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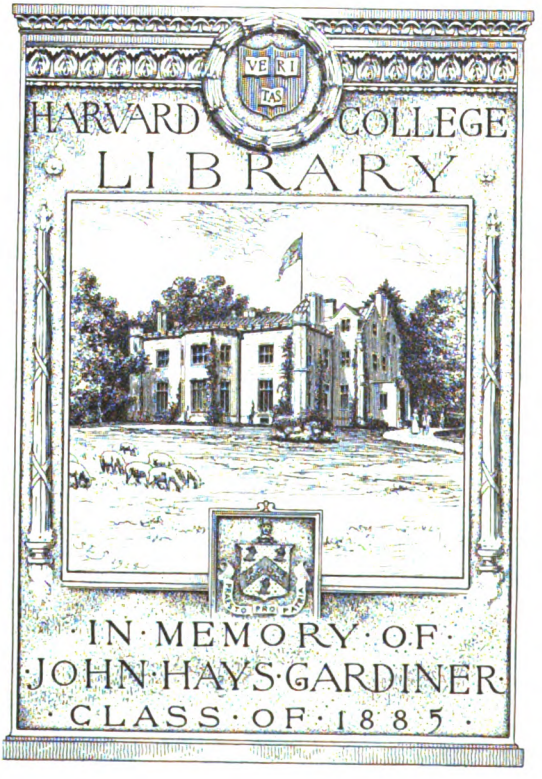

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The International Critical Commentary

On the Holy Scriptures of the Old and New Testaments

EDITORS' PREFACE

THERE are now before the public many Commentaries, written by British and American divines, of a popular or homiletical character. *The Cambridge Bible for Schools*, the *Handbooks for Bible Classes and Private Students*, *The Speaker's Commentary*, *The Popular Commentary* (Schaff), *The Expositor's Bible*, and other similar series, have their special place and importance. But they do not enter into the field of Critical Biblical scholarship occupied by such series of Commentaries as the *Kurzgefasstes exegetisches Handbuch zum A. T.*; De Wette's *Kurzgefasstes exegetisches Handbuch zum N. T.*; Meyer's *Kritisch-exegetischer Kommentar*; Keil and Delitzsch's *Biblischer Commentar über das A. T.*; Lange's *Theologisch-homiletisches Bibelwerk*; Nowack's *Handkommentar zum A. T.*; Holtzmann's *Handkommentar zum N. T.* Several of these have been translated, edited, and in some cases enlarged and adapted, for the English-speaking public; others are in process of translation. But no corresponding series by British or American divines has hitherto been produced. The way has been prepared by special Commentaries by Cheyne, Ellicott, Kalisch, Lightfoot, Perowne, Westcott, and others; and the time has come, in the judgment of the projectors of this enterprise, when it is practicable to combine British and American scholars in the production of a critical, comprehensive Commentary that will be abreast of modern biblical scholarship, and in a measure lead its van.

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Messrs. Charles Scribner's Sons of New York, and Messrs. T. & T. Clark of Edinburgh, propose to publish such a series of Commentaries on the Old and New Testaments, under the editorship of Prof. C. A. BRIGGS, D.D., in America, and of Prof. S. R. DRIVER, D.D, for the Old Testament, and the Rev. ALFRED PLUMMER, D.D., for the New Testament, in Great Britain.

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THE BOOK OF PSALMS

CHARLES AUGUSTUS BRIGGS
EMILIE GRACE BRIGGS

VOL. II

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THE INTERNATIONAL CRITICAL COMMENTARY

A CRITICAL AND EXEGETICAL COMMENTARY

ON

THE BOOK OF PSALMS

BY

CHARLES AUGUSTUS BRIGGS, D.D., D.LITT.

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VOL. II

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ERRORS AND ADDITIONS, VOL. I.

PAGE

xxxi, l. 19. *Protestantische* for *Protestanische.*

xli, l. 30. Sidney for Sydney.

cv, l. 1. Del. Asterius († 410) already given ciii, l. 36.

cv, l. 12. Rhabanus for Rhabamus.

cviii, l. 31. Add after 1889^5 Minocchi 1905.

cix, l. 1. Davison for Davidson.

cix, l. 2. Add after 1904 Davies 1906.

27, l. 10. 12^6 for 18^3.

34, l. 12 sq. α β γ δ ε for *a b c d h.*

41, l. 26. Hithp. for Hiph.

45, l. 22. 18^{47} for 1^1.

49, l. 26. 90^{13} for 90^3.

50, l. 26. § 35 for § 39.

l. 39. עֵשׂ for עֵשׂ.

58, l. 21. Before **8** insert — צִוִּיתָ] Pi. pf. rel. clause √‡ [צוה], not used in Qal, but Pi.: (1) *give charge to*, c. ל pers. 105^8 Ex. 1^{22} (E) Is. 13^3; c. acc. pers. ל concerning whom, Ps. 91^{11} Nu. 32^{28} (P); (2) *charge, command*, c. acc. *pers. et rei*, Pss. 78^5 $119^{4.138}$ ברית 111^9; (3) *commission*, c. acc. חָסָד 42^9 ברכה 133^3; (4) *appoint, ordain*, in creation 33^9 148^5 Is. 45^{12}, providence Ps. 78^{23} Am. 6^{11} 9^9; redemption Pss. 7^7 44^5 68^{29} 71^3.

60, l. 34. קָדְקֹד for קָוְקֹד.

82, l. 25. After **6** insert — נָעַרְתָּ] Qal pf. 2 sg. † נָעַר vb. Qal *rebuke* in ψ alw. of God: 9^6 68^{31} 106^9 119^{21} Is. 17^{13} 54^9 Na. 1^4 Zc. $3^{2.2}$ Mal. 2^3 3^{11}, of man Gn. 37^{10} (E) Ru. 2^{16} Je. 29^{27}.

85, l. 17. Before **20** insert — **19**. ‡ תִּקְוָה n.f. (1) *hope* 62^6; (2) ground of *hope* 71^5 Jb. 4^6; (3) things *hoped for*, here as Ez. 19^5 37^{11} and WL.

104, l. 8. Maskilim for Maskelim.

122, l. 26. *qametz* for *quametz.*

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PAGE

134, l. 26. *10*[2] for *10*[4].

151, l. 6. **2** for **1**.

152, l. 5. § 1 for § 35.

173, l. 18. Add cf. 25^{10} 78^{56} 93^{5} 99^{7} 132^{12}. These with pl. forms in 119 usually derived from [עָרָה]; but Mas. pointing is artificial; *v.* BD*B*.

174, l. 16. Before **11** insert: Elsw. ψ [צדק] Qal *be justified* by acquittal 143^{2} Is. 43^{26}; *be just*, of God 51^{6}, Hiph., *do justice* 82^{3}.

228, l. 37. פנה for פנח.

276, l. 23. Maskilim for Maskelim.

333, l. 38. טבח for טבה.

373, l. 5. שָׂחָה for שָׂחָח.

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A COMMENTARY ON THE BOOK OF PSALMS.

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A COMMENTARY ON THE BOOK OF PSALMS.

PSALM LI., 4 STR. 10^8.

Ps. 51 is a penitential prayer of the congregation in the time of Nehemiah: (1) Petition that Yahweh in His kindness will cleanse His people from sin (v.$^{3-4}$), who confess it in vindication of His just judgment (v.$^{5-6}$). (2) The sin goes back to the origin of the nation, in antithesis with the faithfulness in which Yahweh delights (v.$^{7-8}$); cleansing alone will give joy (v.$^{9-11}$). (3) Petition for renewal of heart, the continued presence of the Holy Spirit, and the joy of salvation (v.$^{12-14}$); with a vow to teach the divine ways and praise His righteousness (v.$^{15-16}$). (4) The sacrifices of Yahweh are the praises of a contrite spirit (v.$^{17-19}$). The final petition is that He will rebuild the walls of Jerusalem and accept the sacrifices there (v.$^{20-21}$).

BE gracious to me (Yahweh), according to Thy kindness;
According to Thy compassion blot out my transgressions.
Wash me thoroughly from mine iniquity,
And purify me from my sin.
For my transgressions I am knowing,
And my sin is before me continually.
Against Thee, Thee only, have I sinned,
And the evil in Thine eyes have I done;
That Thou mightest be just in Thy (words),
(That) Thou mightest be clear when Thou judgest.
BEHOLD in iniquity I was brought forth,
And in sin did my mother conceive me.
Behold in faithfulness Thou dost delight;
The confidence of wisdom Thou makest me know.
Cleanse me from sin with hyssop, and I shall be pure;
Wash me, and I shall be whiter than snow.
Let me hear joy and gladness,
The bones which Thou hast crushed will exult.
Hide Thy face from my sins.
And all mine iniquities blot out.

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THE heart into a pure one transform for me,
The spirit into a steadfast one renew.
Cast me not away from Thy presence,
And Thy holy Spirit take not away.
Restore the joy of Thy salvation,
And with the princely Spirit uphold me.
I will teach transgressors Thy ways,
And sinners unto Thee will return.
Deliver me from bloodshed (Yahweh).
My tongue will ring out Thy righteousness.
O LORD, my lips mayest Thou open;
And my mouth will declare Thy praise;
For Thou delightest not in peace-offering,
In whole burnt-offering Thou takest no pleasure:
Sacrifices of a broken spirit,
A heart crushed, Thou wilt not despise.
O do good in Thy good pleasure unto Zion;
Mayest Thou rebuild the walls of Jerusalem:
Then wilt Thou delight in peace-offering and whole burnt-offering;
Then will they offer bullocks on Thine altar.

Ps. 51 was in 𝔅 and 𝔐, then in 𝔈 and 𝔇𝔎 (*v.* Intr. §§ 27, 32, 33). The historical allusion was already attached to the Ps. in 𝔅 as a conjectural illustrative situation, but without historical value. It is impossible to adjust the Ps. to the situation. The language is related chiefly to Literature of the Exile or early Restoration. (1) Is.[1. 2] seem to have been chiefly in mind: (*a*) in the conception of the purification of the nation's sins v.[8. 4. 9]; cf. Is.1[18], the use of מחה Is. 43[25] 44[22], כנס for the person Je. 2[22] 4[14], מהר Je. 33[8] Ez. 36[33] 37[23] Mal. 3[3]. The vb. חטא for purification from sin is elsw. only in P when applied to the person, but is in Ez. when applied to the altar. It does not therefore necessarily imply P. אזוב is used in J as well as P, and was doubtless ancient. (*b*) For the personal experience of v.[5], cf. Is. 59[12]. (*c*) ששון ושמחה v.[10], cf. Is. 22[13] 35[10] 51[3. 11]. (*d*) רוח קדש v.[13], elsw. only Is. 63[10. 11]. (*e*) For the bruised spirit v.[19], cf. Is. 66[2]. (*f*) For the son of the mother v.[7], cf. the sin of the first father Is. 43[27] and of Zion the mother 54[1-8]. (2) Other linguistic traces are: כליל v.[21], an early syn. of עולה, cf. Dt. 33[10] 1 S. 7[9]; יחם v.[7], for conception, cf. Gn. 30[41] 31[10] (E). (3) Evidences of later date are: רוח נדיבה v.[14], cf. Ex. 35[5. 22] (P); but see Ps. 110[3], also רוח נכון v.[12] 57[8. 8] 108[2]; v.[6] is prob. earlier than 19[10], which agrees with it in use of Qal of צדק. (4) The only substantial evidences of very late date are: בסתום v.[8], cf. Jb. 38[36], but prob. txt. err., explained by ס־ם, prob. gl. The Ps. in its theology depends on the postexilic sections of Is.[2], and in its deep penitence represents the spirit of the people of the Restoration in the time of Nehemiah. The prayer for rebuilding the walls of Jerusalem was probably real and not ideal, and indicates that the author was one of the companions of Nehemiah in the great effort to give the city walls.

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Str. I. has a syn. tetrastich and a hexastich composed of three syn. couplets. — **3–4.** *Be gracious to me*], show favour, usually in the bestowal of redemption from enemies, evils, and sins, a characteristic term of חנן; with the two syn. nouns: *kindness*, the loving disposition to do acts of kindness (4^4), and *compassion* (25^6), the affectionate sympathy, especially of parent to a child, cf. 103^{13}. — *Yahweh*], here and throughout the group, Ps. 51–72, for which אלהים substituted *Elohim*. — *My transgressions*], sins, conceived as rebellion, transgression of the Law, or will of God, with the two chief syns., *iniquity*, sin as a distortion or perversion of right, and *sin* as a failure from the norm or aim of life. These three terms for sin are antithetical to the three terms for the divine kindness, and have three mediating terms for its exercise in cleansing the nation. The transgressions stain the people, blackening their reputation and character, therefore *blot out*, wipe out, obliterate them, so that they no longer can be seen, cf. 109^{14}. The iniquity soils them as a filthy garment, therefore *wash me*, cleanse all this filth away, so that I may be clean; do it so thoroughly that not the least trace may remain, cf. v.[9]. The sins produce religious pollution, unfitting for the worship of God; therefore *purify me*, apply the appointed means of purification, that I may enjoy communion again, cf. v.[9]. The poet doubtless had in mind Is. 1^{16-18}, thinking of sin in its subjective effects on the person, rather than of its objective effects upon the places of divine presence. It is therefore the ritual of purification that he has in mind, rather than the ritual of sacrifice. He feels that the nation needs something more than the ritual; they need the personal favour of Yahweh Himself; His interposition as the administrator of this national cleansing. — **5.** *I am knowing*], present, active, personal, experimental knowledge of sin, as thus staining, soiling, polluting, the nation. — *before me continually*]. I cannot escape from seeing it and contemplating it in all its odiousness, cf. Is. 59^{12}. — **6.** *Against Thee*], emphatic in position, to indicate that the sin was especially against Yahweh, intensified by, *Thee only*]. The national sin was against their God, "not against the Babylonians," as Theodore of Mopsuestia, Theodoret, cited by Bä. with approval; or indeed against the Persians, or the minor nations who so cruelly used them, opposing every effort of Israel to reëstablish himself in Jeru-

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salem. — *in Thine eyes*], before the face of God, in His very presence; and so high-handed, without excuse, which exposed to just retribution, relief from which could come only from His kindness. — *That Thou mightest be just* ‖ *be clear*], final clauses, not dependent on the act of sin as if the commission of sin was in order to justify God in dealing with it; but on the confession of sin against God only. This public confession made it evident that God's dealings with His people during their long exile and in the long-continued afflictions of the people, in their efforts to restore the national life and worship in Jerusalem, were in accordance with His law, and so just. — *Thy words*], referring to the Ten Words of the primitive Law by which the nation is judged here, as in 50^{16-20}, so 𝔊, 𝔘, 𝔗, Rom. 3^4, and not "when Thou speakest," 𝔖, EV^{mg}., which gives a form α.λ., assimilated by copyist's error to — *when Thou judgest*] that is, according to these Words; as 𝔖, 𝔗, AV., RV., 50^4, which is to be preferred to 𝔊, 𝔘, Rom. 3^4, PBV., "when Thou art judged," as if the poet thought of a higher judgment seat before which God Himself could be tried, a conceit which, however suited to Greek and modern ideas, was not suited to the religion of the Old Testament.

