or degradation of persons. But since the world, with its wonderful division of high and low, appears like as it were an error proceeding from the Most High, there certainly falls a shadow on the providence of God Himself, the Governor of the world; but yet not so immediately that the subject of discourse is an "error" of God, which would be a saying more than irreverent. יצא = יציה is the metaplastic form for יצאה or יצאת (for which at Deut. xxviii. 57 incorrectly יצית), not an error of transcription, as Olsh. supposes; *vid.* to the contrary, above, No. 1, p. 197. סלפני (Symm. εἰς ἔμπροσθεν) with יצא is the old *usus loq.* There now follows a sketch of the perverted world.

Vers. 6, 7. "Folly is set on great heights, and the rich must sit in lowliness. I have seen servants upon horses, and princes like servants walking on foot." The word הַפָּל (with double *seghol*, Aram. סַבְלִי) is used here instead of those in whom it is personified. Elsewhere a multiplicity of things great, such as עַמִּים, מַמְלָכִים, and the like, is heightened by רַבִּים (cf. *e.g.* Ps. xviii. 17); here "great heights" are such as are of a high, or the highest degree; *rabbim*, instead of *harabbim*, is more appos. than adjunct. (cf. Gen. xliii.

14; Ps. lxxviii. 28, cxliii. 10; Jer. ii. 21), in the sense of "many" (e.g. Ginsburg: "in many high positions") it mixes with the poetry of the description dull prose.<sup>1</sup> 'Ashirim also is peculiarly used: *divites* = *nobiles* (cf. פִּיִּשׁ, Isa. xxxii. 5), those to whom their family inheritance gives a claim to a high station, who possess the means of training themselves for high offices, which they regard as places of honour, not as sources of gain. *Regibus multis*, Grotius here remarks, quoting from Sallust and Tacitus, *suspecti qui excellunt sive sapientia sive nobilitate aut opibus*. Hence it appears that the relation of slaves and princes to each other is suggested; *hoc discrimen*, says Justin, xli. 3, of the Parthians, *inter servos liberosque est quod servi pedibus, liberi non nisi equis incedunt*; this distinction is set aside, princes must walk 'al-haarëts, i.e. *v'regel* (*v'raglêhem*), and in their stead (Jer. xvii. 25) slaves sit high on horseback, and rule over them (the princes),—an offensive spectacle, Prov. xix. 10. The eunuch Bagoas (*vid.* above, p. 214), long all-powerful at the Persian Court, is an example of the evil consequences of this reversal of the natural relations of men.

*That which is Difficult exposes to Danger; that which is Improper brings Trouble; that which comes Too Late is not of use, x. 8-11.*

How much time, thought, and paper have been expended in seeking to find out a close connection between this group of verses and that going before! Some read in them warnings against rising in rebellion against despots (Ginsb.); others (e.g. Zöckl.) place these proverbs in relation to the by no means enviable lot of those upstarts (Zöckl.); more simply and more appropriately, Luther here finds exemplified the thought that to govern (*regere homines et gerere res humanas*) is a difficult matter; on the other hand, Luzz. finds in 8-11 the thought that all depends on fate, and not on the wisdom of man. In reality, this section forms a member in the carrying forward of the theme which the author has been discussing from ix. 13: wisdom and folly in their mutual relations, particularly in difficult situations of life. The catchword of the foregoing section is נְחִימָה, patience, resignation, which guards against rendering evil for evil; and the catchword of the following section is הַקְּשִׁיף, considerate and provisory straining of the means toward the accomplishment of that which one purposes to do. The author presents a prelude in

<sup>1</sup> Luzz. reads נָתַן: "Folly brings many into high places." The order of the words, however, does not favour this.

four sentences, which denote by way of example, that whoever undertakes any severe labour, at the same time faces the dangers connected therewith.

Vers. 8, 9. "He that diggeth a pit may fall into it; who breaketh down walls, a serpent may sting him. Whoso pulleth out stones may do himself hurt therewith; he who cleaveth wood may endanger himself thereby." The futures are not the expression of that which will necessarily take place, for, thus rendered, these four statements would be contrary to experience; they are the expression of a possibility. The fut. **יִפֹּל** is not here meant as predicting an event, as where the clause 8a is a figure of self-punishment arising from the destruction prepared for others, Prov. xxvi. 27; Sir. xxvii. 26. **יִפְּצֵן** is, Prov. xxvi. 27, the Targum word for **שְׂחַת**, ditch, from **נִפְּצֵן = שָׂחַ**, *depressum esse*. **יִגְרֵר** (R. **גָּר**, to cut), something cutting off, something dividing, is a wall as a boundary and means of protection drawn round a garden, vineyard, or farm-court; **פְּרִיץ יִגְרֵר** is the reverse of **יִגְרֵר פְּרִיץ**, Isa. lviii. 12. Serpents are accustomed to nestle in the crevices and holes of walls, as well as in the earth (for a city-wall is called **חוֹמָה** and **חֵל**); thus he who breaks into such a wall may expect that the serpent which is there will bite him (cf. Amos v. 19). To tear down stones, *hissi'a*, is synon. of *hhatsav*, to break stones, Isa. li. 1; yet *hhotsev* does not usually mean the stone-breaker, but the stone-cutter (stone-mason); *hissi'a*, from *nasa'*, to tear out, does not also signify, 1 Kings v. 31, "to transport," and here, along with wood-splitting, is certainly to be thought of as a breaking loose or separating in the quarry or shaft. *Ne'etsav* signifies elsewhere to be afflicted; here, where the reference is not to the internal but the external feeling: to suffer pain, or reflex.: to injure oneself painfully; the derivat. *'etsev* signifies also severe labour; but to find this signification in the *Niph.* ("he who has painful labour") is contrary to the *usus loq.*, and contrary to the meaning intended here, where generally actual injuries are in view. Accordingly **יִפְּצֵן בָּם**, for which the Mishn. **יִפְּצֵן בְּעַצְמוֹ**,<sup>1</sup> "he brings himself into danger," would denote, to be placed in danger of life and limb, cf. *Gittin* 65b, *Chullin* 37a; and it is therefore not necessary, with Hitzig and others, to translate after the *vulnerabitur* of Jerome: "He may wound himself thereby;" there is not a denom. **פָּצַן**, to cut, to wound, derived from **פָּצַן** (**שֶׁפַץ**), an instrument for cutting, a knife.<sup>2</sup>

<sup>1</sup> *Vid.* above, p. 194.

<sup>2</sup> The Midrash understands the whole ethically, and illustrates it by the example of *Rabsake* [we know now that the half-Assyr., half-Accad. word *rabsak*

The sum of these four clauses is certainly not merely that he who undertakes a dangerous matter exposes himself to danger; the author means to say, in this series of proverbs which treat of the distinction between wisdom and folly, that the wise man is everywhere conscious of his danger, and guards against it. These two verses (8, 9) come under this definite point of view by the following proverb; wisdom has just this value in providing against the manifold dangers and difficulties which every undertaking brings along with it.<sup>1</sup> This is illustrated by a fifth example, and then it is declared with reference to all together.

Ver. 10. "If the iron has become blunt, and he has not whetted the face, then he must give more strength to the effort; but wisdom has the superiority in setting right." This proverb of iron, *i.e.* iron instruments (בַּרְזֵל, from בָּרַז, to pierce, like the Arab. name for iron, *hadid*, means essentially something pointed), is one of the most difficult in the Book of Koheleth,—linguistically the most difficult, because scarcely anywhere else are so many peculiar and unexampled forms of words to be found. The old translators afford no help for the understanding of it. The advocates of the hypothesis of a Dialogue have here a support in אִם, which may be rendered interrogatively; but where would we find, syntactically as well as actually, the answer? Also, the explanations which understand אִם־לְיָמֵינוּ in the sense of war-troops, armies, which is certainly its nearest-lying meaning, bring out no appropriate thought; for the thought that even blunt iron, as far as it is not externally altogether spoiled (*lo-phanim qilqal*), or: although it has not a sharpened edge (Rashi, Rashbam), might be an equipment for an army, or gain the victory, would, although it were true, not fit the context; Ginsburg explains: If the axe be blunt, and he (who goes out against the tyrant) do not sharpen it beforehand (*phanim*, after Jerome, for *l'phanim*, which is impossible, and besides leads to nothing, since *l'phanim* means *ehedem* [formerly], but not *zuvor* [*prius*], Ewald, § 220a), he (the tyrant) only increases his army; on the contrary, wisdom hath the advantage by repairing the mischief (without the war being unequal);—but the "ruler" of the foregoing group has here long ago disappeared, and it is only a bold imagination which discovers in the *hu* of 10a the person addressed in ver. 4, and represents him as a rebel, and augments

means a military chief], whom report makes a brother of Manasseh, and a renegade in the Assyrian service.

<sup>1</sup> Thus rightly Carl Lang in his *Salom. Kunst im Psalter* (Marburg 1874). He sees in vers. 8–10 a beautiful heptastich. But as to its contents, ver. 11 also belongs to this group.

him into a warlike force, but recklessly going forth with unwhetted swords. The correct meaning for the whole, in general at least, is found if, after the example of Abulwalid and Kimchi, we interpret **גַּבַּר הַחַיִּים** of the increasing of strength, the augmenting of the effort of strength, not, as *Aben-Ezra*, of conquering, outstripping, surpassing; **גַּבַּר** means to make strong, to strengthen, *Zech. x. 6, 12*; and **חַיִּים**, as plur. of **חַיִל**, strength, is supported by **גְּבוּרֵי הַחַיִּים**, 1 Chron. vii. 5, 7, 11, 40, the plur. of **חַיִל**; the *LXX.* renders by *δυνάμεις δυνάμωσει* [and he shall strengthen the forces], and the *Peshito* has **חַיִל** for *δυνάμεις*, *Acts viii. 13, xix. 11* (cf. *Chald. Syr. אָחַחַיִל*, to strengthen oneself, to become strengthened). Thus understanding the words **יָחַ' יָג'** of *intentio virium*, and that not with reference to sharpening (*Luth., Grotius*), but to the splitting of wood, etc. (*Geier, Desvieux, Mendelss.*), all modern interpreters, with the exception of a few who lose themselves on their own path, gain the thought, that in all undertakings wisdom hath the advantage in the devising of means subservient to an end. The diversities in the interpretation of details leave the essence of this thought untouched. *Hitz., Böttch., Zöckl., Lange,* and others make the wood-splitter, or, in general, the labourer, the subject to **קָהָה**, referring **וְהוּא** to the iron, and, contrary to the accents, beginning the apodosis with *qilqal*: "If he (one) has made the iron blunt, and it is without an edge, he swings it, and applies his strength." **לֹא-פָנִים**, "without an edge" (*lo* for *blo*), would be linguistically as correct as **לֹא בָנִים**, "without children," 1 Chron. ii. 30, 32; *Ewald, § 286g*; and *qilqal* would have a meaning in some measure supported by *Ezek. xxi. 26*. But granting that *qilqal*, which there signifies "to shake," may be used of the swinging of an axe (for which we may refer to the *Aethiop. kualkuala, kalkala*, of the swinging of a sword), yet **קָלְקָלוּ** (**קָלְקָלוּ אֹתוֹ**) could have been used, and, besides, **פָּנִים** means, not like **פִּי**, the edge, but, as a somewhat wider idea, the front, face (*Ezek. xxi. 21*; cf. *Assyr. pan ilippi*, the forepart of a ship); "it has no edge" would have been expressed by **וְהוּא לֹא פָה** (**פִּיפִיּוֹת**), or by **וְהוּא אֵינֶנּוּ מְלֻפָּשׁ** (**מִזָּרֵם, מִחֶדֶד**). We therefore translate: if the iron has become blunt, *hebes factum sit* (for the *Pih.* of intransitives has frequently the meaning of an inchoative or desiderative stem, like **מָעַט**, to become little, *decrescere*, *xii. 3*; **בָּהָה**, *hebescere, caligare*, *Ezek. xxi. 12*; *Ewald, § 120d*), and he (who uses it) has not polished (whetted) the face of it, he will (must) increase the force. **וְהוּא** does not refer to the iron, but, since there was no reason to emphasize the sameness of the subject (as *e.g.* 2 Chron. xxxii. 30), to the labourer, and thus makes, as with the other explanation, the change of subject notice-

able (as *e.g.* 2 Chron. xxvi. 1). The order of the words קָל . . . הוּ, *et ille non faciem (ferri) exacuit*, is as at Isa. liii. 9; cf. also the position of *lo* in 2 Sam. iii. 34; Num. xvi. 29.

קָל, or pointed with *Pattach* instead of *Tsere* (cf. *garqar*, Num. xxiv. 17) in bibl. usage, from the root-meaning *levem esse*, signifies to move with ease, *i.e.* quickness (as also in the Arab. and Aethiop.), to shake (according to which the LXX. and Syr. render it by *ταράσσειν*, הָלַף, to shake, and thereby to trouble, make muddy); in the Mishn. usage, to make light, little, to bring down, to destroy; here it means to make light = even and smooth (the contrast of rugged and notched), a meaning the possibility of which is warranted by הוּ קָל, Ezek. i. 7, Dan. x. 6 (which is compared by Jewish lexicographers and interpreters), which is translated by all the old translators "glittering brass," and which, more probably than Ewald's "to steel" (temper), is derived from the root *qal*, to burn, glow.<sup>1</sup> With *vahhaylim* the apodosis begins; the style of Koheleth recognises this *vuv apod.* in conditional clauses, iv. 11, cf. Gen. xliii. 9, Ruth iii. 13, Job vii. 4, Mic. v. 7, and is fond of the inverted order of the words for the sake of emphasis, xi. 8, cf. Jer. xxxvii. 10, and above, under vii. 22.

In 10*b* there follows the common clause containing the application. Hitzig, Elster, and Zöckl. incorrectly translate: "and it is a profit wisely to handle wisdom;" for instead of the inf. absol. הִכִּי, they unnecessarily read the inf. constr. הִכִּישִׁי, and connect הִכִּישִׁי הִכְבִּיחָהּ, which is a phrase altogether unparalleled. *Hichsir* means to set in the right position (*vid.* above, p. 193, *kaser*), and the sentence will thus mean: the advantage which the placing rightly of the means serviceable to an end affords, is wisdom—*i.e.* wisdom bears this advantage in itself, brings it with it, concretely: a wise man is he who reflects upon this advantage. It is certainly also possible that הִכִּשׁ, after the manner of the *Hiph.* הִצִּילָה and הִשְׁכִּיל, directly means "to succeed," or causatively: "to make to succeed." We might explain, as *e.g.* Knobel: the advantage of success, or of the causing of prosperity, is wisdom, *i.e.* it is that which secures this gain. But the meaning prevalent in post-bibl. Heb. of making fit, equipping,—a predisposition corresponding to a definite aim or result,—is much more conformable to the example from which the *porisma* is deduced. Buxtorf translates the *Hiph.* as a Mishnic word by *aptare*, *rectificare*. Tyler suggests along with "right guidance" the meaning "pre-arrangement," which we prefer.<sup>2</sup>

<sup>1</sup> Regarding the two roots, *vid.* Fried. Delitzsch's *Indogerm.-Sem. Stud.* p. 91 f.

<sup>2</sup> Also the twofold Haggadic explanation, *Taanith* 8a, gives to *hachshir* the

Ver. 11. The last proverb of this series presents for consideration the uselessness of him who comes too late. "If a serpent bite without enchantment, the charmer is of no use." The Talm. interprets this  $\text{נֹסֵף}$ , like that of ver. 10, also as interrog.: Does the serpent bite without its being whispered to, *i.e.* without a providential determination impelling it thereto? *Jer. Peah*, i. 1. But  $\text{שִׁחַל}$ , except at Isa. xxvi. 16, where whispering prayers are meant, signifies the whispering of formulas of charming; "serpents are not to be charmed (tamed),"  $\text{שִׁחַל}$ , *Jer.* viii. 17. Rather for  $\text{לְהַחֲלִיבֵנּוּ}$  the meaning of slander is possible, which is given to it in the Haggada, *Taanith 8a*: All the beasts will one day all at once say to the serpent: the lion walks on the earth and eats, the wolf tears asunder and eats; but what enjoyment hast thou by thy bite? and it answers them: "Also the slanderer ( $\text{לְהַחֲלִיבֵנּוּ}$ ) has certainly no profit." Accordingly the Targ., Jerome, and Luther translate; but if  $\text{נֹסֵף}$  is conditional, and the *vav* of *v'en* connects the protasis and the apodosis, then *ba'al hallashon* must denote a man of tongue, *viz.* of an enchanting tongue, and thus a charmer (LXX., Syr.). This name for the charmer, one of many, is not unintentional; the tongue is an instrument, as iron is, ver. 10: the latter must be sharp, if it would not make greater effort necessary; the former, if it is to gain its object, must be used at the right time. The serpent bites  $\text{לְהַחֲלִיבֵנּוּ}$ , when it bites before it has been charmed (*cf. b'lo yomo*, *Job* xv. 32); there are also serpents which bite without letting themselves be charmed; but here this is the point, that it anticipates the enchantment, and thus that the charmer comes too late, and can make no use of his tongue for the intended purpose, and therefore has no advantage from his act. There appropriately follow here proverbs of the use of the tongue on the part of a wise man, and its misuse on the part of a fool.

*The Worthless Prating and the Aimless Labour of the Fool*, x. 12–15.

It is wisdom, as the preceding series of proverbs has shown, to be on one's guard to provide oneself with the right means, and to observe the right time. These characteristics of the wise man ver. 11 has brought to view, by an example from the sphere of action in which the tongue serves as the instrument. There now follows, not unexpectedly, a proverb with reference to that which the words of a wise man and the words of a fool respectively bring about.

meaning of "to set, *à priori*, in the right place." Luther translated *qūqal* twice correctly, but further follows the impossible rendering of Jerome: *nullo labore exacuetur, et post industriam sequetur sapiētia*.

Ver. 12. "The words of a wise man's mouth are grace; but the lips of a fool swallow him up." The words from a wise man's mouth are חַן; graciousness, *i.e.* gracious in their contents, their form and manner of utterance, and thus also they gain favour, affection, approbation, for culture (education) produces favour, Prov. xiii. 15, and its lips grace (pleasantness), which has so wide an influence that he can call a king his friend, Prov. xxii. 11, although, according to ix. 11, that does not always so happen as is to be expected. The lips of a fool, on the contrary, swallow him, *i.e.* lead him to destruction. The *Pih.* פִּיחַ, which at Prov. xix. 28 means to swallow down, and at Prov. xxi. 20 to swallow = to consume in luxury, to spend dissolutely, has here the metaphorical meaning of to destroy, to take out of the way (for that which is swallowed up disappears). פִּיחַ is parallel form to פִּיחַ, like the Aram. פִּיחַ. The construction is, as at Prov. xiv. 3, "the lips of the wise חַן preserve them;" the idea of unity, in the conception of the lips as an instrument of speech, prevails over the idea of plurality. The words of the wise are heart-winning, and those of the fool self-destructive. This is verified in the following verse.

Ver. 13. "The beginning of the words of his mouth is foolishness; and the end of his mouth is mischievous madness." From folly (absurdity) the words which are heard from a fool's mouth rise to madness, which is compounded of presumption, wantonness, and frenzy, and which, in itself a symptom of mental and moral depravity, brings as its consequence destruction on himself (Prov. xviii. 17). The adjective רָעָה is as in רָעָה חֵן, which interchanges with רָעָה חֵן vi. 2, v. 12, etc. The end of his mouth, *viz.* of his speaking, is = the end of the words of his mouth, *viz.* the end which they at last reach. Instead of *holeloth*, there is here, with the adj. following, *holeluth*, with the usual ending of *abstracta*. The following proverb says how the words of the fool move between these two poles of folly and wicked madness: he speaks much, and as if he knew all things.

Ver. 14. "And the fool maketh many words: while a man yet doth not know that which shall be; and what shall be when he is no more, who can show him that?" The *vav* at the beginning of this verse corresponds to the Lat. *accedit quod*. That he who in 12b was named *k'sil* is now named *hassachal*, arises from this, that meanwhile *sichluth* has been predicated of him. The relation of 14b to 14a, Geier has rightly defined: *Probatnr absurditas multiloqui a communi ignorantia ac imbecillitate humana, quae tamen praecipue dominatur apud ignaros stultos*. We miss before *lo-yeda'* an "although" (*gam*,



Neh. vi. 1, or *li gam*, viii. 12); the clause is, after the manner of a clause denoting state or condition, subordinated to the principal clause, as at Ps. v. 10: "an open grave is their throat 'שִׁשְׁיָהּ', although they smooth their tongue, *i.e.* speak flatteringly." The I.XX., Syr., Symm., and Jerome seek to rectify the tautology *id quod futurum est et quod futurum est* (cf. on the other hand, viii. 7), for they read 'יה . . . מה שיהיה. But the second *quod futurum* certainly preserves by 'מֵאָחָר its distinguishing nearer definition. Hitzig explains: "What is done, and what after this (that is done) is done." Scarcely correctly: *aharav* of the parallel passage, vi. 12, cf. vii. 14, ix. 3, requires for the suffix a personal reference, so that thus *meaharav*, as at Deut. xxix. 21, means "from his death and onwards." Thus, first, the knowledge of the future is denied to man; then the knowledge of what will be done after his death; and generally, of what will then be done. The fool, without any consciousness of human ignorance, acts as if he knew all, and utters about all and everything a multitude of words; for he uselessly fatigues himself with his ignorance, which remains far behind the knowledge that is possible for man.