Str. II. is an antistr., beginning with confession in a tetrastich of two syn. couplets, and concluding with a hexastich of petition of three syn. couplets. — **7**. *Behold*], calling emphatic attention to the antithesis between Yahweh's requirements and the actual historic condition of His people, the latter coming first. — *I was brought forth*], not referring to the iniquity of the parent, or to an iniquitous condition of the infant when brought forth; implying the doctrine of original sin, transmitted from Adam and Eve in accordance with Traducianism, or imputed to the child as created as part of a sinful race, according to Creationism. I myself hold to the speculative dogma of Traducianism; but I must say that neither of these doctrines has any support whatever in the OT. The poet here alludes to the historic origin of the nation in their patriarchal ancestors, as in Is. 43^{27}. Their first father committed sin, and all his posterity since his day have followed him in transgression. — *did my mother conceive me*]. This is certainly not the mother of David, as if she were especially a sinner at the time of her conception, or as if sin were attached to the unborn fœtus

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which she conceived; but the mother here is Mother Israel, in accordance with the conception of Is.[2], especially Is. 54^{1-8}. — **8.** *in faithfulness*], fidelity to Yahweh and His words ‖ *the confidence of wisdom*, the confidence in Yahweh which true wisdom imparts. This, by the misunderstanding of an early copyist, has been interpreted as a word, elsewhere only Jb. 38^{36}, and variously explained by 𝔐 and Vrss. as referring to the reins or inward parts of the man. It was defined by the addition of a late Hebrew word meaning "closed," or secret place of the breast, making the line too long, and compelling an explanation of the line, as referring to the future and so as out of parallelism with its mate in the couplet. In fact, both lines set forth the divine requirements, over against the sin of the past history of the nation in the father Jacob and the mother Zion; and so the verbs are presents. — *Thou dost delight*], that is, the confidence is acceptable as satisfying the divine requirements, giving gratification and delight to Yahweh. — *Thou makest me know*], by the teaching of the Words of the Law, carrying on the idea of v.[6c]. These words impart true wisdom, and so confidence in Yahweh the great Teacher. — **9.** *Cleanse me from sin*], a term of the ritual Ez. P. — *with hyssop*], a bunch of small branches of the caper plant, used in the ritual, to gather up the water or blood, and scatter it upon the person or thing to be cleansed. This is a renewal and intensification of v.[4] — *and I shall be pure*], in the religious sense, as thus cleansed in accordance with the ritual; which is intensified in *I shall be whiter than snow*. The poet is evidently, in the use of the terms of Is. 1^{18}, thinking of the sins of the nation as scarlet and crimson in their colour, of bloodguiltiness; for they had committed a high-handed, death-deserving sin, cf. v.[16]. — **10.** *joy and gladness*], phr. of Is. 22^{13} 35^{10} $51^{3.11}$, which they at the same time *hear* and also utter. Even *the bones* exult in sympathy with the exhilaration of the soul. This was expressed by voice, and probably also by dancing, though the bones had been *crushed* by Yahweh Himself in the afflictions He brought upon the nation. The bones are personified as those of an individual, severally suffering. The bones ache with the anxiety of the soul, cf. 22^{15} 32^{3}. — **11.** *Hide Thy face from my sins*], do not look upon them, overlook them (*10*[11]), take no account of them, cf. 32^{2}; another conception of Yahweh's gracious attitude

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toward sin. This is in some respects the reverse of the conception of the syn. line, which is a simple renewal of v.3^b, although the word for sin varies.

Str. III. has a hexastich of three syn. couplets of petition, followed by two syn. couplets, the latter the climax of the Str. — **12.** *Transform* ‖ *renew*]. These verbs do not imply creation out of nothing, which indeed the Hebrew ברא never means (*v.* BD*B.*) ; or creation of a new heart out of other material in place of the old heart, views which depend on a misunderstanding of the terms in Vrss.; but the transformation of the former heart, or mind, of the nation into a heart of an entirely different character, the making of the spirit, or disposition of the nation, over new into an entirely different spirit. According to the previous context they had been stained, soiled, and polluted ; they were to be made *pure* and *steadfast*, the former in accord with v.^{9}, the latter in accord with the faithfulness and confidence of v.^{8}. — *for me*], as 𝔍, not "in me," of 𝔊, 𝔙, and most Vrss., which is an inexactness of translation, not implying a different text. — **13.** *Cast me not away from Thy presence*], banish from the sacred places of worship in Jerusalem, cf. 42^3. — *Thy holy Spirit take not away*]. The divine Spirit was holy, as it was the presence of the holy God, requiring His people to be holy, not in the sense of ethical perfection, but in the sense of consecration, a keeping apart from all that was impure or defiling, in accordance with the conception of holiness in H and Ez. The phr. is used elsewhere only Is. $63^{10.11}$, where the divine Spirit is identified with the theophanic angel of the Presence who led Israel up out of Egypt into the Holy Land. The people had then grieved Him. The poet conceives that the same Holy Spirit now dwells in Israel of the Restoration, just as Hg. 2^5 Zc. 4^6 conceives of the divine Spirit as standing in their midst and about to fulfil all divine promises. The poet fears lest owing to the guilt of the people the Holy Spirit may depart from their midst, leaving them desolate — **14.** *Restore the joy of Thy salvation*], the joy that salvation will produce, cf. v.^{10}. — *And with the princely Spirit uphold me*], so 𝔊, 𝔙, 𝔍, in accord with previous verse, thinking of the divine Spirit, with the attribute noble, princely, on account of its being the leader and guide of the nation, the princely representative of the King Yahweh Himself; cf. PBV.,

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AV., "Thy free Spirit." This best suits the verb, always used of God's sustaining His people (3^6). RV. and most moderns think of the spirit of man or the nation, the steadfast spirit of v.[12] becoming the free, voluntary spirit, or disposition to serve God, especially in songs of praise. — **15.** *I will teach transgressors Thy ways*]. This line doubtless refers to the transgressors in Israel, who might still remain after the nation itself had been purified as a whole. The nation, cordially accepting the divine words and ways, will become a great teaching body. This is in the spirit of the times of Nehemiah, cf. 32^9. — *And sinners will return*], in repentance from sin, unto their God Yahweh, cf. Is. 42^{24}. — **16.** *Deliver me from bloodshed*], in accordance with usage (cf. 16^4), the shedding of blood in death, the affliction of the nation by banishment from Yahweh and withdrawal of the Holy Spirit, reaching its climax in death, so Ols., Hi., Bä.; but EV[s]. and most moderns think of "bloodguiltiness" in accord with v.[9], a meaning possible to the Hebrew word, but not sustained by usage. — *Yahweh*], the original divine name for "Elohim," which was intensified by an ancient glossator by adding "God of my salvation," making the line just these two words too long.

Str. IV. has a hexastich of three syn. couplets and a tetrastich of two syn. couplets. — **17.** *My lips* ‖ *my mouth*], the organs of speech, thus far used in confession of sin and humble pleading for purification, anxious now to *declare* the *praise* in public worship of Yahweh, if only He will enable them so to do by granting their prayers, cf. v.[10. 14. 16], and thus *open* their lips to this glad service. — **18.** *For Thou delightest not* ‖ *takest no pleasure*], syn. terms for acceptance of the ritual worship as expressed in the *peace-offering*, characteristic of festivals, and *whole burnt-offering*, characteristic of the ordered worship at all sacred times. Such sacrifices were easily made, and habitually offered, even while the nation was most stained with sin, cf. Is. 1^{12-20} Ps. 50^{7-15}. — **19–21.** The sacrifices that really were acceptable to Yahweh and which He did not *despise*, as He did the merely external sacrifices, were "sacrifices of God" = "sacrifices of righteousness," v.[21]. These qualifications of the sacrifices were both explanatory glosses, in accordance with Dt. 33^{19} Ps. 4^6. They are not to be regarded as in antithesis to the ritual sacrifices, as if the sacrifices of God,

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those which He required, were altogether internal states of soul, without external expression in ritual. Those sacrifices were also peace-offerings and whole burnt-offerings, consisting especially of the most costly animals, *bullocks*, offered on the divine *altar* in Jerusalem; only the external sacrifices were to be offered by a nation purified from sin, and living righteously in accordance with the words and ways of Yahweh; and indeed by a nation truly penitent for all past and present sins and transgressions. They are *sacrifices of a broken spirit*, made by a broken spirit; *a heart crushed*, by divine discipline, v.[10], cf. Is. 57[15] 66[2] Pss. 34[19] 147[3].— *O do good unto Zion*], bestow good things upon her, treat her well. This is especially defined as *rebuild the walls of Jerusalem*, which the people needed for safety from their enemies, and for the honour of Yahweh Himself in His royal city.— *in Thy good pleasure*], accepting her repentance and purifying her; taking delight in her sacrifice, offered now with a contrite, pure, righteous, steadfast disposition. He might justly deal kindly with her. This verse is not a late addition to the Ps., as many have thought, because of a mistaken reference of it to the experience of David, or to a misinterpretation of the previous context, as if there were an unreconcilable antithesis between the Ps. and this conclusion; rather it is essential to the completeness of the Str., and expresses the historical situation of the poet.

3–4. חָנֵנִי] Qal imv. חנן (ψ^5), characteristic of 𝔇, but not of 𝔄 or 𝔗, ‖ חַסְדֶּךָ *kindness* (ψ^4) and רחמים pl. abstr. *compassion* (25^6).— אלהים] for an original יהוה, as throughout 𝔇, used by 𝔈.— כְּרֹב] though in 𝔊, 𝔍, is intensification, making l. too long. 𝔊, 𝔍, also intensify in previous l., 𝔊 *κατὰ τὸ μέγα ἔλεός σου*, 𝔍 *secundum magnam misericordiam tuam*.— מְחֵה] Qal imv. (ψ^6) *blot out*, as v.[11]; with sins elsw. in Qal Is. 43[25] 44[22], Niph. Ps. 109[14] Ne. 3[37], syn. כַּבְּסֵנִי Pi. imv. ‡ כבס vb. Pi. *wash*, person elsw. only v.[9] Je. 2[22] 4[14]; ‖ טַהֲרֵנִי vb. Pi. imv. ‡ טהר, a technical term for ceremonial purification, so v.[9] (Qal) by the use of hyssop; common in P, but also Je. 33[8] Ez. 36[33] 37[23] Mal. 3[3] +.— הרבה] Kt. הַרְבֵּה Hiph. inf. abs. רבה as adv. 130[7], so 𝔊 *ἐπὶ πλεῖον*, 𝔍 *multum*, Ges.[75] ff. to be preferred to Qr. הֶרֶב abr. Hiph. imv., Ges.[75] ff.— וּמֵחַטָּאתִי] has two tones.— **5.** אֲנִי] makes l. too long, unnecessary gl.— אֵדָע] Qal impf. i.p. present experience, ‖ נֶגְדִּי תָמִיד, cf. *16*[8] Is. 59[12].— **6.** לְךָ לְבַדְךָ] emphatic ‡ בַּד n.m. *separation*; with ל, in a state of separation, *alone*, by oneself; always of God in ψ, elsw. 71[16] 72[18] 83[19] 86[10] 136[4] 148[18].— וְתוֹרָתְךָ בְּתוֹךְ מֵעַי] adj. רע with article, emphatic; phr. of 𝔇, Dt. 4[25] 9[18] 17[2] 31[29] + 57 t.— לְמַעַן] conj. final clause with impf. as 9[15] 30[13] 48[14].— תִּצְדַּק] Qal impf. 2 m. *be just*, as

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19^{10}.—בִּרְכָתֶךָ] form a.λ. Qal inf. cstr. attracted to form of כשמך; but 𝔊, 𝔗, Rom. 3^4 pl. בְּרָכֶיךָ, referring to words of *Law*, then resembling still more Ps. 19. —תִּזְכֶּה] Qal impf. † [זכה] vb. Qal (1) *be clean, pure*, of man in the sight of God Jb. 15^{14} 25^4; (2) *be clear*, in justice, of God Ps. 51^6 Mi. 6^{11}. Pi. *make* or *keep pure*, the (ב)לב Ps. 73^{13} Pr. 20^9, ארח Ps. 119^9. Hithp. *make oneself clean* Is. 1^{16}. 𝔊 νιπτήσῃς, cf. Rom. 3^4; so Σ, Θ, 𝔙, 𝔗, after Aram. usage. 𝔊 also prefixes *καί*, which may be for an original כי needed for measure, omitted in 𝔐 because of previous ך_. 𝔊 Rom. 3^4, 𝔙, PBV., also interpret כשמך as passive, which is improbable.—7. ‡הֵן] interj. *lo! behold!* used in early prose but chiefly in poetry, so v.^{8} 68^{34} 78^{20} 139^4, for the more frequent הִנֵּה.—‡חָמָא] n.m. (1) *sin* v.^{11} Is. 31^7 Ho. 12^9 Dt. 19^{15}; (2) *guilt* of sin v.^{7} 103^{10} Is. 1^{18} Dt. 15^9 21^{22} $23^{22.\ 23}$ 24^{15}.—יְחַסְּכֵנִי] Pi. pf. † [יחם] Pi. elsw. only of conception of cattle Gn. $30^{41.\ 41}$ 31^{10} (E). This form is for the normal יְחַסַּנְנִי, cf. Ju. 5^{28} Ges.$^{64\ h}$.—8. †טֻחוֹת] n.fpl. in Jb. 38^{36}, acc. to 𝔗 and Rabb. *reins*, but impossible there, as refer. is to dark cloud layers; *inward parts*, *B*DB., as covered over, concealed, 𝔊 τὰ ἀδηλα, 𝔙 *incerta*, 𝔗 *absconditum*; 𝔊, 𝔙, 𝔗, all attaching to next l.—וּבְסָתֻם] is doubtless a gl. explanatory of בטחות Qal ptc. pass. ‡סתם *stop up*, in Qal and Pi. of stopping wells; in a higher sense Dn. 8^{26} $12^{4.\ 9}$ (Qal) of shutting up prophetic words, here of the closed chamber of the breast, therefore *late*. All this is improbable; it gives no suitable parall. Rd. with Hi. בטחות abstract pl. בטחה *confidence, security*, cf. Is. 30^{15} Jb. 12^6; cstr. before חכמה (37^{30}), the confidence or security that Wisdom affords.—9. תְחַטְּאֵנִי] Pi. juss. *purify from sin*; elsw. in this sense, of person, only P; Nu. 19^{19} (Pi.) Nu. 8^{21} + 7 t. (Hithp.); of place (altar, house) Ez. 43^{20} + 4 t. Ez. Lv. 8^{15} + 2 t., all P (Pi.).—†אֵזוֹב] n.m. the *hyssop*, prob. *caper*, described by Tristram. "The stem has short, recurved spines below the junction of each leaf. The leaves are oval, of a glossy green, and in warmer situations evergreen." The plant is mentioned 1 K. 5^{13}; elsw. in ritual use for sprinkling blood at Passover Ex. 12^{22} (J), for cleansing of leper Lv. $14^{4.\ 6.\ 49.\ 51.\ 52}$ (P), for cleansing from contact with the dead Nu. $19^{6.\ 18}$ (P), of cleansing from sin here only.—וְאֶטְהָר] ו subord., the final ה omitted in late style; so also with אַלְבִּין Hiph. impf. † לבן vb. denom. Hiph. (1) *make white* = purify (ethical) Dn. 11^{35}; (2) *shew whiteness, become white*, of tree Jo. 1^7, of moral purity cf. שלג Is. 1^{18} and here; Hithp. *be purified* Dn. 12^{10}.—10. תַּשְׂמִיעֵנִי וְתָשׂוּשָׂה] phr. Is. 22^{13} 35^{10} $51^{8.\ 11}$.—דִּכִּיתָ] Pi. pf. rel. clause; cf. v.^{19} 10^{10}.—12. בְּרָא] Qal imv. ברא *create* in the sense of *transform*, as Is. 41^{20} $65^{17.\ 18}$.—אלהים] is gl. making l. too long.—רוּחַ נָכוֹן] Niph. ptc. נכן, *firmly established* in the religious and moral sense, cf. נכון לב $57^{8.\ 8}$ 108^2, also 78^{37} 112^7.—חַדֵּשׁ] Pi. imv. † חדש Pi. (1) *renew*, only here in religious sense, of face of ground 104^{30}, kingdom 1 S. 11^{14}, years La. 5^{21}, witnesses Jb. 10^{17}; (2) *repair*, cities Is. 61^4, temple 2 Ch. $24^{4.\ 12}$, altar 2 Ch. 15^8. Hithp. *renew*, youth Ps. 103^5.—בְּקִרְבִּי] is a gl., making l. too long.—13. אַל־תַּשְׁלִיכֵנִי] is neg. juss. Hiph. with two accents.—מִמֶּנִּי] expl. gl.—14. הָשִׁיבָה] Hiph. imv. cohort. לי is expl. gl.—תְּשׁוּעָתֶךָ] phr. a.λ. *v.* 12^6.—רוּחַ נְדִיבָה] phr. a.λ., but רוח נדבה Ex. 35^{21} (P), cf. נדיב לב Ex. $35^{5.\ 22}$ (P) 2 Ch. 29^{31}, willing, freely

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offering oneself; 𝔊 ἡγεμονικῷ, 𝔙 *principali*, 𝔗 *potenti* in the other mng. *noble, princely*, so Street. — **15.** אַלְמָנָה] Pi. cohort. — **16.** דָּמִים] abst. pl. *bloodshed*, Ols., Hi., Bä.; most think of blood-guiltiness. — אלהים אלהי תשועתי] amplification, only one name needed for measure; rd. יהוה, for which אלהים was substituted by 𝔈. — תְּרַנֵּן] Pi. juss., apod. of imv. (5[12]). — **18.** לֹא] neg., so 𝔗, but 𝔊 οὐ conditional particle due to וְאֶהְיֶה Qal cohort. נתן, apod., which certainly implies a previous conditional clause. But this vb. makes l. too long and is doubtless an expl. gl. — **19.** אלהים] is gl. in both ll.; it puts God in 2d and 3d pers. in same v. וְזִבְחֵי is then cstr. before רוח. It is prob. that נשבר after לב is an expl. gl. inserted before the unusual נְדֵכָה. — **20.** הַיְשִׁיבָה] Hiph. imv. cohort. יטב (33[3]). 𝔊, 𝔗, insert ארני, but at expense of measure. — **21.** עוֹלָה] is expl. gl. for the unusual ‡ כָּלִיל n.m. *whole, entire offering*, as Dt. 33[10] 1 S. 7[9]; for other mng. *v.* 50[9].

PSALM LII., 2 STR. 6[5].

Ps. 52 is a didactic poem of the time of Jeremiah: (1) denouncing a crafty noble who worked mischief with his lying tongue (v.[3-6]); predicting his speedy downfall (v.[7]); (2) triumphing in the antithesis between the noble's vain trust in his wealth, and the sure trust of the righteous in Yahweh (v.[8-11a]). The Ps. concludes with a liturgical gloss (v.[11b]).

WHY boastest thou of evil, thou mighty man, all day long?
Engulfing ruin thou devisest, thy tongue is as a whetted razor;
Thou dost love evil rather than good, lying rather than right;
Thou dost love all devouring words, the deceitful tongue.
'El also will pull thee down, forever He will snatch thee away;
He will pluck thee up out of thy tent, and so root thee out of the land of the living.

THEN the righteous will see and revere, and will laugh at him:
"Behold (the mighty man) that used not to make (Yahweh) his refuge,
But used to trust in the abundance of his riches, used to be strong in his (wealth).
As for me, I am in the house of (Yahweh) as a luxuriant olive tree;
I trust in the kindness of (Yahweh) forever and ever.
I will laud Thee that Thou hast done it, and I will wait on Thy name."

Ps. 52 was a מַשְׂכִּיל at first in 𝔐, and subsequently in 𝔈 and 𝔐𝔘 (*v.* Intr. §§ 26, 27, 32, 33). In 𝔐 it had the following historical reference: בְּבוֹא דוֹאֵג הָאֲרַמִּי וַיַּגֶּד לְשָׁאוּל וַיֹּאמֶר לוֹ בָּא־דָוִד אֶל־בֵּית אֲחִימֶלֶךְ = "When Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Abimelech." This is based on 1 S. 22[9-10], but makes a clumsy use of the narrative. This reference was made not with the view that the Ps. was actually composed at that time; but that it might

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be conceived as expressing the emotions of David under those circumstances. In fact the Ps. in some respects would suit the situation; but in others not. Both the internal and the external evidence make such a time of composition impossible. The גבור v.[3. 9] refers to a warrior, and evidently, in the context, to a false and wicked one such as Doeg certainly was. But it is easy to think also of Shebna (Is. 22^{15} sq.), Pashhur (Je. 20^{1} sq.), Hananiah (Je. 28^{1} sq.), or Sanballat (Ne. 6). But these were doubtless only representatives of a class constantly appearing in Jewish history and denounced by the prophets. The זית רענן v.[10] = Je. 11^{16} does not involve dependence on Je., for the simile is an easy one and the use of it is not the same. The reference to the house of Yahweh, however, implies either preëxilic or postexilic times, when the temple was the established place of worship. The crafty and lying use of the tongue denounced in the Ps. is especially prominent in the denunciations of the preexilic prophets, cf. Je. 9^{3} sq. Mi. 6^{12}. The same is true of the early Restoration. But subsequently falsehood, under Persian influence, assumes a more ethical character, and is denounced not only for its injurious effects, but for its own immoral nature. The language and style favour a preëxilic date. The Ps. is best explained from the time of Jeremiah.

Str. I. has a tetrastich of three syn. lines explaining the first, and an antith. syn. couplet. — **3.** *Why boastest thou, . . . thou mighty man?*] Some noble, a rich and powerful warrior, is referred to, such as Shebna (Is. 22^{15} sq.), Pashhur (Je. 20^{1} sq.), Hananiah (Je. 28^{1} sq.), or Sanballat (Ne. 6), who was indulging in self-confident boasting of his success and impunity in *evil.* This was all the more irritating that it was continuous, *all day long.* An ancient glossator impatient for the antithesis v.[10], attached to the margin the "kindness," making that "all day long." This subsequently came into the text at the expense of the measure, and the simplicity of the movement of thought in its parallelism. The Vrss. greatly differ here. — **4.** *Engulfing ruin*]. The evil is explained as a ruin in which one falls and is engulfed or swallowed up, a term of בלע, 5^{10} 38^{13} 55^{12} 57^{2}. Such overwhelming ruin he *deviseth* against the righteous. He has a definite plan and purpose to ruin them, and it is expressed in crafty words of false witness. — *thy tongue is as a whetted razor*], phr. a.λ., cf. Ps. 7^{13} Je. 36^{23}. The tongue has a deadly purpose, and so it is compared to a razor which has been whetted in order to make it as sharp as possible. The glossator added "working deception," as 101^{7}, making the line too long whether referring to the tongue or the man, whether in apposition or vocative. The Vrss. differ. —

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5–6. *Thou dost love*], emphatic present, repeated in syn. line for greater emphasis. The evil tongue represents an evil nature, whose affection is set on *evil rather than good*, defined more precisely as the evil of *lying rather than* the good of speaking that which is just and *right*. The climax is reached in *all-devouring words*, whose purpose is to swallow up and devour, cf. v.[4], — *the deceitful tongue*], as 120[2,3] in apposition 𝔊, 𝔖, 𝔗, to be preferred to the vocative: "O thou deceitful tongue" of EV[s]. and most moderns. — **7.** *'El also*] on His part, as an additional actor, appears unexpectedly to the wicked noble. This divine name was left in the Ps. by 𝔈. Vbs. are heaped up, two in each line, to indicate the great variety of motions by which God overthrows this vainglorious noble. — *will pull thee down*] from a firm position; — *snatch thee away*] elsewhere of snatching up coals from a hearth with tongs or shovel; — *pluck thee up out of thy tent*], out of and away from the inmost dwelling, the very home; — *and so root thee out of the land of the living*]. It is extermination, leaving neither root nor branch behind in the land where only the living dwell, *v.* 27[13].

Str. II. has a line introducing the words of the triumphant *righteous* which declare in an antith. couplet the trust of the wicked noble, and, in a syn. triplet, the trust of the righteous. — **8.** *See and revere*], see the fall of the wicked noble, and revere, in reverential fear of Yahweh who overthrew him, cf. 40[4]. — *and will laugh at him*], the triumphant laugh of scorn and derision. This is just as appropriate for the people of Yahweh when Yahweh triumphs over His enemies and theirs, as it is for Yahweh Himself, Ps. 2[4]. — **9.** *Behold the mighty man*], the same person as in v.[3]; but 𝔐 and Vrss. by a different pointing of the same consonant letters, interpret the term as the more general and comprehensive "man." — *used not to make Yahweh his refuge*], frequentative, of habitual action; so probably the following vbs. also. EV[s]., after 𝔗, render "strength" or "stronghold," but improperly, *v.* 27[1]. — *in the abundance of his riches*]. This noble had great riches as well as great power, and in these he used to trust, instead of in his God, as every true Jew should have done. — *used to be strong in his (wealth)*] so 𝔖, 𝔗, and most moderns, as best suited to context. 𝔐 gives the same form as v.[4], which is variously explained

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by Vrss. and interpreters. But, if correct, it must be interpreted as their "engulfing ruin," and we must think of his strengthening himself in the ruin he has brought on others, building himself up on their ruins. — **10.** *As for me*], emphatic antithesis. — *as a luxuriant olive tree*], fresh, green, fat, and flourishing in the richest soil; not that the olive tree was *in the house of Yahweh* and therefore especially luxuriant, but that the righteous man was a guest there and on that account was to be compared to such a tree. His trust was in the kindness of Yahweh, in antithesis with the trust of the wicked noble in his riches; and therefore he would continue to flourish after the wicked noble had been overthrown with his wealth. — **11.** *I will laud Thee*], the vow of public worship in the temple in thanksgiving, as usual at the conclusion of Pss. — *that Thou hast done it*]. The special theme of the praise was that which Yahweh had done to the proud oppressor of the righteous. — *and I will wait on Thy name*]. Although this phr. is a.λ., yet the name of Yahweh frequently takes the place of Yahweh Himself in other phrases, and there is no good reason why it should not do so here. The remainder of the v. is too much for the measure and Str. — *for it is good in the sight of Thy pious ones*]. This is doubtless a gloss. The name is good, benign. The pious so regard it as they contemplate it. The name of Yahweh in late usage is for Yahweh Himself.

3. תִּתְהַלָּל] Hithp. impf. *make one's boast*, as 49^7. — הַנָּבִיר] vocative, as usual with article. — חֶסֶד אֵל] is a gl., originally in margin simply as חסד, from v.^{10}, referring to the kindness of Yahweh, antith. to the wickedness of this boaster. But 𝔊 ἀνομίαν, Aq., Quinta, ὀνειδος = חסד as Aram. *shame, reproach*, elsw. Pr. 14^{34} Lv. 20^{17}. אֵל was a later insertion in 𝔓, 𝔗, to define חסד as God's. But it is interpr. by 𝔖, Houb., Oort, We., Du., as inexactness for עַל חסיד. Hi., Dy., rd. חֶסֶד עַל adv. inf. But all are improbable and unsatisfactory. The two words in fact destroy the measure. — **4.** הַוּוֹת] emph. *engulfing ruin*, *v.* 5^{10}. — כְּתַעַר מַלְטֵשׁ] phr. a.λ. ‡ תַּעַר n.m., *razor*, as Is. 7^{20} Ez. 5^1. לטשׁ, *v.* 7^{13}, of sword. — עשׂה רמיה] is explan. gl. — **5.** מְרַבֵּר צֶדֶק] phr. elsw. Ps. 58^2. צדק of rightness of speech, elsw. Pr. 8^8 12^{17} 16^{13}, cf. צדקה Is. 45^{23} 48^1 63^1 Je. 4^2 Zc. 8^8. The vb. is a gl. making the l. too long, so Bä. — **6.** רַבְרִי־בָלַע] phr. a.λ. † בֶּלַע n.[m.] *devouring*, elsw. Je. 51^{44}, *v.* Ps. 55^{10}, also vb. 21^{10}. It is tempting with Be., Che., to rd. בְּלִשׁוֹן מְרָמָה] phr. a.λ. in apposition, not vocative; usual phr. לא שקר 109^2 Pr. 6^{17} 12^{19} 21^6 26^{28}, לא רמיה Ps. $120^{2.3}$ Mi. 6^{12}. — **7.** נַם־אֵל]. Two tones are needed. Therefore rd. וְנַם אֵל as usual in such cases. — יִתָּצֶךָ] Qal future ‡ נתץ vb. Qal (1) *pull down*, a structure

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Ex. 34^{18} (J) Dt. 7^{6} +; (2) a nation Je. 1^{10} 18^{7}, an individual Jb. 19^{10}, so here; the jaw teeth of lions Ps. 58^{7}. — יַהֲתֹךְ] Qal impf. † חתה vb. *snatch up*, coals from hearth Is. 30^{14}, cf. Pr. 6^{27} 25^{22}; here fig. involved. — וְיִסָּחֵךְ] ו coördinate. Qal impf. † נסה vb. Qal *tear away*, as Pr. 2^{22} 15^{25}; Niph. Dt. 28^{63}. — וְיִשַּׁרְשֵׁךְ] ו consec. after the impf. expressing result; † שרש vb. demon. Pi. *root out*, elsw. Jb. 31^{12}; Pu. Jb. 31^{8}; Poel Is. 40^{21}; Poal Je. 12^{2}; Hiph. also *strike root* Ps. 80^{10} Is. 27^{6} Jb. 5^{3}. — **8.** 𝔊 attaches *καὶ ἐροῦσιν*, which is implied indeed, but not usually expressed in poetry. — **9.** הַגֶּבֶר] so 𝔙 and all Vrss.; but certainly a mispointing for גִּבּוֹר, v.^{3}. — לֹא־יָשִׂים] neg. rel. clause, vb. frequent. — אלהים] for original יהוה as throughout 𝔈. — וַיִּבְטַח] ו consec. after impf., emph. change of tense; improb. It should be ו coördinate and vb. frequent. — כָּרֹב עָשְׁרוֹ] original of 49^{7}. — יָעֹז] Qal freq. *be strong*, 9^{20}. — בְּהַוָּתוֹ] as v.^{4}, but dub. rd. with 𝔖, 𝔗, Lag., Gr., Bi., Bä., Oort, Du., Dr., *B*DB., בְּהוֹנוֹ *in his wealth*, *v.* 44^{13}. — **11.** לָעַד] is gl., making l. too long. — אֲשֶׁר שָׂמְתָּה] phr. *a.λ.*, but קוה with acc. י frequent. The substitution of *name* for *Yahweh* is common with other vbs., why not with this? It is however not suited to יָפִי־טוֹב נֶגֶר חֲסִידֶיךָ, and therefore Dy., Hi., Gr., *B*DB., rd. אֲחַיֶּה, Hu., Oort, אקרא. But in fact this last heterogeneous clause makes an additional l. to the Str. however we may divide the ll. It is indeed a double gl.: כי טוב (*v.* 25^{6}); נגד חסידיך still later, cf. 79^{2} 89^{20} 132^{9} (= 2 Ch. 6^{41}) 145^{10}.