Ver. 15. "The labour of the foolish wearieth him who knoweth not how to go to the city." If we do not seek to explain: labour such as fools have wearies him (the fool), then we have here such a *synallage numeri* as at Isa. ii. 8, Hos. iv. 8, for from the plur. a transition is made to the distributive or individualizing sing. A greater anomaly is the treatment of the noun עָמַל as fem. (greater even than the same of the noun *pithgam*, viii. 11, which admitted of attractional explanation, and, besides, in a foreign word was not strange). Kimchi, *Michlol* 10a, supposes that עָמַל is thought of in the sense of עֲמַלָּה; impossible, for one does not use such an expression. Hitzig, and with him Hengst., sees the occasion for the synallage in the discordance of the masc. עֲמַלָּה; but without hesitation we use the expressions עָמַל, Mic. v. 6, 'עָמַל, Josh. vi. 26, and the like. 'Amal also cannot be here *fem. unitatis* (Böttch. § 657. 4), for it denotes the wearisome striving of fools as a whole and individually. We have thus to suppose that the author has taken the liberty of using 'amal once as fem. (*vid.* on the contrary, ii. 18, 20), as the poet, Prov. iv. 13, in the introduction of the Book of Proverbs uses *musar* once as fem., and as the similarly formed עָמַל is used in two genders. The fool kindles himself up and perplexes himself, as if he could enlighten the world and make it happy,—he who does not even know how to go to the city. Ewald remarks: "Apparently proverbial, viz. to bribe the great lords in the city." For us who, notwithstanding ver. 16, do not trouble ourselves any more with the

tyrants of ver. 4, such thoughts, which do violence to the connection, are unnecessary. Hitzig also, and with him Elst. and Zöckl, thinks of the city as the residence of the rulers from whom oppression proceeds, but from whom also help against oppression is to be sought. All this is to be rejected. Not to know how to go to the city, is = not to be able to find the open public street, and, like the Syrians, 2 Kings vi. 18 f., to be smitten with blindness. The way to the city is *via notissima et tritissima*. Rightly Grotius, like Aben Ezra: *Multi quaestionibus arduis se fatigant, cum ne obvia quidem norint, quale est iter ad urbem*. אֶל־עִיר is vulgar for עִיר־אֶל. In the Greek language also the word πόλις has a definite signification, and Athens is called ἄστυ, mostly without the art. But Stamboul, the name of which may seem as an illustration of the proverbial phrase, "not to know how to go to the city," is = εἰς τὴν πόλιν. Grätz finds here an allusion to the Essenes, who avoided the city—*habeat sibi!*

### THIRD CONCLUDING SECTION, WITH THE FINALE AND EPILOGUE

- (4.) WARNINGS AGAINST IDLE REVELRY AND IMPROVIDENCE, AND A CALL TO A FRESH EFFORT AFTER A HAPPY IMPROVEMENT OF LIFE.—  
X. 16—XI. 7.

#### *The Prosperity of a Country, its Misfortune, and Thoughtful Foresight,* x. 16—20.

Interpreters have sought in every way to discover a close connection between the following proverbs of the bad and good princes, and those that precede. Hitzig, rightly dissatisfied with this forced attempt, cuts the knot by putting vers. 16—19 into the mouth of the fool, ver. 15: Koheleth, ver. 20, refers to him this rash freedom of speech, and warns him against such language; for, supposing that vers. 16—19 were the words of Koheleth, in ver. 20 he would contradict himself. This unworthy perversion of the contents of the section rectifies itself. The supposed words of the fool belong to the most peculiar, most impressive, and most beautiful utterances of the חכמה which the Book of Koheleth contains, and the warning, ver. 20, against cursing the king, stands in no contradiction to the "woe," ver. 16; Isaiah under Ahaz, Jeremiah under Zedekiah, actually show how the two are in harmony; and the apostles even in the times of Nero acted on their "honour the king." Rather it may be said that the author in ver. 16, from fools in general (ver. 15)

comes to speak of folly in the position occupied by a king and princes. But "folly" is not the characteristic name for that which is unseemly and indecorous which is blamed in these high lords. From x. 16, the Book of Koheleth turns toward the conclusion; since it represents itself as a discourse of Solomon's on the subject of the wisdom of life, and all through has a sharp eye on rulers and their surroundings, it is not strange that it treated of it in x. 4-7, and again now returns to the theme it had scarcely left.

Vers. 16, 17. "Woe to thee, O land, whose king is a child, and whose princes sit at table in the early morning! Happy art thou, O land, whose king is a noble, and whose princes sit at table at the right time, in manly strength, and not in drunkenness!" Regarding נָא, *vid.* above, p. 191. Instead of נֶשֶׁן, the older language would rather use the phrase אִשָּׁר יַעַר סִלְכּוֹ; and instead of *na'ar*, we might correctly use, after Prov. xxx. 22, 'ēved; but not as Grätz thinks, who from this verse deduces the reference of the book to Herod (the "slave of the Hasmonean house," as the Talm. names him), in the same meaning. For *na'ar*, it is true, sometimes means—*e.g.* as *Ziba's* by-name (2 Sam. xix. 18 [17])—a servant, but never a slave as such, so that here, in the latter sense, it might be the contrast of בְּדַחְוִיָּם; it is to be understood after Isa. iii. 12; and Solomon, Bishop of Constance, understood this woe rightly, for he found it fulfilled at the time of the last German Karolingian Ludwig III.<sup>1</sup> *Na'ar* is a very extensively applicable word in regard to the age of a person. King Solomon and the prophets Jeremiah and Zechariah show that *na'ar* may be used with reference to one in a high office; but here it is one of few years of age who is meant, who is incapable of ruling, and shows himself as childish in this, that he lets himself be led by bad guides in accordance with their pleasure. In 16*b*, the author perhaps thinks of the heads of the aristocracy who have the phantom-king in their power: intending to fatten themselves, they begin their feasting with the break of day. If we translate *yochēlu* by "they eat," 16*b* sounds as if to breakfast were a sin,—with us such an abbreviation of the thought so open to misconception would be a fault in style, but not so with a Hebrew.<sup>2</sup> אָכַל (for אָכַל, Ps. xiv. 4) is here eating for eating's sake, eating as its own object, eating which, in the morning, comes in the place of fresh activity in one's calling, consecrated by prayer. Instead of אָשָׁר, 17*a*, there ought properly to have been אִשָּׁרְיָ; but (1) אִשָּׁרְיָ has this peculiarity, to be explained from its interjectional usage, that with the suff.

<sup>1</sup> Cf. Büchmann's *Geflügelte Worte*, p. 178, 5th ed. (1868).

<sup>2</sup> *Vid. Gesch. d. jüd. Poesie*, p. 188 f.

added it remains in the form of the *st. constr.*, for we say e.g. אִשְׁרֵי for אִשְׁרָיִךְ; (2) the sing. form אִשְׁרֵי, inflected אִשְׁרֵי, so substitutes itself that אִשְׁרֵי, or, more correctly, אִשְׁרֵךְ, and אִשְׁרֵי, Prov. xxix. 19, the latter for אִשְׁרֵי, are used (*vid.* under Song ii. 14). Regarding *bên-hhorim*, *vid.* above, p. 191; the root-word signifies to be white (*vid.* under Gen. xl. 16). A noble is called *hhor*, Isa. xxxiv. 12; and one noble by birth, more closely, or also merely descriptively (Gesen. *Lehrgeb.* p. 649), *bên-hhorim*, from his purer complexion, by which persons of rank were distinguished from the common people (Lam. iv. 7). In the passage before us, *bên-hhorim* is an ethical conception, as e.g. also *generosus* becomes such, for it connects with the idea of noble by birth that of noble in disposition, and the latter predominates (cf. Song vii. 2, *nadiv*): it is well with a land whose king is of noble mind, is a man of noble character, or, if we give to *bên-hhorim* the Mishnic meaning, is truly a free man (cf. John viii. 36). Of princes after the pattern of such a king, the contrary of what is said 16b is true: they do not eat early in the morning, but *ba'et*, "at the right time;" everywhere else this is expressed by *b'atto* (iii. 11); here the expression—corresponding to the Greek *ἐν καιρῷ*, the Lat. *in tempore*—is perhaps occasioned by the contrast *babogër*, "in the morning." Eating at the right time is more closely characterized by *bighvurah v'lo vashsh'thi*. Jerome, whom Luther follows, translates: *ad reficiendum et non ad luxuriam*. Hitz., Ginsb., and Zöckl., "for strengthening" (obtaining strength), not: "for feasting;" but that *beth* might introduce the object aimed at (after Hitz., proceeding from the *beth* of exchange), we have already considered under ii. 4. The author, wishing to say this, ought to have written לִנְבוּרָה וְלֹא לְשָׁתִי. Better, Hahn: "in strength, but not in drunkenness,"—as heroes, but not as drunkards (Isa. v. 22). Ewald's "in virtue, and not in debauchery," is also thus meant. But what is that: to eat in virtue, *i.e.* the dignity of a man? The author much rather represents them as eating in manly strength, *i.e.* as this requires it (cf. the plur. Ps. lxxi. 16 and Ps. xc. 10), only not *bashti* ("in drunkenness—excess"), so that eating and drinking become objects in themselves. Kleinert, well: as men, and not as gluttons. The Masora makes, under *bashti*, the note לִיָּה, *i.e.* שָׁתִי has here a meaning which it has not elsewhere, it signifies drunkenness; elsewhere it means the web of a web. The Targ. gives the word the meaning of weakness (הַלְשִׁי), after the Midrash, which explains it by בְּתִשְׁשִׁי (in weakness); Menahem b. Saruk takes along with it in this sense נִשְׁתָּה, Jer. li. 30. The Talm. *Shabbath* 10a, however, explains it rightly by שְׁתִּיָּה שְׁלֵיָּה.

Ver. 18. Since, now, ver. 19 has only to do with princes, the

following proverb of the consequences of sloth receives a particular reference in the frame of this mirror for princes: "Through being idle the roof falleth; and through laziness of the hands the house leaketh." Ewald, Redslob, Olsh., Hitz., and Fürst, as already Aben Ezra, understand the dual <sup>לְיָדָי</sup> of the two idle hands, but a similar attribut. adject.-dual is not found in Heb.; on the contrary, *ephraim*, *m'rathaim* Jer. l. 21, *rish'athaim*, and, in a certain measure, also *riqmathaim*, speak in favour of the intensification of the dual; '*atsaltaim* is related to '*atslah*, as *Faulenzen* [being idle, living in idleness] to *Faulheit* [laziness], it means doubled, *i.e.* great, constant laziness (Ges. *H. Wört.*, and Böttch. in the *N. Aehrenl.*, under this passage). If '*atsaltaim* were an attribut. designation of the hands, then *shiph-luth yadaim* would be lowness, *i.e.* the hanging down of the hands languidly by the side; the former would agree better with the second than with the first passage. Regarding the difference between *hamm'qareh* (the beams and joists of a house) and *hamqareh* (*contignans*), *vid.* note below.<sup>1</sup> Since exceeding laziness leaves alone everything that could support the house, the beams fall (<sup>נִפְּלוּ</sup>, *Niph.* <sup>נִפְּלוּ</sup>), and the house drops, *i.e.* lets the rain through (<sup>רָלָה</sup>, with *o*, in spite of the intrans. signification); cf. the Arab. proverb of the three things which make a house insufferable, under Prov. xix. 13. Also the community, whom the king and the nobles represent, is a <sup>בַּיִת</sup>, as *e.g.* Israel is called the house of Jacob. If the rulers neglect their duty, abusing their high position in obeying their own lusts, then the kingdom (state) becomes as a dilapidated house, affording no longer any protection, and at last a *machshelah*, a ruined building, Isa. iii. 6. It becomes so by slothfulness, and the prodigal love of pleasure associated therewith.

Ver. 19. "Meals they make into a pleasure, and wine cheereth the life, and money maketh everything serviceable." By <sup>עֲשִׂים</sup>, wicked princes are without doubt thought of,—but not immediately, since 16*b* is too remote to give the subject to ver. 19. The subject which '*osim* bears in itself (= '*osim hēm*) might be syntactically definite, as *e.g.* Ps. xxxiii. 5, <sup>אֱהֵב</sup>, He, Jahve, loves, thus: those princes, or, from ver. 18: such slothful men; but '*osim* is better rendered, like *e.g.* *omrim*, Ex. v. 16 (Ewald, § 200*a*), and as in the Mishna we read <sup>קִירִין</sup> and the like with gramm. indef. subj.: they make, but so that by it the slothful just designated, and those of a princely rank are meant (cf. a similar use of the *inf. abs.*, as here of the part. in the

<sup>1</sup> <sup>הַמְּקָרָה</sup>, with *mem* Dageshed (Masora: לִית רִנָּה); in Ps. civ. 3, on the contrary, the *mem* has *Raphe*, for there it is particip. (*Michlol* 46*a*; *Parchon's Lex.* f. 3, col. 1).

historical style, Isa. xxii. 13). Ginsburg's rendering is altogether at fault: "They turn bread and wine which cheereth life into revelry." If עֵשֶׂה and מְשַׂבֵּחַ as its object stand together, the meaning is, "to prepare a feast," Ezek. iv. 15; cf. 'avad l'hēm, Dan. v. 1. Here, as there, 'osim l'hēm signifies *coenam faciunt (parant)*. The ל of עֵשֶׂה is not the sign of the factitive obj. (as ל'el, Isa. xlv. 17), and thus not, as Hitz. supposes, the conditioning ל with which adv. conceptions are formed,—e.g. Lam. iv. 5, 'עֲמֵץ לְמַעַן לְמַעַן לְמַעַן, where Jerome rightly translates, *voluptuose* (vid. E. Gerlach, l.c.),—but, which is most natural and is very appropriate, it is the ל of the aim or purpose: *non ad debitam corporis refectioem, sed ad mera ludicra et stulta gaudia* (Geier). מְשַׂבֵּחַ is laughter, as that to which he utters the sentence (ii. 2): Thou art mad. It is incorrect, moreover, to take l'hēm v'yaim together, and to render y'sammahh hayaim as an attribut. clause to yain: this epitheton ornans of wine would here be a most unsuitable weakening of the figure intended. It is only an apparent reason for this, that what Ps. civ. 15 says in praise of wine the author cannot here turn into a denunciatory reproach. Wine is certainly fitted to make glad the heart of a man; but here the subject of discourse is duty-forgetting idlers, to whom chiefly wine must be brought (Isa. v. 12) to cheer their life (this sluggard-life spent in feasting and revelry). The fut. מְשַׂבֵּחַ is meant in the same modal sense as יִבְרַח, 10a: wine must accomplish that for them. And they can feast and drink, for they have money, and money יִבְרַח . . . יִבְרַח. Luther hits the meaning: "Money must procure everything for them;" but the clause is too general; and better thus, after Jerome, the Zürich Bible: "unto money are all things obedient." The old Jewish interpreters compare Hos. ii. 23 f., where עָנָה, with *accus. petentis*, signifies, "to answer a request, to gratify a desire." But in the passage before us מְשַׂבֵּחַ is not the obj. *accus.* of *petentis*, but *petiti*; for 'amah is connected with the *accus.* of that to which one answers as well as of that which one answers, e.g. Job xl. 2, cf. ix. 3. It is unnecessary, with Hitzig, to interpret מְשַׂבֵּחַ as *Hiph.*: Money makes all to hear (him who has the money),—makes it that nothing is refused to his wish. It is the *Kal*: Money answers to every demand, hears every wish, grants whatever one longs for, helps to all; as Menander says: "Silver and gold,—these are, according to my opinion, the most useful gods; if these have a place in the house, wish what thou wilt (εὐξαι τί βούλει), all will be thine;" and Horace, *Epod.* i. 6. 36 s.:

"Scilicet uxorem cum dote fidemque et amicos  
Et genus et formam regina pecunia donat."

The author has now described the king who is a misfortune and him who is a blessing to the land, and princes as they ought to be and as they ought not to be, but particularly luxurious idle courtiers; there is now a warning given which has for its motive not only prudence, but also, according to viii. 2, religiousness.

Ver. 20. "Curse not the king even in thy thought; and in thy bed-chamber curse not the rich; for the birds of the air carry away the sound, and the winged creature telleth the matter." In the Books of Daniel and Chronicles, עֲרֵב, in the sense of *γνώσις*, is a synon. of שֵׁשֶׁל and חֲכָה; here it is rightly translated by the LXX. by *συνειδήσις*; it does not correspond with the moral-religious idea of conscience, but yet it touches it, for it designates the quiet, inner consciousness (*Psychol.* p. 134) which judges according to moral criteria: even (*gam*, as *e.g.* Deut. xxiii. 3) in the inner region of his thoughts<sup>1</sup> one must not curse the king (cf. vii. 4 f.) nor the rich (which here, as at 6b, without distinction of the aristocracy of wealth and of birth, signifies those who are placed in a high princely position, and have wealth, the *nervus rerum*, at their disposal) in his bed-chamber, the innermost room of the house, where one thinks himself free from treachery, and thus may utter whatever he thinks without concealment (2 Kings vi. 12): for the birds of the air may carry forth or bring out (Lat. *deferrent*, whence *delator*) that which is rumoured, and the possessor of a pair of wings (cf. Prov. i. 17), after the *Chethib* (whose ה of the art. is unnecessarily erased by the *Keri*,<sup>2</sup> as at iii. 6, 10): the possessor of wings (double-winged), shall further tell the matter. As to its meaning, it is the same as the proverb quoted by the Midrash: "walls have ears."<sup>3</sup> Geier thinks of the swallows which helped to the discovery of Bessus the murderer of his father, and the cranes which betrayed the murderer of Ibycus, as comparisons approaching that which is here said. There would certainly be no hyperbole if the author thought of carrier-pigeons (Paxton, Kitto) in the service of espionage. But the reason for the warning is hyperbolic, like an hundred others in all languages:

*"Aures fert paries, oculos nemus: ergo cavere  
Debet qui loquitur, ne possint verba nocere."*

<sup>1</sup> Hengst., not finding the transition from *scientia* to *conscientia* natural, gives, after Hartmann, the meaning of "study-chamber" to the word עֲרֵב; but neither the Heb. nor the Aram. has this meaning, although Ps. lxxviii. 13 Targ. touches it.

<sup>2</sup> חֲכָה with unpointed *He*, because it is not read in the *Keri*; similarly הַחֲכָה (1 Sam. xxvi. 22). Cf. *Mas. fin.* f. 22, and *Ochla veochla*, No. 166.

<sup>3</sup> Vid. Tendlau's *Sprichwörter*, No. 861.

*Act Prudently, but not too Prudently—the Future is God's ;  
Enjoy Life—the World to come is Dark, xi. 1–8.*

There are interpreters (as e.g. Zöckl.) who regard the concluding part of the book as commencing with xi. 1, and do not acknowledge any connection with that which immediately precedes; but from x. 16 the book draws to its conclusion. מַלְאֵךְ, x. 19, affords an external connection for the proverb here following; but, since the proverb x. 20 lies between, the sequence after the same catchword is uncertain. Whether there is here a more inward connection, and what it is, is determined by the interpretation of xi. 1, which proceeds in two fundamentally different directions, the one finding therein recommended unscrupulous beneficence, the other an unscrupulous spirit of enterprise. We decide in favour of the latter: it is a call, derived from commercial pursuits, to engage in fresh enterprise.

xi. 1. "Let thy bread go forth over the watery mirror: for in the course of many days shalt thou find it." Most interpreters, chiefly the Talm., Midrash, and Targ.,<sup>1</sup> regard this as an exhortation to charity, which although practised without expectation of reward, does not yet remain unrewarded at last. An Aram. proverb of Ben Sira's (*vid. Buxtorf's Florilegium*, p. 171) proceeds on this interpretation: "Scatter thy bread on the water and on the dry land; in the end of the days thou findest it again." Knobel quotes a similar Arab. proverb from Diez' *Denkwürdigkeiten von Asien* (Souvenirs of Asia), II. 106: "Do good; cast thy bread into the water: thou shalt be repaid some day." See also the proverb in Goethe's *Westöst. Divan*, compared by Herzfeld. Voltaire, in his *Précis de l'Ecclésiaste en vers*, also adopts this rendering:

*Repandez vos bienfaits avec magnificence,  
Même aux moins vertueux ne les refusez pas.  
Ne vous informez pas de leur reconnaissance—  
Il est grand, il est beau de faire des ingrats.*

That instead of "into the water (the sea)" of these or similar proverbs, Koheleth uses here the expression, "on the face of (עַל־פְּנֵי) the waters," makes no difference; Eastern bread has for the most part

<sup>1</sup> The Midrash tells the following story: Rabbi Akiba sees a ship wrecked which carried in it one learned in the law. He finds him again actively engaged in Cappadocia. What whale, he asked him, has vomited thee out upon dry land? How hast thou merited this? The scribe learned in the law thereupon related that when he went on board the ship, he gave a loaf of bread to a poor man, who thanked him for it, saying: As thou hast saved my life, may thy life be saved. Thereupon Akiba thought of the proverb in Eccles. xi. 1. Similarly the Targ.: Extend to the poor the bread for thy support; they sail in ships over the water.



the form of cakes, and is thin (especially such as is prepared hastily for guests, *'ughoth* or *matstsoth*, Gen. xviii. 6, xix. 3); so that when thrown into the water, it remains on the surface (like a chip of wood, Hos. x. 7), and is carried away by the stream. But לֶשֶׁת, with this reference of the proverb to beneficence, is strange; instead of it, the word לֶשֶׁת was rather to be expected; the LXX. renders by *ἀπόστειλον*; the Syr., *shadar*; Jerome, *mitte*; Venet. *πέμπε*; thus by none is the pure idea of casting forth connected with לֶשֶׁת. And the reason given does not harmonize with this reference: "for in the course of many days (*b'rov yamin*, cf. *m'rov yamim*, Isa. xxiv. 22) wilt thou find it" (not "find it again," which would be expressed by לֶשֶׁת). This indefinite designation of time, which yet definitely points to the remote future, does not thus indicate that the subject is the recompense of noble self-renunciation which is sooner or later rewarded, and often immediately, but exactly accords with the idea of commerce carried on with foreign countries, which expects to attain its object only after a long period of waiting. In the proper sense, they send their bread over the surface of the water who, as Ps. cvii. 33 expresses, "do business in great waters." It is a figure taken from the corn trade of a seaport (*vid.* p. 216), an illustration of the thought: seek thy support in the way of bold, confident adventure.<sup>1</sup> Bread in לֶשֶׁת is the designation of the means of making a living or gain, and bread in לֶשֶׁת the designation of the gain (cf. ix. 11). Hitzig's explanation: Throw thy bread into the water = venture thy hope, is forced; and of the same character are all the attempts to understand the word of agricultural pursuits; e.g. by van der Palm: *sementem fac juxta aquas* (or: *in loca irrigua*); Grätz even translates: "Throw thy corn on the surface of the water," and understands this, with the fancy of a Martial, of begetting children. Mendelssohn is right in remarking that the exhortation shows itself to be that of Koheleth-Solomon, whose ships traded to Tarshish and Ophir. Only the reference to self-sacrificing beneficence stands on a level with it as worthy of consideration. With Ginsburg, we may in this way say that a proverb as to our dealings with those who are above us, is followed by a proverb regarding those who are below us; with those others a proverb regarding judicious courageous venturing, ranks itself with a proverb regarding a rashness which is to be discountenanced; and the following proverb does not say: Give a portion, distribute of that which is thine, to seven and also to eight: for it is well done that thou gainest for thee friends with the unrighteous

<sup>1</sup> The Greek phrase *σπείρειν πόντον*, "to sow the sea" = to undertake a fruitless work, is of an altogether different character; cf. Amos vi. 12.

mammon for a time when thou thyself mayest unexpectedly be in want; but it is a prudent rule which is here placed by the side of counsel to bold adventure:

Ver. 2. "Divide the portion into seven, yea, eight (parts); for thou knowest not what evil shall happen on the earth." With that other interpretation,  $\text{לְעֵלְוֵי}$  was to be expected instead of *'al-haarets*; for an evil spreading abroad over the earth, a calamity to the land, does not yet fall on every one without exception; and why was not the  $\text{רָעָה}$  designated directly as personal? The impression of the words  $\text{מִשְׁפָּטָא} \dots \text{לְעֵלְוֵי}$ , established in this general manner, is certainly this, that on the supposition of the possibility of a universal catastrophe breaking in, they advise a division of our property, so that if we are involved in it, our all may not at once be lost, but only this or that part of it, as Jacob, Gen. xxxii. 9, says. With reference to *1a*, it is most natural to suppose that one is counselled not to venture his all in one expedition, so that if this is lost in a storm, all might not at once be lost (Mendelss., Preston, Hitz., Stuart); with the same right, since *1a* is only an example, the counsel may be regarded as denoting that one must not commit all to one caravan; or, since in ver. 2  $\text{לְחַמְרָא}$  is to be represented not merely as a means of obtaining gain, that one ought not to lay up all he has gathered in one place, Judg. vi. 11, Jer. xli. 8 (Nachtigal); in short, that one ought not to put all into one business, or, as we say literally, venture all on one card.  $\text{לְחֵלְקָא}$  is either the portion which one possesses, *i.e.* the measure of the possession that has fallen to him (Ps. xvi. 5), or  $\text{לְחֵלְקָא} \text{נִתְּנָא}$  means to make portions, to undertake a division. In the first case, the expression  $\text{לְחֵלְקָא} \dots \text{נִתְּנָא}$  follows the scheme of Gen. xvii. 20: make the part into seven, yea, into eight (parts); in the second case, the scheme of Josh. xviii. 5: make division into seven, etc. We prefer the former, because otherwise that which is to be divided remains unknown;  $\text{לְחֵלְקָא}$  is the part now in possession: make the much or the little that thou hast into seven or yet more parts. The rising from seven to eight is as at Job v. 19, and like the expression *ter quaterque*, etc. The same inverted order of words as in *2b* is found in Esth. vi. 3; 2 Kings viii. 12.