PSALM LIII.

Ps. 53 is an Elohistic edition of Ps. 14, with variations of text and editorial changes, all of which are discussed under Ps. 14.

PSALM LIV., 2 STR. 6^{3}.

Ps. 54 is a prayer for national victory in the early days of Josiah. (1) Petition to Yahweh to save the nation from its terrible foreign foes (v.$^{3-5b}$), (2) that the enemy may be exterminated, and the people gaze in triumph upon them (v.$^{6-7.\ 9}$). Glosses assert that the enemy ignores God (v.^{5c}), and vow praise and sacrifice in the temple (v.^{8}).

YAHWEH, by Thy name save *me*,
And by Thy might execute judgment for *me*.
Yahweh, hear *my* prayer;
Give ear to the words of *my* mouth:
For (proud ones) have risen up against *me*,
And terrible ones have sought *my* life.

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LO, Yahweh, Helper to *me!*
Yahweh, Upholder of *my* life!
Let evil return to *my* watchful foe;
In Thy faithfulness exterminate (*mine* enemy);
From all trouble deliver *me*,
And on mine enemy let *mine* eye look.

Ps. 54 was a *Maskil* in 𝔐. It was then taken up into 𝔐𝔙, and received the assignment בִּנְגִינֹת. It was also taken up into 𝔈. The historical reference בבוא הזיפים ויאמרו לשאול הלא דוד מסתתר עמנו, refers to the incident mentioned 1 S. $23^{19\,sq.}$, cf. $26^{1\,sq.}$ (*v.* Intr. §§ 26, 27, 32, 33, 34). This Ps. could not have been composed by David at this time, but the circumstances there referred to might illustrate some of the features of the Ps. It is a prayer for national deliverance in peril from enemies; and indeed עריצים, powerful, cruel, and terrible ones, v.^{5}, such as the Babylonians, cf. 37^{35} 86^{14} Is. 13^{11} 29^5. The language and style are of the earlier Pss. of 𝔇. The reference to temple worship and sacrifice, v.^{8}, is a gloss. The prayer that they might look in triumph on their enemies, v.^{9}, implies a preëx. situation, in which the armies of Judah were still in the field and might hope to overcome their enemies in battle. The early years of Josiah best suit this situation.

Str. I. has three syn. couplets, the last giving the reason of the prayer. — **3.** *By Thy name*]. The name of Yahweh, as known to His people and made known to their enemies, is a saving name, giving confidence to His people, and invoking fear in their enemies, owing to the renown of His previous historical achievements, *v.* $20^{6.\,8}$ 33^{21} 44^6 $89^{13.\,17.\,25}$ 105^3 $118^{10.\,11.\,12}$ 124^8. — *Thy might*], as exhibited in the putting forth of warlike power, *v.* 20^7 21^{14} 80^3 89^{14}. — *save me*], as the context shows, by deliverance from enemies in war, implying victory over them ‖ *execute judgment for me*], vindicate my cause in battle, *v.* 110^6. — **4.** The petition of the previous couplet is indeed *prayer*, as expressed in *words of my mouth*, oral prayer, which *Yahweh* is urged to *hear* ‖ *give ear to*, usual terms in such circumstances, *v.* 4^4 5^2. — **5.** The reason for this petition is given in this couplet, *proud ones*], the probable original, as 𝔗 and many codd. 𝔙, rather than "foreigners," foreign enemies, of most codd. 𝔊 and other Vrss. These are defined as *terrible ones*, such as the Assyrians, Is. 29^5, and Babylonians, Is. 13^{11} Ez. 28^7. — *have risen up against me*], in war ‖ *have sought my life*], to destroy the nation so that it could no longer have national independence or existence. A glossator, without regard to the structure of the Ps. as composed of couplets, added

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a line to give another characteristic of these enemies, "they do not set God before their eyes," cf. 10^4 $14^1 = 53^2$, probably influenced by the latter passage.

Str. II. has also three syn. couplets. — **6.** *Lo*], calling emphatic attention to the wish expressed in v.[7], introduced by the vocatives in v.[6]. — *Helper to me*], not predicate of *Yahweh*, as Vrss.; but in apposition to Yahweh, as His characteristic. — *Upholder of my life*] the One who had been throughout history the sustainer of His people, maintaining their national existence in every peril and against all enemies. — **7.** *Let evil return*], so Kt., in requital, cf. 7^{17} 94^{15}, to be preferred to Qr., 𝔊, 𝔗, "He will return," "requite," as $18^{21.25}$ 28^4 79^{12}, which requires the interpretation of Yahweh as subj. in the 3d pers. against the uniform usage of this Ps., which is a prayer to Him, in the 2d pers. Such an interpretation is indeed forbidden by the syn. imv. *exterminate*, otherwise the transition from the one person to the other in a syn. couplet would be exceedingly abrupt and uncalled for. — *In Thy faithfulness*]. The usual meaning of the Hebrew word is alone appropriate here; namely, the faithfulness of Yahweh to His people, as helper and sustainer. The EV[s]. give the unusual meaning "truth," which has no propriety in this context. These enemies of v.[5] are here described as *my watchful foes*], who lie in wait, a term of 𝔐, *v.* 5^9; also in general as *mine enemy*, an insertion which the uniform assonance of this Ps. in *t* requires, as well as the measure, in place of the suffix "them," of 𝔐, Vrss. — **8.** This vow disturbs the order of the prayer and the structure of the Str.; but was needed to make the Ps. appropriate for public worship in later times. — *In voluntariness will I sacrifice to Thee*], so Vrss., AV., cf. PBV., expressing the glad, voluntary participation in public sacrifice, cf. 51^{14}. RV. "freewill offering," while a possible rendering of the Hebrew word, is a specific kind of sacrifice which was only appropriate on special occasions, and not at all characteristic of public sacrifice in the temple, or indeed appropriate to it. — *I will laud Thy name, Yahweh, (saying) for He is good*], the oral choral praise, with the Rf. of the Hallels, *v.* 135^3, and Intr. § 35. — **9.** *From all trouble deliver me*], continuation of the prayer, the verb being interpreted as imv. MT., 𝔗, 𝔗, pf. 3 sg., 𝔊, 𝔖, pf. 2 sg., are due to the insertion of the gloss v.[8], separating v.[9] from its

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connection with the imv. v.[7b]. — *Let mine eye look*]. The context of the original Ps. requires the jussive here, as against pf. of 𝔐 and Vrss., due to the gloss. The eye of Israel hopes to gaze in triumph upon the enemy, defeated and exterminated, cf. 112^8 118^7.

3. אלהים] for an original יהוה; also v.[4. 6]. — וּבְנִבּוּרָתְךָ] has two tones, as usual in long words, with ו conj. — תְּרִיצֵנִי] Qal juss. after imv. (7^9). — **4.** לְאֹמְרִי־לִי] two tones, the first thrown back from ultima to penult of אֹמְרִי as usual; *v.* 2^{12}, phr. Pss. 19^{15} 78^1 138^4 Dt. 32^1 +. — **5.** זָרִים] marked as dub. by Paseq, was prob. originally זדים, as 𝔗 and many codd. MT.; so Oort, Gr., Bä., Du. — עָלַי] the usual prep. with קוּם, but the pl. sf. impairs the assonance in יְ־. Rd. therefore כִּי as 27^{12}. — עָרִיצִים] pl. adj., as 37^{35} 86^{14}, both 𝔐; cf. Is. 13^{11} 29^5. — לֹא שָׂמוּ אֱלֹהִים לְנֶגְדָּם] is an extra l. to the Str., lacks the characteristic rhyme, and is doubtless a gl. — **6.** עֹזֵר לִי] phr. 30^{11} (𝔐). — אֲדֹנָי] prob. for original יהוה. — בְּסֹתְכִי] 𝔊 ἀντιλήμπτωρ, 𝔍 *sustentans*, imply sg. without בְּ; the latter is due to the interpretation of form as pl., and is prob. not original, *v.* 3^6. — **7.** יָשׁוּב] Kt.; יְשַׁיֵּב Qr., so 𝔊, 𝔍; the former is more suited to the context if יהוה is vocative in foregoing, the latter if it is subject of clauses; the former more probable, only it should be juss. — שׁוֹרְרָי] pl. is against assonance; rd. sg. *v.* 5^9. — הַצְמִיתֵם]. The suffix is contrary to the assonance in יְ־ characteristic of Ps. A word is also missing for the measure: rd. אוֹיְבִי. — **8.** ‡ נְדָבָה] n.f. (1) *voluntariness* of love Ho. 14^5, of volunteering for military service Ps. 110^3, of copious rain 68^{10}, of voluntary offering of sacrifice 54^8, adv. acc. Dt. 23^{24}; elsw. always *freewill offering*, in ψ only 119^{108} unless this mng. be found here also. — אֶזְבְּחָה] Qal cohort. 1 sg. expressing resolution; the accent is retracted before לְךָ whether Makkeph is used or not; cf. v.[4]. — אוֹדֶה שִׁמְךָ] Hiph. impf. cohort. ידה, *v.* Intr. § 35, cf. 44^9, 99^3, 138^2 142^8. — יהוה] suspicious in 𝔈. The rhyme does not appear in this v. It is a gl. — כִּי־טוֹב] *v.* 52^{11}. — **9.** כִּי is a gl. of interp. — הִצִּילָנִי] Hiph. pf. 3 sg. changes from 2d to 3d pers. without sufficient reason: 𝔊, 𝔖, 2d pers., so Horsley, Gr., Che.; rd. imv. הַצִּילֵנִי as Street. — רָאָתָה] Qal pf. 3 f. is not suited to context, even if explained as future pf. or pf. of sure future. The original Ps. required, as Street, תראה juss. The text has been changed from imv. and juss. because of intervening gl. — אוֹיְבָי] should be sg. sf. as above.

PSALM LV.

Ps. 55 is composite. (*A*) A prayer for deliverance, with the longing to flee away from the terrible anxiety to a sure refuge (v.[2-3. 5-9a]). (*B*) Imprecations upon treacherous foes within the holy city (v.[9b-12]), and upon a treacherous friend (v.[13-16a. 21-22. 24a^3]).

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Glosses express confidence in Yahweh (v.[23 24c]), make vows of public prayer (v.[17-18]) and urgent petition (v.[20a]), refer to deliverances from battle (v.[19]), and enlarge upon various features of the original (v.[4. 16b. 20b]).

A. v.[2-3. 5-9a], 3 STR. 4^3.

O GIVE ear, (Yahweh), to *my* prayer;
And hide not Thyself from *my* supplication.
O attend to me, and answer *me*.
I am depressed, and I moan in *my* complaint.
MY heart writhes within *me*,
And terrors have fallen upon *me*.
Fear comes upon *me*,
And trembling and shuddering cover *me*.
PINIONS O that *I* had!
As a dove *I* would fly away and settle down,
So I would make afar off *my* flight.
I would haste away to *my* place of escape.

B. v.[9b-16a 21-22. 24ab], 3 STR. 5^5.

WITH a tempestuous wind, O Lord, divide their tongues.
For I see violence and strife in the city;
Day and night they go round about upon the walls thereof.
Trouble and mischief are in the midst of it, engulfing ruin in its (square);
And oppression and deceit depart not from its square.
FOR it is not an enemy who reproaches me, I could get away (from him).
It is not he that hateth me that magnifieth himself against me, I could have hidden from him.
But thou, a man mine equal, mine associate and my familiar acquaintance!
Together we used to hold sweet counsel, we used to walk in concord.
Let death come treacherously upon them, let them descend alive to Sheol.
HE put forth his hands against his confederate: he profaned his covenant;
His face was smoother than curds; but war was in his mind.
His words were softer than oil, but they were drawn swords.
But, O Thou, (Yahweh), bring them down to the Pit of Sheol.
Let not men of blood and deceit live out half their days.

Ps. 55 was in **B**, of the class משכיל, which is justified by the original Ps.[A], not by the present Ps. It was taken up into **E**, when the divine name was changed as elsw. It was also in **BR**, where it was assigned בנגינת (*v.* Intr. §§ 26, 27, 32, 33, 34). The Ps. has an unusual number of glosses. (1) V.[17] has יהוה. This could not have been in **E**, or in **BR**, which follows its sources in its use of divine names. The three hours of prayer, v.[18], appear elsw. Dn. 6^{11} as a late usage. V.[19] belongs with v.[18]. It implies deliverance from a recent battle. These verses all come from a Maccabean editor adapting the Ps. to the circumstances of his times. V.[20b] belongs also to the same hand,

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and it is probable that he changed v.^{20a}, which was an earlier marginal gl. with ענה in the sense of *answer*, to ענה in the sense of *humiliation* of the enemies. V.^{4} is a couplet of similar tone, and probably came from him also. (2) V.^{23} has יהוה also, and must have been a gl. later than 𝔅𝔎. It expresses, however, a calm confidence in Yahweh which was more characteristic of the Greek period before the Maccabean trials. V.^{23} is based on 22^{9} 66^{9}. The Aramaic יהב is also an evidence of late date. V.^{24c} is also a trimeter gl., concluding the Ps. with an expression of trust in Yahweh. After the glosses have been removed, the Ps. is composite of an early Maskil, v.$^{2-3.\ 5-9a}$ and a later imprecatory Ps., v.$^{9b-16a.\ 21-22.\ 24ab}$. The former was a little prayer, which originally was apart by itself, resembling Ps. 54. It was doubtless in 𝔈, because the original יהוה has been changed to אלהים. The combination with the prayer may have been made by 𝔈. The imprecatory Ps. is based in v.^{10a} upon the story of the dispersion from Babel Gn. 11$^{1-9}$ (J); in v.^{16} on the story of Korah and his company Nu. 16^{33} (P). The traditional ascription of the Ps. to David in the time of the treachery of Ahithophel, 2 S. 15, has no other propriety than that Ahithophel was just such a person as is described in v.$^{12-15.\ 21-22}$; but he could hardly have been regarded as the equal of the king. The reference to Pashhur, Jer. 20, would be more probable, if we could suppose that the Ps. was composed by Jeremiah; but this is improbable, and there is no evidence that Pashhur was such an intimate friend as is here described. The reference to the walls of the city and its public squares, v.$^{11-12}$, prevents us from thinking of the times of the restoration previous to Nehemiah. It is therefore probably a Ps. of the time of Nehemiah, when there was no special peril from foreign enemies, but great corruption, violence, and strife in the city itself.

PSALM LV. *A*.

Str. I. 2–3 is a prayer in a syn. tristich with a synth. line giving reason. — **2–3**. *O give ear* ‖ *O attend to me*, and the climax, *answer me*, are usual terms of petition. — *and hide not Thyself*]. Yahweh seems to hide His face from His people if He gives no response to their prayers when they are in trouble; cf. 10^{1}. — *I am depressed*], lit. brought down in humiliation, as 𝔍, favoured also by paraphrase of 𝔊, PBV., AV., to be preferred to 𝔐, RV., and most moderns, from a different Hebrew stem, "I am restless." — *I moan*], as v.^{18}, 𝔊, 𝔍, RV., to be preferred to 𝔐, "am distracted." — *in my complaint*], plaintive expostulation with Yahweh for leaving him in this condition.

Str. II. is a syn. tetrastich, continuing the description of suffering. — **5**. *My heart writhes*], in the pain and anguish of the situation. — *And terrors*] of the consequences which will result if

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Yahweh does not save him. The specification "of death" was due to dittography, and was not original, as indeed it makes the line too long for the measure. — **4** is a pentameter gloss, assigning a reason for the anxiety. The *enemy* and *wicked* are a plurality of foreign enemies, as v.[17-20]. These *dislodge trouble*], a metaphor of rolling stones down from heights upon enemies in the valley beneath, or in a siege from walls upon those assailing them. — *cherish animosity*]. They habitually and with set purpose, due to *anger*, take every opportunity of hostile action. — **6.** *shuddering*] is an intensification of *fear* and *trembling*. These have not only *come upon* him, as a dark and gloomy cloud, but *cover* over, enveloping and shutting him in from any relief except from his God.

Str. III. is a tetrastich of stairlike advance. — **7–9 a.** *O that I had*], the usual formula of the wish. — *pinions*]. He is unable to escape in any other way than by the wings of a bird. — *As a dove*]. This belongs to the second line. The poet is thinking not simply of flying, but that he himself is like a dove, too weak to resist the enemy, whose only hope is in flight. — *I would fly away*], seeking refuge in clefts of the rocks, Ct. 3[14]. — *and settle down*], in safety. — *afar off*], away from the danger of the city. — *I would lodge in the wilderness*], abandoning the metaphor of the bird for that of the traveller, as Je. 9[1]. This is not suited to the context, it destroys the measure of the line, and is doubtless a gloss from Je. — *hasten*], syn. with previous lines and so intransitive.

PSALM LV. *B.*

Str. I. is a pentastich, giving an introductory line of imprecation and the reason for it in a syn. tetrastich. — **9 b.** *with a tempestuous wind*]. There is here a conflation, due to textual error, of "stormy wind" and "devouring tempest." All of these words except "devouring" are attached to previous lines by 𝔐 and Vrss. at the expense of measures and right connection of the two Pss. As so connected it represents a wayfarer flying for refuge from an impending storm, but really it belongs with the next v. as the instrument used by Yahweh for the purpose of division. — **10–12.** *O Lord, divide their tongues*], imprecation upon persons not mentioned as yet, a divine visitation such as that upon the builders of Babel, Gn. 11[1-9], and indeed in the same way by a

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theophanic storm. — *For I see*]. The reason for the previous wish is now given, and the peril is explained as something that was distinctly seen. The places are *in the city*], Jerusalem; *upon the walls thereof*], the place of watchful defence; *in the midst of it*], in its public square, a place of public concourse. This is as much as to say, in its enclosing walls and in its public places, within the city in its entirety. — *violence and strife*], these as personified are guilty of preying on the city instead of defending it, ‖ *trouble and mischief, engulfing ruin, oppression and deceit*], heaping up epithets, to describe the utter corruption that prevailed in the city, especially among its rulers and soldiers, who ought rather to have defended the city from all such things.

Str. II. is a pentastich, with four lines syn. and the fifth synth. thereto as an imprecation, thus in the reverse order of Str. I. on the principle of inclusion. — **13–15.** *For it is not an enemy*], neither foreign, as v.[4. 16. 19], nor even domestic, *he that hateth me*], a personal enemy; but the very reverse, — *Thou, a man mine equal*], of like estimation, of the same rank and public esteem as himself. — *mine associate*], in close social relations. — *my familiar acquaintance*], well known by friendly personal intercourse. — *Together used to hold sweet counsel*], accustomed to meet together in the intimacy of a confidential circle and take counsel together, and this was made sweet by mutual words and acts of friendliness. — *we used to walk in concord*], 𝔊, 𝔙, "as friends" PBV., which is greatly to be preferred to RV. "with the throng," thinking of the procession in the temple as 42[5], which latter meaning has no appropriateness if "the house of God" is regarded as a gloss, making, as it does, the line too long. Indeed, there is no good reason for limiting the walking in concord to the walk in temple processions, which would not be suggested by anything else in this Ps. Such was the man who was at the bottom of all this trouble, and such were the circumstances under which he had acted. — *who reproaches me*]. The man who was not an enemy acts as an enemy, and makes false representations and bitter taunts. He who did not hate now acts as if he hated, by making unworthy comparisons with his equal, by magnifying himself in hostility to his friend. This inconsistency between their present and former relations made it extremely difficult to act

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wisely. — He *could get away from* an open enemy; he *could have hidden from* a man that was pronounced in his hatred; but what could he do in this strange situation in which his best friend had become his worst enemy? — **16**. *Let death come treacherously upon them*]. These are the enemies led by the treacherous friend; cf. the personified attributes of wickedness v.[10b-12]. This is an imprecation upon them. The wish is that death may beguile them, coming upon them when they least expect it, taking them unprepared. — *Let them descend alive to Sheol*]. The author is thinking of Korah and his company, Nu. 16[33] (P), who by divine visitation were swallowed up by an earthquake, and, without the experience of death, descended living into the gulf and went down to the cavern of Sheol. A glossator thought it needful to append a reason for the imprecation: — *for evils are in their dwellings*], the place where the enemies dwell, their houses, the enemies being resident in the same city as the author.

Str. III. is a further description of the false friend. The pentastich has an introductory line and two syn. couplets. — **21-22**. *He put forth his hands*]. His reproaches had advanced to personal violence, cf. v.[10], and that *against his confederate*, the one who was in a covenant of peace and friendship with him, sealed as it was in the times of the Psalmist by the communion meal and the joint application of the blood of the victim; and so he *profaned his covenant*], defiled it, as a sacred thing in which God, by the sacrifice, was also involved, and so was guilty of impiety toward the God of the covenant. The false friend is now described in the inconsistency between his words and deeds, his profession and practice. — *His face*], so 𝔊, required by pl. vb.; better than "his mouth," 𝔐, which has been assimilated to *his words*. The antith. between face and mind is more natural. The face *was smoother than curds*]. With a round, smiling, beaming face, he addressed his friend; but in his mind, hidden away in secret, was *war*, which he was only waiting for a convenient opportunity to wage. — *softer than oil*], were his words; they were smooth, oily, flattering in appearance, but in reality they were drawn swords, sharp, taunting, piercing reproaches. This Str. is interrupted by a gloss which inserts a comforting exhortation to the afflicted before the imprecation:

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Cast upon Yahweh thy lot and He will sustain thee,
He will not forever suffer the righteous to be moved.

23. *Cast upon Yahweh thy lot*], cf. 22^{9} 37^{5}; an exhortation to take up the burden of trouble and cast it upon Yahweh, that He might bear it for them. This is the lot, portion, or way, assigned one in this life, however difficult it may be. — *He will sustain thee*], give personal support in the trouble, enabling to endure it. This is enforced by an antithetical couplet, gnomic in character: *He will not suffer the righteous to be moved*]. They will be enabled to bear their burdens, endure the lot given them to endure, and will stand firm under it, not tottering from their position. — *forever*]. The sustaining will go on and the restraint from trouble without ceasing.

24. *But, O Thou, Yahweh*], strong antith. — *bring them down to the Pit of Sheol*]. The final imprecation wishes them to descend by a violent deed of God into the Pit, the place of punishment in Sheol. — *Men of blood and deceit*], such as the false friend described above and the treacherous enemies in the city. — *Let them not live out half their days*]. This in the original was doubtless jussive as the context requires, and not indicative, "will not live," as 𝔊, Vrss., because of the gl. — **24 c.** *But as for me, I trust in Thee*], certainly a more appropriate conclusion for a Ps. used in public worship.

A series of glosses was inserted $v.^{17-20}$:

But as for me, unto God will I call, and Yahweh will save me.
Evening and morning and at noon I will make complaint and moan;
And He heard my voice, He ransomed me in peace,
From the battle that I had: for with many were they against me.
May 'El hear and answer them, even He that is enthroned of old!
There are no changes for them that fear not God.

17–18. *But as for me*]. The Jewish nation speaks here a vow of worship. — *unto God will I call*], in supplicatory prayer, and this in the syn. line at the three hours of daily prayer of later Judaism, *evening and morning and at noon.* — *I will make complaint and moan*]. The prayer is a complaint for the evils experienced from enemies, and moaning in the pain involved in them. The prayer is not doubtful of its result, — *Yahweh will save me*], that is, by giving victory over these enemies. — *And he heard my*

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voice]. This begins a new line, and should not be attached to previous line, as a consequence of its petition, against the measure. It refers to a deliverance already experienced as a basis for a plea for another act of deliverance.—**19**. *ransomed me in peace*]. The peace is peace from war, the ransom is from enemies; and so it is defined, *from the battle that I had*], doubtless in the Maccabean wars in which the Jews had won the victory, and that notwithstanding the fact that: *with many were they against me*]. Their enemies had been very numerous. This is therefore a later gl., with no original connection with its context.—**20**. *'El*], the ancient divine name, ‖ *He that is enthroned of old*], the King of Israel, enthroned on His heavenly throne, reigning as their king from the most ancient times. These are poetic expressions which do not suit the method of the Maccabean editor. They, with the imvs. *hear* ‖ *answer*, were probably a gloss, which the Maccabean editor found and adapted to his purpose by interpreting the latter vb. as from another stem meaning "humble," or "afflict," thinking of the enemy thus as humbled by defeat and slaughter. The Vrss. and interpreters find great difficulty with this v.—*There are no changes for them*]. The enemies have no changes of fortune to expect; they will meet the same defeat in the future as in the past, because they *fear not God*]. Only the God-fearing people may expect salvation and victory.

LV. *A*.

2. האזינה] Hiph. imv. cohort., *v.* 5^2.—אלהים] for original יהוה, as usual in 𝔈.—תִּתְעַלַּם] Hithp. juss. עלם Ges.$^{54.(3)k}$.—תְּחִנָּתִי] *v.* 6^{10} 119^{170}.—**3**. אָרִיד] Hiph. impf. † רוד vb., cf. Arab. stem, *go to and fro*; Qal Ho. 12^1 (𝔊 otherwise) Je. 2^{31} (txt. err., prob. ירד); Hiph. Gn. 27^{40} *show restlessness* (dub. *B*DB.). There is no certain use of the form in Heb. Here 𝔊 has ἐλυπήθην, 𝔙 *contristatus sum*, and 𝔗 *humiliatus sum*, which favour an original אָרַד, as Is. 15^3.—שִׂיחִי] 1 sg. sf. ‡ שִׂיחַ n.m. (1) *plaint, complaint*, so 64^2 102^1 142^3, elsw. Pr. 23^{29} Jb. (5 t.); other mngs. dub. in ψ only, (2) *muse* 104^{34}, as 1 K. 18^{27} (E). The word should be at the end of l. for rhyme in יְ.—אֶהֱמָה] dub. *B*DB., as most, Hiph. cohort. † [המם or הום] *show disquietude*, elsw. Mi. 2^{12} (of fold and pasture); but Hi., De., Now., Qal *be driven about, distracted*; elsw. Dt. 7^{23} *discomfit* by defeat; Lag., Gr., Bu., אֶהֱמֶה, as v.^{18}; Du. Niph. אֵהוֹמָה, as 1 S. 4^5 Ru. 1^{19} 1 K. 1^{45} *be in a stir*. In all these cases the form is cohort. and must be given a modal force not easy in the context. Ols., Che., Bä., rd. אֶהֱמְיֶה, as 77^4, √המה; Lag., Gr., Bu., Dr., אֶהֱמֶה √המה,

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which is favoured by 𝔊 *ἐταράχθην*, 𝔍 *conturbatus*, v.[18] and Ps. 39[7]. 𝔓 makes the sentence close here, but 𝔊, 𝔍, make the subsequent context depend on this vb. — **4.** עָקַת] cstr. עָקָה n.f. a.λ. *pressure*, √עוק Aram. *press* a.λ. Am. 2[13] (txt. err. for פוק). The only other form from this stem in Heb. מְעָקָה n.f. a.λ. Aramaism Ps. 66[11], 𝔊 *θλίψεις*, 𝔙 *tribulationes*. Here 𝔊 *θλίψεως*, 𝔍 *persequentis*, interpret עקת as מוּעָקה, and that is best suited to context. צעקת, suggested by Ol., Dy., Now., is syn. with קול; but the sense *cry of distress* suits not the wicked adversary, but rather the singer of the Ps. It is easier to think of a defectively written צָקַת cstr. † צוּקָה n.f. *distress* Is. 8[22] 30[6] Pr. 1[27]; the substitution of Aram. for Heb. form easy for a later scribe. — יִשְׂטְמוּנִי] Qal impf. † [שָׂטַם] vb. Qal *cherish animosity against*, c. acc. pers., as Gn. 27[41] (J) 49[23] (Poem) 50[15] (E) Jb. 16[9] 30[21]. This v. is of different measure from its context and is an explanatory gl. — **5.** לִבִּי] emph. in position. — יָחִיל] Qal impf. descriptive, *writhe in pain*, √חול, as 77[17] 97[4]. — אֵימוֹת] pl. ‡ אֵימָה n.f. *terror*, poetic word, elsw. ψ, 88[16]; cf. Ex. 15[16] Dt. 32[25]. — מָוֶת] dittog. of previous word, as Che. — **6.** Not in 𝔊[B]. † רַעַד n.m. elsw. Ex. 15[15]. It belongs in the next l. for measure. — וַיְכַסֻּנִי] ו consec. impf. after impf., improb. here; rd. ו coörd. It was interp. as result of previous movement. — † פַּלָּצוּת] n.f. *shuddering*, as Is. 21[4] Ez. 7[18] Jb. 21[6]; but 𝔊[א. R. T. λ] *σκότος*, צלמות, so 𝔍 *caligo*, 𝔙 *tenebrae*, so 𝔖, Gr., Che., but Σ *φρίκη*. — **7.** וָאֹמַר] prosaic gl., as often; not usual in poetry. — מִי־יִתֶּן־לִי] *wish*, as 14[7] = 53[7], should close the l. for rhyme. — † אֵבֶר] n.m. *pinions* of dove, elsw. eagle Is. 40[31] Ez. 17[3]. — ‡ כְּיוֹנָה] n.f. *dove*, elsw. 56[1] 68[14]. A new l., as Che., and not as MT. at close of l. — וְאֶשְׁכְּנָה] ו coörd. Qal cohort. שכן for an original ישכנתי, required for rhyme. — **8.** אָרְחִיק] Hiph. impf. רחק (*22*[12]), although not cohort. in form must, between cohortatives of v.[7. 9], be cohort. in mng. Prob. the cohort. ending has been omitted by an early copyist. — נָוד] Qal inf. cstr. obj. previous vb., which has force of auxiliary or adverb It should have sf. for rhyme in יִ_. — **9.** אָחִישָׁה] Hiph. cohort. חוש (*22*[20]) *hasten;* so Aq., Θ, Σ, 𝔍, but 𝔊 *προσεδεχόμην*, 𝔙 *expectabam* = אחילה Hiph. יחל (*31*[25]), so 𝔖. — מִפְלָט] a.λ. n.m. acc. obj. *escape*, Hu., Bä., or acc. direction, taking previous vb. as intrans. *haste; place of escape*, We., Du.; but 𝔊 *τὸν σώζοντά με*, so 𝔖, 𝔙, imply לִי מְפַלְּטִי Pi. ptc. (*17*[13]), cf. 144[2]. 𝔓 is most prob.