Ver. 3. With this verse there is not now a transition, *εἰς ἄλλο γένος* (as when one understands ver. 1 f. of beneficence); the thoughts down to ver. 6 move in the same track. "When the clouds are full of rain, they empty themselves on the earth: and if a tree fall in the south, or in the north—the place where the tree falleth, there it lieth." Man knows not—this is the reference of the verse backwards—what misfortune, as *e.g.* hurricane, flood, scarcity, will come

upon the earth; for all that is done follows fixed laws, and the binding together of cause and effect is removed beyond the influence of the will of man, and also in individual cases beyond his knowledge.

The interpunction of 3a a: אִם-יִמְלֵאוּ הָעֲבִים גֶּשֶׁם (not as by v. d. Hooght, Mendelss., and elsewhere וְהָעֲבִים, but as the Venet. 1515, 21, Michael. הָעֲבִים, for immediately before the tone syllable *Mahpach* is changed into *Mercha*) appears on the first glance to be erroneous, and much rather it appears that the accentuation ought to be

אִם-יִמְלֵאוּ הָעֲבִים גֶּשֶׁם עַל-הָאָרֶץ יִרְיוּ

but on closer inspection גֶּשֶׁם is rightly referred to the conditional antecedent, for "the clouds could be filled also with hail, and thus not pour down rain" (Hitz.). As in iv. 10, the fut. stands in the protasis as well as in the apodosis. If A is done, then as a consequence B will be done; the old language would prefer the words גֶּשֶׁם נִמְלֵאוּ . . . וְהָרִיוּ Ewald, § 355b: as often as A happens, so always happens B. יִרְיוּ carries (without needing an external object to be supplied), as internally transitive, its object in itself: if the clouds above fill themselves with rain, they make an emptying, *i.e.* they empty themselves downwards. Man cannot, if the previous condition is fixed, change the necessary consequences of it.

The second conditioning clause: *si ceciderit lignum ad austrum aut ad aquilonem, in quocunque loco ceciderit ibi erit.* Thus rightly Jerome (*vid.* above, p. 152). It might also be said: אִם-יִפֹּל עֵץ אִם בְּרִוּוֹ וְאִם בְּצִפֶּן, and if a tree falls, whether it be in the south or in the north; this *sive . . . sive* would thus be a parenthetic parallel definition. Thus regarded, the protasis as it lies before us consists in itself, as the two *v'im* in Amos ix 3, of two correlated halves: "And if a tree falls on the south side, and (or) if it fall on the north side," *i.e.* whether it fall on the one or on the other. The *Athnach*, which more correctly belongs to יִרְיוּ, sets off in an expressive way the protasis over against the apodosis; that a new clause begins with *v'im yippol* is unmistakable; for the contrary, there was need for a chief disjunctive to 'בַּצֵּ. *M'qom* is *accus. loci* for *bimqom*, as at Esth. iv. 3, viii. 17. *Sham* is rightly not connected with the relat. clause (cf. Ezek. vi. 13); the relation is the same as at i. 7. The fut. יִהְיֶה is formed from הָיָה, whence ii. 22, as at Neh. vi. 6, and in the Mishna (*Aboth*, vi. 1; <sup>1</sup> *Aboda zara*, iii. 8) the part. הָיָה. As the jussive form יִהְיֶה is formed from יִהְיֶה, so יִהְיֶה (יִהְיֶה) passes into יִהְיֶה, which is here written יִהְיֶה. Hitzig supposes that, according to the passage before us and Job xxxvii. 6, the word appears to have been written with א,

<sup>1</sup>  *Vid.* Baer, *Abo 'atū Jisrael*, p. 290.

in the sense of "to fall." Certainly הוה has the root-signification of *delabi, cadere*, and derives from thence the meaning of *accidere, existere, esse* (*vid.* under Job xxxvii. 6); in the Book of Job, however, הוה may have this meaning as an Arabism; in the *usus loq.* of the author of the Book of Koheleth it certainly was no longer so used. Rather it may be said that הוה had to be written with an א added to distinguish it from the abbreviated tetragramm, if the א, as in אבוא, Isa. xxviii. 12, and הוה, Josh. x. 24, does not merely represent the long terminal vowel (cf. the German-Jewish הוה = thou, הוה = the, etc.).<sup>1</sup> Moreover, הוה, as written, approaches the Mishnic inflection of the fut. of the verb הוה הוה; the sing. there is הוה, הוה, הוה, and the plur. הוה, according to which Rashi, Aben Ezra, and Kimchi interpret הוה here also as plur; Luzzatto, § 670, hesitates, but in his Commentary he takes it as sing., as the context requires: there will it (the tree) be, or in accordance with the more lively meaning of the verb הוה: there will it find itself, there it continues to lie. As it is an invariable law of nature according to which the clouds discharge the masses of water that have become too heavy for them, so it is an unchangeable law of nature that the tree that has fallen before the axe or the tempest follows the direction in which it is impelled. Thus the future forms itself according to laws beyond the control of the human will, and man also has no certain knowledge of the future; wherefore he does well to be composed as to the worst, and to adopt prudent preventive measures regarding it. This is the reference of ver. 3 looking backwards. But, on the other hand, from this incalculableness of the future—this is the reference of ver. 3 looking forwards—he ought not to give up fresh venturesome activity, much rather he ought to abstain from useless and impeding calculations and scruples.

Ver. 4. "He who observeth the wind shall not sow; and he that regardeth the clouds shall not reap." The proverb is not to be understood literally, but in the spirit of the whole *paraenesis*: it is not directed against the provident observation, guided by experience, of the monitions and warnings lying in the present condition of the weather, but against that useless, because impossible, calculation of the coming state of the weather, which waits on from day to day, from week to week, till the right time for sowing and reaping has passed away. The seed-time requires rain so as to open up and moisten the ground; he who has too much hesitation observes (שמר, as at Job xxxix. 1) the wind whether it will bring rain (Prov.

<sup>1</sup> Otherwise Ewald, § 192b: הוה, Aram. of הוה (as בוא) = הוה.

xxv. 23), and on that account puts off the sowing of the seed till it is too late. The time of harvest requires warmth without rain (Prov. xxvi. 1); but the scrupulous and timid man, who can never be sure enough, looks at the clouds (cf. Isa. xlvi. 13), scents rainy weather, and finds now and never any security for the right weather for the gathering in of the fruits of the field. He who would accomplish and gain anything, must have confidence and courage to venture something; the conditions of success cannot be wholly reckoned upon, the future is in the hand of God, the All-Conditioning.

Ver. 5. "As thou hast no knowledge what is the way of the wind, like as the bones in the womb of her who is with child; so thou knowest not the work of God who accomplisheth all." Luther, after Jerome, renders rightly: "As thou knowest not the way of the wind, and how the bones in the mother's womb do grow; so," etc. The clause, *instar ossium in ventre praegnantis*, is the so-called *comparatio decurtata* for *instar ignorantiae tuae ossium*, etc., like thy ignorance regarding the bones, i.e. the growth of the bones. בְּעֵצִי,<sup>1</sup> because more closely defined by בְּבִבְיָ הַפִּי, has not the art. used elsewhere after כּ of comparison; an example for the regular syntax (*vid.* Riehm, under Ps. xvii. 12) is found at Deut. xxxii. 2. That man has no power over the wind, we read at viii. 8; the way of the wind he knows not (John iii. 8), because he has not the wind under his control: man knows fundamentally only that which he rules. Regarding the origin and development of the embryo as a secret which remained a mystery to the Israel. Chokma, *vid.* *Psychol.* p. 209 ff. For עֵצִי, cf. Ps. cxxxix. 15 and Job x. 11. Regarding *m'leah*, pregnant (like the Lat. *plena*), *vid.* above, p. 193. With fine discrimination, the fut. לֹא יִדְעֶנּוּ in the apodosis interchanges with the particip. יִדְעֶנּוּ in the protasis, as when we say: If thou knowest not that, as a consequence thou shalt also not know this. As a man must confess his ignorance in respect to the way of the wind, and the formation of the child in the mother's womb; so in general the work of God the All-Working lies beyond his knowledge: he can neither penetrate it in the entireness of its connection, nor in the details of its accomplishment. The idea 'oseh kol, Isa. xliv. 24, is intentionally unfolded in a fut. relat. clause, because here the fut. in the natural world, as well as in human history, comes principally into view. For that very reason the words אֶת־הַכֹּל are also used, not: (as in passages where there is a reference to the world of creation in its present condition) *eth-kol-elleh*, Isa. lxvi. 2. Also the growth of the

<sup>1</sup> The Targ. reads בְּעֵצִי, and construes: What the way of the spirit in the bones, i.e. how the embryo becomes animated.

child in the mother's womb is compared to the growth of the future in the womb of the present, out of which it is born (Prov. xxvii. 1; cf. Zeph. ii. 2). What is established by this proof that man is not lord of the future,—viz. that in the activity of his calling he should shake off anxious concern about the future,—is once again inferred with the combination of what is said in vers. 4 and 2 (according to our interpretation, here confirmed).

Ver. 6. "In the morning sow thy seed, and towards evening withdraw not thine hand; for thou knowest not which shall prosper, whether this or that, or whether both together shall well succeed." The cultivation of the land is the prototype of all labour (Gen. ii. 15*b*), and sowing is therefore an emblem of all activity in one's pursuit; this general meaning for  $\text{לֹא} . . . \text{יָדָע}$  (like vii. 18; synon. with  $\text{יָדָע} . . . \text{לֹא}$ , Josh. x. 6, of the older language) is to be accepted. The parallel word to *babokër* is not *ba'erëv*; for the cessation from work (Judg. xix. 16; Ps. civ. 23) must not be excluded, but incessant labour (cf. Luke ix. 62) must be continued until the evening. And as ver. 2 counsels that one should not make his success depend exclusively on one enterprise, but should divide that which he has to dispose of, and at the same time make manifold trials; so here also we have the reason for restless activity of manifold labour from morning till evening: success or failure (v. 5*b*) is in the hand of God,—man knows not which (*quid*, here, according to the sense, *utrum*) will prosper (*vid.* regarding *kasher*, above, p. 193), whether ( $\text{הֲ}$ ) this or ( $\text{אִם}$ ) that, and whether ( $\text{וְאִם}$ ), etc.; *vid.* regarding the three-membered disjunctive question, Ewald, § 361; and regarding *k'èhhad*, above, p. 192; it is in common use in the more modern language, as *e.g.* also in the last benediction of the *Shemone-Esra*:  $\text{בְּרַכּוּ . . . כְּאֶחָד}$  "bless us, our Father, us all together."  $\text{שְׁנֵיהֶם}$  goes back to the two  $\text{הֲ}$ , understood neut. (as at vii. 18; cf. on the contrary, vi. 5). The LXX. rightly:  $\text{καὶ ἐὰν}$  (better:  $\text{εἴτε}$ )  $\text{τὰ δύο ἐπὶ τὸ αὐτὸ ἀγαθόν}$ . Luther, who translates: "and if both together it shall be better," has been misled by Jerome.

The proverb now following shows its connection with the preceding by the copula *van*. "The tendency of the advice in vers. 1, 2, 6, to secure guarantees for life, is justified in ver. 7: life is beautiful, and worthy of being cared for." Thus Hitzig; but the connection is simpler. It is in the spirit of the whole book that, along with the call to earnest activity, there should be the call to the pleasant enjoyment of life: he who faithfully labours has a right to enjoy his life; and this joy of life, based on fidelity to one's calling, and consecrated by the fear of God, is the most real and the

highest enjoyment here below. In this sense the *fruere vita* here connects itself with the *labora* :

Vers. 7, 8. "And sweet is the light, and pleasant it is for the eyes to see the sun : for if a man live through many years, he ought to rejoice in them all, and remember the days of darkness ; that there will be many of them. All that cometh is vain." Dale translates the copula *vav* introducing ver. 7 by "yes," and Bullock by "truly," both thus giving to it a false colouring. "Light," Zöckler remarks, stands here for "life." But it means only what the word denotes, viz. the light of life in this world (Ps. lvi. 14 ; Job xxxiii. 30), to which the sun, as the source of it, is related, as  $\text{רִישׁ}$  is to  $\text{רִישׁ}$ . Cf. Eurip. *Hippol.*,  $\omega\lambda\mu\pi\rho\delta\varsigma\ \alpha\iota\theta\eta\rho\ \kappa.\tau.\lambda.$ , and *Iphigen. in Aulis*, 1218–19,  $\mu\eta\ \mu'\ \alpha\pi\omicron\lambda\epsilon\sigma\eta\varsigma\ \kappa.\tau.\lambda.$  : "Destroy not my youth ; to see the light is sweet," etc. The  $\text{ב}$  in  $\text{ב}$  has the short vowel *Pattach*, here and at 1 Sam. xvi. 7, after the Masora.<sup>1</sup>

The *ki* beginning ver. 8 is translated by Knobel, Hitz., Ewald, and others by "*ja*" (yes) ; by Heiligstedt, as if a negative preceded by *immo* ; but as the *vav* of 7a is copulative "and," so here the *ki* is causal "for." If it had been said : man must enjoy himself as long as he lives, for the light is sweet, etc., then the joy would have its reason in the opportunity given for it. Instead of this, the occasion given for joy has its reason in this, that a man ought to rejoice, viz. according to God's arrangement and ordinance : the light is sweet, and it is pleasant for the eyes to see the sun ; for it ought thus to be, that a man, however long he may live, should continue to enjoy his fair life, especially in view of the night which awaits him. *Ki im* are not here, as at iii. 12, viii. 15, where a negative precedes, to be taken together ; but *ki* assigns the reason, and *im* begins a hypothetical protasis, as at Ex. viii. 17, and frequently. *Im*, with the conclusion following, presents something impossible, as e.g. Ps. l. 12, *si esurirem*, or also the extreme of that which is possible as actual, e.g. Isa. vii. 18, *si peccata vestra sint instar coccini*. In the latter case, the clause with the concessive particle may be changed into a sentence with a concessive conjunctive, as at Isa. x. 22 : "for though thy people, O Israel, be as numerous as the sand of the sea," and here : "though a man may live ever so many years." The second *ki* after  $\text{רִישׁ}$  is the explicat. *quod*, as at ii. 24, iv. 4, viii. 17, etc. : he must remember the days of darkness, that there shall be many of them, and, at all events, not fewer than the many years available for the happy enjoyment of life. In this connection *kol-shebbā'*

<sup>1</sup> Cf. on the contrary, at Gen. iii. 6 and Prov. x. 26, where it has the *Kametz* ; cf. also *Michtol* 53b.

denotes all that will come after this life. If Hitz. remarks that the sentence: "All that is future is vanity," is a false thought, this may now also be said of his own sentence extracted from the words: "All that is, is transitory." For all that is done, in time may pass away; but it is not actually transitory (הִבְלִי). But the sentence also respects not all that is future, but all that comes after this life, which must appear as vain (*hēvel*) to him for whom, as for Koheleth, the future is not less veiled in the dark night of Hades, as it was for Horace, i. 4. 16 s.:

"Jam te premet nox fabulaeque Manes  
Et domus exitis Plutonia."

Also, for Koheleth as for Horace, iv. 7. 16, man at last becomes *pulvis et umbra*, and that which thus awaits him is *hēvel*. Tyler is right, that "the shadowy and unsubstantial condition of the dead and the darkness of Sheol" is thus referred to. מִבְּהַיְוָה signifies not that which is *nascens*, but *futurum*, e.g. *Sanhedrin* 27a, "from the present לְהַיְוָה and for the future" (for which, elsewhere, the expression לְעֵתִי לְבָא is used). The Venet. construes falsely: All (the days) in which vanity will overtake (him); and Luther, referring מִבְּהַיְוָה as the 3d pers. to the past, follows the misleading of Jerome. Rightly the LXX. and Theod.: πᾶν τὸ ἐρχόμενον.

(B.) FINALE, WITH AN EPIPHONEMA.—XI. 9—XII. 7, 8.

In xi. 7, 8, having again reached the fundamental saying of his earthly eudaemonism, the author now discontinues this his *ceterum censeo*, and artistically rounds off his book; for having begun it with an *ouverture*, i. 2–11, he concludes it with a *finale*, xi. 9–xii. 7. Man, in view of the long night of death into which he goes forth, ought to enjoy the life granted to him. This fundamental thought of the book, to which the author has given a poetic colouring, xi. 7, 8, now amplifies itself into an animated highly poetical call to a young man to enjoy life, but not without the consciousness that he must render unto God an account for it. That the call is addressed not to a man as such, but to the young man,—including, however, after the rule *a potiori fit denominatio*, young women,—is explained from this, that the *terminus a quo* of an intelligent, responsible enjoyment of life stands over against the *terminus ad quem*, the night of death, with its pre-intimation in hoary old age. Without any connecting word, and thus as a new point of departure, the *finale* begins:

Ver. 9. "Rejoice, young man, in thy youth; and let thy heart



cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know, that for all this God will bring thee to judgment." The parallel  $\text{בְּיָמַי}$  shows that the *beth* in  $\text{בְּיָמַי}$  (with  $\text{ב}$  aspirated) does not introduce the reason of the joy, but the time suitable for it. Instead of *v'yithav libb'cha*, "let thy heart be of good cheer," as the expression might also be, the words are *vithiv'cha libb'cha*, "make thy heart of good cheer to thee,"—so, viz., that from this centre brightness may irradiate thy countenance (Prov. xv. 13) and thy whole personality, *vid. Psychologie*, p. 249. *V'hkuroth*, the period of youth, is here and at xii. 1 = Num. xi. 28, *v'hhurim*, as the only once occurring *n'uroth*, Jer. xxxii. 30, is = the elsewhere generally used *n'urim*; the form in *ôth* is the more modern (cf. *k'luloth*, Jer. ii. 2). "Ways of the heart" are thus ways into which the impulse of the heart leads, and which satisfy the heart.  $\text{עֵינַי}$ , at vi. 9, designates the pleasure felt in the presence of the object before one; here, a sight which draws and fastens the eyes upon it. The *Cheth'eb* has the plur.  $\text{עֵינַיִם}$ , which is known to the language (Dan. i. 15; Song ii. 14), and which would here designate the multitude of the objects which delight the eyes, which is not unsuitable; the *Pih.*  $\text{עֵינַיִם}$  denotes also elsewhere, frequently, e.g. Ps. cxxxi. 1, walking, in an ethical sense; Hitz., Zöckl., and others interpret the first  $\text{ב}$  as specifying the sphere, and the second as specifying the norm ("according to the sight of thine eyes"); but they both introduce that wherein he ought to act freely and joyfully: in the ways of thy heart, into which it draws thee; and in the sight of thine eyes, towards which they direct themselves with interest. The LXX. B. renders, "and not after the sight of thine eyes." This "not" ( $\mu\eta$ ), which is wanting in A. C., is an interpolation, in view of the warning, Num. xv. 39, against following the impulse of the heart and of the eyes; the Targ. also therefore has: "be prudent with reference to the sight of thine eyes." But this moralizing of the text is superfluous, since the call to the youthful enjoyment of life is accompanied with the *nota bene*: but know that God will bring thee to an account for all this; and thus it excludes sinful sensual desire. In the midst of an address, where a yet closer definition follows,  $\text{בְּמַשׁ}$  is thus punctuated, xii. 14, Job xiv. 3, Ps. cxliii. 3; here, in the conclusion of the sentence, it is  $\text{בְּמַשׁ}$ . Hitzig supposes that there is denoted by it, that the sins of youth are punished by chronic disease and abandonment in old age; Knobel and others understand by the judgment, the self-punishment of sins by all manner of evil consequences, which the O. T. looks upon as divinely inflicted penalties. But in view of the facts of experience,

that God's righteous requital is in this life too frequently escaped, viii. 14, the author, here and at iii. 17, xii. 14, postulates a final judgment, which removes the contradiction of this present time, and which must thus be in the future; he has no clear idea of the time and manner of this final judgment, but his faith in God places the certainty of it beyond all doubt. The call to rejoice is now completed by the call to avoid all that occasions inward and outward sorrow.