LV. *B.*

סְעָרָה] a.λ. ptc. סָעָה *rushing*, as in cognate Syr. and Arab. stems, *B*DB., but dub.; 𝔊 *ὀλιγοψυχίας*, 𝔙 *pusillanimitate spiritus* = צָרָה, as Is. 51[14], but this is improb.; 𝔍 *spiritu tempestatis;* Aq., Θ, *λαιλαπώδους*. Gr., Hu., Dy., rd. ‡ סוּפָה n.f. *storm wind* 83[16] Am. 1[14] Na. 1[3]. It is prob. txt. err., variation of † סַעַר n.m. *tempest*, elsw. 83[16] Am. 1[14] Jon. 1[4. 12] Je. 23[19] 25[32] 30[23]. — **10.** בַּלַּע] Pi. imv. (*21*[10]) attached to this l. as פַּלַּג (*48*[14]), although pointing of latter attracted to former, Ges.[52 (2) n]; but rd. prob. בַּלַּע, as 52[6], because it is dependent on סַעַר. It is prob. that we have conflation here. סער בלע is expl. of רוח סערה. The original was מרוח סער. The מן is then instrumental, qualifying

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the following vb. — אדני מלג לשונם] refer to Gn. 10^{25}. — **11.** און ועמל] phr., cf. עמל ואון 10^{7} 90^{10}. — **12.** הַגּוֹת] *v.* 5^{10}, rightly attached to previous l. by 𝔊; necessary to complete its measure. — בְּקִרְבָּהּ] improb. repetition, not in 𝔊. A word is, however, needed for measure. It was prob. בְּרְחֹבָהּ. The copyist was confused between the two words, and attaching one to this l. he naturally used קרבה; whereas if one were attached to the previous l. he would have used רחבה. — יָמִישׁ] Hiph. impf. freq. ‡ מוּשׁ Qal *depart*, not in ψ. Hiph. trans. *remove*, not in ψ; but intrans. here, as Ex. 13^{22} 33^{11} Na. 3^{1} +. — תוך ומרמה] cf. 10^{7}. — **13.** לא־אויב] emph. in position. 𝔊 takes it as לֹא conditional; but context favours 𝔙, 𝔗. — יְחָרְפַנִי] Pi. impf. freq., prob. relative clause. — וְאֵשָׂא] the apod. as 𝔊, only of an implicit, not explicit, prot. as Dr., and not ו subord. as 𝔗 *ut sustineam*, so Bä. The l. is defective, needing סָמְנוּ as truly as syn. l. נשא here in the sense of *lift up* the foot in going away, *betake oneself away*, *get away*, so 139⁹, as Gn. 29^{1}; not *bear*, *endure*, which is against the syn. vb. — עָלַי הִגְדִּיל] as 35^{26} 38^{17}. 𝔖 adds עָלַי, as 41^{10}, but it makes l. too long and indeed is out of place there. — **14.** וְאַתָּה] emph. antith. — ‡ עֶרֶךְ n.m. (1) *order*, *row*, not in ψ, but (2) *estimate*, *valuation*, of like estimation with myself, only here. — † אַלּוּף] adj. (1) *tame*, of animals; *docile*, of lamb Je. 11^{19}, of cows Ps. 144^{14} (usually as אֶלֶף *thousand*); (2) of friends, intimates, here as Mi. 7^{5} Je. 3^{4} 13^{21} Pr. 2^{17} 16^{28} 17^{9}, but 𝔊 ἡγεμών μου, 𝔙 *dux meus* = אַלּוּפִי, as Ex. 15^{15}. — וְיָדְעִי] as 31^{12} $88^{9.19}$. — **15.** אֲשֶׁר] is prosaic gl. — וְנַמְתִּיק] Hiph. impf. 1 pl. freq. † [מתק] denom. *be* or *become sweet*; Qal Ex. 15^{25} Pr. 9^{17} Jb. 21^{33}, suck Jb. 24^{20} (?); Hiph. Jb. 20^{12}, with סוד only here. 𝔊 ἐδέσματα = either זִיד or סֵדֶר n. a.λ. from סדר vb. as 𝔖. — בבית אלהים] is a gl. of definition. — רִגְשׁ] a.λ. *company*, *companionship*, or *concord*, 𝔊 ἐν ὁμονοίᾳ, *v.* רִגְשָׁה 64^{3}, רִגְשׁוּ 2^{1}. — **16.** ישימות] Kt. a.λ. pl. [יְשִׁימָה] n.f. *desolation* √ישם improb., Qr. יְשִׁי מות, as 𝔊, 𝔙, 𝔗; יְשִׁי Hiph. impf. defective for † √נָשָׁא *beguile*, Ges.$^{74\,(3)\,k}$; Niph. *be beguiled* Is. 19^{13}; Hiph. *beguile*, c. acc. pers. Gn. 3^{13} (J) Je. 37^{9} 49^{16} Ob.$^{3.7}$ 2 K. 19^{10} = Is. 37^{10} 2 Ch. 32^{15}; sq. ל 2 K. 18^{29} = Is. 36^{14} Je. 4^{10} 29^{8}; c. על only here, pregnant, implying descent, Ges.$^{119\,(4)}$. 𝔊, 𝔙, 𝔗, give the vb. the mng. *come upon*, which is prob. paraphrase. — עָלַיְמוֹ] archaic poetic sf. There is a reference to Nu. 16^{33}. It is possible therefore that with Brüll we should rd. יבלעמו. — מָנוֹרֵם] n. sf. 3 pl. † [מָנוֹר] n.[m.] *sojourning* place, elsw. pl. Jb. 18^{19}, מ׳ ארץ Gn. 17^{8} 28^{4} 36^{7} 37^{1} Ex. 6^{4} (P) Ez. 20^{38}, שְׁנֵי מ׳ Gn. 47^{9}, יְמֵי מ׳ Gn. 47^{9}, בֵּית מ׳ Ps. 119^{54}. But 𝔊, 𝔖, have pl., and it seems prob. that the form has been attracted to בְּקִרְבָּם. There are in this v. three trimeters, and the clause with כי is doubtless a gl. — **17.** The use of יהוה in 𝔐 is improb. It is in 𝔊, 𝔗, and is doubtless original, though 𝔖 has אלהים only. It indicates that the entire v. is a gl. — **18.** אָשִׁיחָה] Qal cohort. שיח (6^{8}). — וְאֶהֱמֶה ו] coörd. Qal impf. also cohort. המה (39^{7}), *v.* v.^{8}. — וַיִּשְׁמַע ו] consec. result of prayer; goes with פדה of next v. 𝔊 makes both impfs. and interprets ו as conjunctive; so Gr., Du., We. These vbs. are usually regarded as pfs. of certainty. — **19.** קְרָב] n.m. *battle*, *war*, as v.^{22} 68^{31} 78^{9} 144^{1} Zc. 14^{3} Jb. 38^{23} Ec. 9^{18}, so Ra., Ki., EV^{s}., Now., Du.; but Vrss. Qal inf. cstr. קרב *draw nigh*, Hi., De., Bä. But the former is favoured, if the l. begins here. — בְּרַבִּים]

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The בְּ is taken as ב *essentiae* by Bä., Dr., after Σ, 𝔗; but 𝔊 ἐν πολλοῖς, so Du., Now. — עִמָּדִי] *against me*, as Σ πρὸς ἐμέ, 𝔗 *adversum me*, cf. עִם 94[16]. — **20.** וַיְעַנֵּם] ו conj. Qal impf. sf. 3 pl. ענה *answer*, as usual after שׁמע. But 𝔊 καὶ ταπεινώσει αὐτούς, 𝔗 *humiliabit eos*, so 𝔖. יְעַנֵּמוּ Pi. ענה. The sf. is often an interp. and is prob. incorrect. It really refers to the psalmist. The original was without sf. — חֲלִיפוֹת] pl. ‡ [חֲלִיפָה] n.f. *change* (1) of garment Gn. 45[22. 23] Ju. 14[19]; (2) relays 1 K. 5[28] Jb. 10[17], or relief from service Jb. 14[14]. We may think of changes of character here in accord with (1) Now., or of changes of fortune, vicissitudes, in accord with (2) Calv., Dr., Kirk., al. — **21.** שִׁלְּמוּ] for אִישׁ שלומי 41[10], cf. שולמי 7[6], possibly here שִׁלְמִי; 𝔊 ἐν τῷ ἀποδιδόναι, 𝔗 *in retribuendo*, interp. as Pi. inf. cstr. שלם *recompense* (22[26]), but 𝔗 *pacifica sua*. — חֵלֶל בְּרִיתוֹ] as 89[35] Mal. 2[10]. — **22.** חָלְקוּ] Qal *be smooth*, a.λ. (Ho. 10[2] from other stem, so 𝔊 here); Hiph. *v.* 5[10]. — מַחֲמָאוֹת] a.λ. pl. cstr. *butter-words* for usual חֶמְאָה n.f. *curd, curdled milk*, not in ψ; but dub., as Vrss. take מ as prep. ‖ מִשֶּׁמֶן, which is most prob.; point therefore מַחֲמַאת. 𝔊 ἀπὸ ὀργῆς τοῦ προσώπου αὐτοῦ rd. מַחֲמַת פניו from חֵמָה n.f. *burning anger*, so 𝔖, 𝔗, but other Vrss. as 𝔐; פניו is prob. correct, as vb. is pl. — רַכּוּ] Qal pf. 3 pl. † [רכך] vb. *be tender, soft:* (1) of heart, *fearful* Is. 7[4] Je. 51[46] Dt. 20[8]; *softened, penitent*, 2 K. 22[19] = 2 Ch. 34[27]; (2) of treacherous words, only here. Pu. *be softened* with oil Is. 1[6]; Hiph. caus. of Qal (1), Jb. 23[16]. — פְּתִיחוֹת] a.λ.; pl. [פְּתִיחָה] n [f.] *drawn* sword; why not Qal ptc. pl. פְּתוּחוֹת, as Qal for drawing swords 37[14]. — **23.** הַשְׁלֵךְ] Hiph. imv. שׁלך, cf. 22[9] 37[5], all עַל יהוה. יהוה in 𝔈 evidence that not only this word, but entire v. is a gl. — יְהָבְךָ] a.λ. n.m. sf. 2 m. *lot*, Aramaism, *B*DB.; 𝔊 τὴν μέριμνάν σου, dub.; יְחָבְךָ Qal impf. חבב, as Aq., Σ, Quinta, Sexta, ἀγαπήσει σε, 𝔗 *caritatem tuam*. But this vb. also Aramaism; in OT. only Dt. 33[3]. In any case the word is late and another evidence of glossator. — הוּא] emph. demonst. — וְיְכַלְכְּלֶךָּ] Pilp. impf. fut. ‡ כול vb. Pilp. *sustain, support;* elsw. acc. pers. Gn. 45[11] 50[21] (E) Zc. 11[16] +, acc. rei Ps. 112[5]. — ‡ מוֹט] n.m. *shaking*, obj. נתן, as 66[9], cf. 121[3]; cf. vb. (10[6]). — **24.** וְאַתָּה] emphatic change of pers. — ‡ בְּאֵר] n.f. *pit*, specif. here and 69[16], the Pit of Sheol = בּוֹר (7[16]), which Bä., Du., rd. — שַׁחַת] *v.* 7[16]. — אנשי רמיה] = 26[9] 59[8] 139[19] Pr. 29[10]. — יַחֲצוּ] Qal impf. ‡ חצה vb. denom. חֲצִי *half*, so *halve, divide in half;* cf. Is. 30[28]. — [ואני אבטח בך] 𝔊 had יהוה also, but improb. in 𝔈, and even then l. is too short. Du. adds also אלהי, necessary if l. be original; but it is doubtless a gl.

PSALM LVI., 4 STR. 6[3], RF. 3[3].

Ps. 56 is a national prayer for deliverance from enemies: (1) petition that Yahweh will be gracious because of the enemy who is fighting them and treading them down (v[2-4]); (2) that He will weigh out retribution to them for their crafty lying in wait for Israel's life (v.[6-8]); (3) assurance that the enemy will be defeated

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because of Yahweh's attention to His people's troubles (v.$^{9-11a}$); (4) promise of votive and thank-offerings for the accomplished deliverance (v.$^{13-14}$). Rf. is a resolution of boastful song of praise and fearless trust in Yahweh (v.$^{5,\ 11b-12}$).

BE gracious unto me, for man doth tread me down;
All day long the fighter presseth me;
All day long my watchful foes do tread me down;
For many are fighting against me.
O Most High, in the day I fear,
Unto Thee I trust.
Of Yahweh I boast with a word of song.
In Yahweh do I put my trust without fear.
What can flesh do unto me?

ALL day long with words they vex me.
Against me are all their plans.
For evil they gather themselves together; they lurk;
They watch my footprints,
Even as they wait for my life.
Because of trouble, weigh out to them.
Of Yahweh I boast with a word of song.
In Yahweh do I put my trust without fear.
What can flesh do unto me?

(I MAKE known, I recount them, Yahweh;)
My tears are put (before Thee).
Mine enemies will turn backward.
In the day I call, I know it.
For Yahweh is for me,
Of Yahweh I boast with a word of song.
Of Yahweh I boast with a word of song.
In Yahweh do I put my trust without fear.
What can flesh do unto me?

UPON me is (the obligation of) Thy votive offerings,
I will pay Thee thank-offerings;
For Thou hast delivered my life from death,
And my feet from being pushed down,
That I may walk before Yahweh
In the light (of the land) of the living.
Of Yahweh I boast with a word of song.
In Yahweh do I put my trust without fear.
What can flesh do unto me?