Ver. 10. "And remove sorrow from thy heart, and banish evil from thy flesh: for youth and age, not yet grown to grey hairs, are vain." Jerome translates: *aufer iram a corde tuo*, and remarks in his *Comm.*: *in ira omnes perturbationes animi comprehendit*; but כַּעַס (R. כּוּם, *contundere, confringere*) does not signify anger, but includes both anger and sorrow, and thus corresponds to the specific ideas, "sadness, moroseness, fretfulness." The clause following, Jerome translates: *et amove malitiam a carne tua*, with the remark: *in carnis malitia universas significat corporis voluptates*; but רָעָה is not taken in an ethical, but in a physical sense: כּוּעַם is that which brings sorrow to the heart; and רָעָה, that which brings evil to the flesh (בְּשׂוּר, *opp.* לֵב, ii. 3, Prov. xiv. 30). More correctly than the Vulgate, Luther renders: "banish sorrow from thy heart, and put evil from thy body." He ought to free himself from that which is injurious to the inner and the outer man, and hurtfully affects it; for youth, destined for and disposed to joy, is *hævel*, i.e. transitory, and only too soon passes away. Almost all modern interpreters (excepting the Jewish), in view of Ps. cx. 3, give to שְׁחֵרִית the meaning of "the dawn of the morning;" but the connection with יְלֻדִית would then be tautological; the Mishn.-Midrash *usus loq.*, in conformity with which the Targ. translates, "days of black hair," proves that the word does not go back to שְׁחֵר, morning dawn, morning-red, but immediately to שְׁחֹר, black (*vid.* above, p. 196), and as the contrast of עֵינֵיבָה (non-bibl. עֵינֵיבַת, 'סֵיב', 'סֵב'), *canities*, denotes the time of black hair, and thus, in the compass of its conception, goes beyond יְלֻדִית, since it comprehends both the period of youth and of manhood, and thus the whole period during which the strength of life remains unbroken.<sup>1</sup>

With xii. 1 (where, inappropriately, a new chapter begins,

<sup>1</sup> The Mishna, *Nedarim* iii. 8, jurist. determines that שְׁחֹרֵי הָרֵאשִׁי denotes men, with the exclusion of women (whose hair is covered) and children. It is disputed (*vid.* Baer's *Abodath Jisrael*, p. 279) whether תִּשְׁחֹרֶת, *Aboth* iii. 16, *Derech erez* c. II., *Midrash* under Lam. ii. 11, is = שְׁחֵרִית, but without right; *ben-tishlorêth* is used for a grown-up son in full manly strength.

instead of beginning with xi. 9) the call takes a new course, resting its argument on the transitoriness of youth: "And remember thy Creator in the days of thy youth, ere the days of evil come, and the years draw nigh, of which thou shalt say: I have no pleasure in them." The *plur. majest.* בּוֹרְאֵי is = עֲשִׂים as a designation of the Creator, Job xxxv. 10, Isa. liv. 5, Ps. cxlix. 2; in so recent a book it cannot surprise us (cf. above, p. 292), since it is also not altogether foreign to the post-bibl. language. The expression is warranted, and the Midrash ingeniously interprets the combination of its letters.<sup>1</sup> Regarding the words 'ad asher lo, commonly used in the Mishna (e.g. *Horajoth* iii. 3; *Nedarim* x. 4), or 'ad shello (Targ. 'ad d'lo), *antiquam*, vid. above, p. 195. The days of evil (viz. at least, first, of bodily evil, cf. *κακία*, Matt. vi. 34) are those of feeble, helpless old age, perceptibly marking the failure of bodily and mental strength; parallel to these are the years of which (*asher*, as at i. 10) one has to say: I have no pleasure in them (*bahēm* for *bahēn*, as at ii. 6, *mehēm* for *mehēn*). These evil days, adverse years, are now described symptomatically, and that in an allegorical manner, for the "ere" of 1b is brought to a grand unfolding.

Ver. 2. "Ere the sun becomes dark, and the light, and the moon, and the stars, and the clouds return after the rain." Umbreit, Elster, and Ginsburg find here the thought: ere death overtakes thee; the figure under which the approach of death is described being that of a gathering storm. But apart from other objections (vid. Gurlitt, "zur Erkl. d. B. Koheleth," in *Stud. u. Krit.* 1865), this idea is opposed by the consideration that the author seeks to describe how man, having become old, goes forth (הֵלֵךְ, 5b) to death, and that not till ver. 7 does he reach it. Also Taylor's view, that what precedes 5b is as a dirge expressing the feelings experienced on the day of a person's death, is untenable; it is discredited already by this, that it confuses together the days of evil, 1b, and the many days of darkness, i.e. the long night of Hades, xi. 8; and besides, it leaves unanswered the question, what is the meaning of the clouds returning after the rain. Hahn replies: The rain is death, and the return is the entrance again into the nothingness which went before the entrance into this life. Knobel, as already Luther and also Winzer (who had made the exposition of the Book of Koheleth one of the labours of his life), sees in the darkening of the sun, etc., a figure of the decay of hitherto joyful prosperity; and in the clouds after the

<sup>1</sup> It finds these things expressed in it, partly directly and partly indirectly: remember בּוֹרְאֵי, thy fountain (origin); בּוֹרְיךְ, thy grave; and בּוֹרְאֵיךְ, thy Creator. Thus *Jer. Sota* ii. 3, and Midrash under *Eccles. xii. 1*.

rain a figure of the cloudy days of sorrow which always anew visit those who are worn out by old age. Hitz., Ewald, Vaih., Zöckl., and Tyler, proceeding from thence, find the unity of the separate features of the figure in the comparison of advanced old age, as the winter of life to the rainy winter of the (Palestinian) year. That is right. But since in the sequel obviously the *marasmus senilis* of the separate parts of the body is set forth in allegorical enigmatic figures, it is asked whether this allegorical figurative discourse does not probably commence in ver. 2. Certainly the sun, moon, and stars occur also in such pictures of the night of judgment, obscuring all the lights of the heavens, as at Isa. xiii. 10; but that here, where the author thus ranks together in immediate sequence 'הַשֶּׁשׁ . . . יְהִיב', and as he joins the stars with the moon, so the light with the sun, he has not connected the idea of certain corresponding things in the nature and life of man with these four emblems of light, is yet very improbable. Even though it might be impossible to find out that which is represented, yet this would be no decisive argument against the significance of the figures; the *canzones* in Dante's *Convito*, which he there himself interprets, are an example that the allegorical meaning which a poet attaches to his poetry may be present even where it cannot be easily understood or can only be conjectured.

The attempts at interpreting these figures have certainly been wholly or for the most part unfortunate. We satisfy ourselves by registering only the oldest: their glosses are in matter tasteless, but they are at least of linguistic interest. A Barajtha, *Shabbath* 151-152a, seeking to interpret this closing picture of the Book of Koheleth, says of the sun and the light: "this is the brow and the nose;" of the moon: "this is the soul;" of the stars: "this the cheeks." Similarly, but varying a little, the Midrash to Lev. c. 18 and to Koheleth: the sun = the brightness of the countenance; light = the brow; the moon = the nose; the stars = the upper part of the cheeks (which in an old man fall in). Otherwise, but following the Midrash more than the Talmud, the Targum: the sun = the stately brightness of thy countenance; light = the light of thine eyes; the moon = the ornament of thy cheeks; the stars = the apple of thine eye. All the three understand the rain of wine (Talm. בכי), and the clouds of the veil of the eyes (Targ.: "thy eye-lashes"), but without doing justice to שׁוּב אַחֵר; only one repulsive interpretation in the Midrash takes these words into account. In all these interpretations there is only one grain of truth, this, viz., that the moon in the Talm. is interpreted of the נִשְׁכָּה, *anima*, for which the more correct word would have been נִשְׁשָׁה;

but it has been shown, *Psychol.* p. 154, that the Jewish, like the Arab. psychology, reverses terminologically the relation between רוח (רוח), spirit, and נפש, soul.

The older Christian interpretations are also on the right track. Glassius (as also v. Meyer and Smith in "The portraiture of old age") sees in the sun, light, etc., emblems of the *interna microcosmi lumina mentis*; and yet better, Chr. Friedr. Bauer (1732) sees in 2a a representation of the thought: "ere understanding and sense fail thee." We have elsewhere shown that רוח חיים (רוח) and נפש חיה (נפש) are related to each other as the *principium principians* and *principium principatum* of life (*Psychol.* p. 79), and as the root distinctions of the male and female, of the predominantly active and the receptive (*Psychol.* p. 103). Thus the figurative language of ver. 3 is interpreted in the following manner. The sun is the male spirit רוח (which, like שמש, is used in both genders) or רושמה, after Prov. xx. 27, a light of Jahve which penetrates with its light of self-examination and self-knowledge the innermost being of man, called by the Lord, Matt. vi. 23 (cf. 1 Cor. ii. 11), "the light that is in thee." The light, viz. the clear light of day proceeding from the sun, is the activity of the spirit in its unweakened intensity: sharp apprehension, clear thought, faithful and serviceable memory. The moon is the soul; for, according to the Heb. idea, the moon, whether it is called ירח or לבנה, is also in relation to the sun a figure of the female (cf. Gen. xxxvii. 9 f., where the sun in Joseph's dream = Jacob-Israel, the moon = Rachel); and that the soul, viz. the animal soul, by means of which the spirit becomes the principle of the life of the body (Gen. ii. 7), is related to the spirit as female σκευος ἀσθενέστερον, is evident from passages such as Ps. xlii. 6, where the spirit supports the soul (*animus animam*) with its consolation. And the stars? We are permitted to suppose in the author of the Book of Koheleth a knowledge, as Schrader<sup>1</sup> has shown, of the old Babyl.-Assyr. seven astral gods, which consisted of the sun, moon, and the five planets; and thus it will not be too much to understand the stars, as representing the five planets, of the five senses (Mishn. הַרְגָּשׁוֹת,<sup>2</sup> later הַיָּשִׁים, cf. the verb, ii. 25) which mediate the receptive relation of the soul to the outer world (*Psychol.* p. 233). But we cannot see our way further to explain 2b pathol.-anatom., as Geier is disposed to do: *Nonnulli haec accommodant ad crassos illos ac pituosos senum vapores ex debili ventriculo in cerebrum adscendentes continuo, ubi itidem imbres (רושם) h. e. destillationes creber-*

<sup>1</sup> *Vid.* "Sterne" in Schenkel's *Bib. Lex. and Stud. u. Krit.* 1874.

<sup>2</sup> Thus the five senses are called, e.g. *Bamidbar rabba*, c. 14.

*rimae per oculos lippientes, per nares guttatim fluentes, per os subinde excreans cet., quae sane defluxiones, tussis ac catharri in juvenibus non ita sunt frequentia, quippe ubi calor multo adhuc fortior, consumens dissipansque humores.* It is enough to understand מַצְפֵּי of cases of sickness and attacks of weakness which disturb the power of thought, obscure the consciousness, darken the mind, and which *ahhar haggēshēm*, after they have once overtaken him and then have ceased, quickly again return without permitting him long to experience health. A cloudy day is = a day of misfortune, Joel ii. 2, Zeph. i. 15; an overflowing rain is a scourge of God, Ezek. xiii. 13, xxxviii. 22; and one visited by misfortune after misfortune complains, Ps. xlii. 8 [7]: "Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me."

Ver. 3. To the thought: Ere the mind and the senses begin to be darkened, and the winter of life with its clouds and storms approaches, the further details here following stand in a subordinate relation: "That day when the watchers of the house tremble, and the strong men bow themselves, and the grinders rest, because they have become few, and the women looking out of the windows are darkened." Regarding מַצְפֵּי with art.: *eo (illo) tempore, vid.* under Song viii. 8. What follows is regarded by Winzer, with Mich., Spohr, and partly Nachtigal, as a further description of the night to which old age, ver. 2, is compared: Watchers then guard the house; labourers are wearied with the labours and cares of the day; the maids who have to grind at the mill have gone to rest; and almost all have already fallen asleep; the women who look out from the windows are unrecognisable, because it has become dark. But what kind of cowardly watchers are those who "tremble," and what kind of (*per antiphrasin*) strong men who "bow themselves" at evening like children when they have belly-ache! Ginsburg regards vers. 2-5 as a continuation of the description of the consequences of the storm under which human life comes to an end: the last consequence is this, that they who experience it lose the taste for almonds and the appetite for locusts. But what is the meaning of this quaint figure? it would certainly be a meaningless and aimless digression. Taylor hears in this verse the mourning for the dead from ver. 2, where death is described: the watchers of the house tremble; the strong men bow themselves, viz. from sorrow, because of the blank death has made in the house, etc.; but even supposing that this picture had a connection in ver. 2, how strange would it be!—the lookers out at the windows must

be the "ladies," who are fond of amusing themselves at windows, and who now—are darkened. Is there anything more comical than such little ladies having become darkened (whether externally or internally remains undetermined)? However one may judge of the figurative language of ver. 2, ver. 3 begins the allegorical description of hoary old age after its individual bodily symptoms; interpreters also, such as Knobel, Hitz., and Ewald, do not shrink from seeking out the significance of the individual figures after the old Haggadic manner. The Talm. says of *shomrē habbayith*: these are the loins and ribs; of the *anshē hehhayil*: these are the bones; of *harooth baar'ubboth*: these, the eyes. The Midrash understands the watchers of the house, of the knees of the aged man; the men of strength, of his ribs or arms; the women at the mill, of the digestive organs (סדקיה,<sup>1</sup> the stomach, from *omasum*); those who have become few, of the teeth; the women looking out at the window, of the eyes; another interpretation, which by *harooth* thinks of the lungs, is not worth notice.

Here also the Targ. principally follows the Midrash: it translates the watchers of the house by "thy knees;" strong men by "thine arms;" the women at the mill by "the teeth of thy mouth;" the women who look out at the window by "thine eyes." These interpretations for the most part are correct, only those referable to the internal organs are in bad taste; references to these must be excluded from the interpretation, for weakness of the stomach, emphysema of the lungs, etc., are not appropriate as poetical figures. The most common biblical figures of the relation of the spirit or the soul to the body is, as we have shown, *Psychol.* p. 227, that of the body as of the house of the inner man. This house, as that of an old man, is on all sides in a ruinous condition. The *shomrē habbayith* are the arms terminating in the hands, which bring to the house whatever is suitable for it, and keep away from it whatever threatens to do it injury; these protectors of the house have lost their vigour and elasticity (Gen. xlix. 24), they tremble, are palsied (נַרְסָה, from נָרַס, *Palp.* נַרְסָה, bibl. and Mishn.: to move violently hither and thither, to tremble, to shake<sup>2</sup>), so that they are able neither to grasp securely, to hold fast and use, nor actively to keep back and forcibly avert evil. *Anshē hehhayil* designates the legs, for the *shoqē hāish* are the seat of his strength, Ps. cxlvii. 10; the legs of a man in the fulness of youthful strength are like marble pillars, Song x. 15; but those of the old man *hith'authu* (*Hithpa.* only here) have bowed themselves, they

<sup>1</sup> This *hamses* is properly the second stomach of the ruminants, the cellular catl.

<sup>2</sup> Vid. Friedr. Delitzsch's *Indogerm.-Se. i. Stud.* p. 65 f.

have lost their tight form, they are shrunken (תִּנְעָזָב, Job iv. 4, etc.) and loose; 4 Macc. iv. 5 calls this τὴν ἐκ τοῦ γήρωτος νοθρότητα ποδῶν ἐπικύφωσιν. To maidens who grind (cf. כָּרָה כְּסֵי, Num. xi. 8 and Isa. xlvi. 2) the corn by means of a hand-mill are compared the teeth, the name of which in the old language is masc., but in the modern (cf. Prov. xxix. 19), as also in the Syr. and Arab., is fem.; the reference of the figure to these instruments for grinding is not to be missed; the Arab. *tahinat* and the Syr. *tahonto* signify *dens molaris*, and we now call 6 of the 32 teeth *Mahlzähne* (molar teeth, or grinders); the Greeks used for them the word *μίλαι* (Ps. lvii. 7, LXX.). Regarding מְסֵי, LXX. ἤργησαν (= ἀεργοὶ ἐγενήθησαν), *vid.* above, p. 191.<sup>1</sup> The clause מְסֵי כִּי (LXX. ὅτι ὠλιγόθησαν) assigns the reason that the grinders rest, *i.e.* are not at work, that they have become few: they stand no longer in a row; they are isolated, and (as is to be supposed) are also in themselves defective. Taylor interprets *mi'etu* transitively: the women grinding rest when they have wrought a little, *i.e.* they interrupt their labour, because on account of the occurrence of death, guests are now no longer entertained; but the beautiful appropriate allegory maintains its place against this supposed lamentation for the dead; also מְסֵי does not signify to accomplish a little (Targ.), but to take away, to become few (LXX., Syr., Jerome, Venet., Luther), as such a *Pih.* as x. 10, קָהָה, to become blunt. And by מְסֵי אֵינֵנוּ we are not to think, with Taylor, of women such as Sisera's mother or Michal, who look out of the window, but of the eyes, more exactly the apples of the eyes, to which the *orbita* (LXX. ἐν ταῖς ὀπαῖς; Symm. διὰ τῶν ὀπῶν) and the eyelids with the eye-lashes are related as a window is to those who look out; מְסֵי (from מְסֵי, R. מְסֵי, to entwine firmly and closely) is the window, consisting of a lattice of wood; the eyes are, as Cicero (*Tusc.* i. 20) calls them, *quasi fenestrae animi*; the soul-eyes, so to speak, without which it could not experience what sight is, look by means of the external eyes; and these soul-bodily eyes have become darkened in the old man, the power of seeing is weakened, and the experiences of sight are indistinct, the light of the eyes is extinguished (although not without exception, Deut. xxxiv. 7).

<sup>1</sup> We find a similar allegory in *Shabbath* 152a. The emperor asked the Rabbi Joshua b. Chananja why he did not visit בֵּי אַבְיָדָן (a place where learned conversation, particularly on religious subjects, was carried on). He answered: "The mount is snow (= the hair of the head is white), ice surrounds me (= whiskers and beard on the chin white), its (of my body) dogs bark not (the voice fails), and its grinders (the teeth) grind not." The proper meaning of בֵּי אַבְיָדָן, Levy has not been able clearly to bring to light in his *Neuhebr. u. Chald. W. B.*



Ver. 4. From the eyes the allegory proceeds to the mouth, and the repugnance of the old man to every noise disturbing his rest : " And the doors to the street are closed, when the mill sounds low ; and he rises up at the voice of a bird ; and all the daughters of song must lower themselves." By the door toward the street the Talm. and Midrash understand the pores or the emptying members of the body,—a meaning so far from being ignoble, that even in the Jewish morning prayer a *Beracha* is found in these words : " Blessed art Thou, O Lord our God, King of the world, who hast wisely formed man, and made for him manifold apertures and cavities. It is manifest and well known before the throne of Thy Majesty, that if one of these cavities is opened, or one of these apertures closed, it is impossible for him to exist and to stand before Thee ; blessed art Thou, O Lord, the Physician of the body, and who doest wondrous works !" The words which follow  $\text{הַיָּסֵד} \dots \text{בְּיָסֵד}$  are accordingly to be regarded as assigning a reason for this closing : the non-appearance of excretion has its reason in defective digestion in this, that the stomach does not grind (Talm. :  $\text{קורקבן וּנְי}$  <sup>1</sup>  $\text{בשביל}$ ). But the dual  $\text{דְּלָתַיִם}$  suggests a pair of similar and related members, and  $\text{בְּשַׁיִן}$  a pair of members open before the eyes, and not such as modesty requires to be veiled. The Targum therefore understands the shutting of the doors properly ; but the mills, after the indication lying in  $\text{הַיָּסֵד}$  [grinding maids], it understands of the organs of eating and tasting, for it translates : " thy feet will be fettered, so that thou canst not go out into the street ; and appetite will fail thee." But that is an awkward amalgamation of the literal with the allegorical, which condemns itself by this, that it separates the close connection of the two expressions required by  $\text{בְּשַׁפְּלֵי}$ , which also may be said of the reference of  $\text{וְלֵהָרַי}$  to the ears, into which no sound, even from the noisy market, penetrates (Gurlitt, Grätz). We have for  $\text{דְּלָתַיִם}$  a key, already found by Aben Ezra, in Job xli. 6 [2], where the jaws of the leviathan are called  $\text{דְּלָתַי פְּנֵי}$  ; and as Herzf. and Hitz. explain, so Samuel Aripol in his *Commentary*, which appeared in Constantinople, 1855, rightly : " He calls the jaws  $\text{דְּלָתַיִם}$ , to denote that not two  $\text{דְּלָתוֹת}$  in two places, but in one place, are meant, after the manner of a door opening out to the street, which is large, and consists of two folds or wings,  $\text{דְּלָתוֹת}$ , which, like the lips ( $\text{הַשִּׁפְתַּיִם}$ , better : the jaws), form a whole in two parts ; and the meaning is, that at the time of old age the lips are closed and drawn in, because the teeth have disappeared, or, as the

<sup>1</sup> Cf. *Berachoth* 61b : The stomach ( $\text{קורקבן}$ ) grinds. As *hamses* is properly the caul of the ruminant, so this word  $\text{קורקבן}$  is the crop (bibl.  $\text{מְרֹאָה}$ ) of the bird.

text says, because the noise of the mill is low, just because he has no teeth to grind with." The connection of  $\text{קָרַן}$  and  $\text{לְשׁוֹן}$  is, however, closer still: the jaws of an old man are closed externally, for the sound of the mill is low; *i.e.* since, when one masticates his food with the jaws of a toothless mouth, there is heard only a dull sound of this chewing (*Mumpfelns*, *vid.* Weigand's *Deut. W. B.*), *i.e.* laborious masticating. He cannot any more crack or crunch and break his food, one hears only a dull munching and sucking.—The voice of the mouth (Bauer, Hitz., Gurlitt, Zöckl.) cannot be the meaning of  $\text{קָרַן}$ ; the set of teeth (Gurlitt indeed substitutes, 3*b*, the cavity of the mouth) is not the organ of voice, although it contributes to the formation of certain sounds of words, and is of importance for the full sound of the voice.

$\text{בְּשׂוֹרֵי}$ , "to the street," is here = on the street side;  $\text{לְפָנָיִם}$  is, as at Prov. xvi. 19, *infin.* (Symmachus: *ἀχειρωθείσης τῆς φωνῆς*; the Venet.: *ἐν τῷ ταπεινώσθαι τὴν φωνήν*), and is to be understood after Isa. xxix. 4;  $\text{בְּמִנְחָה}$  stands for  $\text{מִנְחָה}$ , as the vulgar Arab. *tahûn* and *mathana* instead of the antiquated *rahâ*. Winzer now supposes that the picture of the night is continued in 4*b*: *et subsistit (vox molae) ad cantum galli, et submissius canunt cantatrices (viz. molitrices)*. Elster, with Umbreit, supposes the description of a storm continued: the sparrow rises up to cry, and all the singing birds sink down (flutter restlessly on the ground). And Taylor supposes the lament for the dead continued, paraphrasing: But the bird of evil omen [owl, or raven] raises his dirge, and the merry voice of the singing girls is silent.

These three pictures, however, are mere fancies, and are also evidently here forced upon the text; for  $\text{קָרַן}$  cannot mean *subsistit vox*, but, on the contrary (cf. Hos. x. 14), *surgit (tollitur) vox*; and  $\text{קָרַן לְקוֹל}$  cannot mean: it (the bird) raises itself to cry, which would have required  $\text{קָרַן לְתוֹרֵף קוֹלוֹ}$ , or at least  $\text{לְקוֹל}$ , after  $\text{קוֹם לְמַלְחָמָה}$ , etc.; besides, it is to be presumed that  $\text{קָרַן}$  is *genit.*, like  $\text{קוֹל עוֹנֵב}$  and the like, not *nom.* of the subj. It is natural, with Hitz., Ewald, Heiligst., Zöckl., to refer *qol tsippor* to the peeping, whispering voice ("childish treble" of Shakespeare) of the old man (cf. *tsiphtseph*, Isa. xxix. 4, xxxviii. 14, x. 14, viii. 19). But the translation: "And it (the voice) approaches a sparrow's voice," is inadmissible, since for  $\text{לְקוֹל}$  the meaning, "to pass from one state to another," cannot be proved from 1 Sam. xxii. 13, Mic. ii. 8;  $\text{קוֹם}$  signifies there always "to rise up," and besides, *qol tahhanah* is not the voice of the mouth supplied with teeth, but the sound of the chewing of a toothless mouth. If *l'qol* is connected with a verb of external movement,

or of that of the soul, it always denotes the occasion of this movement, Num. xvi. 34; Ezek. xxvii. 28; Job xxi. 12; Hab. iii. 16. Influenced by this inalienable sense of the language, the Talm. explains 'צפ . . . ויקום by "even a bird awakes him." Thus also literally the Midrash, and accordingly the Targ. paraphrasing: "thou shalt awaken out of thy sleep for a bird, as for thieves breaking in at night." That is correct, only it is unnecessary to limit ויקום (or rather ויקום<sup>1</sup>) which accords with the still continued subordination of ver. 4 to the *eo die quo* of ver. 3a) to rising up from sleep, as if it were synonymous with ויעור: the old man is weak (nervously weak) and easily frightened, and on account of the deadening of his senses (after the figure of ver. 2, the darkening of the five stars) is so liable to mistake, that if even a bird chirps, he is frightened by it out of his rest (cf. *hēkim*, Isa. xiv. 9).

Also in the interpretation of the clause וישחוי . . . השיר, the ancients are in the right track. The Talm. explains: even all music and song appear to him like common chattering (שוחרה) or, according to other readings, שיחה; the proper meaning of ישחוי is thus Haggad. twisted. Less correctly the Midrash: בנות השיר are his lips, or they are the reins which think, and the heart decides (on this curious psychol. conception, cf. *Chullin* 11a, and particularly *Berachoth* 61a, together with my *Psychol.* p. 269). The reference to the internal organs is *à priori* improbable throughout; the Targ. with the right tact decides in favour of the lips: "And thy lips are untuned, so that they can no more say (sing) songs." In this translation of the Talm. there are compounded, as frequently, two different interpretations, viz. that interpretation of בנ' הש' which is proved by the בל going before to be incorrect, because impossible; and the interpretation of these "daughters of song" of "songs," as if these were synonymous designations, as when in Arab. misfortunes are called *banatu binasan*, and the like (*vid.* Lane's *Lex.* I. p. 263); בַּת קוֹל, which in Mish. denotes a separate voice (the voice of heaven), but in Syr. the separate word, may be compared. But ישחוי (fut. *Niph.* of שחח) will not accord with this interpretation. For that בנ' הש' denotes songs (Hitz., Heiligst.), or the sound of singing (Böttch.), or the words (Ewald) of the old man himself, which are now softened down so as to be scarcely audible, is yet

<sup>1</sup> Vav with *Cholem* in H. F. Thus rightly, according to the Masora, which places it in the catalogue of those words which occur once with a higher (ויקום) and once with a lower vowel (ויקום), *Mas. fin.* 2a b, *Ochlaweoehla*, No. 5; cf. also Aben Ezra's *Comm.* under Ps. lxxx. 19; *Zachoth* 23a, *Safa berura* 21b (where Lipmann is uncertain as to the meaning).

too improbable ; it is an insipid idea that the old man gives forth these feeble "daughters of song" from his mouth. We explain  $\text{שָׁחוּ}$  of a being bowed down, which is external to the old man, and accordingly understand *b'noth hashshir* not of pieces of music (Aq.  $\pi\acute{\alpha}\nu\tau\alpha \tau\grave{\alpha} \tau\eta\varsigma \phi\acute{\omicron}\delta\eta\varsigma$ ) which must be lowered to *pianissimo*, but according to the parallel already rightly acknowledged by Desvieux, 2 Sam. xix. 36, where the aged Barzillai says that he has now no longer an ear for the voice of singing men and singing women, of singing birds (cf.  $\text{זְמִירָה}$  of a singing bird in the Syrian fables of Sophos, and *banoth* of the branches of a fruit tree, Gen. xlix. 22), and, indeed, so that these are a figure of all creatures skilled in singing, and taking pleasure in it : all beings that are fond of singing, and to which it has become as a second nature, must lower themselves, viz. the voice of their song (Isa. xxix. 4) (cf. the *Kal*, Ps. xxxv. 14, and to the modal sense of the fut. x. 10,  $\text{יִצְרָח}$ , and x. 19,  $\text{יִשְׁפַח}$ ), i.e. must timidly retire, they dare not make themselves heard, because the old man, who is terrified by the twittering of a little bird, cannot bear it.

Ver. 5a. From this his repugnance to singing, and music, and all loud noises, progress in the description is made to the difficulty such aged men have in motion: "Also they are afraid of that which is high ; and there are all kinds of fearful things in the way . . ." The description moves forward in a series of independent sentences ; that  $\text{שׁוֹמַיִם}$  to which it was subordinate in ver. 3, and still also in ver. 4, is now lost sight of. In the main it is rightly explained by the Talm., and with it the Midrash : "Even a little hillock appears to him like a high mountain ; and if he has to go on a journey, he meets something that terrifies him ;" the Targ. has adopted the second part of this explanation.  $\text{נִבְרָה}$  (falsely referred by the Targ. to the time lying far back in the past) is understood neut. ; cf. 1 Sam. xvi. 7. Such decrepid old men are afraid of ( $\text{יִרְאוּ}$ ), not *videbunt*, as the LXX., Symm., Ar., and the Venet. translate, who seem to have had before them the defective ( $\text{יָרַא}$ ) a height, —it alarms them as something insurmountable, because their breath and their limbs fail them when they attempt it ; and *hathhhattim* (plur. of the intensifying form of  $\text{חָת}$ , *consternatio*, Job xli. 25), i.e. all kinds of *formidines* (not *formido*, Ewald, § 179a, Böttch. § 762, for the plur. is as in *salsilloth*, 'aph'appim, etc., thought of as such), meet them in the way. As the sluggard says : there is a lion in the way, and under this pretence remains slothfully at home, Prov. xxiv. 13, xxii. 13, so old men do not venture out ; for to them a damp road appears like a very morass ; a gravelly path, as full of neck-breaking hillocks ; an undulating path, as fearfully steep and

precipitous; that which is not shaded, as oppressively hot and exhausting—they want strength and courage to overcome difficulties, and their anxiety pictures out dangers before them where there are none.

5b. The allegory is now continued in individual independent figures: "And the almond tree is in blossom." The Talm. explains 'וי' ה'ש' of the haunch-bone projecting (from leanness); the Midrash, of the bones of the vertebral column, conceived of as incorruptible and as that round which will take place the future restoration of the human body,—probably the cross bone, *os sacrum*,<sup>1</sup> inserted between the two thigh bones of the pelvis as a pointed wedge; cf. Jerome in his *Comm.*: *quidam sacram spinam interpretantur quod decrescentibus natium cornibus spina accrescat et floreat*; אֶל is an Old Heb., Aram., and Arab. name of the almond tree and the almond nut (*vid.* under Gen. xxx. 37), and this, perhaps, is the reason of this identification of the emblematic אֶלֶּשׁ with אֶל (the *os sacrum*, or *vertebra magna*) of the spine. The Targ. follows the Midrash in translating: the 'וי' ה'ש' (the top of the spine) will protrude from leanness like an almond tree (*viz.* from which the leaves have been stripped). In these purely arbitrary interpretations nothing is correct but (1) that אֶלֶּשׁ is understood not of the almond fruit, but of the almond tree, as also at Jer. i. 11 (the rod of an almond tree); (2) that יִאֵן (notwithstanding that these interpreters had it before them unpointed) is interpreted, as also by the LXX., Syr., Jerome, and the Venet., in the sense of blossoming, or the bursting out of blossoms by means of the opening up of the buds. Many interpreters understand אֶלֶּשׁ of almond fruit (Winzer, Ewald, Ginsb., Rödiger, etc.), for they derive יִאֵן from יִאֵן, as Aben Ezra had already done, and explain by: *fastidit amygdalam (nucem)*, or *fastidium creat amygdala*. But (1) יִאֵן for יִאֵן (Hiph. of יִאֵן, to disdain, to treat scornfully) is a change of vowels unexampled; we must, with such an explanation, read either יִאֵן, *fastiditur* (Gaab), or יִאֵן; (2) almond nuts, indeed, belong to the more noble productions of the land and the delicacies, Gen. xliii. 11, but dainties, *κατ' ἐξ.*, at the same time they are not, so that it would be appropriate to exemplify the blunted sensation of taste in the old man, by saying that he no more cracks and eats almonds. The explanation of Hitzig, who reads יִאֵן, and interprets the almond tree as at Song vii. 9 the palm, to denote a woman, for he translates: the almond tree refuses (*viz.* the old man), we set aside as too ingenious; and we leave to those interpreters who derive יִאֵן from

<sup>1</sup> The Jewish opinion of the incorruptible continuance of this bone may be connected with the designation *os sacrum*; the meaning of this is controverted, *vid.* Hyrtl's *Anatomie*, § 124.

נִאֵן, and understand הַשֶּׁקֶר<sup>1</sup> of the *glans penis* (Böttch., Fürst, and several older interpreters), to follow their own foul and repulsive criticism. נִאֵן is an incorrect reading for נִיָּן, as at Hos. x. 14, אָם for אֵם, and, in Prov., אֶשֶׁר for אֶשֶׁר (Ges. § 73. 4); and besides, as at Song vi. 11, הִינֵנִי, regular *Hiph.* of נִצַּן (נִצַּן, Lam. iv. 15), to move tremblingly (vibrate), to glisten, blossom (cf. נוֹם, to flee, and נִיָּן, Assyr. *nisannu*, the flower-month). Thus deriving this verbal form, Ewald, and with him Heiligst., interprets the blossoming almond tree as a figure of the winter of life: "it is as if the almond tree blossomed, which in the midst of winter has already blossoms on its dry, leafless stem." But the blossoms of the almond tree are rather, after Num. xvii. 23, a figure of special life-strength, and we must thus, thrown back to נִאֵן from נִיָּן (to flourish), rather explain, with Furrer (in Schenkel's *B. L.*), as similarly Herzf.: the almond tree refuses, *i.e.* ceases, to blossom; the winter of old age is followed by no spring; or also, as Dale and Taylor: the almond tree repels, *i.e.* the old man has no longer a joyful welcome for this messenger of spring. But his general thought has already found expression in ver. 2; the blossoming almond tree must be here an emblem of a more special relation. Hengst. supposes that "the juniper tree (for this is the proper meaning of שֶׁקֶר) is in bloom" is = sleeplessness in full blossom stands by the old man; but that would be a meaningless expression. Nothing is more natural than that the blossoming almond tree is intended to denote the same as is indicated by the phrase of the Latin poet: *Intempestivi funduntur vertice cani* (Luther, Geiger, Grot., Vaih., Luzz., Gurlitt, Tyler, Bullock, etc.). It has been objected that the almond blossoms are not pure white, but according to the variety, they are pale-red, or also white; so that Thomson, in his beautiful *Land and the Book*, can with right say: "The almond tree is the type of old age whose hair is white;" and why? "The white blossoms completely cover the whole tree." Besides, Bauer (1732) has already remarked that the almond blossoms, at first tinged with red, when they are ready to fall off become white as snow; with which may be compared a clause cited by Ewald from Bodenedt's *A Thousand and One Days in the Orient*: "The white blossoms fall from the almond trees like snow-flakes." Accordingly, Dächsel is right when he explains, after the example of Zöckler: "the almond tree with its reddish flower in late winter, which strews the ground with its blossoms, which have gradually become white like snow-flakes, is an emblem of the winter of old age with its falling silvery hair."

<sup>1</sup> Abulwalid understands שֶׁקֶר and הַנֵּב sexually, and glosses the latter by *jundub* (the locust), which in Arab. is a figure of suffering and patience.

Ver. 5c. From the change in the colour of the hair, the allegory now proceeds to the impairing of the elasticity of the thighs and of their power of bearing a load, the *malum coxae senile* (in a wider than the usual pathological sense): "And the grasshopper (*i.e.* locust, חֲרָבָה, Samar. חרובה = חֲרָבָה, Lev. xi. 22) becomes a burden." Many interpreters (Merc., Döderl., Gaab, Winz., Gesen., Winer, Dale) find in these words חֲרָבָה the meaning that locust-food, or that the chirping of grasshoppers, is burdensome to him (the old man); but even supposing that it may at once be assumed that he was a keen aeridophagus (locusts, steeped in butter, are like crabs (shrimps) spread on slices of butter and bread), or that he had formerly a particular delight in the chirping of the τέττιξ, which the ancients number among singing birds (cf. Taylor, *l.c.*), and that he has now no longer any joy in the song of the *tettix*, although it is regarded as soothing and tending to lull to rest, and an Anacreon could in his old days even sing his μακαρίζομέν σε, τέττιξ,—yet these two interpretations are impossible, because חֲרָבָה may mean to burden and to move with difficulty, but not "to become burdensome." For the same reason, nothing is more absurd than the explanation of Kimchi and Gurlitt: Even a grasshopper, this small insect, burdens him; for which Zöckl, more naturally: the hopping and chirping of the grasshopper is burdensome to him; as we say, The fly on the wall annoys him. Also Ewald and Heiligstedt's interpretation: "it is as if the locust raised itself to fly, breaking and stripping off its old husk," is inadmissible; for הסתבל can mean *se portare laboriose*, but not *ad evolandum eniti*; the comparison (Arab.) *tahmmal* gains the meaning to hurry onwards, to proceed on an even way, like the Hebr. השכימ, to take upon the shoulder; it properly means, to burden oneself, *i.e.* to take on one's back in order to get away; but the grasshopper coming out of its case carries away with it nothing but itself. For us, such interpretations—to which, particularly, the advocates of the several hypotheses of a storm, night, and mourning, are constrained—are already set aside by this, that according to the allegory ויניח'הו, 'הו' must also signify something characteristic of the body of an old man. The LXX., Jerome, and Ar. translate: the locust becomes fat; the Syr.: it grows. It is true, indeed, that great corpulence, or also a morbid dropsical swelling of the belly (*ascites*), is one of the symptoms of advanced old age; but supposing that the (voracious) locust might be an emblem of a corpulent man, yet הסתבל means neither to become fat nor to grow. But because the locust in reality suggests the idea of a corpulent man, the figure cannot at the same time be intended to mean that the old man is like a

skeleton, consisting as it were of nothing but skin and bone (Lyra, Luther, Bauer, Dathe); the resemblance of a locust to the back-bone and its joints (Glassius, Köhler, Vaih.) is not in view; only the position of the locust's feet for leaping admits the comparison of the prominent *scapulae* (shoulder-blades); but shoulder-blades (*scapulae alatae*), angular and standing out from the chest, are characteristics of a consumptive, not of a senile habit. Also we must cease, with Hitz, Böttch., Luzz., and Gratz, to understand the figure as denoting the *φάλλος* to be now impotent; for relaxation and shrinking do not agree with *הסתכל*, which suggests something burdensome by being weighty. The Midrash interprets *ההנב* by "ankles," and the Targ. translates accordingly: the ankles (*אֲפִתְנִי*, from the Pers. *ustwadr*, firm) of thy feet will swell—unsuitably, for "ankles" affords no point of comparison with locusts, and they have no resemblance to their springing feet. The Talm., glossing *ההנב* by "these are the buttocks" (*nates*) (cf. Arab. *'ajab*, the *os coccygis*, Syn. *'ajuz*, as the Talm. *ענבות* interchanges with *ענח*), is on the right track. There is nothing, indeed, more probable than that *הנב* is a figure of the *coxa*, the hinder region of the pelvis, where the lower part of the body balances itself in the hip-joint, and the motion of standing up and going receives its impulse and direction by the muscular strength there concentrated. This part of the body may be called the locust, because it includes in itself the mechanism which the two-membered foot for springing, placed at an acute angle, presents in the locust. Referred to this *coxa*, the loins, *יסתכל* has its most appropriate meaning: the marrow disappears from the bones, elasticity from the muscles, the cartilage and oily substance from the joints, and, as a consequence, the middle of the body drags itself along with difficulty; or: it is with difficulty moved along (*Hithpa.* as pass., like viii. 10); it is stiff, particularly in the morning, and the old man is accustomed to swing his arms backwards, and to push himself on as it were from behind. In favour of this interpretation (but not deciding it) is the accord of *הנב* with *ענב* = *κόκκυξ* (by which the *os coccygis* is designated as the cuckoo's bone). Also the verbal stem (Arab.) *jahab* supplies an analogous name: not *jahab*, which denotes the air passage (but not, as Knobel supposes, the breath itself; for the verb signifies to separate, to form a partition, Mishn. *פתיחה*), but (Arab.) *jahabat*, already compared by Bochart, which denotes the point (dual), the two points or projections of the two hip-bones (*vid.* Lane's *Lex.*), which, together with the *os sacrum* lying between, form the ring of the pelvis.

Ver. 5*d.* From the weakening of the power of motion, the allegory passes on to the decay of sensual desires, and of the organs



appertaining thereto: "And the caper-berry fails" . . . The meaning "caper" for **הַאֵבִי** is evidenced by the LXX. (*ἡ κάππαρις*, Arab. *alkabar*), the Syr., and Jerome (*capparis*), and this rendering is confirmed by the Mishnic **אֲבִינֹת**, which in contradistinction to **חֲמָרָה**, *i.e.* the tender branches, and **קַפְרִיסִין**, *i.e.* the rind of fruit, signifies the berry-like flower-buds of the caper bush,<sup>1</sup> according to Buxtorf (*vid.* above, p. 190). This Talm. word, it is true, is pointed **אֲבִינֹת**; but that makes no difference, for **אֲבִינֹת** is related to **אֲבִינֹת** merely as making the word emphatic, probably to distinguish the name of the caper from the fem. of the adj. **אֲבִינֹת**, which signifies *avida*, *egena*. But in the main they are both one; for that **אֲבִינֹת** may designate "desire" (Abulwalid:<sup>2</sup> *aliradat*; Parchon: **הַתְּאוּהָ**; Venet.: *ἡ ὄρεξις*; Luther: *alle Lust*), or "neediness," "poverty" (the Syr. in its second translation of this clause), is impossible, because the form would be unexampled and incomprehensible; only the desiring soul, or the desiring, craving member (*vid.* Kimchi), could be so named. But now the caper is so named, which even to this day is used to give to food a more piquant taste (cf. Plutarch's *Sympos.* vi. *qu.* 2). It is also said that the caper is a means of exciting sexual desire (*aphrodisiacum*); and there are examples of its use for this purpose from the Middle Ages, indeed, but none from the records of antiquity; Pliny, *Hist. Nat.* xx. 14 (59), knew nothing of it, although he speaks at length of the uses and effects of the *capparis*. The Talm. explains **הַתְּאוּהָ** by **חֲמָרָה**, the Midrash by **תְּאוּהָ**, the Targ. by **מִשְׁכָּבָה**, interpreting the word directly without reference to the caper in this sense. If *haaviyonah* thus denotes the caper, we have not thence to conclude that it incites to sexual love, and still less are we, with the Jewish interpreters, whom Böttch. follows, to understand the word of the *membrum virile* itself; the Arab. name for the caper, *'itar*, which is compared by Grätz, which has an obscene meaning, designates also other aromatic plants. We shall proceed so much the more securely if we turn away from the idea of sexual impulse and hold by the idea of the impulse of self-preservation, namely, appetite for food, since **אֲבִינֹת** (from **אָבִי**, the root-meaning of which, "to desire,"

<sup>1</sup> The caper-bush is called in the Mish. **צִיָּה**, and is celebrated, *Beza* 25a, cf. *Shabbath* 30b (where, according to J. S. Bloch's supposition, the disciple who meets Gamaliel is the Apostle Paul), on account of its unconquerable life-power, its quick development of fruit, and manifold products. The caper-tree is planted, says *Berachoth* 36a, "with a view to its branches;" the eatable branches or twigs here meant are called **שִׁתִּי** (**שִׁתִּי**). Another name for the caper-tree is **נֶצְפָה**, *Demai* i. 1, *Berachoth* 36a, 40b; and another name for the bud of the caper-blossom is **פְּרֹתָה** **רְבוּמִיָּה**, *Berachoth* 36b (cf. Aruch, under the words *aviyonoth* and *ts'apah*).

<sup>2</sup> In his *Dictionary of Roots* (*kitâb el-uşûl*), edited by Neubauer, Oxford 1873-4.

is undoubted<sup>1</sup>) denotes a poor man, as one who desires that which is indispensable to the support of life; the caper is accordingly called *aviyonah*, as being *appetitiva*, i.e. exciting to appetite for food, and the meaning will not be that the old man is like a caper-berry which, when fully ripe, bursts its husks and scatters its seed (Rosenm., Winer in his *R. W.*, Ewald, Taylor, etc.), as also the LXX., Symm. (*καὶ διαλυθῆ ἡ ἐπίπνοος*, i.e. as Jerome translates it, *et dissolvetur spiritus fortitudo*, perhaps *ἐπίπνοος*, the strength or elasticity of the spirit), and Jerome understand the figure; but since it is to be presupposed that the name of the caper, in itself significant, will also be significant for the figure: *capparis est irrita sive vim suam non exerit* (תִּפְרַר) as inwardly trans. *Hiph.* of פָּרַר, to break in pieces, frustrate), i.e. even such means of excitement as capers, these appetite-berries, are unable to stimulate the dormant and phlegmatic stomach of the old man (thus e.g. Bullock). Hitzig, indeed, maintains that the cessation of the enjoyment of love in old age is not to be overlooked; but (1) the use of artificial means for stimulating this natural impulse in an old man, who is here described simply as such, without reference to his previous life and its moral state, would make him a sensualist; and (2) moral statistics show that with the decay of the body lust does not always (although this would be in accordance with nature, Gen. xvii. 17; Rom. iv. 19) expire; moreover, the author of the Book of Koheleth is no Juvenal or Martial, to take pleasure, like many of his interpreters, in exhibiting the *res venereae*.