Ps. 56 was in the earlier collection of מכתמים, then taken up into 𝔇 and 𝔈 (*v.* Intr. §§ 25, 27, 32). The reference בגת אחז אותו פלשתים באחז, cf. 1 S. 27, was in 𝔇. Like all such historical references, it was not designed to indicate the circumstances of composition, but circumstances illustrating certain features of the Ps. In 𝔇𝔎 it received the assignment עלי־ונת אלם רחקים (*v.* Intr. §§ 33, 34). The Ps. is ornate, having 4 Str. 6^2 with Rf. 3^2, which is retained after

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Strs. 1 and 3, but omitted after Strs. 2 and 4. The Ps. is a national prayer for deliverance from numerous and powerful enemies. The language and style are ancient. Words are often repeated: שאף v.[2. 3], לחם v.[2. 3], כל חיום v.[2. 3. 6], אוירא v.[4. 5. 12], נפש v.[4. 5. 12]. There are rare words: לחם v.[2. 3], elsw. 35[1. 1]; שאף v.[2. 3], as 57[4] Am. 8[4] Ez. 36[3]; יגורו v.[7] as 59[4] 140[3] Is. 54[15]; נדי v.[9] a.λ. dub., prob. txt. err.; סִפְרָה v.[9] a.λ. also prob. txt. err.; רוחי v.[14] = 116[9]. There are also rare uses of words: מרום v.[3], as 92[9]; עקבי ישמרו, phr. a.λ. v.[7]; פַּלָּט v.[8]; as 32[7], but more prob. מלט, as 58[3]; אור החיים v.[14], phr. elsw. Jb. 33[30]. V.[14] is cited 116[8-9], and is therefore much earlier. The temple worship is in existence, with words of song, votive offerings, and thank-offerings, v.[11. 13]. The people have been delivered from their enemies, though they are still in peril. The Ps. dates therefore from the Babylonian period before the exile.

Str. I. has a syn. tetrastich and an antith. couplet. — **2–3.** *Be gracious unto me*], usual petition in peril, *v.* 4[2]. — *for man*], collective for the enemy of the nation, 9[20-21] 10[18] 66[12], — *fighter*], engaged in *fighting*, v.[36] ‖ *watchful foes*, *v.* 5[9]. — *doth tread me down*], repeated in v.[3a]; of the trampling under foot by the victorious enemy, so 𝔊, 𝔗, and other Vrss., as 57[4], greatly to be preferred to "swallow me up," EV[s]., which is based on a Hebrew word of similar form. — *presseth me*], the pressure of conflict on the battle-field; for the context shows that the fighting was still in progress. The enemy is powerful and numerous, and the danger is great. — *O Most High*], as 𝔗, PBV., AV., is better suited to the context than adv. "proudly," RV., which, though favoured by many moderns, is not so well sustained by Hebrew usage, and is not in accord with the position of the word, which the measure requires should be in l. 5 and not in l. 4. — **4.** *in the day I fear*], the time of extreme peril in battle, when there was every reason to fear, I yet will *trust* in Yahweh. This leads to the Rf., which is a syn. couplet with a synth. line of challenge. — **5.** *Of Yahweh I boast with a word of song*]. Usage requires that we should render "boast," and not "praise," as 𝔊, 𝔗, EV[s]., due to interpreting "word" as word of promise. While this is possible, it is not suggested by the context. "His word" of 𝔖 is not sustained by "my words" of 𝔊; but the simple "word" of 𝔗 is sustained by v.[11], 𝔖, Vrss. This is most naturally explained as the word of song, as Dt. 32[44] Pss. 18[1] 45[2] 137[3], cf. Ju. 5[12] Jos. 10[12]. The people boast in song of the victory they are assured that Yahweh will eventually give them. — *trust without fear*]. The trust in divine help is so

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firm and sure that the fear natural under the circumstances passed away and no longer existed. — *What can flesh do unto me?*] Sure of speedy victory over foes, the poet challenges their power to do any permanent or real harm. They are but *flesh*, and therefore impotent to resist God. In v.[12] "flesh" is changed to "man." This may have been an intentional variation of Rf., but in view of the author's style of frequent repetition, it is more probable that the variation is due to the taste of an editor.

Str. II. has a syn. pentastich and a synth. line of imprecation. — **6–7.** *with words they vex me*], as 𝔍. The words are those of the enemy, as the plans are *their plans*. "My words" of 𝔓, 𝔊, EV[s]., interpret the words as those of the author, which might suit a reference of the Ps. to an individual, or a group of individuals; but hardly to the nation. The words are threatening words, which pass over into plans and finally into deeds of violence. — *For evil*]. The measure requires that this should go with l. 3 and be connected with: *they gather themselves together*, as the purpose of the gathering. Their activity in carrying out their evil purpose is graphically described. They *lurk*, hiding in ambush to spy upon the people and take them unawares; *they watch my footprints*, every movement that is made, following at my heels and tracing out my path. — *wait for my life*], in the climax. Their hope is, that they may take the life of the people of God, destroy the nation altogether. Therefore the final petition. — **8.** *Because of trouble weigh out to them*]. The enemies have made great trouble for the people of God. As deliverance had been implored in the previous Str., so here retribution upon the enemies. It is hoped that this may be weighed out in the exactness of justice. The Vrss. differ from 𝔐 in this line, and it is difficult to explain any of them. The difficulty originated from a copyist's mistake of a single letter, by which he gave a word meaning "escape," instead of the word meaning "weigh out." The only way to explain 𝔐 is as interrogatory, "shall they escape?" EV[s]., which probably occasioned the insertion of an additional line, making the Str. too long: "In anger cast down the peoples."

Str. III. has a tristich composed of syn. couplet, a synth. line, and a synth. tristich. — **9.** *I make known*]. This emendation

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seems to explain, in a measure at least, the many different terms of 𝔐 and Vrss. This is emphasized by the cognate verb, *I recount them*], namely, the tears of the next line. The 1 sg. of 𝔊, 𝔖, is to be preferred to 2 sg. of 𝔐, "Thou tellest," EV^{s}., "hast counted," Dr., Kirk. — *My tears are put before Thee*]. So 𝔊, which is to be preferred to 𝔐, "in Thy flask," as better suited to the context and simpler. 𝔐 gives a figure of speech, which is indeed striking and touching, especially if in parall. with the next clause of 𝔐, "are they not in Thy book." This is as much as to say that Yahweh not only records in His book of record the sufferings of His people; but every tear that these sufferings produce is treasured up in the flask, rather the skin bottle of the Orient, which He uses for the purpose. But this last clause is an explanatory gloss, destroying the measure, and the reference to flask, standing alone, is less probable. — **10.** *Mine enemies will turn backward*]. The attention of Yahweh to the sufferings of His people makes it certain that their enemies will be overcome, and that they will be compelled to a disastrous retreat, cf. 9^{4} 44^{11}. — *In the day I call, I know it*]. As in v.^{4}, the time of extreme peril, the time of fear, was also the time of trust, so here the time when they call upon Yahweh for help is the very time in which they know that Yahweh is able to give them the deliverance they implore. This is emphasized in 𝔐 by the insertion of "lo," both unnecessary and at the expense of the measure. — *For Yahweh is for me*], as PBV., AV., is to be preferred to RV., "that Yahweh is for me," connecting it with "know" in the same line as its obj., which is against the measure.

Str. IV. has two syn. couplets and a synth. couplet. — **13.** *Upon me*], incumbent as a duty, or an assumed obligation, because of the deliverance granted. — *Thy votive offerings*], sacrifices vowed and offered up in accordance with such vows, cf. 22^{26} ‖ *thank-offerings*, sacrifices expressing gratitude for blessings received, cf. $50^{14.\ 23}$; first distinguished in code of D. — **14.** *And my feet from being pushed down*]. The phr. cited 116^{8} is dub. But the use of the verb makes it evident that the peril was from thrusts or pushes of the enemy, which would result in his stumbling and falling prostrate in death, unless delivered. — *that I may walk before Yahweh*], in the presence of Yahweh, resident in His temple in

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Jerusalem; the city of Jerusalem being conceived as the royal city, and the land as His land. — *in the light of the land of the living*]. The Holy Land is a land rejoicing in the light shining forth from Yahweh's presence in the temple, and so it is the land of the living, in which those living by the favour of Yahweh truly live. An ancient copyist reduced the line to "light of the living," a phr. elsw. Jb. 33^{30}, but it was cited before that mistake was made in 116^{9} as "lands of the living," cf. 27^{13} 52^{7} 142^{6}. The measure requires both words.

2. אלהים] 𝔊 *κύριε*. The divine name is a gl., making l. too long. — נַפְשִׁי] gl. of interpretation. — שְׁאָפָנִי] Qal pf. שׁאף *pant after*, as 119^{131} Je. 2^{24} 14^{6}, so Du., Dr.; but 𝔊 *κατεπάτησέν με*, 𝔗 *conculcavit me* † שׁאף II. v.^{3} 57^{4} Am. 2^{7} (?) 8^{4} Ez. 36^{3}, so Bä. — אֱנוֹשׁ] coll. antith. God 8^{5} $9^{20.21}$, cf. בשׂר v.^{5}, ארם v.^{12}. — כל היום] thrice repeated, v.$^{2.3.6}$. It should begin the l. v.^{3} as in other cases. — יְלַחֲצֻנִי] Qal impf. ‡ לחץ vb. Qal *squeeze, oppress*, as 106^{42} Ex. 22^{20} 23^{9} (E) Ju. 2^{18} Am. 6^{14}. — **3.** מָרוֹם] 𝔊^{B} inserts מרום יום before כי רבים, so Aug., Cassiodorus, by txt. err., rendering *ἀπὸ ὕψους ἡμέρας* = ממרום or מָרֹם, which meaning is unknown to Heb. usage. 𝔊$^{א.a.c.T.\lambda}$ attach it as 𝔖. 𝔊^{A}, Eusebius rd. מְסֹרִים, but divide as 𝔖, so Houb. מרום, should, however, go with יום as the measure requires. מרום usually is the height of heaven, 7^{8} 10^{5} 18^{17}, but 92^{9} *Most High*, 𝔊 *ὕψιστος*, so here 𝔗 *altissime*, Aq., 𝔗, Quinta, Ki., Calv., AV. It is also used of heavenly beings Is. 24^{4}. Bu. gives it adverbial force, *with pride, proudly*, as Σ, Luther, Geier, Moll., RV., Now., Kirk., *with high looks*, Dr., but this is the only example proposed and is dub. The measure requires מרום in v.^{4}, and *Most High* gives best sense and is better sustained. — **4.** יום] with impf. as v.^{10}, cf. with inf. 20^{10}, time when, graphically conceived as a day. — אירא] Qal impf. of state; but 𝔊 *φοβηθήσονται* makes it prob. that we should rd. inf. יִרְאָה, capable of both interpretations. — אני] emph. — **5.** = v.$^{11b.12}$, a Rf. to be inserted also after v.$^{8a\ 14}$. — אֲהַלֵּל] Pi. impf. *v.* 5^{6}; c. ב, as in 44^{9}, *boast of;* c. acc. *laud, praise*. 𝔊 inserts כל היום from 44^{9} and interprets vb. as *ἐπαινέσω*, so 𝔗 *laudavi*. — דברי] 𝔊 רִבְרֵי, both interp. of רבר, 𝔗 as v.^{11}; 2d acc. after הלל *with a word*, cf. קול 3^{5}, etc. — בשׂר] *flesh*, *v.* 16^{9}; for man antith. God, cf. 78^{39} Gn. 6^{3} (J) Je. 17^{5} and the phr. כל בשׂר Pss. 65^{3} 145^{21} ‖ ארם v.^{12}, which latter is prob. editorial substitution. — לִי] should precede בשׂר for better measure. — **6.** דִּבְרֵי] if obj. must be taken in the sense of *affairs*, Bä., Du.; but 𝔗 has *sermonibus* דברים, which is most prob. — יִעְצְבוּ] Pi. impf. 3 pl. i.p. ‡ [עָצַב] vb. *hurt, pain, grieve;* Pi. *vex*, as Is. 63^{10}; Hiph. idem Ps. 78^{40}. 𝔊 has *ἐβδελύσσοντο* which translates יתעבו *5*^{7} 106^{40} 107^{18} 119^{163}, but improb. — עָלַי] emph. — כל־מחשׁבתם] has two beats *33*^{10} Je. 6^{19} 18^{12} 29^{11} +. — לרע] makes l. too long; should go with next in emph. position, which indeed needs it. — **7.** יָגוּרוּ] Qal impf. גור 𝔊 *παροικήσουσιν*, usual mng. *sojourn*, *v.* 5^{6}; but 𝔗 *congregabuntur*, so Σ, 𝔗, EV^{s}., from another stem † גור mng. *gather together*,

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as Ki., Ges., De., Now., elsw. 59^4 140^3 Is. 54^{15}. But *B*DB. after Hi., Ew., Di., Bä., makes stem = גרה with mng. *stir up strife, quarrel*, in all these passages. Gr., Du., after AE rd. here and in 59^4 יגורו Qal impf. גרר *troop together*, as 94^{21}, where, however, Ols. rds. יגורו. — יצפינו] Kt. Hiph. impf. 3 pl., so Jb. 14^3 Ex. 2^3, but Qr. Qal; in either case *hide, lurk, spy*, as Ps. 10^8. — הַמָּה] emph. referring to same persons. MT. attached to previous vb., but 𝔊 more properly to following in accord with measure. — עֲקֵבַי יִשְׁמֹרוּ] phr. *a.λ.* but idea 89^{52}. — כַּאֲשֶׁר] *according as*. La., Bi., rd. כארי *as a lion*, but ארי not in ψ (22^{17} txt. err.), and the change unnecessary and improb. — **8.** עַל־אָוֶן פַּלֶּט־לָמוֹ] is difficult in this context. Most who retain the text interpret as a question; but it is certainly abrupt and improb. 𝔗 has *quia nullus est salvus in eis* = על אין מלט לסו, taking על = על אשר, cf. 119^{166}, and אין negative; but this does not suit the context. 𝔊 has *ὑπὲρ τοῦ μηθενὸς σώσεις αὐτούς*, taking אין as noun, *nothing* and vb. as imv. ‖ הורר. This gives good parall., but a lame idea. The text is certainly corrupt. Bach., Bä., propose און אין, 𝔙, Aq., Σ, 𝔗, retaining one, 𝔊, 𝔗, Quinta, 𝔖, 𝔈, the other. This would be easier were it not for the subsequent l. with its imv. But that is an interp. gl. making the Str. too long. Ew., Ols., Hu., Dy., Now., Du., change פלט to † מלט vb. denom. Pi. (1) *weigh out*, as 58^3; (2) *level*, a path, 78^{50}, as Pr. 4^{26} $5^{6.21}$ Is. 26^7. The Rf. which should follow favours imv., and מלט gives a most suitable sense. — **9.** נֹדִי] *a.λ.* נוד n.[m.] sf. 1 sg. *wandering B*DB., or possibly agitation, √נוד vb. *move to and fro, v.* 11^1. But 𝔊 *τὴν ζωήν μου*, 𝔈 *vitam meam*, 𝔗 *secretiora mea*, 𝔖 *my confession*, Σ *τὰ ἔνδον μου*, are difficult to explain on the basis of 𝔙. Some simple word with sf. 1 pl. or coll. sg. is needed ‖ רמעתי having a mng. suited to the vb. ספר. Bä., Ecker, think that there is word-play with נודי, and that 𝔙 is thereby verified; but this is dub. Che. suggests אנחתי, which is certainly an appropriate word, but the derivation of all the texts and translations therefrom is difficult. It is easier to start from 𝔖. This might be הרתי, Hiph. inf. cstr. ירה, cf. הגרי, the same from נגר. If we suppose that נדי and ספרתה have been transposed, the final ה of the vb. which is unknown to 𝔊, 𝔖, would belong to the noun. This would give us הגדי, an easy error for הגר. In this case the *ζωήν* of 𝔊 and *secretiora* of 𝔗 are what is made known; and 𝔖 interprets it of confession. This would give us a still better word-play, especially if with 𝔊, 𝔗, 𝔖, we read נגדך for נאדך. — סָפַרְתָּה] Qal pf. 2 m. fully written, but 𝔊, 𝔖, סָפַרְתִּי makes it evident that אַתָּה was not in original text. It is dittog. The l. as in 𝔊 has אלהים at the beginning, making measure complete. — שִׂימָה] MT. Qal imv. cohort. improb., שִׂימָה ptc. pass. f. is to be preferred, cf. *ἔθου*, 𝔊, 𝔖, so Ew., Hu., Bö., Hi., De. — נאדֶךָ] *thy skin bottle*, cf. 33^7 119^{83}; but 𝔊, 𝔗, 𝔖, נגדך, as Street most prob. — הֲלֹא בְסִפְרָתֶךָ] is tautological, a defective l., making the Str. just this l. too long. It is doubtless a gl. or txt. err. by dittog. of ספרתה above, or conflation, as Street. הלא is not in 𝔊, which has *ὡς καί*, or in 𝔗, which has *sed non*, all interpretative. † [סְפָרָה] n.f. *a.λ.* possibly *book*; but 𝔊 *ἐν τῇ ἐπαγγελίᾳ σου*, 𝔗 *in narratione tua*. — **10.** אז] 𝔙, 𝔗, but not in 𝔊; a gl. making l. too long. — זֶה] 𝔙, 𝔗, emph., pointing to the following; but 𝔊 *ἰδού*; both interpretative gl. — כי אלהים לי] 𝔊 *ὅτι*