Ver. 5e. And in view of the clause following, the ceasing from nourishment as the last symptom of the certain approach of death is more appropriate than the cessation from sexual desire: "For," thus the author continues after this description of the enfeebled condition of the hoary old man, "man goeth to his everlasting habitation, and the mourners go about the streets." One has to observe that the *antequam* of the *memento Creatoris tui in diebus juventutis tuae* is continued in vers. 6 and 7. The words 'ad asher lo are thrice repeated. The chief group in the description is subordinated to the second 'ad asher lo; this relation is syntactically indicated also in ver. 4 by the subjective form וַיִּקֹּם, and continues logically in ver. 5, although without any grammatical sign, for וַיִּנְאֹץ and תִּפְרַר are indicative. Accordingly the clause with בִּי, 5b, will not be definitive; considerably the accentuation does not begin a new verse with בִּי: the symptoms of *marasmus* already spoken of are here explained by this, that man is on his way to the grave, and, as we say, has already one foot in it.

<sup>1</sup> Vid. Fried. Delitzsch's *Indogerman.-Sem. Stud.* I. p. 62 f. Also the Arab. *aby* in the language of the Negd means nothing else.

The part. הַלֵּךְ is also here not so much the expression of the *fut. instans* (*iturus est*), like ix. 10, as of the present (Venet. : ἀπεισι); cf. Gen. xv. 2, where also these two possible renderings stand in question. "Everlasting house" is the name for the grave of the dead, according to Diodorus Sic. i. 51, also among the Egyptians, and on old Lat. monuments also the expression *domus aeterna* is found (*vid.* Knobel); the comfortless designation, which corresponds<sup>1</sup> to the as yet darkened idea of Hades, remained with the Jews in spite of the hope of the resurrection they had meanwhile received; cf. Tob. iii. 6; *Sanhedrin* 19a, "the churchyard of *Husal*;" "to a churchyard" (*beth 'olam*); "at the door of the churchyard" (*beth 'olam*), *Vajikra rabba*, c. 12. Cf. also above, p. 191, and Assyr. *bit 'idii* = ביה ער of the under-world (Bab.-Assyr. Epic, "*Höllenfahrt der Istar*," i. 4).

The clause following means that mourners already go about the streets (cf. סָבַב, Song iii. 3, and *Pil.* Song iii. 2; Ps. lix. 7) expecting the death of the dying. We would say: the undertaker tarries in the neighbourhood of the house to be at hand, and to offer his services. For *hassophdim* are here, as Knobel, Winz., and others rightly explain, the mourners, *saphdanin* (*sophdanin*), hired for the purpose of playing the mourning music (with the horn שִׁפּוּרָא, *Moëd katan* 27b, or flute, הַלִּילִים, at the least with two, *Kethuboth* 46b; cf. Lat. *siticines*) and of singing the lament for the dead, *qui conducti plorant in funere* (Horace, *Poet.* 433), along with whom were mourning women, מְקוֹנוֹתָא (Lat. *praeficae*) (cf. Buxtorf's *Lex. Talm.* col. 1524 s.),—a custom which existed from remote antiquity, according to 2 Sam. iii. 31; Jer. xxxiv. 5. The Talm. contains several such lamentations for the dead, as e.g. that of a "mourner" (הַהוּא סַפְרָנָא) for R. Abina: "The palms wave their heads for the palm-like just man," etc.; and of the famed "mourner" Bar-Kippuk on the same occasion: "If the fire falls upon the cedar, what shall the hyssop of the walls do?" etc. (*Moëd katan* 25b<sup>2</sup>)—many of the סַפְרָנִים were accordingly elegiac poets. This section of ver. 5 does not refer to the funeral itself, for the procession of the mourners about the bier ought in that case to have been more distinctly expressed; and that they walked about in the streets before the funeral (Isa. xv. 3) was not a custom, so far as we know. They formed a component part of the procession following the bier to the grave in Judea, as *Shabbath* 153a remarks with

<sup>1</sup> The Syr. renders *beth 'olam* by *domus laboris sui*, which is perhaps to be understood after Job iii. 17b.

<sup>2</sup> Given in full in *Wiss. Kunst Judenth.* p. 230 ff. Regarding the lament for the dead among the Haurans, *vid.* Wetzstein's treatise on the Syrian Threshing-Table in Bastian's *Zeitsch. für Ethnologie*, 1873.

reference to this passage, and in Galilee going before it ; to mourn over the death, to reverse it, if possible, was not the business of these mourners, but of the relatives (Hitz.), who were thus not merely called **הסופרים**. The Targ. translates : “ and the angels will go about, who demand an account of thee, like the mourning singers who go about the streets, to record what account of thee is to be given.” It is unnecessary to change **בְּסוֹפְרֵי** into **בְּסוֹפְרֵי** (*instar scribarum*). According to the idea of the Targumist, the *sophdim* go about to collect materials for the lament for the dead. The dirge was not always very scrupulously formed ; wherefore it is said in *Berachoth* 62a, “ as is the estimate of the dead that is given, so is the estimate of the mourners (singers and orators at the funeral), and of those who respond to their words.” It is most natural to see the object of the mourners going about in their desire to be on the spot when death takes place.<sup>1</sup>

Vers. 6, 7. A third *ad asher lo* now follows (cf. v. 1, 2) ; the first placed the old man in view, with his *désagrément* in general ; the second described in detail his bodily weaknesses, presenting themselves as forerunners of death ; the third brings to view the dissolution of the life of the body, by which the separation of the soul and the body, and the return of both to their original condition is completed. “ Ere the silver cord is loosed, and the golden bowl is shattered, and the pitcher is broken at the fountain, and the wheel is shattered in the well, and the dust returns to the earth as that which it was, and the spirit returns to God who gave it.” Before entering into the contents of these verses, we shall consider the form in which some of the words are presented. The *Chethhb* **ירחק** we readily let drop, for in any case it must be said that the silver cord is put out of action ; and this word, whether we read it **יִרְחַק** or **יִרְחַק** (Venet. *μακροσθη*), is too indefinite, and, supposing that by the silver cord a component part of the body is meant, even inappropriate, since the organs which cease to perform their functions are not removed away from the dead body, but remain in it when dead. But the *Keri* **יִרְחַק** (“ is

<sup>1</sup> The Arab. funeral dirge furnishes at once an illustration of “ and the mourners go about the streets.” What Wetzstein wrote to me ought not, I believe, to be kept from the reader : “ In Damascus the men certainly take part in the dirge ; they go about the reservoir in the court of the house along with the mourning women, and behave themselves like women ; but this does not take place in the villages. But whether the ‘ going about the streets ’ might seem as an evidence that in old times in the towns, as now in the villages, the *menaṣṣa* (bed of state) was placed with the mourning tent in the open street without, is a question. If this were the case, the *sôphdim* might appear publicly ; only I would then understand by the word not hired mourners, but the relatives of the dead.” But then **מְפָה**, as at Ps. xxvi. 6 **מִזְבַּח**, ought to have been joined to **סִבָּב** as the object of the going about.

unbound") has also its difficulty. The verb  $\text{נָתַק}$  signifies to bind together, to chain; the bibl. Heb. uses it of the binding of prisoners, Nah. iii. 18, cf. Isa. xl. 19; the post-bibl. Heb. of binding = shutting up (contrast of  $\text{פָּתַח}$ , *Pesikta*, ed. Buber, 176a, whence *Mezia* 107b,  $\text{שׂוּרָא וּרְיָחָא}$ , a wall and enclosure); the Arab. of shutting up and closing a hole, rent, split (e.g. *murtatik*, a plant with its flower-buds as yet shut up; *rutûk*, inaccessibleness). The Targumist<sup>1</sup> accordingly understands  $\text{נָתַק}$  of binding = lameness (palsy); Rashi and Aben Ezra, of shrivelling; this may be possible, however, for  $\text{נָתַק}$ , used of a "cord," the meaning that first presents itself, is "to be firmly bound;" but this affords no appropriate sense, and we have therefore to give to the *Niph.* the contrasted meaning of setting free, *discatenare* (Parchon, Kimchi); this, however, is not justified by examples, for a privat. *Niph.* is unexampled, Ewald, § 121e;  $\text{נָתַק}$ , Job xi. 12, does not mean to be deprived of heart (understanding), but to gain heart (understanding). Since, however, we still need here the idea of setting loose or tearing asunder (LXX. *ἀνατραπεῖν*; Symm. *κοπήσαι*; Syr. *נַחֲפַסַּק*, from  $\text{פָּסַק}$ , *abscindere*; Jerome, *rumpatur*), we have only the choice of interpreting *yērathēq* either, in spite of the appearance to the contrary, in the meaning of *constringitur*, of a violent drawing together of the cord stretched out lengthwise; or, with Pfannkuche, Gesen., Ewald, to read  $\text{נָתַק}$  ("is torn asunder"), which one expects, after Isa. xxxiii. 20; cf. Judg. xvi. 9, Jer. x. 20. Hitzig reaches the same, for he explains  $\text{נָתַק}$  =  $\text{נָתַק}$ , from (Arab.) *kharak*, to tear asunder (of the sound of the tearing<sup>2</sup>); and Böttcher, by adopting the reading  $\text{נָתַק}$ ; but without any support in Heb. and Chald. *usus loq.*  $\text{נָתַק}$ , which is applied to the second figure, is certainly<sup>3</sup> a vessel of a round form (from  $\text{נָתַק}$ , to roll, revolve round), like the  $\text{נָתַק}$  which received the oil and conducted it to the seven lamps of the candlestick in Zech. iv.; but to understand  $\text{נָתַק}$  of the running out of the oil not expressly named (Luther: "and the golden fountain runs out") would be contrary to the *usus loq.*; it is the metapl. form for  $\text{נָתַק}$ , *et confringitur*, as  $\text{נָתַק}$ , Isa. xlii. 4, for  $\text{נָתַק}$ , cogn.  $\text{נָתַק}$ , Ps. ii. 9, whence  $\text{נָתַק}$ , 6b, the regularly formed *Niph.* (the fut. of which,  $\text{נָתַק}$ , Ezek. xxix. 7). We said that oil is

<sup>1</sup> Similarly the LXX. understands  $\text{נָתַק}$ , *καὶ συντροχάσσει* (i.e. as Jerome in his *Comm.* explains: *si fuerit in suo funiculo convoluta*), which is impossible.

<sup>2</sup> *Vid.* my treatise, *Physiol. u. Musik*, u.s.w., p. 31.

<sup>3</sup> The LXX., unsuitably,  $\text{τὸ ἀνθίμιον}$ , which, *per synecdochen partis pro toto*, signifies the capital (of a pillar). Thus, perhaps, also are meant Symm.  $\text{τὸ περιφείεις}$ , Jerome *vitta*, Venet.  $\text{τὸ στίφος}$ , and the Syr. "apple." Among the Arabs, this ornament on the capital is called *tabaryz* ("prominence").

not expressly named. But perhaps it is meant by קֶרֶבֶת. The *gullah* above the candlestick which Zechariah saw was, according to ver. 12, provided with two golden pipes, in which were two olive trees standing on either side, which sunk therein the tuft-like end of their branches, of which it is said that they emptied out of themselves *hazzahav* into the oil vessels. Here it is manifest that *hazzahav* means, in the one instance, the precious metal of which the pipes are formed; and in the other, the fluid gold of the oil contained in the olive branches. Accordingly, Hitzig understands *gullath hazzahav* here also; for he takes *gullah* as a figure of the body, the golden oil as a figure of the soul, and the silver cord as a figure of vital energy.

Thus, with Hitz., understanding *gullath hazzahav* after the passage in Zechariah, I have correctly represented the meaning of the figures in my *Psychol.* p. 228, as follows:—"The silver cord = the soul directing and bearing the body as living; the lamp hanging by this silver cord = the body animated by the soul, and dependent on it; the golden oil = the spirit, of which it is said, Prov. xx. 27, that it is a lamp of God." I think that this interpretation of the golden oil commends itself in preference to Zöckler's interpretation, which is adopted by Dächsel, of the precious *fluidum* of the blood; for if *hazzahav* is a metaphorical designation of oil, we have to think of it as the material for burning and light; but the principle of bright life in man is the spirit (*ruahh khayim* or *nishmath khayim*); and in the passage in Zechariah also, oil, which makes the candlestick give light, is a figure of the spirit (ver. 6, *ki im-b'ruhh*). But, as one may also suppose, it is not probable that here, with the same genit. connection, הַהַזָּהָב is to be understood of the material and the quality; and *hazzahav*, on the contrary, of the contents. A golden vessel is, according to its most natural meaning, a vessel which is made of gold, thus a vessel of a precious kind. A golden vessel cannot certainly be broken in pieces, but we need not therefore understand an earthenware vessel only gilded, as by a silver cord is to be understood only that which has a silver line running through it (Gesen. in the *Thes.*); שָׁרֵף may also denote that which is violently crushed or broken, Isa. xlii. 3; cf. Judg. ix. 53. If *gullath hazzahav*, however, designates a golden vessel, the reference of the figure to the body, and at the same time of the silver cord to the vital energy or the soul, is then excluded,—for that which animates stands yet above that which is animated,—the two metallic figures in this their distribution cannot be comprehended in this reference. We have thus to ask since *gullath hazzahav* is not the body itself: What in the human

body is compared to a silver cord and to a golden vessel? What, moreover, to a pitcher at the fountain, and to a wheel or a windlass? Winzer settles this question by finding in the two double figures only in general the thoughts represented: *antequam vita ex tenui quasi filo suspensa pereat*, and (which is essentially the same) *antequam machina corporis destruat*. Gurlitt also protests against the allegorical explanation of the details, but he cannot refrain from interpreting more specially than Winzer. Two *momenta*, he says, there are which, when a man dies, in the most impressive way present themselves to view: the extinction of consciousness, and the perfect cessation, complete ruin, of the bodily organism. The extinction of consciousness is figuratively represented by the golden lamp, which is hung up by a silver cord in the midst of a house or tent, and now, since the cord which holds it is broken, it falls down and is shattered to pieces, so that there is at once deep darkness; the destruction of the bodily organism, by a fountain, at which the essential parts of its machinery, the pitcher and windlass, are broken and rendered for ever useless. This interpretation of Gurlitt's affords sufficient support to the expectation of the allegorical meaning with which we approached ver. 6; and we would be satisfied therewith, if one of the figures did not oppose us, without seeking long for a more special allegorical meaning: the pitcher at the fountain or well (בַּיַּר, not הַיַּר, because determined by 'al-hammabu'a) is without doubt the heart which beats to the last breath of the dying man, which is likened to a pitcher which, without intermission, receives and again sends forth the blood. That the blood flows through the body like living water is a fact cognizable and perceptible without the knowledge of its course; fountain (בְּמִקְוֵה) and blood appear also elsewhere as associated ideas, Lev. xii. 7; and *nishbar*, as here *v'tishshaber*, used of a pitcher, is a usual scriptural word for the heart brought into a state of death, or near to death, Jer. xxiii. 9; Ps. lxxix. 21. From this *gullath hazzahav* must also have a special allegorical sense; and if, as Gurlitt supposes, the golden vessel that is about to be destroyed is a figure of the perishing self-consciousness (whereby it is always doubtful that, with this interpretation, the characteristic feature of light in the figure is wanting), then it is natural to go further, and to understand the golden vessel directly of the head of a man, and to compare the breaking of the skull, Judg. ix. 53, expressed by *vataritz eth-gulgotto*, with the words here before us, *vatharutz gullath hazzahav*; perhaps by *gullath* the author thought of the cogn.—both as to root and meaning—גִּלְגֹּלֶת; but, besides, the comparison of the head, the bones of which form an oval

bowl, with *gullath* is of itself also natural. It is true that, according to the ancient view, not the head, but the heart, is the seat of the life of the spirit; "in the heart, Ephrem said (*Opp. Syr.* ii. 316), the thinking spirit (*chuschobo*) acts as in its palace;" and the understanding, the Arabians<sup>1</sup> also say, sits in the heart, and thus between the ribs. Everything by which *בשר* and *נפש* is affected—thus, briefly formulated, the older bibl. idea—comes in the *ל* into the light of consciousness. But the Book of Koheleth belongs to a time in which spiritual-psychical actions began to be placed in mediate causal relation with the head; the Book of Daniel represents this newer mode of conception, ii. 28, iv. 2, vii. 10, vii. 15. The image of the monarchies seen in Nebuchadnezzar's dream, ii. 32, 38, had a golden head; the head is described as golden, as it is the *membrum praecipuum* of the human body; it is compared to gold as to that which is most precious, as, on the other hand, *רצף* is used as a metaphorical designation of that which is most precious. The breaking to pieces of the head, the death-blow which it receives, shows itself in this, that he who is sick unto death is unable to hold his head erect, that it sinks down against his will according to the law of gravity; as also in this, that the countenance assumes the aspect which we designate the *facies hippocratica*, and that feeling is gradually destroyed; but, above all, that is thought of which Ovid says of one who was dying: *et resupinus humum moribundo vertice pulsat*.

If we now further inquire regarding the meaning of the silver cord, nothing can obviously be meant by it which is locally above the golden bowl which would be hanging under it; also *גלה הכסף* itself certainly admits no such literal antitype,—the concavity of the *גולתה* is below, and that of a *גלה*, on the other hand, is above. The silver cord will be found if a component part of the structure of the body is pointed to, which stands in a mutually related connection with the head and the brain, the rending asunder of which brings death with it. Now, as is well known, dying finally always depends on the brain and the upper spinal marrow; and the ancients already interpreted the silver cord of the spinal marrow, which is called by a figure terminologically related to the silver cord, *חוט השדרה* (the spinal cord), and as a cord-like lengthening of the brain into the spinal channel could not be more appropriately named; the centre is grey, but the external coating is white. We do not, however, maintain that *hakkessēph* points to the white colour; but the spinal marrow is related, in the matter of its value for the life of man, to

<sup>1</sup> *Vid.* Noldeke's *Poesien d. alten Araber*, p. 190.



the brain as silver is to gold. Since not a violent but a natural death is the subject, the fatal stroke that falls on the spinal marrow is not some kind of mechanical injury, but, according as יִרְחֵק [is unbound] is explained or is changed into יִרְחֵק [is torn asunder], is to be thought of either as constriction = shrinking together, consuming away, exhaustion; or as unchaining = paralysis or disabling; or as tearing asunder = destruction of the connection of the individual parts. The emendation יִרְחֵק most commends itself; it remains, however, possible that יִרְחֵק is meant in the sense of morbid contraction (*vid.* Rashi); at any rate, the fate of the גֵּלָה is the consequence of the fate of the תִּבְלָה, which carries and holds the *gullah*, and does not break without at the same time bringing destruction on it; as also the brain and the spinal marrow stand in a relation of solidarity to each other, and the head receives<sup>1</sup> from the spinal marrow (as distinguished from the so-called prolonged marrow) the death-stroke. As the silver cord and the bowl, so the pitcher and the well and the wheel stand in interchangeable relation to each other. We do not say: the wheel at the fountain, as is translated by Hitz., Ewald, and others; for (1) the fountain is called בְּיָאֵר, not בּוֹר (בְּאֵר), which, according to the usage (*vid.* Hitz. under Jer. vii. 9), signifies a pit, and particularly a hole, for holding water, a cistern, reservoir; but for this there was no need for a wheel, and it is also excluded by that which had to be represented; (2) the expression *galgal el-habor* is purposely not used, but *hagalgal el-habor*, that we may not take *el-habor* as virtual adj. to *galgal* (the wheel being at the בּוֹר), but as the designation of the place into which the wheel falls when it is shattered. Rightly, the LXX. renders *al-hammabu'a* by ἐπὶ τῆς πηγῆς, and *el-habor* by ἐπὶ τὸν λάκκον. The figure of a well (*mabbu'a*) formed by means of digging, and thus deep, is artistically conceived; out of this the water is drawn by means of a pitcher (כַּד, Gen. xxiv. 14, a word as curiously according with the Greek κάδος as those mentioned in pp. 12 and 74, whence (Arab.) *kadd*, to exhaust, to pitcher-out, as it were; syn. כַּדָּי, a vessel for drawing out water; Assyr. *di-lu*, the zodiacal sign of the water-carrier), and to facilitate this there is a wheel or windlass placed above (Syr. *gilgla d'vira*), by which a rope is wound up and down (*vid.* Smith's *Bibl. Dict.* under "well").<sup>2</sup> The Midrash refers to the deep draw-

<sup>1</sup> Many interpreters (lately Ewald, Hengst., Zöckl., Taylor, and others) understand the silver cord of the thread of life; the spinal marrow is, without any figure, this thread of life itself.

<sup>2</sup> Wetzstein remarks, that it is translated by "cylinder" better than by "wheel," since the *galgal* is here not at a river, but over a draw-well.

well of the hill town of Sepporis, which was supplied with such rollers serving as a pulley (polyspast). Wheel and pitcher stand in as close mutual relation as air and blood, which come into contact in the lungs. The wheel is the figure of the breathing organ, which expands and contracts (winds and unwinds) itself like a draw-rope by its inhaling and exhaling breath. The throat, as the organ of respiration and speech, is called גִּרְוֹן (Ps. cxv. 7) and גִּרְוֹתוֹ (*vid.* under Prov. i. 9), from גָּרַר or גִּרַר, to draw, σπᾶν (τὸν ἀέρα, Wisd. vii. 3). When this wheel makes its last laborious revolution, there is heard the death-rattle. There is a peculiar rattling sound, which they who once hear it never forget, when the wheel swings to an end—the so-called choking rheum, which consists in this, that the secretion which the dying cannot cough up moves up and down in the air-passage, and finally chokes him. When thus the breathings become always weaker, and sometimes are interrupted for a minute, and at last cease altogether, there takes place what is here designated as the breaking to pieces of the wheel in the pit within—the life is extinguished, he who has breathed his last will be laid as a corpse in the grave (בּוֹר, Ps. xxviii. 1, and frequently), the σῶμα has become a πτῶμα (Mark vi. 29; cf. Num. xiv. 32). The dust, *i.e.* the dust of which the body was formed, goes back to the earth again like as it was (originally dust), and the spirit returns to God who gave it. וַיֵּשֶׁב subordinates itself to the 'ad asher lo, also in the form as subjunct.; the interchange of the full and the abbreviated forms occurs, however, elsewhere in the indic. sense, *e.g.* Job xiii. 27; Ewald, § 343*b*. Shuv 'al occurs also at 2 Chron. xxx. 9; and אָל and עַל interchange without distinction in the more modern language; but here, as also at 6*b*, not without intention, the way downwards is to be distinguished from the way upwards (cf. iii. 21). בָּאֲשֶׁר הָיָה is = כִּשְׁהָיָה, *instar ejus quod fuit*. The body returns to the dust from which it was taken, Gen. iii. 19, to the dust of its original material, Ps. civ. 29; and the spirit goes back to the God of its origin, to whom it belongs.

We have purposely not interrupted our interpretation of the enigmatical figures of ver. 6 by the citation and criticism of diverging views, and content ourselves here with a specification of the oldest expositions. The interpretation of *Shabbath* 152*a* does not extend to ver. 6. The Midrash says of the silver cord: זו חוט השדרה: (as later, Rashi, Aben Ezra, and many others), of the golden vessel: זו נלגלה: (as we), and it now adds only more in jest: "the throat which swallows up the gold and lets the silver run through." The pitcher becoming leaky must be ברס, the belly, which three days after death

is wont to burst. And as for *hagalgal*, reference is made to the draw-wells of Sepporis; so for *el havor*, after Job xxi. 33, to the clods of Tiberias: he lies deep below, "like those clods of the deep-lying Tiberias." The Targ. takes its own way, without following the Midrash, and translates: "before thy tongue [this of *הכל*] is bound and thou art unable to speak any more, and the brain of thy head [this the *גלה*] is shattered, and thy gall [= *כר*] is broken with thy liver [= *המכו*], and thy body [= *הגולל*] hastens away [*נרץ* of *נרץ*] into the grave." These interpretations have at least historical and linguistic value; they also contain separate correct renderings. A *quodlibet* of other interpretations<sup>1</sup> is found in my *Psychol.* p. 229, and in Zöckler, *ad loc.* A principal error in these consists in this, that they read Koheleth as if he had been a disciple of Boerhaave, and Harvey, and other masters. Wunderbar in his *Bibl.-Talm. medicin* (1850) takes all in earnest, that the author knew already of the nervous system and the circulation of the blood; for, as he himself says, there is nothing new under the sun. As far as concerns my opinion, says Oetinger in his exposition (*Sämmt. Schrift. herausg. von Ehmann*, IV. p. 254), I dare not affirm that Solomon had a knowledge *systematis nervolympomatici*, as also *circuli sanguinis*, such as learned physicians now possess; yet I believe that the Holy Spirit spake thus through Solomon, that what in subsequent times was discovered as to these matters might be found under these words. This judgment also goes too far; the figure of death which Koheleth presents contains no anticipation of modern discoveries; yet it is not without its value for the historical development of anthropology, for science and poetry combine in it; it is as true to fact as it is poetically beautiful.

The author has now reached the close. His Koheleth-Solomon has made all earthly things small, and at last remains seated on this dust-heap of *vanitas vanitatum*. The motto-like saying, i. 2, is here repeated as a *quod erat demonstrandum*, like a summary conclusion. The book, artistically constructed in whole and in its parts, comes to a close, rounding itself off as in a circle in the epiphonema:

Ver. 8. "O vanity of vanities, saith Koheleth, all is vain." If we here look back to ver. 7, that which is there said of the spirit can be no consolation. With right, Hofmann in his *Schriftbeweis*, I. 490, says: "That it is the personal spirit of a man which returns to God; and that it returns to God without losing its consciousness, is an idea foreign to this proverb." Also, *Psychol.* p. 410, it is willingly conceded that the author wished here to

<sup>1</sup> Geiger in the *Deut. Morg. Zeitsch.* xxvii. 800, translates xii. 6 arbitrarily: and the stone-lid (*גלגל* in the sense of the Mish.-Targ. *גלגל*) presses on the grave.

express, first, only the fact, in itself comfortless, that the component parts of the human body return whence they came. But the comfortless aversive of the proverb is yet not without a consoling reverse. For what the author, iii. 21, represents as an unsettled possibility, that the spirit of a dying man goes not downwards like that of a beast, but upwards, he here affirms as an actual truth.<sup>1</sup> From this, that he thus finally decides the question as an advantage to a man above a beast, it follows of necessity that the return of the spirit to God cannot be thought of as a resumption of the spirit into the essence of God (resorption or remanation), as the cessation of his independent existence, although, as also at Job xxxiv. 14, Ps. civ. 29, the nearest object of the expression is directed to the ruin of the soul-corporeal life of man which directly follows the return of the spirit to God. The same conclusion arises from this, that the idea of the return of the spirit to God, in which the author at last finds rest, cannot yet stand in a subordinate place with reference to the idea of Hades, above which it raises itself; with the latter the spirit remains indestructible, although it has sunk into a silent, inactive life. And in the third place, that conclusion flows from the fact that the author is forced by the present contradiction between human experience and the righteousness of God to the postulate of a judgment finally settling these contradictions, iii. 17, xi. 9, cf. xii. 14, whence it immediately follows that the continued existence of the spirit is thought of as a well-known truth (*Psychol.* p. 127). The Targ. translates, not against the spirit of the book: "the spirit will return to stand in judgment before God, who gave it to thee." In this connection of thoughts Koheleth says more than what Lucretius says (ii. 998 ss.):

*Cedit item retro, de terra quod fuit ante,  
In terras, et quod missum est ex aetheris oris  
Id rursus caeli rellatum templa recipient.*

A comforting thought lies in the words אֲשֶׁר נָתַתָּה. The gifts of God are on His side ἀμεταμέλητα (Rom. xi. 29). When He receives back that which was given, He receives it back to restore it again in another manner. Such thoughts connect themselves with the reference to God the Giver. Meanwhile the author next aims at showing the vanity of man, viz. of man as living here. Body and spirit are separated, and depart each in its own direction. Not only the world and the labours by which man is encompassed are "vain," and not only is that which man has and does and experiences "vain," but also

<sup>1</sup> In the Rig-Veda that which is immortal in man is called *manas*; the later language calls it *âtman*; vid. Muir in the *Asiatic Journal*, 1865, p. 305.

man himself as such is vain, and thus—this is the *facit*—all is רבֵּל, “vain.”

(C.) THE EPILOGUE.—XII. 9–14.

In an unexpected manner there now follows a postscript. Since the book closes with the epiphonema xii. 8 as having reached the intended goal, the supposition that what follows xii. 8 is from another hand is more natural than the contrary. Of the question of genuineness there cannot be here properly anything said, for only that which is not what it professes to be and ought to be, is spurious; the postscript is certainly according to tradition an integral part of the Book of Koheleth (Bullock), but not as an original organic formal part of it, and still less does it expressly bear self-evidence of this. At the least, those who regard Solomon as the author of the book ought to contend against the recognition in xii. 9 ff. of an appendix by a later hand. Hahn, however, regards the same Solomon who speaks in ver. 8 as continuing to speak in ver. 9, for he interprets אָמַר, which, however, only means *inquit*, as perf., looking back to the completed book, and regards this retrospect as continued in ver. 9 ff., without being hindered by the interchange of the *I* and of the following historical *he*, which is contained in “saith Koheleth.” Dale even ventures the assertion, that the Book of Koheleth could have closed with the unsatisfying pure negative, ver. 8, as little as the Gospel of Mark with “and they were afraid” (xvi. 8). As if ver. 13 f. expressed postulates not already contained in the book itself! The epilogue has certainly manifestly the object of recommending the author of the book, Koheleth-Solomon, and of sealing the contents of the book. If Solomon himself were the author, the epilogue would stand in the same relation to the book as John xxi. 24 f. to the fourth Gospel, of the Johannean origin of which a voice from the apostolic church there bears witness.<sup>1</sup>

It is a serious anachronism when modern interpreters of Scripture occupy the standpoint of the old, who take the name of the man after whom the book is entitled, without more ado, as the name of its author from first to last.<sup>2</sup> To what childish puerilities a bigotry so uncritical descends is seen in the case of Christ.

<sup>1</sup> Hoelemann, in *Abth.* II. of his *Bibel-Studien* (1860), draws a parallel between these two epilogues; he regards them as original formal parts of the Solomonian Koheleth and of the Johannean Gospel, and seeks to prove that they stand in more than external and accidental relation to the two works respectively.

<sup>2</sup> Thus John Miller, in his *Commentary on the Proverbs* (New York, 1872), regards Solomon as the author of the entire Book of Proverbs and also of Ecclesi-

Fried. Bauer (1732). In this section, vers. 9-12, he says Solomon turns especially to his son Rehoboam, and delivers to him this *Solemn*-discourse or sermon as an instruction for his future life. He recommends it [the sermon] at once on account of the author, ver. 9, and of its contents, ver. 10, which accord, ver. 11, with his other writings, and from which altogether Rehoboam could find sufficient information, so that to write to him several books would be unnecessary. After this apostrophe to his son the preacher turns round to the entire *auditorio*, and addresses them in *הִלַּל יְשׁוּעָה*. But we are all permitted to hear what is the final aim and intention of this sermon: Fear thou God, and keep His commandments; for such ought every man to be, etc.

A rationalism not less fruitful in wonderful conceits appeared over against this dreamy irrationalism. Döderlein (1784) says of Koheleth: "As it appears, so the author feigned, that this was a lecture or treatise which Solomon delivered before his literary academy; for this academy I am inclined to understand under the name 'Koheleth.'" The epilogue appears to him as an appendage by another hand. Such is the opinion also of J. E. Ch. Schmidt (1794), Bertholdt (in his *Einleit.* 1812·ff.), Umbreit (1818, 20), and Knobel (1836), who maintain that this appendage is aimless, in form as in doctrine, out of harmony with the book, revealing by the "endless book-making" a more recent time, and thus is an addition by a later author. This negative critical result Grätz (1871) has sought, following Krochmal (in his *More nebuche hazeman*, 1851, 54), to raise to a positive result. Vers. 9-11 are to him as an apology of the Book of Koheleth, and vers. 12-14 as a clause defining the collection of the Hagiographa, which is completed by the reception into it of the Book of Koheleth; and this bipartite epilogue as an addition belonging to the period of the Synod of Jabneh, about A.D. 90 (*vid.* above, p. 189).

If, nevertheless, we regard this epilogue as a postscript by the author of the book himself, we have not only Herzfeld on our side, who has given his verdict against all Knobel's arguments, but also Hitzig, who (Hilgenfeld's *Zeitsch.* 1872, p. 566) has rejected Grätz' Herod-hypothesis, as well as also his introduction of the epilogue into the history of the canon, or, as Geiger (*Jüd. Zeitsch.* 1872, p. 123) has expressed himself, has dealt with it according to its

astes. His interpretation of Scripture proceeds on the fundamental principle, in itself commendable, that the Scripture never expresses trivialities ("each text must be a brilliant"); but it is not to be forgotten that the O. T., in relation to the high school of the New, is in reality a *trivium*, and that the depth of the words of Scripture is not everywhere the same, but varies according to the author and the times.

merit. Also in Bloch's monograph on the Book of Koheleth (1872) there are many striking arguments against placing the authorship of the book in the Herod-Mishn. period, although the view of this critic, that the book contains notes of Solomon's with interpolations, and an epilogue by the collector, who sought to soften the impression of the gloomy pessimism of these notes, is neither cold nor hot.

We have already (p. 206) shown that the epilogue is written quite in the same style as the book itself; its language is like that of the chronicler; it approaches the idiom of the Mishna, but, with reference to it, is yet somewhat older. That the first part of the epilogue, vers. 9-11, serves an important end, is also proved (p. 206),—it establishes the book as a production of the Chokma, which had Solomon as its pattern; and the second part, vers. 12-14, bears on it the stamp of this Chokma, for it places all the teaching of the book under the double watchword: "Fear God," and "There is a judgment" (Job xxviii. 28, xix. 29; cf. Ecces. v. 6, xi. 9). In the book, Koheleth-Solomon speaks, whose mask the author puts on; here, he speaks, letting the mask fall off, of Koheleth. That in his time (the Persian) too much was done in the way of making books, we may well believe. In addition to authors by profession, there have always been amateurs; the habit of much writing is old, although in the course of time it has always assumed greater dimensions. A complaint in reference to this sounds strange, at least from the mouth of an author who has contented himself with leaving to posterity a work so small, though important. We nowhere encounter any necessity for regarding the author of the book and of the epilogue as different persons. The spirit and tone of the book and of the epilogue are one. The epilogue seals only the distinction between the pessimism of the book and the modern pessimism, which is without God and without a future.

Ver. 9. In connection with ver. 8, where Koheleth has spoken his last word, the author, who has introduced him as speaking hitherto, continues: "And, moreover, because Koheleth was wise, he taught the people knowledge; he applied and searched out and formed many proverbs." The postscript begins with "and" because it is connected with the concluding words of the book—only externally, however; nothing is more unwarrantable than to make ver. 8 the beginning of the postscript on account of the *vav*. The LXX. translate *καὶ περισσὸν* (Venet. *περιττὸν*) ὅτι; as Hitz.: "it remains (to be said) that Koheleth was a wise man," etc.; and Dale may be right, that *ויתר* is in this sense as subj., pointed with *Zakeph gadhol* (cf. Gen. xvi. 16, xx. 4, and the obj. thus pointed, Ex. xxiii. 3). But that Koheleth

was "a wise man" is nothing remaining to be said, for as such he certainly speaks in the whole book from beginning to end; the עוֹר, unconnected, following, shows that this his property is presupposed as needing no further testimony. But untenable also is the translation: So much the greater Koheleth was as a wise man, so much the more, etc. (Heinem., Südfeld); עוֹר does not signify *eo magis*; the Heb. language has a different way of expressing such an intensification: כל הגדול מחברו יצרו גדול ממנו, *i.e.* the higher the position is which one assumes, so much the greater are the temptations to which he is exposed. Rightly, Luther: "This same preacher was not only wise, but," etc. וַיֵּרָא signifies, vii. 11, "and an advance (benefit, gain);" here וַיֵּרָא, "and something going beyond this, that," etc.—thought of as accus.-adv.: "going beyond this, that = moreover, because" (Gesens., Knobel, Vaih., Ginsb., Grätz); *vid.* above, p. 192. Thus 'od is in order, which introduces that which goes beyond the property and position of a "wise man" as such. That which goes beyond does not consist in this, that he taught the people knowledge, for that is just the meaning of the name *Koheleth*; the statement which 'od introduces is contained in the concluding member of the compound sentence; the after-word begins with this, that it designates the Koheleth who appears in the more esoteric book before us as חכם, as the very same person who also composed the comprehensive people's book, the *Mishle*. He has taught the people knowledge; for he has placed, *i.e.* formed ("stellen," to place, as "*Schriftsteller*" = author; modern Heb. מְחַבֵּר; Arab. *musannif*),<sup>1</sup> many proverbs, as the fruit of mature reflection and diligent research. The obj. *m'shalim harbeh* belongs only to *tiggen*, which ἀσυνδέτως (according to the style of the epilogue and of the book, as is shown above, p. 207) follows the two preparative mental efforts, whose *resultat* it was. Rightly, as to the syntax, Zöckler, and, as to the matter, Hitzig: "Apparently the author has here not 1 Kings v. 12, but the canonical Book of Proverbs in his eye." The language is peculiar. Not only is חָקַק exclusively peculiar (*vid.* above, p. 196) to the Book of Koheleth, but also אָזַן, *perpendere* (cf. Assy. *uzunu*, reflection), to consider, and the *Pih.* חָקַק. Regarding the position of *harbeh*, *vid.* above, p. 230.<sup>2</sup>

<sup>1</sup> Cogn. in the meaning "*verfassen*" = to compose, is יָסַד; *vid.* Zunz' *Aufs.*: "To compose and to translate," expressed in Heb. in *Deut. Morg. Zeitsch.* xxv. p. 435 ff.

<sup>2</sup> *Harbeh bëchëh*, *Ezra* x. 1, which signifies "making much weeping," makes no exception in favour of the scribe. Cf. *hatsne'a lecheth*, *Mic.* vi. 8; *haphlë vaphëlë*, *Isa.* xxix. 14.



Ver. 10. It is further said of Koheleth, that he put forth efforts not only to find words of a pleasant form, but, above all, of exact truth: "Koheleth strove to find words of pleasantness, and, written in sincerity, words of truth." The unconnected beginning *bigqesh* Koheleth is like *dibbarti ani*, i. 16, etc., in the book itself. Three objects follow *limtso*. But Hitz. reads the *inf. absol.* וְכָתוּב instead of וְכָתוּב, and translates: to find pleasing words, and correctly to write words of truth. Such a continuance of the *inf. const.* by the *inf. absol.* is possible; 1 Sam. xxv. 26, cf. 31. But why should וְכָתוּב not be the continuance of the finite (Aq., Syr.), as *e.g.* at viii. 9, and that in the nearest adverbial sense: *et scribendo quidem sincere verba veritatis*, *i.e.* he strove, according to his best knowledge and conscience, to write true words, at the same time also to find out pleasing words; thus sought to connect truth as to the matter with beauty as to the manner? *V'chathuv* needs no modification in its form. But it is not to be translated: and that which was right was written by him; for the ellipsis is inadmissible, and כָּתוּב כֵּן is not correct Heb. Rightly the LXX., καὶ γεγραμμένον εὐθύτητος. כָּתוּב signifies "written," and may also, as the name of the Hagiographa כְּתוּבִים shows, signify "a writing;" *kakathuvah*, 2 Chron. xxx. 5, is = "in accordance with the writing;" and *b'lo kakathuv*, 2 Chron. xxx. 18, "contrary to the writing;" in the post-bibl. the phrase הַכָּתוּב אִמַּר = ἡ γραφή λέγει, is used. The objection made by Ginsburg, that *kathuv* never means, as *k'thav* does, "a writing," is thus nugatory. However, we do not at all here need this subst. meaning, וְכָתוּב is neut. particip., and וְכָתוּב certainly not the genit., as the LXX. renders (reading וְכָתוּב), but also not the nom. of the subj. (Hoelem.), but, since וְכָתוּב is the designation of a mode of thought and of a relation, the accus. of manner, like *v'yashar*, Ps. cxix. 18; *emeth*, Ps. cxxxii. 11; *emunah*, Ps. cxix. 75. Regarding the common use of such an accus. of the nearer definition in the passive part., *vid.* Ewald, § 284c. The asyndeton *v'chathuv yosher divre emeth* is like that at x. 1, *mehhochmah michvod*. That which follows *limtso* we interpret as its threefold object. Thus it is said that Koheleth directed his effort towards an attractive form (cf. *avne-hephets*, Isa. liv. 12); but, before all, towards the truth, both subjectively (וְכָתוּב) and objectively (אִמַּר), of that which was formulated and expressed in writing.

Ver. 11. From the words of Koheleth the author comes to the words of the wise man in general; so that what he says of the latter finds its application to himself and his book: "Words of the wise are as like goads, and like fastened nails which are put together

in collections—they are given by one shepherd.” The LXX., Aq., and Theod. translate *darvonoth* by *βούκεντρα*, the Venet. by *βουπληγες*; and that is also correct. The word is one of three found in the Jerus. Gemara, *Sanhedrin* x. 1, to designate a rod for driving (oxen)—*רִבֵּן* (from *רָבַב*, to sharpen, to point), *מְלִיךָ* (from *לָמַד*, to adjust, teach, exercise), and *פְּרִיעַ* (from *רָעַע*, to hold back, *repellere*); we read *ka-dār'vonoth*; Gesen., Ewald, Hitz., and others are in error in reading *dorvonoth*; for the so-called light *Metheg*, which under certain circumstances can be changed into an accent, and the *Kametz chatuph* exclude one another.<sup>1</sup> If *רִבֵּן* is the goad, the point of comparison is that which is to be excited intellectually and morally. Incorrectly, Gesen., Hitz., and others: like goads, because easily and deeply impressing themselves on the heart as well as on the memory. For goads, *aculei*, the Hebrews use the word *קוֹצִים*; *dar'vonoth* also are goads, but designed for driving on, thus *stimuli* (Jerome); and is there a more natural commendation for the proverbs of the wise men than that they incite to self-reflection, and urge to all kinds of noble effort? *Divre* and *dar'vonoth* have the same three commencing consonants, and, both for the ear and the eye, form a paronomasia. In the following comparison, it is a question whether *ba'ale asuppoth* (plur. of *ba'al asuppoth*, or of the double plur. *ba'al asuppah*, like *e.g. sare missim*, Ex. i. 11, of *sar mas*) is meant of persons, like *ba'al hallashon*, x. 11, cf. *ba'al k'naphayim*, x. 20, or of things, as *ba'al piphiyoth*, Isa. xli. 15; and thus, whether it is a designation parallel to *הַכְּמִים* or to *דְּבָרֵי*. The Talm. *Jer. Sanhedrin* x. 1, wavers, for there it is referred first to the members of assemblies (viz. of the *Sanedrion*), and then is explained by “words which are spoken in the assembly.” If we understand it of persons, as it was actually used in the Talm. (*vid.* above, p. 191), then by *asuppoth* we must understand the societies of wise men, and by *ba'ale asuppoth*, of the academicians (Venet.: *δεσπόται ξυναγαμάτων*; Luther: “masters of assemblies”) belonging to such academies. But an appropriate meaning of this second comparison is not to be reached in this way. For if we translate: and as nails driven in are the members of the society, it is not easy to see what this wonderful comparison means; and what is then further said: they are given from one shepherd, reminds us indeed of Eph. iv. 11, but, as said of this perfectly unknown great one, is for us incomprehensible. Or if we translate, after Isa. xxviii. 1: and (the words of

<sup>1</sup> The *Kametz* is the *Kametz gadhol* (opp. *Kametz chatuph*), and may for this reason have the accent *Munach* instead of *Metheg*. *Vid. Michlol* 153b, 182b. The case is the same as at Gen. xxxix. 34, where *mimmachōrāth* is to be read. Cf. Baer's *Metheg-Setz.* § 27 and § 18.

the wise are) like the fastened nails of the members of the society, it is as tautological as if I should say: words of wise men are like fastened nails of wise men bound together in a society (as a confederacy, union). Quite impossible are the translations: like nails driven in by the masters of assemblies (thus *e.g.* Lightfoot, and recently Bullock), for the accus. with the pass. particip. may express some nearer definition, but not (as of the genit.) the effective cause; and: like a nail driven in are the (words) of the masters of assemblies (Tyler: "those of editors of collections"), for ellipt. genit., dependent on a governing word carrying forward its influence, are indeed possible, *e.g.* Isa. lxi. 7, but that a governing word itself, as *ba'ale*, may be the governed genit. of one omitted, as here *divre*, is without example.<sup>1</sup> It is also inconsistent to understand *ba'ale asuppoth* after the analogy of *ba'ale masoreth* (the Masoretes) and the like. It will not be meant of the persons of the wise, but of the proverbs of the wise. So far we agree with Lang and Hoelem. Lang (1874) thinks to come to a right understanding of the "much abused" expression by translating, "lords of troops,"—a designation of proverbs which, being by many acknowledged and kept in remembrance, possess a kind of lordship over men's minds; but that is already inadmissible, because *asuppoth* designates not any multitude of men, but associations with a definite end and aim. Hoelem. is content with this idea; for he connects together "planted as leaders of assemblies," and finds therein the thought, that the words of the wise serve as seeds and as guiding lights for the expositions in the congregation; but *ba'ale* denotes masters, not in the sense of leaders, but of possessors; and as *ba'ale b'rith*, Gen. xiv. 13, signifies "the confederated," *ba'ale sh'vu'ah*, Neh. vi. 18, "the sworn," and the frequently occurring *ba'ale ha'ir*, "the citizens;" so *ba'ale asuppoth* means, the possessors of assemblies and of the assembled themselves, or the possessors of collections and of the things collected. Thus *ba'ale asuppoth* will be a designation of the "words of the wise" (as in *shalishim*, choice men = choice proverbs, Prov. xxii. 20, in a certain measure personified), as of those which form or constitute collections, and which stand together in order and rank (Hitz., Ewald, Elst., Zöckl., and others). Of such it may properly be said, that they are like nails driven in, for they are secured against separation,—they are, so to speak, made nail-fast, they stand on one common ground; and their being fixed in such connection not only is a help to the memory,

<sup>1</sup> Regarding this omission of the *mudâf* [the governing noun], where this is naturally supplied before a genitive from the preceding, cf. Samachschari's *Mufassal*, p. 43, l. 8–13.

but also to the understanding of them. The Book of Koheleth itself is such an *asuppah*; for it contains a multitude of separate proverbs, which are thoughtfully ranged together, and are introduced into the severe, critical sermon on the nothingness of all earthly things as oases affording rest and refreshment; as similarly, in the later Talmudic literature, Haggadic parts follow long stretches of hair-splitting dialectics, and afford to the reader an agreeable repose.