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θεός μου εἶ σύ, so 𝔗 *quia deus meus es*. This is correct if אלהים be original; but if אלהים stands for original יהוה, לי is *for me, on my side, espousing my cause*, which is better suited to context. — **11.** באלהים אהלל דבר] bis in 𝔐, 𝔊, 𝔗, all Vrss. It is tempting to think of dittog., as the only difference is that in v.^{11b}. 𝔐 has יהוה; but 𝔊, 𝔗, have אלהים in both lines, so that the variation is dub. The first clause is needed to complete the Str., the second is the first l. of Rf. — **13.** עָלַי] emph., *incumbent on me* as an obligation, as 7^{11} 10^{14} 16^{2} 22^{11} 37^{5} 40^{8} 55^{23} 62^{8} 71^{6}. — **14.** This v. is also in 116^{8-9}, derived from this Ps. The variations are: (1) חלצת 116^{8} for הצלת 56^{14}; (2) the insertion in 116^{8} of את עיני מן דמעה, which is a gl. even there, and is not in 56^{14}; (3) את־רגלי 116^{8} is doubtless original for הלא רגלי of 56^{14}. הלא is interpretative gl. and abrupt, only ו of 𝔊 should be prefixed. † [דְּחִי] n.[m.] *stumbling*, a.λ. these two passages. (4) אהלך 116^{9} for inf. להתהלך 56^{14} is an intentional variation. (5) לפני יהוה 116^{9} = לפני אלהים 56^{14}; יהוה is certainly original. Ps. 116 was composed before 56 went into 𝔈. (6) ארצות החיים 116^{9}, cf. אור החיים 56^{14}. The original was אור ארץ החיים, as measure requires.

PSALM LVII.

Ps. 57 is composite: (*A*) a prayer of the community of the Restoration for deliverance from enemies: (1) seeking refuge in Yahweh (v.^{2}); (2) crying for interposition from heaven (v.$^{3-4}$); (3) describing the serious situation (v.^{5}). (*B*) a national hymn in a later peaceful time: (1) praising Yahweh in the morning in the temple with mind and music (v.$^{8-9}$); (2) exalting Him to all peoples because of the manifestations of His kindness and faithfulness (v.$^{10-11}$). The Rf. exalts Him above heaven and earth (v.$^{6.\ 12}$). A gloss represents the enemies as fallen into their own pit (v.^{7}).

A. v.$^{2-5}$, 3 STR. 4^{3}.

BE gracious to me, Yahweh, be gracious:
For in Thee I take refuge;
Yea, in the shadow of Thy wings I seek refuge,
Till the engulfing ruin be overpast.
I CRY to 'El, 'Elyon,
To 'El who dealeth bountifully with me.
May He send from heaven to save me,
May He send His kindness and His faithfulness.
I AM in the midst of lions;
I must lie down among those who consume the sons of mankind,
Whose teeth are spears and arrows,
Whose tongue is a sharp sword.

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B. V.$^{6.\ 8-12}$, 2 STR. 4^3 RF. 2^3 = PS. 108^{2-6}.

O be exalted above the heavens, Yahweh;
And above all the earth be Thy glory.

MY mind is fixed, Yahweh;
With my mind let me sing and let me make melody.
My glory, O wake with the harp,
With the lyre let me waken the dawn.
LET me praise Thee among the peoples, Adonay,
Let me make melody to Thee among the nations;
For above the heavens is Thy kindness,
And unto the skies Thy faithfulness.
O be exalted above the heavens, Yahweh;
And above all the earth be Thy glory.

Ps. 57 was in 𝔇 from the collection of מכתמים. It was taken up into 𝔈. The reference בברחו מפני־שאול במערה was in 𝔇 (*v.* Intr. §§ 25, 27, 32). As in similar cases, it did not imply that such was the circumstance of its origin; but that some features of the Ps. might be illustrated. It is doubtful which cave is referred to, whether Adullam 1 S. 22, or that in the wilderness of Engedi 1 S. 24. The Ps. was also taken up into 𝔇𝔎, when it received the musical assignment אל־תשחת (*v.* Intr. §§ 33, 34). The Ps. is really composite: *A* = v.$^{2-5}$ a prayer for deliverance, 3 Str. 4^3, which alone was in 𝔇 with the title מכתם; *B* = v.$^{6.\ 8-12}$, 2 Str. 4^3 with an introductory and concluding Rf. 2^3. V.^{7}, a pentameter couplet, is a late gl. The second Ps. except v.^{6} is also contained in the composite Ps. 108^{2-6}. The use of אלהים in v.$^{6.\ 8.\ 12}$ makes it probable that this Ps. was also in 𝔈, and that the combination of the two Pss. was made in 𝔈, or they may have been separate and adjoining Pss. in 𝔈. Ps. 108 however uses יהוה v.^{4} for ארני 57^{10}, but אלהים v.$^{2.\ 6}$. Inasmuch as it uses אלהים in its second part, also a Ps. of 𝔈, ארני was prob. original and יהוה due to a late copyist. In Ps. 57 the language is that of 𝔇. The unusual forms are glosses or errors of copyists. V.^{3} גֹּמֵר for גֹּמֵל 𝔊, v.^{4} חַרְפִּי gloss, v.^{5} לְבָאָם mispointing for לביאים, לְהָמִים mispointing for (מְ)לַהֲמִים; חדה as Is. 49^2 Ez. 5^1. The situation seems to be the perilous one of the feeble community of the Restoration before Nehemiah. The enemies are the lesser nations who took advantage of the unwalled city to keep the people in constant peril and alarm. Ps. 57*b* is a morning hymn to be sung, שחר, in the temple with the use of נבל and כנור v.^{9}. The poet has a wide outlook over all nations and all the earth. This Ps. cannot be earlier than the Persian period subsequent to Nehemiah, when the people were in a peaceful and happy condition. The structure of the Ps. with opening and closing Rf., as well as its tone, resembles Ps. 8.

PSALM LVII. *A.*

Str. I. has a syn. and a synth. couplet.—**2.** *Be gracious*] repeated for emphasis, cf. 56^2. — *I take refuge*], a usual term of 𝔇; first in

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pf. emphatic present, laying stress upon the act as a fact, then in impf. representing the action as a continuous activity in the present. נַפְשִׁי is, as usual in Hebrew poetry, for the personal pronoun "I," and should not be translated, "my soul," EV^{s}., as if there were any stress upon the activity of the soul as distinguished from the body. — *In the shadow of Thy wings*], a graphic metaphor for *in Thee*, of syn. line, as 17^{8} 36^{8} 63^{8}, referring to the cherubic wings guarding the divine presence. — *till the engulfing ruin be overpast*]. The people were in great danger of being engulfed by the peril in which they were situated; but they were assured it could be only temporary; it would eventually pass over. In the meanwhile they need relief, which can only come from Yahweh. In His presence they are in a place of refuge and safety, while their enemies rage in vain.

Str. II. has a synth. and a syn. couplet. — **3.** *'El, 'Elyon*], the "most High," and the primitive *'El;* divine names are heaped up as usual in urgent pleading. — *who dealeth bountifully with me*]. That is the characteristic of "'El," as expressed by the Hebrew ptc.; so 𝔊, 𝔙, cf. 13^{6} 116^{7} 119^{17} greatly to be preferred to 𝔐, Aq., and most, which render a slightly varying verb in an Aramaic sense possible elsewhere only 138^{8} "completeth for me," inexactly given in EV^{s}. "performeth for me"; only to be explained by the insertion of "all things," and then not at all easy to understand, especially in this context. — **4.** *May He send from heaven*]. The people invoke divine interposition, and that from heaven itself; not here as often theophanic in character, but as defined in syn. line, by sending *His kindness and His faithfulness*]. These are personified and conceived as angelic messengers coming forth from Yahweh in heaven, as 43^{3} 85^{11-14}, *to save* His people. This strophe does not state the peril or the enemies. An ancient scribe inserted, probably in the margin, a reference to them: "Those that trample upon me taunt." This subsequently crept into the text at the expense of the measure, making the construction of v.^{4} difficult. These two words and their combination are variously explained by Vrss. and commentators, but with no satisfactory result in this context. This scribe was thinking of such taunts as 42^{4}, which the enemies were constantly making because of the apparent failure of prayers for divine interposition. The enemies are described by the term used in the previous Ps. $56^{2.3}$.

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Str. III. has two syn. couplets. — **5.** *I am in the midst of* ‖ *I must lie down with*]. The people are surrounded by enemies. They are not besieged by a powerful enemy, but rather the city is beset by treacherous foes who keep the people in constant peril. This was just the situation of the people of unwalled Jerusalem prior to Nehemiah. These enemies are described as *lions*, because of their strength and ferocity. The figure is then left for the warriors themselves: their *teeth are spears and arrows* and their *tongue is a sharp sword*, in syn. couplet. It is most natural therefore in the previous difficult line to think of their breath as compared with flames *that consume the sons of mankind*. The Vrss. ancient and modern differ greatly in their interpretation of this line. EV^{s}. following 𝔖 make the ptc. Qal "that are set on fire," and then take the "children of men" as in apposition with it, making an awkward construction difficult to explain. Moreover, the term "sons of mankind" is commonly employed in Hebrew for those who are afflicted and not for warlike enemies.

PSALM LVII. *B.*

Rf. 6 = 12, a syn. couplet at the beginning and close of the hymn, as Ps. 8. — *O be exalted, Yahweh*], as the subsequent context indicates as an object of praise and adoration, as 113^{4}. If it were connected with the previous context it would be in victory over enemies, as 18^{47} 21^{14} 46^{11} 138^{6}.

7 is a syn. pent. couplet, representing the enemies as hunters, cf. 7^{16} $9^{16\,sq.}$. It is a gloss, due to a misinterpretation of the previous couplet of Rf.

> Snares they prepared for my steps that I might bow down;
> They dug before me a pit, they fell into its midst.

— *Snares they prepared* ‖ *They dug a pit*]. The first line states their purpose: *that I might bow down*. The Heb. וַתָּ֫שַׁח is for the personal pronoun as usual, and it is the person who bows down with his feet caught in the snares. Various other explanations are given, the usual one, "my soul is bowed down," AV., RV., refers it to internal humiliation, which is unsuited to the context. The second line states the antith. result: *they fell into its midst*]. The enemies had dug the pit for the people of Yahweh, but into it they plunged themselves.

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Str. I. is a syn. tetrastich. **8.** *My mind is fixed*], repeated in 57 but not in 108 𝔊. It is amplification at the cost of the measure. The mind is firmly set and resolved to public praise. — *With my mind*] belongs to the second line and not to the previous one. — *let me sing and let me make melody*] with vocal and instrumental music in the temple; the mind expresses its religious emotion in worship. — **9.** *My glory*], poetic for the soul, the seat of honour in man, his noblest part, as 7^6 16^9 30^{13} 108^2. — *O wake with the harp*], rouse thyself to the service of public praise ‖ *With the lyre let me waken the dawn*]. The dawning sun preceded by the music of temple praise, is said to be aroused by that music. When the sun appears, it seems as if it had been summoned by the morning worship.

Str. II. has two syn. couplets. **10.** *Let me praise Thee among the peoples*]. The public praise is to be not only in temple worship, but world-wide, wherever the people of Yahweh are assembled in their synagogues throughout the Dispersion. — **11.** *For above the heavens is Thy kindness*]. Above the heavens is the seat of Yahweh's throne; there is the source of His kindness, cf. 36^6. It comes from thence to mankind, and therefore extends over all beneath the heavens. This corresponds with the world-wide praise, as giving the reason for it. — *And unto the skies Thy faithfulness*], as 36^6. This divine attribute extends in its vastness of reach up into the heights of the skies, cf. also 85^{11-14}.

LVII. *A*.

2. חֶסָּיָה] Qal pf. 3 f. חסה *v.* 2^{12} for חֶסְתָה Ges.[75. u] Kö. I. 547. The original radical is preserved in the form in order to retract accent to antepenult. — עָר יַעֲבֹר הַוּוֹת] neglect of agreement, sg. vb. with abstr. pl. Ges. [145 (7)]; but Bi., Du., rd. תַּעֲבֹרְנָה; change unnecessary. הַוּוֹת in 𝔙 only pl., *v.* 5^{10}; Du. compares Is. 26^{20} עַר יעבר זעם for the original idea. It is a similar thought, but in different relations, and there is no sufficient reason for dependence. — **3.** אלהים עליון] originally אל עליון. — גֹּמֵר] Qal ptc.; so 𝔊, Aq.; but 𝔖 τὸν εὐεργετήσαντά με, Street, Luzzato, Gr., Bi., Che., Du., גמל *deal bountifully with*, is best suited to context and date of Ps. 𝔗 *ultorem* is from same stem in bad sense. Σ ἐπιτιμήσαντα = נער. — **4.** וַיּוֹשִׁיעֵנִי] Hiph. impf. ישע, *v.* 3^8, with ו subordinate expressing purpose, and not with ו coörd. — חֵרַף שֹׁאֲפִי] is dub. and difficult. חֵרַף Pi. pf. always man subj. שאפי is variously explained here as $56^{2.3}$. If subj., the clause must be rel. and most likely of time when, as Bä., Dr.; but l. is incomplete and awkward, especially as closing l. of Str.

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