And when he says of the "proverbs of the wise," individually and as formed into collections: נְתַתֵּנוּ מִרְעֵה אֶחָד, *i.e.* they are the gift of one shepherd, he gives it to be understood that his "words of Koheleth," if not immediately written by Solomon himself, have yet one fountain with the Solomonic Book of Proverbs,—God, the one God, who guides and cares as a shepherd for all who fear Him, and suffers them to want nothing which is necessary to their spiritual support and advancement (Ps. xxiii. 1, xxviii. 9). "*Mero'eh ehad*," says Grätz, "is yet obscure, since it seldom, and that only poetically, designates the Shepherd of Israel. It cannot certainly refer to Moses." Not to Moses, it is true (Targ.), nor to Solomon, as the father, the pattern, and, as it were, the patron of "the wise," but to God, who is here named the ἀρχαιοφυτν as spiritual preserver (provider), not without reference to the figure of a shepherd from the goad, and the figure of household economy from the nails; for רעה, in the language of the Chokma (Prov. v. 21), is in meaning cogn. to the N. T. conception of edification.<sup>1</sup> Regarding *masm<sup>e</sup>roth* (iron nails), *vid.* above, p. 193; the word is not used of tent spikes (Spohn, Ginsb.),—it is masc., the sing. is מִסְמָר (מִסְמָר), Arab. *mismār*. מְרֵעִים is = מְרֵעִים (cf. Dan. xi. 45 with Gen. xxxi. 25), post-bibl. (*vid.* Jer. Sanhedrin) קְבִיעִים (Jerome, *in altum defixi*). *Min* with the pass., as at Job xxi. 1, xxviii. 4, Ps. xxxvii. 23 (Ewald, § 295*b*), is not synonymous with the Greek ἰπό (*vid.* above, p. 67). The LXX. well: "given by those of the counsel from one shepherd." Hitzig reads מִרְעֵה, and accordingly translates: "which are given united as a pasture," but in *mēro'eh ehad* there lies a significant apologetic hint in favour of the collection of proverbs by the younger Solomon (Koheleth) in relation to that of the old. This is the point of the verse, and it is broken off by Hitzig's conjecture.<sup>2</sup>

<sup>1</sup> *Vid.* my Heb. *Römerbrief*, p. 97.

<sup>2</sup> J. F. Reimann, in the preface to his Introduction to the *Historia Litterarum antediluviana*, translates, ver. 11: "The words of the wise are like hewn-out marble, and the beautiful *collectanea* like set diamonds, which are presented by a good friend." A *Disputatio philologica* by Abr. Wolf, Königsberg 1728, contends against this *καρσιμυρία*.

Ver. 12. With *v'yother mehemmah* the postscript takes a new departure, warning against too much reading, and finally pointing once more to the one thing needful: "And besides, my son, be warned: for there is no end of much book-making; and much study is a weariness of the body." With "my son," the teacher of wisdom here, as in the Book of Proverbs, addresses the disciple who places himself under his instruction. Hitzig translates, construing *mehemmah* with *hizzaher*: "And for the rest: by these (the 'words of Koheleth,' ver. 10) be informed." But (1)  $\text{נִיְהִי}$ , according to usage, does not signify in general to be taught, but to be made wiser, warned; particularly the imper.  $\text{הִיְהִי}$  is cogn. with  $\text{הִשְׁמַר}$  (cf. *Targ. Jer. Ex. x. 28*,  $\text{אֲזַיְהִר לְךָ} = \text{הִשְׁמַר לְךָ}$ ), and in fact an object of the warning follows; (2) *min* after *yother* is naturally to be regarded as connected with it, and not with *hizzaher* (cf. *Esth. vi. 6*, *Sota vii. 7*; cf. *Ps. xix. 12*). The punctuation of *v'yother* and *mehemmah* is thus not to be interfered with. Either *hemmah* points back to *divre* (ver. 11): And as to what goes beyond these (in relation thereto) be warned (Schelling: *quidquid ultra haec est, ab iis cave tibi*, and thus e.g. Oehler in Herzog's *R. E. vii. 248*); or, which is more probable, since the *divre* are without a fixed beginning, and the difference between true and false "wise men" is not here expressed, *hemmah* refers back to all that has hitherto been said, and *v'yother mehemmah* signifies not the result thereof (Ewald, § 285e), but that which remains thereafter: and what is more than that (which has hitherto been said), i.e. what remains to be said after that hitherto said; Lat. *et quod superest, quod reliquum est*.

In 12b, Hitzig also proposes a different interpunction from that which lies before us; but at the same time, in the place of the significant double sentence, he proposes a simple sentence: "to make many books, without end, and much exertion of mind (in making these), is a weariness of the body." The author thus gives the reason for his writing no more. But with xii. 8 he has certainly brought his theme to a close, and he writes no further; because he does not write for hire and without an aim, but for a high end, according to a fixed plan; and whether he will leave off with this his book or not is a matter of perfect indifference to the readers of this one book; and that the writing of many books without end will exhaust a man's mind and bring down his body, is not that a flat truism? We rather prefer Herzfeld's translation, which harmonizes with Rashbam's: "But more than these (the wise men) can teach thee, my son, teach thyself: to make many books there would be no end; and much preaching is fatiguing to the body." But  $\text{נִוְהַר}$  cannot mean to

“teach oneself,” and *en qetz* does not mean *non esset finis*, but *non est finis*; and for *lahach* the meaning “to preach” (which Luther also gives to it) is not at all shown from the Arab. *lahjat*, which signifies the tongue as that which is eager (to learn, etc.), and then also occurs as a choice name for tongues in general. Thus the idea of a double sentence, which is the most natural, is maintained, as the LXX. has already rendered it. The *n. actionis*  $\text{נִיזְוֶי}$  with its object is the subject of the sentence, of which it is said *en qets*, it is without end; Hitzig’s opinion, that *en lach qetz* must mean *non est ei finis*, is not justified; for *en qets* is a virtual adj., as *en ’avel*, Deut. xxxiii. 4, and the like, and as such the pred. of the substantival sentence. Regarding  $\text{נִיזְוֶי}$ , *avidum discendi legendique studium*, *vid.* above, p. 193. C. A. Bode (1777) renders well: *polygraphiae nullus est finis et polymathia corpus delessat*. Against this endless making of books and much study the postscript warns, for it says that this exhausts the bodily strength without (for this is the reverse side of the judgment) truly furthering the mind, which rather becomes decentralized by this  $\text{πολυπραγμοσύνη}$ . The meaning of the warning accords with the phrase coined by Pliny (*Ep.* vii. 9), *multum non multa*. One ought to hold by the “words of the wise,” to which also the “words of Koheleth,” comprehended in the *asuppah* of the book before us, belong; for all that one can learn by hearing or by reading amounts at last, if we deduct all that is unessential and unenduring, to a *unum necessarium*:

Ver. 13. “The final result, after all is learned, (is this): Fear God and keep His commandments; for this is the end of every man.” Many expositors, as Jerome, the Venet., and Luther, render  $\text{נִיזְוֶי}$  as fut.: The conclusion of the discourse we would all hear (Salomon); or: The conclusion of the whole discourse or matter let us hear (Panzer, 1773, de Wette-Augusti); Hitzig also takes together *soph davar hakol* = *soph davar kol-haddavar*: The end of the whole discourse let us hear. But  $\text{לְהִשְׁמָע}$  for  $\text{נִיזְוֶי}$  is contrary to the style of the book; and as a general rule, the author uses  $\text{לְהִשְׁמָע}$  for the most part of things, seldom of persons. And also *soph davar hakol*, which it would be better to explain (“the final word of the whole”), with Ewald, § 291a, after *y<sup>m</sup>mē-olam mosheh*, Isa. lxiii. 11 (cf. *Proverbs*, vol. II. p. 267, note), than it is explained by Hitzig, although, in spite of Philippi’s (*Stat. const.* p. 17) doubt, possible in point of style, and also exemplified in the later period of the language (1 Chron. ix. 13), is yet a stylistic crudeness which the author could have avoided either by writing *soph davar hakol*, or better, *soph kol-haddavar*.  $\text{נִיזְוֶי}$ , Ewald, § 168b, renders as a particip. by *audiendum*; but

that also does not commend itself, for  $\text{שְׂמַע}$  signifies nothing else than *auditum*, and acquires the meaning of *audiendum* when from the empirical matter of fact that which is inwardly necessary is concluded; the translation: The final word of the whole is to be heard, *audiendum est*, would only be admissible if also the translation *auditum est* were possible, which is not the case. Is  $\text{שְׂמַע}$  thus possibly the pausal form of the finite  $\text{שָׁמַע}$ ? We might explain: The end of the matter (*summa summarum*), all is heard, when, viz., that which follows is heard, which comprehends all that is to be known. Or as Hoem. : Enough, all is heard, since, viz., that which is given in the book to be learned contains the essence of all true knowledge, viz., the following two fundamental doctrines. This retrospective reference of *hakol nishm'a* is more natural than the prospective reference; but, on the other hand, it is also more probable that *soph davar* denotes the final *resultat* than that it denotes the conclusion of the discourse. The right explanation will be that which combines the retrospective reference of *hakol nishm'a* and the resultative reference of *soph davar*. Accordingly, Mendelss. appears to us to be correct when he explains: After thou hast heard all the words of the wise . . . this is the final result, etc. *Finis (summa) rei, omnia audita is = omnibus auditis*, for the sentence denoting the conditions remains externally undesignated, in the same way as at x. 14; Deut. xxi. 1; Ezra x. 6 (Ewald, § 341b). After the clause, *soph . . . nishm'a*, *Athnach* stands where we put a colon: the mediating *hocce est* is omitted just as at vii. 12b (where translate: yet the preference of knowledge is this, that, etc.).

The sentence, *eth-haelohim y'ra* ("fear God"), repeating itself from v. 6, is the kernel and the star of the whole book, the highest moral demand which mitigates its pessimism and hallows its eudaemonism. The admonition proceeding therefrom, "and keep His commandments," is included in *bishm'o'a*, iv. 17 [v. 1], which places the hearing of the divine word, viz. a hearing for the purpose of observing, as the very soul of the worship of God above all the *opus operatum* of ceremonial services.

The connection of the clause, *ki-zeh kol-haadam*, Hitzig mediates in an unnecessary, roundabout way: "but not thou alone, but this ought every man." But why this negative here introduced to stamp  $\text{כִּי}$  as an *immo* establishing it? It is also certainly suitable as the immediate confirmation of the rectitude of the double admonition finally expressing all. The clause has the form of a simple judgment, it is a substantival clause, the briefest expression for the thought which is intended. What is that thought? The LXX.

renders: *ὅτι τοῦτο πᾶς ὁ ἄνθρωπος*; also Symm. and the Venet. render *kol haadam* by *πᾶς ὁ ἄνθρ.*, and an unnamed translator has *δλος ὁ ἄνθρ.*, according to which also the translation of Jerome is to be understood, *hoc est enim omnis homo*. Thus among the moderns, Herzf., Ewald, Elst., and Heiligst.: for that is the whole man, viz. as to his destiny, the end of his existence (cf. as to the subject-matter, Job xxviii. 28); and v. Hofmann (*Schriftbew.* II. 2, p. 456): this is the whole of man, viz. as Grotius explains: *totum hominis bonum*; or as Dale and Bullock: "the whole duty of man;" or as Tyler: "the universal law (ל, like the Mishnic לך) of man;" or as Hoelem.: that which gives to man for the first time his true and full worth. Knobel also suggests for consideration this rendering: this is the all of man, *i.e.* on this all with man rests. But against this there is the one fact, that *kol-haadam* never signifies the whole man, and as little anywhere the whole (the all) of a man. It signifies either "all men" (*πάντες οἱ ἄνθρωποι, οἱ πᾶ. ἄνθρ. οἱ ἄνθρ. πᾶ.*), as at vii. 2, *hu soph kol-haadam*, or, of the same meaning as *kol-haadam*, "every man" (*πᾶς ἄνθρωπος*), as at iii. 13, v. 18 (LXX., also vii. 2: *τοῦτο τέλος παντὸς ἀνθρώπου*); and it is yet more than improbable that the common expression, instead of which *haadam kullo* was available, should here have been used in a sense elsewhere unexampled. Continuing in the track of the *usus loq.*, and particularly of the style of the author, we shall thus have to translate: "for this is every man." If we use for it: "for this is every man's," the clause becomes at once distinct; Zirkel renders *kol-haadam* as genit., and reckons the expression among the Græcisms of the book: *παντὸς ἀνθρώπου, viz. πρᾶγμα*. Or if, with Knobel, Hitz., Böttch., and Ginsburg, we might borrow a verb to supplement the preceding imperat.: "for this ought every man to do," we should also in this way gain the meaning to be expected; but the clause lying before us is certainly a substantival clause, like *meh haadam*, ii. 12, not an elliptical verbal clause, like Isa. xxiii. 5, xxvi. 9, where the verb to be supplied easily unfolds itself from the ל of the end of the movement.

We have here a case which is frequent in the Semitic languages, in which subj. and pred. are connected in the form of a simple judgment, and it is left for the hearer to find out the relation sustained by the pred. to the subj.—*e.g.* Ps. cx. 3, cix. 4, "I am prayer;" and in the Book of Koheleth, iii. 19, "the children of men are a chance."<sup>1</sup> In the same way we have here to explain: for that is every man,

<sup>1</sup> Vid. Fleischer's *Abh. u. einige Arten der Nominalapposition*, 1862, and Philippi's *St. const.* p. 90 ff.



viz. according to his destiny and duty; excellently, Luther: for that belongs to all men. With right, Hahn, like Bauer (1732), regards the pronoun as pred. (not subj. as at vii. 2): "this, *i.e.* thus constituted, that they must do this, are all men," or rather: this = under obligation thereto, is every man.<sup>1</sup> It is a great thought that is thereby expressed, viz. the reduction of the Israelitish law to its common human essence. This has not escaped the old Jewish teachers. What can this mean: *zeh kol-haadam*? it is asked, *Berachoth* 6b; and R. Elazar answers: "The whole world is comprehended therein;" and R. Abba bar-Cahana: "This fundamental law is of the same importance to the universe;" and R. Simeon b. Azzai: "The universe has been created only for the purpose of being commanded this."<sup>2</sup>

Ver. 14. As we render *zeh kol-haadam* as expressive of the same obligation lying on all men without exception, this verse appropriately follows: "For God shall bring every work into the judgment upon all that is concealed, whether it be good or bad." To bring into judgment is, as at xi. 9 = to bring to an account. There the punctuation is *בְּמִשְׁפָּט*, here *בְּמִשְׁפָּט*, as, according to rule, the art. is omitted where the idea is determined by a relative clause or an added description; for *b'mishpat 'al kol-ne'llam* are taken together: in the judgment upon all that is concealed (cf. Rom. ii. 16; 1 Cor. iv. 5, τὰ κρυπτά). Hitzig, however, punctuates here *בְּמִשְׁפָּט*, and explains *עַל* as of the same meaning as the distributive *ל*, *e.g.* Gen. ix. 5, 10; but in this sense *עַל* never interchanges with *ל*. And wherefore this subtlety? The judgment upon all that is concealed is a judgment from the cognition of which nothing, not even the most secret, can escape; and that *עַל מִשְׁפָּט* is not a Germanism, is shown from xi. 9; to execute judgment on (Germ. *an*) any one is expressed by *ב*, Ps. cxix. 84, Wisd. vi. 6; judgment upon (*über*) any one may be expressed by the genit. of him whom it concerns, Jer. li. 9; but judgment upon anything (Symm. *περὶ παντὸς παροπαθέντος*) cannot otherwise be expressed than by *עַל*. Rather *עַל* may be rendered as a connecting particle: "together with all that is concealed" (Vaih., Hahn); but *כָּל-מַעֲשֵׂה* certainly comprehends all, and with *כָּל-יְשׁוּלָם*

<sup>1</sup> Hitz. thus renders *כִּי*, Jer. xlv. 4b, predicat.: "And it is such, all the world."

<sup>2</sup> Cf. *Jer. Nedarim* ix. 3: "Thou oughtest to love thy neighbour as thyself," says R. Akiba, is a principal sentence in the Law. Ben-Azzai says: "The words *zeh . . . adam* (Gen. v. 1) are it in a yet higher degree," because therein the oneness of the origin and the destiny of all men is contained. Aben Ezra alludes to the same thing, when at the close of his *Comm.* he remarks: "The secret of the non-use of the divine name *יהוה* in Gen. i.-ii. 3 is the secret of the Book of Koheleth."

this comprehensive idea is only deepened. The accent dividing the verse stands rightly under  $\text{בְּיָמָיו}$ ; <sup>1</sup> for *sive bonum sive malum* (as at v. 11) is not related to *ne'llam* as disjoining, but to *kol-ma'aseh*.

This certainty of a final judgment of personal character is the Ariadne-thread by which Koheleth at last brings himself safely out of the labyrinth of his scepticism. The prospect of a general judgment upon the nations prevailing in the O. T., cannot sufficiently set at rest the faith (*vid. e.g.* Ps. lxxiii., Jer. xii. 1–3) which is tried by the unequal distributions of present destiny. Certainly the natural, and particularly the national connection in which men stand to one another, is not without an influence on their moral condition; but this influence does not remove accountability,—the *individuum* is at the same time a person; the object of the final judgment will not be societies as such, but only persons, although not without regard to their circle of life. This personal view of the final judgment does not yet in the O. T. receive a preponderance over the national view; such figures of an universal and individualizing personal judgment as Matt. vii. 21–23, Rev. xx. 12, are nowhere found in it; the object of the final judgment are nations, kingdoms, cities, and conditions of men. But here, with Koheleth, a beginning is made in the direction of regarding the final judgment as the final judgment of men, and as lying in the future, beyond the present time. What Job xix. 25–27 postulates in the absence of a present judgment of his cause, and the Apocalyptic Dan. xii. 2 saw as a dualistic issue of the history of his people, comes out here for the first time in the form of doctrine into that universally-human expression which is continued in the announcements of Jesus and the apostles. Kleinert sees here the morning-dawn of a new revelation breaking forth; and Himpel says, in view of this conclusion, that Koheleth is a precious link in the chain of the preparation for the gospel; and rightly. In the Book of Koheleth the O. T. religion sings its funeral song, but not without finally breaking the ban of nationality and of bondage to this present life, which made it unable to solve the mysteries of life, and thus not without prophesying its resurrection in an expanded glorified form as the religion of humanity.

<sup>1</sup> Thus rightly pointed in F. with *Dagesh* in *lamed*, to make distinct the *y* as quiescent (cf. 1 Kings x. 3; and, on the other hand, Neh. iii. 11, Ps. xxvi. 4). Cf.  $\text{וְהָיָה}$  with *Dagesh* in *shin*, on account of the preceding quiescent guttural, like  $\text{וְהָיָה}$ , ix. 8;  $\text{וְהָיָה}$ , I. ev. xi. 16;  $\text{וְהָיָה}$  Num. i. 7, etc.; cf. *Luth. Zeitsch.* 1863, p. 413.

The synagogal lesson repeats the 13th verse after the 14th, to gain thereby a conclusion of a pleasing sound. The Masoretic *Siman* (*vox memorialis*) of those four books, in which, after the last verse, on account of its severe contents, the verse going before is repeated in reading, is ית"קק. The י refers to ישעיה (Isaiah), ת to תריסר (the Book of the Twelve Prophets), the first ק to קהלה, the second ק to קינות (Lamentations). The Lamentations and Koheleth always stand together. But there are two different arrangements of the five *Megilloth*, viz. that of the calendar of festivals which has passed into our printed editions: the Song, Ruth, Lamentations, Koheleth, and Esther (*vid.* above, p. 3); and the Masoretic arrangement, according to the history of their origin: Ruth, the Song, Koheleth, Lamentations, and Esther.

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